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Founder
S. S. Shashi

Chief Editor
Dharam Vir

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(Autonomous, Regd. Recognized Charitable Organization of
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The Journal of National Development (JND) is an interdisciplinary bi-annual peer reviewed & refereed international journal committed to the ideals of a 'world community' and 'universal brotherhood'. The Journal is a joint effort of like- minded scholars in the field of social research. Its specific aims are to identify, to understand and to help the process of nation-building within the framework of a 'world community' and enhance research across the social sciences (Sociology, Anthropology, Political Science, Psychology, History, Geography, Education, Economics, Law, Communication, Linguistics) and related disciplines like like all streams of Home Science, Management, Computer Science, Commerce as well as others like Food Technology, Agricultural Technology, Information Technology, Environmental Science, Dairy Science etc. having social focus/implications. It focuses on issues that are global and on local problems and policies that have international implications. By providing a forum for discussion on important issues with a global perspective, the *JND* is a part of unfolding world wide struggle for establishing a just and peaceful world order. Thus, the *JND* becomes a point of confluence for the rivulets from various disciplines to form a mighty mainstream gushing towards the formulation and propagation of a humanistic world- view.

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1

Conserving the Sacred : People Perception of Kechopalri Lake in West Sikkim

Hasibul Rahaman*

At present the term conservation is an important marker in the field environmental sociology. As because the pollution is day by day increase and create various social problem like health and it is also create the question of identity of culture. In this critical moment the term conservation generate more attention to the civilized people. We can keep conservation through different methods and sacredness is one of these. This is why this paper has focused how the concept sacredness identifies itself as a method of conservation.

[**Keywords :** Conservation, Sacred, Lake, People, Monastery, Forest]

1. Introduction

Many traditional societies all over the world value a large number of plant, species from the wild for a variety of reasons, for food, fiber, shelter or medicine. Partly, perhaps, arising out of this close human-forest linkage and partly because of animistic belief system of the forest dwelling traditional societies, the protected refugia of the natural ecosystem in a given region has existed 'sacred groves' in many societies all over the world. Along with this another sacred wings like lakes etc. have found in many societies all over the world among the different

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communities in general and tribal communities in particular and it has great importance to the locals.these are protected and managed by the locals, through a wide range of management practices are possible.

2. Conservation : A Preliminary Characterization

In all change, as Aristotle remarked, something remains the same. But at the same time, something is lost, or else there would be no change. And surely, central to the project of conservation is a response to loss. But this should not be equated with resistance to change. Since change itself is both natural and inevitable, conservation must be presumed to be a response to :

1. The degree of change,
2. The extent of change,
3. The pace of change and
4. The nature of change.

The 'conservation interest', we might say, stakes out the claim that change can be effected well or ill, in each of these dimensions. It might even be characterised as 'the proper management of change', except that it would be a mistake to think that all change can be managed. Often it will be a matter of understanding and taking account of unmanageable change.

Conservation has always had to reckon with both biological and cultural systems which are constantly changing. The challenge which it faces is compounded, first, by recent institutional changes within the conservation movement itself, which require some delicate negotiation of the tensions between the claims of 'wildlife' and the charms of the cultured landscape. More importantly still, global environmental changes, to a considerable degree the consequence of human activity, threaten to transform biological and cultural systems in ways, and at a pace, which are unprecedented within recent experience. Ecologists taking the long view are apt to say that massive upheavals are nothing new. But the point is unhelpful. The fact is that we do not wish to go the way of the dinosaurs.

If these factors present a challenge to the articulation and defence of conservation values, they also underscore the urgency and importance of the task. The image of conservation has been too often a negative one. Understandably, those whose immediate interests are likely to be thwarted by conservationist objections will encourage and reinforce such an image. But perhaps too, conservationists themselves have been too willing to see their role in this light - a matter simply of reacting to events, of holding the line and, where it is breached, fighting a rearguard action.

There are five types of argument for bio-diversity conservation: economic, indirect economic (protection against epidemic pathogens), ecological and aesthetic/ethical (Ehrenfeld, 1988; Ehrlich and Ehrlich, 1992).

3. Conservation and Conservatism : Historical Backdrop

John Malcolm (1798-1830), an important shaper of polity in Western India, favored the maintenance of what he saw as appropriate hierarchies in Indian society. In a minute written while governor of Bombay, he emphasized the need to sustain hierarchies in Bhill society as much as in other parts of India, even while the policies of his administration inevitably undermined them. Following the suppression of the great uprising of 1857-58, the colonial government was more aware of the extent of its power but had developed an acute sense of the danger of upsetting established hierarchies, as represented by the princely states, landlords and the proprietor (*malik*) stratum of peasants, in Indian society. On the other hand, the successful extirpation of the rising in the Central India jungle seemed evidence that the forest peoples were no longer a formidable menace. If therefore, the first viceroys began with a determination to uphold the perceived status quo in the agrarian order, they also embarked more confidently, on reconstructing a supposed ecological status quo in the wild lands that abutted the sown.

The beginnings of colonial conservation have been traced in the pioneering work of Richard Grove and Mahesh Rangarajan and it is therefore unnecessary to rehearse them here. The Bombay Presidency figures prominently in the narrative and Grove shows how the environmental concerns of officialdom in Britain and India as well as anxieties about timber supply combined in 1847 in the creation of 'an establishment for the management of the forests under the Bombay Presidency at a monthly charge of 295 Rupees.' The forests were clearly a rather low priority - far larger sums were routinely spent for other purposes; hence the conservatorship stood a better chance of survival and expansion if it could generate revenues in excess of its expenditures. The conservators were clearly aware of this: the exhibition of financial success was a constant theme running through their reports, and controls were often recommended more for their effects on the bottom line than on the tree line Gibson, the first conservator in Bombay, suggested for example that in Khandesh the best system of management would be 'for government to have a certain fixed duty on wood brought for sale in the Bazaar - leaving to the Bheels and others their usual Dustoore (commission) on the village wood when the same is purchased or cut on the spot by others (Gibson, 1850 : 72 as found in Guha, 1999 : 165).

The Forest Department's expensive ambitions encountered sharp resistance from (among others) those elements in rural society that understood the new techniques of petitions and protests - as it happened, chiefly landlords from the coastal districts near Bombay, who helped to create the Thana Forest Sabah in the 1880s, and succeeded in getting a Commission of Enquiry appointed in 1885. The ancient ferocity of forest peoples was invoked as a reason why conservancy should not be implemented in a petition to the commission, the inhabitants of Kolaba warned that if the principal means of livelihood of the 'wild people' cutting and selling wood, was stopped they might resort to 'plundering the peaceful and armless, and therefore helpless inhabitants of the villagers'.

But a more sustained opposition comes from the Revenue Department, which engaged in a bitter turf war with the parvenu foresters, who after all, did not belong to the ranks of the heaven-born civil service and were headed by continentals to boot. In the late 19^{th} century, the Revenue Department officials took it upon themselves to champion the cause peasants and tribals and expose the misdeeds of the Forest Department. A participant in this intramural struggle looked back on it with softly amusement in 1911, when reviewing papers connected it with the abrogation of some Bhil 'privileges' : 'The old codes were necessary in the middle eighties when there was bitter war between the Rev. and for officers, it is wonderful that they have listed nearly a quarter of a century.

The threat of tribal uprising was frequently invoked during this departmental turf war - so, for example, the collection of Khandesh warned that the imposition of restrictions on Bhil wood cutting would lead to widerspread disturbances among the Bhils and other wild tribes. This was perhaps a response to conservator Shuttleworth's ponderously sarcastic query as to 'why the Bhills, who are an eminently lazy race, should be considered a special class of mundane being, and should be pampered and exceptionally favored. Furthermore, in most of the area under the control of the forest department it began a campaign to either turn the forest-dwellers into a service labour force, or drive them out altogether.

The fend was gradually resolved, and once inter department peace was established, forest villages were left in the sole charge of that department which rapidly whittled away whatever it had compelled to grant in 1882.

So the kings of the forest and their subjects alike became the largely quiescent serfs of the Forest Department. Looking back on this period, an anonymous forest official remarked regretfully in the 1980s, we used to be kings (of the forests), now we have to go as beggars (to persuade people to plant trees). The Department developed: this was its own version of history in order to justify the way that it functioned; this was that the forests had been quite empty until the twentieth century, when timber operations caused the setting up of labour camps, whose occupants were allowed to cultivate a little land when not otherwise employed. These camps then grew into forest villages. The object of the origin of myth was evidently to claim that the villagers existed solely by the grace and favor of the government, and could make no claims against of it.

So the forest was no longer a strategic resource for its inhabitants: and they were losing it even as an economic resource. Under colonial auspices the agrarian order finally triumphed over its jangli antagonist. The colonial (and post-colonial) period was unique not in that forest were cleared, or that forest peoples politically subjugated - both are old processes in Indian history - but that the changes now had a sweeping and irreversible character that they had never previously possessed.

The diverse communities of the wood lands faced the unprecedented choice of either maintaining a presence in that delimiting habitat at the back and call for the forest department, or attempting to transform themselves into a settled peasantry. The object of the British was, at least in theory to propel all the forest peoples along the latter path. (Guha, 1994).

4. Objectives and Methodology

The main thrust of the present paper is to examine people's perception of lake conservation through ethical or religious beliefs and practices.

The present study is an exploratory in nature. It is exploratory in the sense that it will examine all the aspects of sacred pond from ethnographic point of view. In order to understand the traditional method of conservation faced by the people living around the lake , an intensive field work has been done. In the present study data has been collected mostly through field work and complemented with secondary data.

The study was conducted mainly on Kechopalrilake laocated at West district of Sikkim. This particular lake has been selected purposively taken into consideration of some important subjects like the religious history of the place, indigenous knowledge system applied for conserving of this lake nature of society and the socio-cultural and economic life of the people adjacent to the pond. The data has been collected by applying several methodological tools and techniques like interview, case study, observation etc. Aged person, Panchayet personnel and pilgrims were interviewed randomly. During fieldwork the following question were asked by me to fulfill the purpose of the method of conservation. The main question raised during data collection in the research area is that What is the people's perception to maintaining the sacredness of the pond area?

5. Concept of Sacred in an Ecological Context

Stretching into the pre-historic times, the concept of sacred grove in India has its roots in antiquity, even before the Vedic age, the Vedas representing the only recorded remains of thoughts of ancient Aryans who migrated into this sub-continent. In their migration from their steppes of the Central Asia through Balkh in Khorassan to the Indian sub-continent, the ancient Vedic people of pre-historic items assimilated new environmental values; they also incorporated into their value system the concept of 'sacred grove' from the original inhabitants of the Indian sub-continent. Though sacredness attached to species is perhaps more recent, being part of the post Vedic Hindu ritualism. Thus the already existing ecosystem level concept of the 'sacred grove' of the original pre-Vedic inhabitants of India was extended by the Vedic migrants down to the 'species' level on one extreme of the scale and to the level of the 'landscape' on the other extreme (Ramakrishnan,1998).

Buddhism and Jainaism initially branching out as revivalist religious off-shoots of Hinduism lead to revivalism of conservation practices too. On the one extreme it lead to a sect of Jains, the 'Digambar Jains', set dead against killing of living organisms; at the other spectrum is the sacred landscape of the Sikkimese Buddhists based on a holistic ecological philosophy. Here we will try to look at the conceptual framework determining the evolution of the sacred in the Indian context, using the example of sacred landscape.

6. Sacred Lakes in Sikkim

Sikkim is tiny but beautiful and has number of lakes. According to the report of the first draft of the Central University in Sikkim prepared by B.K Roy Burman that there are around 200 lakes in Sikkim several of which are imbued with an aura of the sacred through oral history, myths and legends. According to Government report eleven are considered as sacred which are as follows :

Sacred Lakes (TSHO)

- Omechho (Omai-tsho), West Sikkim
- Sungmtengchho (Tsho), West Sikkim
- Lamchho (Lham-tsho), West Sikkim
- Tolechho (Dhole-tsho), West Sikkim
- KaburLamchho (GaburLah-tsho), West Sikkim
- KhachoedpalriPemachenTsho (K Khachoedpalrilake), West Sikkim
- Kathogtsho at Yuksam, West Sikkim
- Tsho-mGo lake, East Sikkim
- Guru Dongmar Lake, North Sikkim
- Tsho-lhamo, North Sikkim
- Mulathingkhai-tsho at Zema Glacier, North Sikkim

7. Physical Set Up of the Lake

Like other lakes in Sikkim, Lake Kechopalri has multinomial names among the different ethnic groups of the state. It is situated within $27^0 19'15''$ N latitude and $88^0 15'06''$ E longitudes at elevation of 183lm, near Tsozo village in the West District which has the outline profile of human foot. A cursory observation shows the original area of the lake to have been much larger in the past, and to have been later reduced to about a third of the open water area by the gross encroachment of marginal vegetation and by eutrophication. The lake has two permanent inlets and one outlet. Besides ground sources, water is also fed into the lake through two temporary inlets from surrounding hill-slopes over the monsoon. The rock in the lake area belongs geologically to the Sikkim group of granite-gneiss, schist and Phillies.

8. Khechopalri Lake : Sacredness and Oral History

Many legends and belief are associated with the formation, existence and sacredness of the 'Khechopalri Lake'.The lake is situated in the west district of Sikkim which falls under the sacred landscape 'Demazong', a land of hidden treasures. It has been narrated Participatory Rural Appraisal (PRA) exercises with local communities at Khechopalri and Yuksam Guru Padmasambhava, who is highly revered and worshipped by Sikkimese Buddhists was seem in a place called 'Humgri' in the 10^{th} of full moon of lunar eclipse. It is belived that the entire area was blased by him. Four famous religious sites of this sacred landscape have been considered the four plexus of the body here Khechopari is one of the. Khechoparli symbolizes that thorax the boby (Khecho-Flying-Yoginies or the taras; palri-palace) whereas the other *i.e*, tashiding symbolizes the head plexus (Tashi- holy sky; ding-island), Yuksam symbolizes the third eye (meeting place of three lamas) a place of meditation, and the Pemangstey the heard plexus (pema-lotus; ngstey center) of the body.

The most sacred among all lakes and highly revered by the local people is the lake 'Khechopalri' captivated by the magnificent beauty owing to lush green tract of forests. The place is dominated by the Lepcha community, and is the aboriginals of Sikkim. They followed 'Bon' or 'Mune' religion and indulged with the animal sacrifices (animism) to placate the various deities of forest, river and wide. At present they follow Buddhism and animism are not common. But still they have the strong ties with nature was observed in their belief of sacredness associated with 'Kechopalri lake'. The lake is originally named as Kha-chat-palri meaning the heaven of Padmasambha preached 64 Yoginies. According to Buddhists followers the lake is dwelling place for the Goddess Tara Jestum Dolma, who is the mother of Lord Buddha and particularly the Khechopalrilake is considered to be her footprints. The worshipped the lake as 'Cho Pema' the female Goddess. It has a number of religious sites located all around the lake. Holy caves namely Dupukney, Yukumney and Chubukney are present where lamas incarnate and Rimpoches mediated. Foot prints of MachaZemuRimpoche can also be seen on a stone near the chorten. Two monasteries are present in the Kechopalri area and where the pilgrims and the local communities offer prayers. The Hindus believe that Lord Shiva mediated in the Dupukney cave located just above the KechopalriLake, hence the place is also worshipped during the 'Nag Panchami'.

As per the oral history, narrated by a young lama (19) of the Kechopalri monastery during field work, it is said that there were two sister lakes in the northwestern part of the Himalayas. The elder lake is still present there but the younger lake migrated to western part of Sikkim in a place called Yuksam (the first capital of Sikkim) and settled in Labdingpokhari. The people of Yuksam did not respect the LabdingPokhari and disposed wastes into the lake water so goddess got unsatisfied and field to the place called Chojo where it could not fit and hence again shifted little above in the present place called Khechoplari. Still the dead Chojo Lake is seen at the down hill with no open surface except the marshy land with terrestrial vegetation.

The other legend states that the lake is called ‘Chho’ as many years back, some Bhutia communities had settled around the lake Khechpalri. They had herds of cattle that grazed in the dense forests around the lake. One day a white holly ox came out of the lake called Chhonlang (Chho- lake, lang-ox), which was sent by the lake goddess. This white ox started to graze around the lake and finally migrated with herds of cattle belonged to the Bhutias. When the owner noticed a foreign animal in his herd, he tried to locate it original owner. Eventually not knowing to whom this white ox belonged he slaughtered the animal for its meat and was surprised to notice that instead of blood a whitest discharge oozed out. And then people started to worship the lake.

9 Ecology of Lake Kechopalri

In the Bhutia language, ‘Khecho’ means ‘in the middle’ and ‘Palri’ means ‘lotus’ or ‘place’ thus Kechopalri means ‘in the middle of the lotus’. The lotus is one of the eight auspicious symbols in Buddhism and symbolizes the eight minds, which rises immaculate out of the muck of egotism and ignorance. Kachori is also the heavenly realm or ‘pure land of Dakin and may relate to the lake name Kechopalri is located in West Sikkim an elevation of 6,100 - 6,500 feet. The Lake is surrounded by dense jungle which is the home of wide variety of birds, mammals, insects and flora.

10. Ecological Degradation : The Kechopalri Lake

Sikkim is nature’s paradise in the lap of the Eastern Himalaya. Bumchu is an annual festival held around Kechopalri Lake and it is perhaps the most significant annual festival in Sikkim. Undoubtedly, fairs have great importance in our life. But the fact is that the pilgrims in the festival help accelerate the ecological degradation of the lake in the following ways :

1. Outwash : Outwash (mainly triggered by activities of pilgrims) that was produced around the periphery in the lake during festival was observed as a pollutant of the once crystal clear lake. It is being accelerated due to heavy rainfall.

2. Cattle-grazing : This is also detrimental factor polluting the lake’s water through extra and is a common phenomenon surrounding the lake.

3. Religious offerings : Addition of offerings to the lake reduces the water quality found through the observations and results. This is a constant phenomena, the highest level is during the festival.

4. Loss of the biomass : Most of the shop-owners used the tree loopings with leaves from the surroundings for temporary construction which effected the lake’s environment indirectly and decimated the bio-diversity.

5. Sanitation and hygiene : There are no proper toilet facilities. Subsequently the pilgrims used the surrounding areas (especially south and north-east corner) of the lake for human defecation purpose. The pollutants would percolate into lake's water during the monsoon and alter the ecological balance of the lake. There is no provision of water-sports, but pilgrims throw several products into the lake without being noticed which certainly disturbed the biodiversity of the lake.

6. Water quality : The PH of the lake water signs of being more acidic in nature. The possible reason for this could be leachates generated by the decomposition of waste materials.

11. Pollution and Water Quality Degeneration

The concentration of dissolved oxygen decreased with increase in temperature found after the festival. This is probably by increase in biochemical reactions due to addition of offerings which consume dissolved oxygen at a rapid rate and its concentration tends to decrease just after the festival. This is an important indicator of pollution. Low content of dissolved oxygen just after the festival reflected the presence of organic matter in water offered during the festival.

Chlorides are readily soluble in water. Changes in chloride contents between pre and post-period of festival may be related to salts generated from the surrounding area through the activities of pilgrims. This is also an indicator of pollution levels. The concentration of iron and ammonia increased and the high concentration of these also support the pollution of water. Some plankton like protococus and Tetraspora also supported this.

Therefore, the impact of monitoring of lake water chemistry indicated that the offerings and other activities influenced the water quality by away of pollution loading of the lake Kechopalri. Hence, the Lake Kechopalri is faced with slow and certain pollutions.

12. Conservation : Indigenous techniques

There are number of approaches and local techniques for the conservation of the natural items and among these the Kechopalri lake is an important one in this case. The field study claim that the people of the lake area are primarily occupied by Buddhist mythology. They are followed their fore fathers tradition who are practicing animism and this is why they are depend on the nature in general and lake in particular so that we found the ethical approach to conserve the originality of the lake and it is considered as one of the important indigenous method for the conservation of the Kechopalri Lake as well.

Ethical approaches to nature and the environment have a long history in human society: animals and plants must not be destroyed because they are part of a larger spiritual web. This has a strong historical association with food taboos, making vegetarianism a prestigious behaviour in south Asian society, for example. More general, however, has been the extension of ethical precepts developed to apply human culture to non-human entities. Just as human rights have been extended over time to slaves and to children, the argument is that they should extended to animals and even the environment as a whole. From this perspective, we have no right to destroy the lake for future generations the opportunity to experience and interact with them. Ethical arguments have a strong emotional appeal but remain extremely culture-bound: presenting such a case to someone who does not accept their cultural presuppositions will only be rewarded with more destroying faces of the said lake.

The term conservation, preservation is considered as the wing of the ethical or religious prescription rather religious taboos. As like as other sacred places it is also treat as sacred so that it has some taboos for conserved its sacredness which has close linkage with nature conservation. The most observed taboos are as flows :

1. Women are strictly prohibited from entering the sacred area of the lake due to the belief that they are impure (menstrual cycle being the most commonly cited cause).
2. The people who are in Napak (impure) situation are not permitted to take water from the lake.
3. The visitors are clearly directed that they are not allowed to throw the plastic and material in the pond.
4. Fetching fodder or fuel wood is strictly prohibited because the myth prevails that the use of such kind of materials over the sacred pond will hurt the sentiments of the Goddess Tara JestumDolma.
5. The villagers are not allowed to use the water of the pond for the purpose of domestic animals or for sanitation.
6. The villagers and tourists are strictly prohibited to catch fish from the Kechopalri lake etc.

13. Conclusion

Hence, from above analysis it is undoubtedly said that the lake is considered as the rich cultural heritage of Sikimese in general and Buddhist tribes of West Sikkim in special and also they can express their own cultural identity to the others. Not only that but the lake has also associated with their daily livelihood pattern as because the Kechopalri lake is also known as tourist destination over the Sikkim.

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2

From the Continent to the Island : Image as Archetype in Anita Desai's Bye Bye Blackbird

*N. R. Gopal**

Essentially,the paper deals with the problem of acculturation-the disillusionment of the colonizers and the colonized with each other and the theme of Xenophobia. Anita Desai merges characters from different cultural backgrounds in Bye Bye Black Bird. The study of the fictional portrayal thus tries to show how the novelist depicts Image as archetype in her narrative.

[**Keywords :** Acculturation and Xenophobia in Indian English Fiction, Themes in the Novels of Anita Desai' Bye Bye Blackbird]

Accounts of India by foreign mercenaries, traders, and historians in the seventeenth, eighteenth and nineteenth centuries were guided by a number of considerations, mostly evangelic. Other kinds of jealousies and prejudices were not lacking. The reliability of such accounts has always been in doubt. However, it wason such accounts that the British imagination about India was nourished on.

India came to be recognized as a land of innumerable gods and goddesses, Maharajas and snake charmers. On the contrary, the knowledge of the British in India was given by businessmen, travellers and workers of East India Company. The image of the British that such sources projected was guided by an overriding sense of superiority, which amounted to the superiority of religion, economic well-being and decency of life. British came to India in seventeenth century and when

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they left the country roughly in the middle of twentieth century they left mixed memories. The accounts given were odd as well as peculiar and perhaps never genuine. Such problems of acculturation particularly emanated after the British had left India. The relationship between the British and India became that of the colonizer and the colonized, or to put it more clumsily, that of the master and the slave. When India achieved freedom, many Indians migrated to England along with their Gorasahebs and Memsahebs. This gave them an opportunity to live in the land of their dreams, which fulfilled their material desires. The early phase, therefore, of the image of Britain in the minds of Indians and the image of India in the minds of the British was, by and large, ideal and romantic. India evoked mixed feelings as being a land of primitives on the one hand and potentially rich on the other.

Bye Bye Blackbird deals with the problems of acculturation. Adit and Dev in this novel are Indian immigrants in Britain and they suffer from many cultural shocks and degradations. The major reason for such problems is a romantic image which the Indians have had of England and vice-versa. The clash is between a romantic image and a real image of India and Indians in England and British and Britishers who come to India. The clash is further highlighted by the fact that the British have ruled India for two centuries. Adit is first of all fascinated by British culture and then disillusioned. He marries a lady named Sarah who is fascinated by India. Sarah marries Adit without knowing whether Indian family system would accept her or not. This is again a clash between continent and Island and vice-versa. At the end of the novel Adit returns to India in search of his roots. Anita Desai emphasizes and is clearly able to put forth the fact that the romantic immigrant's lives that torments them. This novel also deals with the theme of xenophobia or dislike for the foreigners. Immigration though primarily an economic phenomenon has also socio-cultural dimensions. It is natural for a man to have confrontation with the alien culture of the country he visits, giving birth to problems of interpersonal, and by implication, socio-cultural adjustment. And when such cultures are of a different nature the problem becomes all the more acute and complicated. This confrontation has been popularly called the East-West confrontation which has been very precisely and aptly explained by Rudyard Kipling as "The East is East and West is West and the twain shall never meet". In the past too, people migrated from one country to another for business and better employment opportunities. England along with other European countries has always been a source of attraction for us for a variety of reasons and a good part of European population consists of Asians with a considerable number of Indians. Replying to a question regarding Bye Bye Blackbird Anita Desai observes that "of all my novels it is most rooted in experience and the least literary in derivation."[1]

I

Adit Sen, a young man from India, lives in England with Sarah, his English wife. In spite of a degree from British University he is unable to get a job in India. As a result, Adit returns to England and settles down there for attraction by the people of one country for another is as necessary a fact of life as one getting disillusioned.

This first section of the paper will talk of images - both of India and England - in the minds of the Englishmen as well as the Indians.

These images are largely romantic and hypothetical since they are not based on primary sources but on secondary and tertiary. The second section will try to project, by analysing key-events and characters in the novel, the image transforming into an archetype. The archetype will be taken as a collective unconscious - Adit representing the whole lot of Asians (continent) in relation to Island (England) which remains an image. In fact, the concepts of the Island and Continent in all their practical implications are inbred into the structure of the novel. The Island seems to merge into the Continent as the Continent seems to be receding into the Island. The section will also focus attention upon the disillusionment aspect of the problem enlightening us as to when and how the romantic image gets broken down into pieces - all made up of a clumsy earth. The third section will gather findings and make necessary generalizations, whenever warranted. Although the novel is mainly concerned with the lives of Indian immigrants in England, it mainly explores the existentialist problems which are inter-racial in nature and often complicated. While going through the novel, the reader begins to brood over the hollowness of the last few years. In the beginning Adit is quite comfortable in English Society with a middle-rung white collar job, fully at home in an alien country :

> I am happy here. I like going into local for a pint on my way home to Sarah. I like wearing good tweed on a foggy November day. I like the Covent Garden Opera house... I like the girls here... I like their nylon stockings and the way their noses tilt upwards, and I used to like dancing with them (p. 18).[2]

Like his fellow immigrants, he quietly listens to racial insults and humiliations to which he is continually subjected. Having been exposed to English life and manners for years, he now feels a sense of cultural affinity.

In the beginning of the novel we see Adit critical of everything Indian. He leaves India and decides to settle down in England. What leads him to go to England can be explained as his romantic attraction for England which, later in the novel, changes into repulsion. His hate for India and Indian social system can be seen in these lines when Dev, his newly arrived friend from India, criticizes everything English :

> I am so happy here, I hardly notice the few drawbacks, I will tell you - I did go back, three years ago, when I got engaged to Sarah and my parents wanted me to come with her. I stayed there looking for a job for four months. All I could find was a ruddy clerking job in some Government of India tourist bureau. They were going to pay me two hundred and fifty rupees and after thirty years I could expectto have five hundred rupees. That is what

> depressed me-the thirty years I would have to spend in panting after that extra two hundred and fifty rupees... I said, no thank you, I am not made for this, and I came back. ...yes, I am sitting pretty... I am content as I am, but I know I'll be Director one day ... (He is so much fascinated by it that he loves it). I Love England I admire England. I can appreciate her history and her poetry as much as any Englishman. I feel a thrill about Nelson's battle, about Waterloo, about Churchill... (17-18)

II

But we see how during the course of the novel this attraction for England does not change the sense of his own cultural identity. He secretly longs for Indian food, music and friends. When he sees that his English wife is unable to make Indian food, he himself goes into the kitchen and prepares. This longing for his country suddenly grows intense during one of his visits to Sarah's parents. And gradually we see how he shifts from being an Anglophile to transforming himself into an Anglophobe.

Ironically, it is not Adit who suffers most on this account but his docile wife Sarah. She incurs the anger of the white society by marrying a brown Asian as she had broken the social code of England. Hence, she is always subject to taunts and comments of not only her colleagues but even of young pupils of the school where she works as a clerk. Adit's romantic love for England is matched by the romanticism of her imagination about India."[3]

She marries Adit because to Sarah, Adit seemed so rich to her... seemed to have so much to give her-so many relations and attachments, pictures and stories, legends, promises and warnings.

This is the romantic image of India (and Indians) that Sarah had of Adit before marriage. Adit is impressed by her "Shyness and rectitude". He tells her in the early days of their courtship : "You are like a Bengali girl ... reserved, quiet, may be you were one in your previous life" (p. 84).

She never thought that she will be passing through such a plight. Her predicament becomes all the more acute when she had to face identity-crisis. She always avoids questions regarding her husband and family life but her peers take a perverse delight in asking such questions. Her colleagues in the school are critical and satirical towards her, as a result of which she starts avoiding them :

> Sarah made no effort to join them. She was still breathing hard at having so narrowly escaped having to answer personal questions.It would have wrecked her for the whole day to have discuss Adit with Julia, ...But to display her letters from India, to discuss her Indian husband, would have forced her to parade like an imposter, to make claims to a life, an identity that she did not herself feel to be her own (p. 36).

Her dreams of India and Indians fall to pieces when she had to face reality. Indeed, Sarah's problem is rooted in her cross-cultural marriage. Sarah is overwhelmed by the change because she cannot fullyinvolve herself in her husband's culture, nor can she adopt herself to herown society. Her bewilderment and frustration is the result of "cultural shock", which Asian immigrants experience in England. Both of them maintain their cultural identities, yet experience a close affinity with each other's culture. But Sarah had a dread of being labelled an Indian wherein lies the crux of her difficulty.[3]

Moreover, the novel rarely presents any scene of love or intimacy to indicate that Adit and Sarah had any fascination for each other. They soon settle down to a dull, drab routine of cooking, washing dishes and keeping house. Her conduct prompts one of her colleagues to remark : "If she's ashamed of having an Indian husband, why did she go and marry him? (p. 37). Adit notices in Sarah "an anguish of loneliness" (p. 31) and notices the disappearance of her former "cheerfulness, vividness, the sure, quick quality of the humor that he had known when he fell in love with her" (p. 32). Sarah herself feels a loss of identity :

> Her face was only a mask, her body only a costume where was Sarah? Starting out of the window at the Chimney pots and the clouds, she wandered if Sarah had any existence at all, and then she wandered, with great sadness, if she would ever be allowed to step off the stage, leave the theatre and enter the real world whether English or Indian, she did not care, she wanted only its sincerity, its truth (p. 35).

The novel portrays a variety of immigrant experiences and this experience is not the same for everyone : it ranges from acceptance to ambivalence, acute awareness to unawareness, and from loving England to hating it.

Dev who had ostensibly come for higher studies in Economics forgets about his academic pursuit in course of time and strives for a job. He finally gets one, but interestingly, it is the job of his friend and host Adit who decides to leave London in search of his roots in India along with his wife Sarah. Dev's dislike and hate stem chiefly from the alien treatment which is often insulting in nature. These immigrants are openly insulted and abused. They are called "Dogs" and are not allowed to use lavatory meant for the English as "the London docks have three kinds of lavatories - Ladies, Gents and Asiatics" (p. 17). Dev is the iconoclast, a critic of everything to the extent of becoming a cynic. If Adit begins with pretensions and ends in sincerity and truth, confessing his phony existence, Dev begins with denouncing and attacking everything British. Dev believes that he is a cultural ambassador to England and wants to reverse the historical fact of colonization of India by the British. He wants the reversal of it by the colonization of England by Indian. Though he is not able to conquer England but his wish is very subtly and artistically expressed through wishful fantasy :

> I am here as an ambassador. I am showing these damn imperialists with their lost colonies complex that we are free people now, with our own personalities that this veneer of an English education has not obscured, and not afraid to

> match ours with theirs... to conquer England as they once conquered India to show them (p. 123).

But, unlike Adit, Dev does not think seriously over his realization to put into action and is lost among the crowd of many Indians settled in England. And by the end of the novel the roles change - the English hater stays back in London, in his friend's shoes, being employed in his friend's place and living in his flat.

On the other hand, we find a change in Adit caused by his deeper realization that in spite of superficial ease and adjustment his life and existence in England is phony. The little India in England is not real. Everything he does there is merely pretensions. And then he decides he has had enough of it and now is the time to go back to his roots, to India, his own country in spite of all ills, overpopulation, poverty, backwardness, and unemployment.

After assessing himself, his mind is clear, his blurred vision cleansed and focused. He declares to his wife :

> "I can't live here any more. Our lives here - they've been so unreal, don't you feel it? Little India in London. All our records and lamb curries and sing songs, it's all so unreal. It has no reality at all, we just pretend all the time. I'm twenty-seven now. I've got to go home and start living a real life. I don't know what real life there will mean. I can't tell you if it won't be war, Islam, communism, famine, anarchy or what. Whatever it is it will be Indian, it will be my natural condition, my true circumstance. I must go and face all that now. It's been wonderful here. Sarah, you know I've loved England more than you, I've often felt myself half English, but it was only a pretence, Sally. Now it has to be the real, thing, I must go. You will come?" (p. 203).

III

The foregoing analysis shows existential dilemmas the English and the Indians confront while facing differently contextualized situations. In fact, the concepts of Island and the Continent are two aspects of an epistemological problem that is rooted in a free consciousness, free will and free expression. The question of identity crisis arises only because we have closed and narrowly contextualized the doors of our consciousness. India and England are real situations as well as fictional entities. The difference between fact and fiction, myth and reality, is very thin indeed, still it is a very vital difference. It is because of this that India is India and England is England. It is this problem of thisness which is at the root of the problem of acculturation. After all the problems that Sarah, Adit and Dev face are generated by the fact of their different nationalities which are mutually exclusive and even culturally shocking.

The post-colonial phase of the relationship between India and England has brought about many perceptible changes which Sarah, and Adit are not exactly able to realize. As a result they develop a mythological image of each other's culture. These images carry their own Continents and Islands in various combinations and permutations which verily Sarah, Adit and Dev are Images when multiply by the phenomenon of recurrence become archetypes. The Indians who are collectively represented by Adit and Dev in two different experiential modes carry the archetypal feelings of the whole lot of Asians who have either migrated to England or are going for short visit to the country which once colonized them. Individual images spread and merge into sprawling archetypes which in turn emanate from the collectivity of experience that is culturally specific. This is how the limited time bound images acquire a multidimensional archetypal significance within historical-temporal limits. All mythologies are transplantations of consciousness which sometimes give birth to reality and sometimes endlessly supplement it. All distance is fascination as deep horizons invariably are. The distance is not immediate reality. That is precisely the reason that when Sarah confronts the reality of the Indian landscape her mythological graph of India falls to pieces. The same is true of Adit who tried to be like the British Lords but ended as a slave in the process. Dev is the product of an imagination that is counter-productive. Hemanifests the other aspect of post-colonial consciousness, which believes that all islands should form part of the Continent whatever the distance in space and difference in culture. To put is more crudely, this is another form of post-colonial consciousness, like another form of post-colonial imperialism like its counterpart the technological imperialism. Anita Desai places situations and possibilities before us of the two different cultures-one the most ancient, and the other, relatively modern India is a Continent not precisely because it is so big but because it is culturally so rich. This fact has been acknowledged by most of the British Indologists who came to India through the East India Company. Warren Hastings, for example, wrote in his preface to the Bhagavad Gita translated by Charles Wilkins (1785) into English that long after the British empire is over in India, the Indian culture, religion, mythology will continue to dominate British minds. On the other hand, if England is an Island it is not precisely because it is small; it is because the British do not want to have a sense of participation in cultures which are far more ancient than their own and which they impetuously call primitive, backward and superstitious. Only Islands can merge into Continents and not vise-versa. Although at the mental and spiritual levels the Island can definitely become a Continent. But Anita Desai leaves all this for us to think over.

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3

Competency Development and Employability through Higher Education : How ODL helped Armed Forces Personnel in India?

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The fighting fit personnel of Armed Forces in India have limited professional life span depending upon their rank and profile. How can they be re-skilled? Is their enhanced competency linked to the Higher Education and do they remain employable even after completion of their tenure from the Forces? The Answer is YES. This paper presents a case study of GYANDEEP and AKASHDEEP Project, as was envisaged by the Indira Gandhi National Open University (IGNOU) in the year 2009 and 2010 respectively. Under GYANDEEP and AKASHDEEP Project, serving personnel of Indian Army and Indian Air Force, who were non officers and other ranks and also non graduate, were provided opportunity to lateral entry to higher education after recognizing their prior learning, attained at their respective training and education centres of Indian Army and Indian Air Force and transferring their credits earned to the University system. The University recognized their prior learning and experience including their assessment and grades from their respective organizations and granted them equivalent credits and certification in their respective profession/s at the level of Certificate, Diploma and Advanced Diploma. Their respective qualifications so earned were mapped to the subject profiles in the under graduate programmes of the University. These personnel after having attained Advanced Diploma level qualification were

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offered lateral entry to select under graduate programmes of the University and this initiative of Recognition of Prior Learning (RPL), getting it credited and certified with relevant level of qualification and providing lateral entry to Higher Education was at that time, one of the first such initiatives undertaken so far in the country. Through this initiative and the flexibility of Open and Distance Learning (ODL) have helped these professionals to attain the relevant undergraduate level qualification and remain employable even after retirement. The present case study methodology based paper gives a detailed insight into the two important Projects i.e. Gyandeep and Akashdeep of the University. It discusses the entire scheme under these two projects wherein the prior learning of serving personnel of Armed Forces was recognized and they were provided lateral entry to higher education. The paper evaluates this scheme of RPL and lateral entry to higher education through SWOC analysis and suggests prospective framework for Skill and Competency Development and Employability Quotient of Armed Forces Personnel in India.

[**Keywords :** Competency development, Employability, Higher education, ODL, Armed forces personnel]

1. Introduction

The Indira Gandhi National Open University, is the Central University and National Open University of India established by an Act of the Parliament i.e. IGNOU Act 1985 in the year 1985 for the introduction and promotion of open university and distance education systems in the educational pattern of the country and for the co-ordination and determination of standards in such systems. Over a period of 34 years of its operationalization, the University has currently more than 240 academic programmes on offer from 21 Schools of Studies. The support services of the University has a network of 67 Regional Centres (RCs) and over 3000 Learner Support Centres (LSCs) and utilizes services of over 40,000 academic counsellors for the theory and practical counselling besides other student evaluation related activities. The University admits at an average of six to seven hundred thousand students per year in two different admission cycles i.e. January and July cycle and currently, it has distinction of being largest open university in the world in terms of the student enrolment. Over 3 million students are already on roll with the University. To diversify the accessibility of open and distance learning (ODL) and linking of skill development and recognition of prior learning (RPL) to the domain of higher education through ODL mode, the University had launched two innovative projects i.e. GYANDEEP and AKASHDEEP in the year 2009 and 2010 respectively with the basic premise that the University will recognize the prior learning done by Indian Army Personnel through their in-service training. Through the GYANDEEP project, it was aimed to confer educational certifications to soldiers of the Indian Army, within the parameters laid down by IGNOU by recognizing the 'In Service' training done by them through Training Centres/ Human Resource Development Centres and different Schools of Instructions of Indian Army. A similar scheme for the Air Force was launched on 20th December 2010 known as Akashdeep Project for recognizing the Basic and In-service training imparted to the airmen and Non-Combatants Enrolled (NCs (E)) of the Indian Air

Force for award of civil qualifications. It is aimed at fulfilling the long standing desire of the IAF to get civil recognition for the knowledge and experience gained by the airmen and NCs (E) while they are in service. The in-service training imparted to airmen by the Indian Air Force in their training centres are to be recognized by IGNOU through three level of qualifications i.e. Certificate, Diploma and Advanced Diploma. The registration and admission in these two projects commenced in January 2010 and lasted till January 2012 academic sessions of the University. As per the registration estimate of the University, a total of 4,48,740 candidates took registration under Gyandeep Project and 49617 candidates were registered in the Akashdeep Project.

2. Statutory Provisions and Nomenclature of Gyandeep and Akashdeep Project

Before understanding the nomenclature of academic programmes, its credits, evaluation, transfer of credits and lateral entry to higher education as envisaged under Gyandeep and Akashdeep project, we need to understand the objects and powers of the University and mandate given to the University by the Act of the Parliament i.e. IGNOU ACT 1985.

Under Section 5 of the Act *i.e.* Powers of the University, "the University shall have the following powers, namely :

(i) to provide for instruction in such branches of knowledge, technology, vocations and professions as the University may determine from time to time and to make provision for research;

(ii) to plan and prescribe courses of study for degrees, diplomas, certificates or for any other purpose;

(iii) to hold examinations and confer degrees, diplomas, certificates or other academic distinctions or recognitions on persons who have pursued a course of study or conducted research in the manner laid down by the Statutes and Ordinances;

(xiii) to recognize examinations of, or periods of study (whether in full or part) at, other universities, institutions or other places of higher learning as equivalent to examinations or periods of study in the University, and to withdraw such recognition at any time;

(xxi) to recognize any institution of higher learning or studies for such purposes as the University may determine and to withdraw such recognition".

The Objects of the University under the First Schedule of the Act states:

"(a) strengthen and diversify the degree, certificate and diploma courses related to the needs of employment and necessary for building the economy of the country on the basis of its natural and human resources;

(b) provide access to higher education for large segments of the population, and in particular, the disadvantaged groups such as those living in remote and rural areas including working people, housewives and other adults who wish to upgrade or acquire knowledge through studies in various fields;

(c) promote acquisition of knowledge in a rapidly developing and changing society and to continually offer opportunities for upgrading knowledge, training and skills in the context of innovations, research and discovery in all fields of human endeavours;

(d) provide an innovative system of university level education, flexible and open, in regard to methods and pace of learning, combination of courses, eligibility for enrolment, age of entry, conduct of examination and operation of the programmes with a view to promote learning and encourage excellence in new fields of knowledge".

In the light of the aforesaid statutory provisions, the nomenclature of the Gyandeep and Akashdeep Projects was finalised. There were three categories/ levels of programmes under Gyandeep and Akashdeep and these were Certificate Programmes (6 months, 16 Credits), Diploma Programmes (One Year, 32 Credits) and Advanced Diploma Programmes (2 Years, 64 Credits). After successful completion of the Advanced Diploma, the students were offered to lateral entry in to the third year of the Bachelor Degree Programmes. A table summarizing the progression of the student and related certification and lateral entry to the higher education is given below.

Table-1 : Credits and Level of Programmes under Gyandeep and Akashdeep

S. No.	Certi-ficate	Diploma (Certificate + 16 Credits) = 32 Credits	Advanced Diploma(Arts/ Science/ Commerce (Diploma + 32 Credits) = 64 Credits	Credits to be earned for Lateral Entry to the Higher Education	Bachelor's Degree (96/128 Credits)
1	16	32	64 (Arts)	32	BA
2	16	32	64 (Commerce)	32	BCOM
3	16	32	64 (Science)	32	BSC
4	16	32	64 (Arts/Science/Commerce)	32	BTS
5	16	32	64 (Arts/Science/Commerce)	48	BSW

Depending upon the course curriculum, training hours, experience and evaluation methodology adopted by the Indian Army and Indian Air Force, there were different number of courses (papers) in all the three levels of the programmes *i.e.* Certificate, Diploma and Advanced Diploma. The details of the programmes and related number of courses are summarized Table-2.

Table-2 : Programmes and Courses in GYANDEEP and AKASHDEEP

Level of Programmes	Gyandeep		Akashdeep	
	No. of Programmes	No. of Courses	No. of Programmes	No. of Courses
Certificate	1	4	1	2
Diploma	51	230	17	44
Advanced Diploma	3	233	3	88
Total	55	467	21	134

The progression sequence in the Gyandeep and Akashdeep Projects can be understood in the following manner :

A candidate with 10+2 level of study and with mandatory training of six months and after due evaluation of performance by the Indian Army and the University, is awarded with Certificate level qualification with 16 credits. After One year of training and additional completion of 16 credits and after due evaluation of performance by the Indian Army and the University, the student is awarded with Diploma level qualification in the respective trade with total 32 credits. After additional completion of mandatory training of two years and completion of additional 32 credits and after due evaluation of performance by the Indian Army and the University, the student is awarded with Advanced Diploma in Arts/ Commerce/ Science depending upon level of stream in 10+2. Now, after Advanced Diploma in Arts/ Commerce/ Science, a candidate is offered lateral entry in to BA/BTS/BSW if he is awarded with Advanced Diploma in Arts. The Lateral entry to BCOM is offered to those who are awarded with Advanced Diploma in Commerce. The lateral entry to BSC is offered to only those candidates who are 10+2 with Science and Advanced Diploma in Science. Lateral entry to BTS and BSW is offered to all those willing students who have any of the Advanced Diploma in Arts or Science or Commerce. In case, if any of the candidate is non 10+2, then he is given option to register for six months bridge course known as Bachelor Preparatory Programme (BPP) and then simultaneous registration is offered to lateral entry to BTS/BSW/BA subject to successful completion of BPP. The same pathway is also available for students registered under Akashdeep Project.

3. Progression So far in GYANDEEP and AKASHDEEP Projects

As explained in the initial part of the paper, the Gyandeep and Akashdeep Project were launched in the year 2009 and 2010 respectively and first registration commenced in January 2010 and last registration was done in January 2012. As per the latest estimate, under Gyandeep Project, out of total registration of 448740 students, 379712 students have completed certificate level programmes, 368340 students have completed diploma level programmes and 331959 students have completed Advanced Diploma Programmes in the respective discipline i.e. Arts, Commerce and Science. Whereas in Akashdeep Project, out of total registration of 49617 students, 49589 students have completed Certificate level programmes, 49589 students have completed Diploma level programmes and 49534 students have completed Advanced Diploma level programmes. A tabular representation of completion of these three levels of programmes is given below in Table-3 :

Table-3 : Percentage Completion in Gyandeep and Akashdeep

Gyandeep Project			Akashdeep Project		
Total Registration	**448740**	**% Completion**	**Total Registration**	**49617**	**% Completion**
Certificate	379712	84.62	Certificate	49589	99.94
Diploma	368340	82.08	Diploma	49589	99.94
Advanced Diploma	331959	73.98	Advanced Diploma	49534	99.63

After having completed their respective advanced diploma in Arts, Science and Commerce, the successful students had option to apply for lateral entry to higher education by taking admission into the third year of BA, BCOM, BSC, BTS and BSW. By January 2018 admission cycle of the University, a total of 15040 students had opted for lateral entry to higher education. The details of registration to lateral entry and pass out is summarised in the table below in Table-4 :

Table-4 : Admission and Pass Out through Lateral Entry to Higher Education

Session	Bachelor of Arts (BA)	Bachelor of Commerce (BCom)	Bachelor of Science (BSc)	Bachelor of Social Work (BSW)	Bachelor of Tourism Studies (BTS)	Total
Admission*	5727	1050	7855	26	332	15040
Akashdeep Pass out**	1137	134	174			1445
Gyandeep Pass out***	372	35	01	29		437

*July 2011 to January 2018 session, **As on 24th August 2017, ***As on 20th February 2019.

As evident from the tables above, the completion rate in Certificate, Diploma and Advanced Diploma in Gyandeep and Akashdeep is above 80% and 90% respectively but registration in lateral entry to higher education is very slow. There may be many reasons behind it. It may be possible that candidates might be waiting for discharge from the respective organization and then take entry into lateral entry to higher education or it may be possible that their present place of posting and nature of duties is not commensurate with the time and resources for lateral entry to the higher education. It is also interesting to observe that curriculum and assessment in certificate, diploma and advanced diploma is linked with their regular profession and career advancement and mandatory too, hence, its completion rate is very high where as lateral entry to higher education is more of subject oriented which requires considerable time and energy to engaged with and also different from their regular profession, hence, registration rate and completion rate in lateral entry is very slow. Also, lateral entry to higher education is optional and not mandatory as in the case of earlier three levels of qualification and certifications.

4. SWOC Analysis

It is also important to evaluate the effectiveness of the Gyandeep and Akashdeep projects so that lessons learnt from the implementation of these projects could be taken into consideration for formulating new or improved schemes for recognition of prior learning, skill development and competency enhancement of such personnel and their lateral entry to higher education. The authors have taken the help of Strength, Weakness, Opportunity and Challenges (SWOC) analysis for evaluating the effectiveness of Gyandeep and Akashdeep projects.

Strengths	**Weakness**
Recognition of Armed Forces Training curriculum and its certification by higher education institution.	Training curriculum not aligned with National Skill Qualification Framework (NSQF) level qualification.
Opportunity for lateral entry to Higher Education	Slow progression to lateral entry to Higher Education.
Post retirement civil employability for services personnel.	Post retirement employability is restricted to very selective sectors having eligibility as graduation.
Similar opportunities for personnel of Paramilitary and Police Forces.	Current skill requirements and qualification packs are missing.
Recognition of Prior Learning and its linkages with the Higher Education.	
Opportunities	**Challenges**
Prospect of similar arrangement for Officers cadre as well as other wings of security forces	Roadmap for acceptability of these qualifications by employers.
Alignment with NSQF level qualification at levels 5, 6 and 7.	Revising training curriculum to be aligned with latest skill requirements.
Redesigning the RPL linkages with graduation level professional and skill qualification i.e. Bachelor of Vocational Studies (BVoc) rather than BA/BCOM/ BTS/ BSW.	Development of Sector Skill Councils as per the skill requirements of personnel of Armed Forces.

Potential for re-skilling and certification for personnel towards increasing their employability quotient.	Development and acceptability of RPL framework for entry level qualification and its recognition for entry into Undergraduate level programmes.
Development of national framework to skill development and Vocational Higher Education.	Recognition of training curriculum based qualification and certifications for employ-ability.

5. Prospective Framework for Skill and Competency Development and Employability of Armed Forces Personnel

Based on the SWOC analysis in the previous section of this paper, it is very clear that there is an urgent need to develop a framework which could include Recognition of Prior Learning (RPL) of personnel of Armed Forces,identifying the skill gaps (if any) vis-a-vis skill qualification as per NSQF framework and lateral entry to vocational higher education in place of traditional higher education for enhancing the employability quotients of the armed forces personnel. Currently, under the Ministry of Skill Development and Entrepreneurship (MSDE), Government of India, there are thirty nine (39) Sector Skill Councils (SSCs) covering there major areas/ sectors and these are: Priority Sector, Large Workforce, and Informal Sector. The authors have identified those Sector Skill Councils whose qualification levels can be mapped as per the training curriculum so that tailor made re-skilling programmes for armed forces personnel could be prepared and lateral entry to vocational higher education could be developed. Also, all such sector skill councils have also been mapped with respective School of Studies of the Indira Gandhi National Open University (IGNOU) so that expertise available with the Schools of Studies could be utilized for developing NSQF compliant and regulatory body (i.e. University Grants Commission [UGC] approved) three levels of qualifications could be developed i.e. Level 5 (Diploma), Level 6 (Advanced Diploma) and Level 7 (Bachelor of Vocational Studies (BVoc) in the following manner :

Table-5 : NSQF Level and Academic Equivalence

Level	Expected Level of Competency as per NSQF	Proposed Academic Equivalence	No. of Credits
Level 5	Responsibility for own work and learning and some responsibility for other's work and learning.	Diploma	60
Level 6	Responsibility for own work and learning and full responsibility for other's works and learning.	Advanced Diploma	120
Level 7	Full responsibility for output of group and development.	Graduation (BVoc)	180

Source: https://www.ugc.ac.in/skill/Academic_equivalance.html

The Ministry of Skill Development and Entrepreneurship has identified some of the Sector Skill Councils (SSCs) in the priority sector and Large Workforce Sector. Based on the academic expertise available with the University, all such SSCs have been mapped with the respective School of Studies of the University. A tabular representation of the mapping is given below in the Table-6 :

Table-6 : Mapping of SSCs and School of Studies of IGNOU

Sector/ Work Force	Sector Skill Councils of MSDE	School of Studies of IGNOU	NSQF levels and Academic Equivalence
Priority Sector	Automotive Skill Development Council	School of Engineering and Technology (SOET)	Diploma, Advanced Diploma and BVoC
Priority Sector	IT/ITes Sector Skill Council	School of Computer and Information Sciences (SOCIS)	Diploma, Advanced Diploma and BVoC
Priority Sector	Electronics Sector Skill Council	School of Engineering and Technology (SOET)	Diploma, Advanced Diploma and BVoC
Priority Sector	Healthcare Sector Skill Council	School of Health Sciences (SOHS)	Diploma, Advanced Diploma and BVoC
Priority Sector	Construction Skill Development Council	School of Engineering and Technology (SOET)	Diploma, Advanced Diploma and BVoC
Priority Sector	Power Sector Skill Council	School of Engineering and Technology (SOET)	Diploma, Advanced Diploma and BVoC
Priority Sector	Logistic Sector Skill Council	School of Management Studies	Diploma, Advanced Diploma and BVoC
Large Workforce	Sports, Physical Education, Fitness & Leisure Skills Council	School of Health Sciences (SOHS)	Diploma, Advanced Diploma and BVoC
Large Workforce	Telecom Sector Skill Council	School of Engineering and Technology (SOET)	Diploma, Advanced Diploma and BVoC
Large Workforce	Agriculture Sector Skill Council	School of Agriculture (SOA)	Diploma, Advanced Diploma and BVoC
Large Workforce	Aerospace and Aviation Sector Skill Council	School of Engineering and Technology (SOET)	Diploma, Advanced Diploma and BVoC
Large Workforce	Instrumentation Automation Surveillance & Communication Sector Skill Council	School of Engineering and Technology (SOET)	Diploma, Advanced Diploma and BVoC
Large Workforce	Security Sector Skill Council	School of Vocational Education and Training (SOVET)	Diploma, Advanced Diploma and BVoC

Source: https://www.msde.gov.in/ssc.html

6. Conclusion

The objective of the mapping is to develop an inclusive skill development and vocational higher education framework wherein skill component and general education component could be developed through collaborative efforts of the University and SSCs which is NSQF compliant and UGC approved and is specially designed as per the need and requirements of the personnel of the Armed Forces and tailor made programmes could be offered to them. The authors do hope that this framework will be able to overcome Threats and Challenges as enumerated in SWOC analysis about the present scheme and provide continuous skill development and competency enhancement programme for the fighting fit personnel of the Armed Forces.

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Status of RTI and Good Governance in Local Government of Nepal

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The article 27 of the constitution of Nepal 2072 has assured the right to information. The Right To Information Act 2064 has been promulgated. There is provision of compulsory display of citizens' charter and the provision of governance reform unit for ensuring peoples' representation and ownership. Also, the complaint box should be kept in the place eaisily seen by all people for receiving complaints, quality and effectiveness evaluation from the general people about the services from the respective public office. This article is based on the state of good governance and right to information in the public entities in Nepal. This article tries to identifythe status of RTI and good governance in local government in Nepal and it is foundthat implementation status of RTI in local governments is very weak.

[**Key Words :** Local Government, RTI, Good Governance, Transparency, Nepal]

1. Introduction

The legitimate organization of people residing in the definite geographical region based on rules, regulations and laws of government provided in the constitution is known as local government. There are 753 local governments in Nepal. There are 22 single rights allocated to these local governments by the constitution of Nepal 2015.

The concept of good governance was developed for minimizing the negative impacts of the weaknesses in governance system. The word good governance was

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used for the first time in a report "sub-sahara Africa: from crisis to sustainable development" by the World Bank in 1989 A.D. The use of good governance had been extensive from the beginning of 1990s, when this concept had been kept as the prerequisite of external grants (Basnet, 2069 B.S.).

Among various essential principles of good governance, right to information is one. The right of general people to ask and receive for information regarding the public interests in the public entities is known as right to information. The article 27 of the constitution of Nepal 2072 has assured for the right of people for asking and receiving information of public interests. The right to information act 2064 has been promulgated. This act has the provision of right to information of public interest for all Nepalese people.

Before the promulgation of this act, the public information was available to public officers only. There was a culture of keeping majority of public information secret and the public had no access to those. With the promulgation of right to information act 2064, the access of public towards public information has increased. The public officers should always be ready for this.

There is provision of updating and publishing the public information in the act. The published information includes services provided by the public entity, the sections of office for types of services they provide, responsible officer, the cost of services and tentative time, the responsible officer to hear about complaints, the description of works accomplished, name and designation of information officers, act, rules, regulations and directions enlisted, income, expenditure as well as updated data on financial transactions.

The right to information act has stated clearly that it is the responsibility of any public entity in classification of information, updating, publishing, easy access to public information for general people and assuring transparency in their daily activities.

Assurance of transparency is also a principle of good governance. There is provision of compulsory display of citizens' charter and the provision of governance reform unit for ensuring peoples' representation and ownership. Also, the complain box should be kept in the place easily seen by all people for receiving complaints, quality and effectiveness evaluation from the general people about the works from the respective public office. This article is based on the state of good governance and right to information in the public entities in Nepal.

I have divided this paper into five sections, first introduction, second theoretical concept of good governance, third, research methodology, fourth, major findings of research and finally, conclusion.

2. Research Methodology

The study was carried out in four local government bodies of Ramechhap district. These include two Municipalities namely Ramechhap and Manthali

Municipality and two Rural Municipalities namely Likhu and Sunapati. The information was collected from all these local bodies through questionnaires. The study was based on establishment of information and record keeping section, management of this section, relationship with journalists, the state of public evaluation, use of mass media and the implementation of other principles of good governance. The questions were focused on whether the information and record keeping has been established or not, what is the management status of information and record keeping section, what is the status of coordination with journalists, what is the status of peoples' monitoring and evaluation, to what extent is the mass media used and what the process of policy formulation is.

The local peoples' representatives and allocated information officers as well as other people were coordinated during the study. The bulletins, brochures, reports along with all other published materials were collected. Similarly, the citizen charters and study center of those local bodies were visited. During information collection, the photos and published news were collected as the means of verification. All the questionnaires collected from the local bodies were put in excel and then data analysis was done. The result of data analysis is then presented. Similarly, the informal interviews were taken with local officers, costumers, and informed people for the study. The interviews taken in this way are also included in the report.

3. Understanding the Governance and Right to Information

3·1 Governance

There is no universal definition of governance. Many scholars are defines several ways. Government is body of representatives who rule or functions day to day administration of a country. It is the means through which the state power is exercised. Government is 'the governing authority, including the political order and its institutional framework, while governance was considered as the agency and process of governing' (Ilyin, 2013). In other hand, governance is the act of governing or ruling. It is about the process by which public policy decisions are made and implemented and process of governing people or a state. According to Bell and Hindmoor (2009) governance is 'the tools, strategies and relationships used by governments to help govern.'

Governance is a term "that applies to the exercise of power in a variety of institutional contents, the object of which is to direct, control and regulate activities in a interest of people as citizens, votes and workers" (Robinson & Dahal, 1996 p.16). It is the exercise of political power to manage a nation's affairs, there concepts are cardinal to most definitions of governance they are accountability, legitimacy and transparency (Robinson & Dahal, 1996).

According to Oxford Dictionary (2005), governance is "the activity of governing a country or controlling a company or an organization" and "the way in which a country is governed or a company or institution is controlled". Shrestha (2004) argues that the term governance is better understood as the system and procedures that guide the process of decision making and implementation of decisions made by properly elected representatives of people". Similarly, in the words of Karki (2004), governance is 'the exercise of political, economic and administrative authority in the management of a country affair at all levels'.

In a traditional manner governance was related to the function of government. However the meaning of governance has been changed since late 1980s. The concept of governance has been expanded to the functions of the public, private, and the civil society after 1980s (Burn, Koster & Fuster, 2016; p.18). In the modern time, the "governance refers to the dynamic processes involved in the implementation and monitoring as well as decision-making in a system", including three key 'interdependent elements-priority setting, steering and accountability' (Burn, Koster & Fuster, 2016 : 18).

3·2 Good Governance

The concept of good governance is relatively new. It first appeared in 1989 in the World Bank's report on Sub-Saharan Africa, which characterized the crisis in the region as a "crisis of governance" In its report, the Bank viewed governance as having three aspects: a) the form of political regime; b) the process by which authority is exercised in the management of a country's economic and social resources; and c) the capacity of the government to design, formulate and implement policies and discharge functions (World Bank, 1989).

According to UNDP (n.d.) governance is "the exercise of political, economic and administrative authority in the management of a country's affairs at all levels. Governance comprises the complex mechanisms, processes and institutions through which citizens and groups articulate their interests, exercise their legal rights and obligations and mediate their differences."

Similarly, Good Governance is closely associated with the encouragement of participatory democracy, local leadership, engagement of civic society in monitoring process and devolution of power at the grassroots level. Local capacity building, thus, becomes its essence which mainly focuses on the maximum participation of the local people in the decision making affecting their lives, liberty and property (Dahal, 2008).

Good governance is an approach to government that is committed to creating a system and it assures the peoples participation, rule of law, transparency, accountability, effectiveness and efficiency. Since 1990s good governance has been used in development sectors. The World Bank since 1990s has been considering 'good governance' as an essential pre-condition for receiving support by any country. According to the World Bank (1992) governance is the manner in which power is exercised in the management of a country's economic and social resources for development.

For World Bank (1992) good governance is sound public sector management (efficiency, effectiveness and economy), accountability, exchange and free flow of information (transparency), and a legal framework for development (justice, respect for human rights and liberties) (Economic and Social Council, 2006). Similarly, The Independent Commission on Good Governance in Public Services (OPM and CIPFA, 2004) has suggested the principles of good governance for public services. The function of good governance in the public sector is to ensure that entities act in the public interest at all times, which requires strong commitment to integrity, ethical values, and the rule of law; openness and comprehensive stakeholder engagement.

While good governance has become almost like a core issues among development organizations, there is no clear agreement on what it entails (Fukuyama, 2013). Yet, most development organizations tend to propose that the term should include several (if not all) of the following : rule of law; property rights; contract enforcement; accountability; transparency; anti-corruption measures; democratization; civil society participation; predictability; and respect for human rights (Gisselquist, 2012).

From the above literature, we can conclude that the term good governance is an ideal orientation of governance in the management of a country's resources and affairs for development. It is a combination of the state, the market and the civil society for mutual prosperity. Good governance is one of the most important pillars for development. Now a days, this concept arises globally even in developing or third world.

3·3 Local Governance

Local Governance is a broader concept and is defined as the formulation and execution of collective action at the local level. Local governance, therefore, includes the diverse objectives of vibrant, living, working, and environmentally preserved self-governing communities. Local governance is not just about providing a range of local services but also about preserving the life and liberty of residents, creating space for democratic participation and civic dialogue, supporting market-led and environmentally sustainable local development, and facilitating outcomes that enrich the quality of life of residents (Shah & Shah 2006).

The concept of 'democratic local governance' has become an integral part of local development approaches, and has provided a basic rationale for donors' support to decentralization reforms and local governments' capacity building. The very concept of 'good governance' at local levels denotes quality, effectiveness and efficiency of local administration and public service delivery; the quality of local public policy and decision-making procedures, their inclusiveness, their transparency, and their accountability; and the manner in which power and authority are exercised at the local level. While local government is the essential institutional building block for local governance, the wider governance sphere comprises a set of state and non-state institutions, mechanisms and processes, through which public goods and services are delivered to citizens and through which citizens can articulate their interests and needs, mediate their differences and exercise their rights and obligations. The concepts of local governance and decentralization, at times used interchangeably, are related but different concepts. Decentralization is primarily a national political, legislative, institutional and fiscal process.

3.4 Right to Information

Right to information means right of a citizen to ask and acquire the information of public importance from public bodies. Asking and getting information is the fundamental right of a citizen. Transparency is the unavoidable condition of democracy. Transparency in the nation can only be maintained with the successful implementation of right to information. The citizen must get to use their right to information in order to make governance transparent, accountable and responsible (Dahal and Acharaya, 2068 B.S.).

The history of right to information is not so long in Nepal. There was the provision of right to information at article 16 of The Constitution of Nepal 2047 B.S. for the first time. With the provision of asking and getting information by a citizen on the subject of public interest, this right was assured constitutionally.

Law regarding right to information could not be made after this for a long time. Meanwhile, after the 2006 people's movement, Interim constitution 2063 based on this movement also made provision of right to information. Article 27 of the Interim Constitution 2007 has made constitutional provision of right of every citizen for asking and acquiring information from any of the public bodies. After this, strong voices for the construction of law related to right to information rose from civil society. They forced in a strong way for this. Journalists and media persons had a major role for this. As a result, from 20 August 2007, the act related to right to information came to promulgation. Similarly, Government of Nepal promulgated Regulations on Right to Information on 9 Feb 2009. Similarly, The Constitution of Nepal 2015 has also continued this provision in article 27.

The uninterrupted use of right for asking and getting information is one of the pre-condition of good governance. If the right to information is not implemented, it is possible for opaque, corrupt and autocratic governance. Thus, the implementation of right to information plays an important role for democracy, development and prosperity. For this, the public people themselves need to be alert and active for responsibility towards asking and getting information (Khadka, 2063).

The successful implementation of right to information contributes importantly for control of corruption. The right for asking and receiving information of public bodies on public and individual interest has been assured legally. If anyone suspects corruption and malpractice about the activities in public bodies, the corruption and malpractice can be controlled if these types of activities are brought to publicity.

4. The Implementation Status of Good Governance and Right to Information in the Local Bodies

The data on the implementation status of right to information in local government collected are presented in this sub-section. Seven different sub-topics were made from seven indicators of good governance and the monitoring was done. The comparative status of municipality and rural municipality has been presented in each sub-topic.

4·1 The Status of Establishment of Information and Record Keeping in Local Bodies

During the study, status of establishment of information and record keeping section in any local body was taken as the first issue. The study was done on either there is any information and record keeping section in the municipalities and rural municipalities under study or not. The status can be clear from the table-1 shown below:

Table-1 : Establishment of Information and Record Section

Indicators	Municipality		Rural Municipality	
	Manthali	Ramechhap	Likhu	Sunapati
Establishment of information and data record section	yes	yes	yes	yes
Allocation of information officer	yes	yes	no	no
Availability of information officer during study	yes	no	no	no
The provision of co-information officer	no	no	no	no
The provision of publishing the information quarterly	no	no	no	no
The status of nodal officer	no	no	no	no
The provision of information section	yes	yes	no	no

Source : Field Study 2018.

According to the table above, there is no establishment of information and record keeping section in all three local bodies of Ramechhap under study. Similarly, two municipalities have formally designated information officers while there is no information officer designated in the rural municipalities. There is no provision of co-information officer in all four bodies. No local body has been publishing information quarterly as there is provision in right to information act

2064 that 19 types of information should be published by any local government quarterly. Similarly, there is no provision of nodal officer who should listen the complaints of general people. Though there is provision of information section in municipalities while this was not found in the rural municipalities.

While analyzing the data above in a micro level, the basis of right to information implementation, designation of information officer, and co-information officer has not been implemented. Similarly, the provision of publishing information quarterly has not been implemented. The peoples' representatives have not realized that this is their responsibility to dessiminate information to general people. There seems gap in training the employee on the legal provisions on right to information.

4·2 The Status of Management of Information and Record Keeping Section in Local Bodies

12 different indicators are kept under this sub-topic to know about the management status of information and record keeping section in the local bodies which can be clear from the table-2 below:

Table-2 : Management of Information and Record Secion

Indicators	Manthali	Ramechhap	Likhu	Sunapti
Publishing and availability of annual plan book	yes	yes	no	no
Publishing and availability of periodic plan book	no	no	no	no
The updated subjective description of the respective local body	no	no	no	no
The decision of council meeting	no	no	no	no
The description of decision of board meeting	no	no	no	no
Monthly and quarterly progress report publishing	no	no	no	no
The publishment of informative yearly report of the projects	no	no	no	no
The availability of internal audit report	no	no	no	no
The availability of audit report of previous year at the end of fiscal year	no	no	no	no
The annual procurement plan of running year	no	no	no	no
The informative materials of the local bodies	no	no	no	no
Brochures published by the respective local bodies	no	no	no	no

Source : Field Study 2018.

The table above makes clear on the management status of information andrecord keeping section, publishing the periodic plan book and updating subjective descriptions. There is no record of council decision and board meeting decision in all four local bodies. Neither of these have published the monthly and quarterly progress report. There is no internal audit report as well as the audit report of the previous year. There is not even the annual procurement plan of the running year. In the same way, there is no collective yearly informative report of the projects. None of the local bodies have published any informative bulletin or brochure.

The people are found to have been facing unnecessary trouble when there is no information in the record keeping section. A local costumer found during my study said :

> It is very difficult to get information in the local bodies. There are information and record keeping sections in them but there is no information. They are not even providing information to the extent the former local bodies provided. While seeing in this way, the works of local bodies is not transparent (based on talk with a local person found during study in Likhu Rural Municipality).

The information and record keeping section has important role in proper management of information. It helps the easy availability of information and promotes transparency and accountability. The local bodies are not able to manage the information and publicize every information within it. The local bodies seem void of basic prerequisites regarding information dessimination.

4·3 Relationship with Journalists

This sub-topic has incorporated the issue of the relationship of local bodies with the journalists. Five different indicators are taken under this. The table-3 below makes clear on the relationship of the local bodies under study with the journalists.

Table-3 : Relationship with Journalist

Indicators	Manthali	Ramechhap	Likhu	Sunapti
Press meet and press conference (annual)	3 times	1 time	no	no
Permission to the journalists in board meetings.	no	no	no	no
The permission of journalists in council meetings	yes	yes	yes	yes
Inviting journalists in conferences and discussions	yes	yes	yes	yes
Press releases and press notice	yes	yes	no	yes

Source : Field Study 2018.

The table above makes clear on the relationship of local bodies with the journalists. The Manthali Municipality seems to have conducted quarterly press meet while Ramechhap Municipality has conducted press meet only once in a year. The rural municipalities do not seem to have conducted press meet. All four local bodies were found not providing permission to the journalists in board meeting while they are provided permission during council meeting. Similarly, they are formally invited in any group meetings and programs conducted by these local bodies. All of these except Likhu rural municipality has been calling regular press releases and press notes.

This shows that there is healthy relationship between local bodies and journalists. Though the journalists say that this is one sided relationship. A journalist met during filed study says :

> Surfacely seeing, the relationship between local bodies and the journalists seems good. But this relationship is one-sided relationship. The local bodies contact journalist for propaganda only. They are not ready to give information asked by journalists. They provide only the information due to which they are in gain while they are not positive in providing the hidden information (based on the talk with a journalist found in Manthali Municipality during study).

Thus, the relationship between local bodies and journalists does not seem to be harmonious. It is necessary for both the parties to sit and discuss, and the local bodies need to provide true information to the journalists. The number of journalists is adequate in Municipalities while the Rural Municipalities still need more journalists to cover their activities closely.

4·4 The Status of Peoples' Monitoring and Participation in Local Government

This sub-topic makes clear about the status of peoples' participation and monitoring on the various activities carried out by the local bodies (table-4).

Table-4 : Status of Citizen Monitoring

Indicators	Manthali	Ramechhap	Likhu	Sunapti
Public hearing held for three times in previous year	yes	yes	yes	yes
The social audit held previous year	yes	yes	yes	yes
Number of information asked using right to information	no	no	no	no
Number of people visited in information section last month	26	6	no record	no record

Source : Field Study 2018.

All four local bodies had organized the public hearing quarterly in the previous year. Also, all of these had organized the social audit.Though none of these local bodies have record of people asking for information using the right to information. In the previous month, 26 people had visited the information section in Manthali Municipality while this number was only 6 for Ramechhap Municipality. On the other hand, both the Rural Municipalities under study do not seem to have record of this.

Seeing the data, the mechanisms for enhancing the social accountability seem to have been used in the local bodies. Though there are various questions regarding the quality of these mechanisms. Many people complained that the public hearing was limited within the public officers and some elites. Similarly, majority of people have no idea what social audit is. Many people said social audit and public hearing is same thing. A local from Likhu Rural Municipality says :

> Public hearing is organized in our village, but this is confined inside a room. Majority of people participating are public employees, cadres of political parties and teachers. The local people do not get much information on this. The elites only participate…I have no idea what the social audit is, I know what the public hearing is. The public hearing is organized occasionally but I have not heard of social audit organized here (based on talk with a local found during study in Likhu Rural Municipality).

The status of use of right to information seems to be weak in the local bodies. The public employees are unaware of basics of right to information; those who are aware are not willing to accept its legal provisions. The problem is more intense when there is no transparency in activities carried out in these bodies. People are inactive in asking the information using right to information.

4·5 The Status of Use of Mass Media in the Local Bodies

This indicator is used to find out the extent of use of mass media in local bodies which can be made clear from the table-5 below with 7 different sub-indicators.

Table-5 : Use of Mass Media

Indicators	Manthali	Ramechhap	Likhu	Sunapti
Programs in F.M. radio	yes	no	no	no
Publishing information and decisions in papers	yes	yes	yes	yes
Publishing bulletins	no	no	no	no
Is there website or not?	yes	yes	yes	yes
Is the website updated regularly?	no	no	no	no
Television program	no	no	no	no
Social media (facebook)	yes	yes	yes	yes

Source : Field Study 2018.

From the table above, we can see clearly that Manthali Municipality is conducting the radio program while other three local bodies have no any radio program. All four of these seem to have been publishing their information in the papers. These include tender notice, public information including others. There is no bulletin published by any of these bodies. All these bodies have their own website but these don't seem to have updated respective websites regularly. When the websites were visited during the study, the latest information retrieved was of three months back. The names of administrative officers who had already been transferred and changed were also not updated. None of the local bodies had their own television program while there are facebook pages of all four. Though there is no timely update in the facebook page too.

While analyzing the table above, there is still weakness in effective use of mass media in the local government for information dissemination. Similarly, the websites and social media are also not updated timely which has made people void of basic public information.

4·6 Implementation Status Means of Transparency and Accountability

Under this sub-topic, nine different indicators and taken to examine the status of use of means of transparency and accountability in the study area (table-6).

Table-6 : Use of means of transparency and accountability

Indicators	Manthali	Ramechhap	Likhu	Sunapti
Updated citizens charter	yes	yes	no	no
Public information plate	yes	yes	no	yes
Complaint box	no	no	no	no
Enquiry section	yes	yes	no	no
Name plate of respective officers	yes	yes	yes	yes
Name of complaint officer written in citizens charter	yes	no	no	no
Information of construction site in hoarding board	yes	yes	no	no
Digital information plate	yes	no	no	no
Help desk	no	no	no	no

Source : Field Study 2018.

The table 6 above shows that the citizen charter is updated in both the Municipalities while it is not updated in the Rural Municipalities. The public information plate exists in all three local bodies except Likhu Rural Municipality. Similarly, none of those have kept the complaint box for receiving complaints and feedbacks. There are enquiry sections in both the Municipalities but there is not any in the Rural Municipalities. All four local bodies have name plates of respective officers. Manthali Municipality only have designated complaint officer. Also, this Municipality have digital information plate in its premises. But none of those have help desks.

The general people are facing difficulty while there is no help desk in any local bodies under study. The elderly people, women, dalit, janajati people were seen hovering around not knowing exactly which section to go. An old man who had come to Sunapati Rural Municipality for paying the land tax says :

> I did not find any body helping the elder people like me. I was here to get recommendation for making citizenship for my grandson. I do not know where to go and so I went inside to ask. They told it is written outside…if I could read who would have gone inside to ask them…it is more difficult than before…(based on talk with a local in Sunapati Rural Municipality).

The study above shows that the local bodies are not implementing the means of transparency and accountability in an effective way. These bodies lack facilitating the costumers, disseminating the information to people, keeping the information board in an appropriate place which helps enhancing the accountability. Similarly, updating the citizen charter, stating names of information and complaint officer are not found in majority of local bodies. This has led people void of basic and essential public information while it has also become difficult to make a complaint.

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5

Does NGOs' Commercialization affect Volunteer Work – Crowding Out or Crowding in Effect

Pawel Mikolajczak and Piotr Bajak***

In the international discussion on the impact of commercialization of the non-governmental sector on the way of NGOs activity, many critical opinions can be noticed. Among them, there is the concern of crowding out the activities of volunteers whose unselfish involvement is at odds with commercial goals. The aim of this article is to identify whether commercialization of NGOs influence crowding out or crowding in effect volunteer work and indicate the factors that affect volunteers to regular involvement in NGOs activity. To attain the paper's goal an ANOVA analysis and logistic regression were carried out. The conducted research confirmed the hypothesis that the commercialization of Polish NGOs is associated with the crowding in effect volunteer work. Authors prove that the direction of knowledge transfer can be important in engaging volunteer work in NGOs. The model demonstrates that the likelihood of NGOs' crowding in effect increases with frequent internal training and decreases rapidly with providing the participation in conferences works as external knowledge transfer.

[**Keywords :** NGOs, Commercialization, Volunteer work, Crowding out/in]

1. Introduction

There is general agreement in the literature that voluntary work is of substantial economic value. Especially in non-profit organizations, voluntary

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work is a critical resource and volunteer management is a central part of the human resource management. Volunteer management is intended to increase the sum of services provided by volunteers and to improve the matching between the volunteers and the organization. Choosing a career in the form of volunteering seems to be something special. Many believe that this is due to exceptional sources of internal motivation, such as the need for public service. Rosen and Sims (2011) indicate that altruistic behavior in adulthood is a consequence of childhood charity, rooted in family and education. Over time, a better understanding of the purpose of the work only strengthens this individual motivation. However, this is best done in non-profit organizations, whose unique culture and effectiveness in solving social problems offer a space where the team's pride mixes with their personal sense of achievement.

The European research indicate that even though there has been a general increase in the number of active volunteers and voluntary organizations in the EU over the past ten years, significant difficulties are observed. For example, 93 % of respondents indicated that they have never volunteered abroad. The survey also suggests that more than half (54%) of the young people who had taken part in organized voluntary activities did not incur any expenses, a further 28% of respondents incurred expenses without receiving any contributions, and one in six respondents (16%) were compensated for their expenses (Katsarova, 2016). The main difficulties seem to be related to the changes that are affecting the nature of voluntary engagement. They are also associated with a mismatch between the needs of voluntary organizations and the aspirations of the new generations of volunteers, rather than a drop in the number of volunteers. Factors include the inadequate knowledge of the needs of organizations, the difficulty in matching volunteers with appropriate organizations, preference for short rather than long-term voluntary commitments, and increases in the number of voluntary organizations which means that volunteers are being spread across an ever-larger number of organizations

The decrease in the number of volunteers is particularly visible in US where volunteerism plays a significantly larger role in American civic life than it does in other countries. Research indicate that Americans are 15 percent more likely to volunteer their time than the Dutch, 21 percent more likely than the Swiss, and 32 percent more likely than Germans. As Dreyfus (2018) notices, according to the Bureau of Labor Statistics, volunteerism peaked between 2003 and 2005. From this time the percentage of Americans reporting having volunteered decreased from 28.8% to 25.3%. The volunteering rate has slowly dwindled from 29% to 25.4% in just 10 years (School of Public Policy, 2018; Gordy, 2015). It is widely admitted that the nonprofit sector must reverse these trends and do more to increase the engagement of the communities. It is necessarily particularly in the human services sector, which relies heavily on the support of volunteers to fill the gaps in federal, state, and local funding (Dreyfus, 2018). Volunteer indicators in US are declining from 2010, also in Australia (Huntley, 2019) and Canada (Turcotte, 2015). Above numbers raise concerns among researchers, while provoking them to research focused on finding the causes of this phenomenon.

From the nonprofit organization perspective, the role of volunteer is particularly important, not only because of their complementarity with staff shortages, but also from the point of view of solicitude for a social mission. When non-profits engage in activities aimed at generating commercial revenues to achieve additional funds for fulfilling this mission, at the same time they must take particular account the perception of volunteers to avoid tensions. While paid staff might be market driven, volunteer motivations are social mission driven.

Although, there is an intense discussion in the literature on non-profits' commercialization that may affect variety tensions in organizations (e.g. mission drift), so far, the problem of influencing commercialization on voluntarywork has been poorly empirically verified. The identified research gap made a challenge for the author. The knowledge of the relationship between commercialization and the ability of organization to attract volunteer is crucial for NGOs performance. Even, if the commercialization of nonprofits does not crowd out volunteer work, and contrary to the speculations of other researchers does not cause significant tensions and, consequently, difficulties in keeping volunteers in the organization, it is necessary to find out which tools of motivating volunteers increase the probability of keeping appropriate level of volunteer retention in commercialized NGOs. Firstly, a question arises whether commercialization affect the crowding out or crowding in effect volunteer work. Secondly, a question is about the factors that affect volunteer work in NGOs activity.

The answer on these research questions will improve knowledge about the sector and give directions of the way NGOs develop and provide practice implications for their governance and operations. Thus, the aim of this article is to identify whether commercialization of NGOs influence crowding out or crowding in effect volunteer work and indicate the factors that affect volunteers to regular involvement in NGOs activity.The article presents hypothesis assuming that commercialization of NGOs determines stronger voluntary work in NGOs functioning.

To attain the paper's goal, on the basis of 1300 NGOs, including 200 NGOs conducting a business activity, an ANOVA analysis and logistic regression were carried out.

2. Literature Review

2·1 Tensions of Nonprofit Commercialization

Commercialization is a process in which non-profit organizations engage in activities aimed at generating commercial revenues (Simpson and Cheney, 2007, Dart, 2004). The non-profit sector is increasingly performing business activities, adopting market values and methods in the process of managing and providing services as a response to institutional changes (Eikenberry and Kluever, 2004). The purpose of the commercialization process is to strengthen the economic stability of the organization, by obtaining revenues independent of funding from government and private donors (Ebrahim, 2003). As emphasized by Salamon (1987) is an attempt to adopt non-profit market behavior. At the same time, it is a reluctant response of social organizations to falling revenues from public funds, private donors and to a change in legal conditions in the non-profit sector. In turn, Evans et al. (2005 : 73), perceive commercialization as part of the neoliberal way of non-profit management.

Nonprofits serve their mission, usually by financing their activities by raising funds from public subsidies or from individual and commercial donors. Their capabilities in this regard depend primarily on their reputation, reliability and effectiveness (Barr et al., 2005). Hence, nonprofits must rely on many different sources of support to successfully fulfill their social mission. Increasingly, these entities engage in commercial activities involving the sale of products and services. Therefore, in order to raise funds, they combine social activity with economic activity (Maier et al., 2016).

The essence of the NGO commercialization process is to build the economic stability of the organization by becoming independent of subsidy based and/or philanthropy funding, as well as changes taking place in the area of organization management, emphasizing its entrepreneurship and self-sufficiency (Foster and Bradach, 2005). In a broader sense, commercialization of the NGO sector refers to the state's social policy and limited possibilities of financing the activities of entities of this policy (Young and Salamon, 2002; Kerlin and Pollak, 2006). This is also determined by the growing number of people in need of support and the growing number of organizations competing for funding for their activities (Boschee, 1998). The commercialization of NGOs is a phenomenon that is seen all over the world, arousing much controversy among numerous researchers.

A literature query allows to identify several leading problems arising from the commercialization of nonprofits. They mainly concern the tensions related to the impact of commercialization on the implementation of the mission drift, the crowding out of public aid and/or the activity of private donors through commercial revenues and distortions in stakeholder perceptions of legitimacy.

Researchers emphasize that the threats associated with mission drift arise from the danger of dominating social activity by economic activity, and thus the transformation of a social organization into a commercial enterprise, to the detriment of their achievement of social goals and values (Powell and Owen-Smith, 1998; Tuckman, 1998). Other authors indicate that commercialization should be associated with a narrower, instrumental orientation of the NGO mission (Foster and Bradach, 2005). Ebrahim (2003) also points to the risk of departing from the organization's original primary mission to attract available funds and ensure financial stability. The author emphasizes that NGOs are starting to focus more on survival goals than on fulfilling their original mission. According to the researchers, this problem arises especially when NGOs engage in commercial, profit-generating activities.

In addition, based on research conducted in developed countries, some authors claim that commercial activity diverts the real attention of non-governmental organizations towards activities unrelated to their original mission, requiring the involvement of professional technical and personnel infrastructure (e.g. Ebrahim et al., 2014). Some authors, in turn, believe that commercialization of the non-profit sector may stimulate the formation of NGOs focusing on strict program performance assessments, while reducing their involvement in direct activity focused on social change (Marshall and Suárez, 2013). Foster and Bradach (2005) argues that commercial priorities can distract nonprofits' managers from their key social missions, and sometimes even subvert those missions. D'Espallier, Hudon, and Szafarz(2017) using a worldwide sample of 1,151 MFIs find that interest rates increase with aid volatility while average loan size (ALS) is inversely related to aid volatility. The authors suggest that MFIs consider ALS as a signaling device for commitment to their social mission, but use interest rates as an adjustment variable to cope with uncertainty. As Evans et al. (2005, p. 73) write, the model taking into account the share of commercial revenues suffers from the "centralized decentralization" paradox, which implies a compromise in autonomy and advocacy, i.e. a departure from the community-oriented model and focusing on the business model.

Commercialization critics also argue that non-profit organizations taking over entrepreneurial behavior reduce the willingness of private donors to become active, thus weakening their ability to raise additional funds for the organization's mission (Kerlin and Polak, 2011, Miko?ajczak, 2018). Other researchers argue in a similar context, pointing to the effect of crowding out public aid by commercial activities (Enjolras, 2009).

In financial context, the dual nature of the activities of commercialized nonprofits makes them use a wide spectrum of different sources of revenues e.g. public subsidies, funds from private donors or commercial sales of products and services. However, the requirement of cost internalization means that they generate lower profit than it could have been generated if it assumed full economic costs. Moreover, double-pricing strategies, determining lower revenues, limit the competitiveness and attractiveness of commercialized organizations for financial institutions and social investors (…). Some researchers note that commercial prioritiesis the source of these problems, because nonprofits' products and services do not match the established funding categories (Bridgstocket al., 2010).

Controversies related to commercialization arise from the tensions created when organizations seek different and contradictory goals or try to meet the inconsistent requirements of many stakeholders (Smith and Lewis, 2011). Aside from mission drift, stakeholder perceptions of legitimacy or crowding out of public support, some researchers include to these tensions weakening retention of volunteers in the process of non-profit commercialization.

In organization the role of volunteer is particularly important, not only because of their complementarity with staff shortages, but also from the point of view of solicitude for a social mission. Austin et al. (2006) explain reluctance to commercialization on the volunteer's motivation and relationship volunteers with other staff.While paid staff might be market driven, volunteer motivations are social mission driven.For volunteers, career choice in the form of volunteering seems to be something unique. Many believe that arises from exceptional sources of intrinsic motivation, such as the need for public service. Thus, market goals might be difficult to accept and to some extend an incentive to give up volunteers' commitment to the organization. Moreover, unlike paid employees, who might be expected to comply with the managerial demands, volunteers are free to withdraw their labour if they disapprove of the strategic direction the organization is pursuing (Royce, 2007). Leaders responsible for managing a nonprofit must keep this in mind, in order to avoid tensions between organization stakeholders with regard to leadership, employee relations, recruitment, culture and the management of relationships between employees and volunteers to achieve the retention of the latter at the appropriate level (Liu and Ko, 2012). A lot of analyses assume that volunteers, unlike paid staff receive limited training, possess no disciplinary knowledge, and have little power even if their work has crucial social impact. It might cause frustration and tensions (Ganesh and McAllum, 2012). Organizations need to find effective strategies to manage the needs of these different stakeholder groups (Borzaga and Solari, 2001).As Weisbrood(1997) said "volunteer time is important but not easily substituted for money".

2·2 Crowding Out/in Volunteer Work

Public Support

When considering the effect of crowding out volunteer work, literature focuses on two approaches. The effect of crowding out volunteers by public sector activity was well recognized.Hackl, Halla and Pruckner (2009) identified empirically three channels for crowding out of voluntary labor. Firstly, an increase in public social expenditure decreases the probability that the individual will volunteer (fiscal crowding out). Secondly, a political consensus between individuals and the government also induces volunteers to reduce their unsalaried activities (consensual crowding out). And finally, the more a government supports democratization, the lower is the individual's engagement (participatory crowding out). Religiosity and a more unequal income distribution in a country increase individuals' willingness to volunteer. It also confirmed Suzuki (2017) who proved that the cuts in government expenditure have been complemented by increased involvement of Japanese citizen organizations in voluntary activities.

However, Duncan (1999) did not confirm empirical support for the crowding out in relationship between government spending and volunteering. Also, Van Oorschot and Arts (2005) did not find evidence on crowding out effect of public expenditure on volunteering. Simmons and Emanuele (2004) found small crowding out effect of volunteer's engagement by the US support, however the authors explained that governmental expenditure emphasizes the ideals of volunteering and makes volunteering more attractive. In turn a positive impact of Canadian government expenditure on the decision to volunteer proved Day, Canadian, Rose and Devlin (1996). Bartels, Cozzi and Mantovan (2012) proved that volunteering is likely to decline when government intervention is decreased. The authors recommended a collaborative approach to sustaining volunteering (Andreoni and Payne, 2011). Although there exists a large literature investigating the role of government spending influencing volunteers' involvement which the empirical evidence on the crowding out effect is still ambiguous, there is very little research on the relationships of commercial revenues in determining private donations of time.

Commercial Revenues

Noticeably less research was devoted to the relationship between commercialization and volunteer work. Enjolras (2002) explored the impact of commercialization on voluntary at the organizational level in Norvegian voluntary sport organizations.The author assumed that commercialization may not crowd out voluntary work whenit is used to generate commercial resources that in turn are used to produce mission-related good. He pointed out that if the individuals value the collective good, volunteers have the incentive to contribute by working voluntarily. This situation should lead to relationship where increased commercial income is associated with increased voluntary work. On the stage of 218 organizations the researcher proved that voluntary work constitutes an input for the generation of commercial income in Norvegian nonprofits.The author notes that voluntary work and commercial income are not substitute but are complementary.

Maier et al. (2016) suggest that NPOs marketization is associated with commercialization of relationships which may, but need not, involve the introduction of monetary exchanges, for instance, when volunteering becomes an instrumental exchange of work in return for personal gratification. However, the authors point out that at the same time NPOs may also becoming more business-like in the selection of personnel that is reflected by the concept of professionalization. It may lead to consequences range from raising volunteers' qualification levels to employing more paid staff and placing stronger emphasis on formal educational credentials.

Guo (2006) explored the causality between commercialization and organization performances (e.g., the ability to attract donors and volunteers). On the stage of 155 nonprofits, including 67 venturing nonprofits, hepointed out that commercial revenues do not make a significant contribution to the organization's ability to crowding involunteers. At the same time, he founded the effects of commercialization on the ability to attract and retain qualified staff differ between activity fields and is positive in human service NPOs.

Geoghegan and Powell (2006) commercialization is associated with the use of more paid work and unchanged amounts of voluntary work.However, it entails qualitative change of volunteering, which means thatvolunteers being involved in ancillary tasks, whereas central tasks are performed by paid staff. Herman and Rendina (2001) proved that among the relatively small percentage of volunteers who attend to use of commercial activities. Researchers explained that the use of activities that are consistent with or advance the organization's mission is approved, and the use of commercial activities that do not advance the mission is relatively disapproved.

Volunteer's Motivation

Referring to the issue of volunteer motivation, it should be noted that it has an endogenous dimension above all. The earliest motivation studies focus on two types of factors: needs and aspirations vs rewards and punishments. The latter suggests that volunteer involvement is based on the pursuit of raising qualifications and competences. In general, motivation theories can be divided into content and process theories (Frey and Osterloh, 2002).

Process theory indicates internal and external types of motivation. Numerous researchers explain that the motivation of volunteers is not only due to altruism and pro-social attitude, but is also represented by a group of factors derived from the interior of the organization, its management and culture. This is indicated by the Person-Environment model, which includes compliance of work, mission and strategy as well as compliance with a group of colleagues and superiors (Nascimento et al., 2018; Bright, 2013). Compliance is recognized here as the main determinant of volunteer motivation to get involved in the organization. Therefore, compliance with work and environmental principles can be achieved by involving strongly pro-social volunteers, transferring knowledge and further developing them in the organization. Compliance is achieved when volunteers and the organization share similar goals and values. What's more, the often-creative approach to challenges in non-profit organizations opens up space for the development of a sense of usefulness and friendly professional relationships, as well as for the possibility of self-fulfillment. Therefore, volunteer involvement should be associated not only with work, but also treated as an investment (Schreiner et al., 2018).

An important issue for long-term nonprofit activity is to work out ways to keep volunteers in the organization. Although existing publications indicate a significant rotation of volunteers (footnote), their involvement is influenced by a number of factors, including strengthening the sense of mission, confidence that their organization can fulfill their social goals, and their work contributes to its success (Snelgar, al. 2017; Waters and Bortree, 2010; Tidwel, 2005). Deszczy?ski (2016), indicates that the ability to manage any team without instrumental work assignment includes decentralization of the decision-making process, encouraging not only to take responsibility for standard operations, but also for their improvement. The researcher emphasizes the large role of support instead of simple control, as well as access to information and knowledge.

Non-profit organizations must provide their volunteers with sufficient resources such as information, funds and training. However, there is a lack of empirical evidence linking the degree of retention of volunteers with specific management activities.

3. Research Methodology

Data for the present analyses were acquired from the Klon/Jawor Association, which partly commissioned the research to the Kantar Millward Brown company in 2018 to conduct a national survey on a representative sample of 1100 Polish foundations and associations. The research was carried out on a random group of associations and foundations drawn from Statistics Poland's REGON register. In stratified random sample two groups were distinguished: legal form - foundations; associations (except for volunteer fire brigades) and size of the town where the organization is registered - village; cities up to 50,000 residents; cities 50-200 thousand residents; cities above 200 thousand residents; Warsaw. Additionally, the sample highlighted the segment of sports organizations (sports clubs).

The CAWI study was carried out by the Klon/Jawor Association. The organizations selected for the study received emails inviting them to the study,and were additionally reminded and encouraged to participate in the study by phone. 200 organizations from Warsaw were examined by Kantar Millward Brown on behalf of the Office the capital city of Warsaw (using the same questionnaire as in the CAWI survey).

The data concerning associations and foundations were collected by means of the interview method, which used two research techniques: 1) 1100 interviews were carried out employing the CAWI technique (through an on-line questionnaire completed by the organizations themselves. CADAS technique was used for this study), 2) 200were carried out employing the CAPI technique (direct computer-assisted personal interviews, conducted by interviewers in an area). In both cases, the respondents were people performing key functions in their organizations. The data were collected in compliance with the secrecy principle.

Contact details for the organization were obtained from spis.ngo.pl, which was verified and supplemented with data available on the Internet and information from local proxies for NGOs. The CAWI survey was carried out from May to September 2018. The CAPI survey was carried out from October to December 2018.

To attain the paper's goal, an ANOVA analysis and logistic regression were carried out.To achieve the paper's goal identifying differences in the functioning of NGOs that conduct crowding in or crowding out effect, a one-factor analysis of variance (ANOVA) was carried out. Analysis of variance, ANOVA is a statistical method used to study observations that depend on one or more simultaneously acting factors. This method indicates which factors can be the reason for differences between the group means observed.

In this one-factor variance analysis, distribution normality research was conducted with the help of a Kolmogorow-Smirnow test. For those variables which did not meet the distribution-normality criteria in the analysis, a non-parametrical Kruskal-Wallis test was carried out. To check the assumption of variance homogeneity, a Brown-Forsythe (B-F) test was performed due to unequal group sizes. In cases where the variance-homogeneity criterion was met, an F-test was conducted to assess the differences. In other cases, a Welch test was employed to evaluate the averages. Dichotomic variables include social enterprises and NGOs that do not run commercial activities. At the same time, dependent variables were selected on the basis of literature review. Dependent variables were marked from V1 to V3 characterizing the volunteer involvement.

The logistic regression model developed for the purpose of this paper is aimed at defining the probability of NGOs' crowding in effect, depending on the five selected variables presented in Table-3. An attempt has been made to quantify and parametrize the likelihood of NGOs' crowding in effect occur. Therefore, variables were used regarding the involvement of volunteers by NGOs under survey. The possibility of predicting NGOs' crowding in effect was defined as the probability of NGOs falling, on the basis of survey results, into one of the two binary classes (0 - use of the work of volunteers did not take place, 1 - NGOs use the work of volunteers).

Therefore, the main hypothesis was formulated that the commercialization of Polish NGOs is associated with the crowding in effect volunteer work. The multiple logistic regression model applied in the studies made it possible to determine the probability of belonging to one of the two classes. The multiple logistic regression method was used to assess the risk of NGOs' crowding effect, to indicate its determinants and to assess the impact of selected factors on the NGOs support for volunteers.

In the case of the applied regression method, it is not necessary to indicate the nature of the distribution of independent variables, which means that the independent variables do not have to be characterized by a normal distribution or equal variance in each of the groups of NGOs under study. Owing to the nature of the distribution of independent variables in the conducted research, this feature, among other things, determined the choice of the method for selecting the determinants of the occurrence of NGOs' commercialization. The variables examined do not have a normal distribution.

Logistic regression is one of the methods used in problem classification when the variable to be explained has a dichotomous scale. The applied model determines the probability of NGOs' commercialization. The non-linear regression model aims to examine the relationship between many independent variables and one dependent variable with the value of 0 or 1.

The relationship between the dependent variable (the occurrence of NGOs' commercialization) and the independent variables (*i.e.* the volunteer's encouragement impulses) is represented by the following formula:

$$P = \frac{\exp(\quad b_1.x_1 + b_2.x_2 + ... + b_n.x_n)}{1 + \exp(\quad b_1.x_1 + b_2.x_2 + ... + b_n.x_n)}$$

where:

P = probability of NGOs' crowding in effect,

= free expression of the regression function,

b = directional factors with independent variables of the regression function,

x = independent variables - volunteers' encouragement impulse.

The suitability of the model obtained for the data was evaluated by performing a ^{2} test. The risk of a 5% error of inference and the associated significance level of $p < 0.05$, indicating the existence of statistically significant dependencies, were assumed. The quality of the logistic regression model constructed was assessed using the Hosmer-Lemeshow test, the zero hypothesis of which is a good fit for the model. This test compares the values of the calculated probability with the observed values of the investigated phenomenon of NGOs' commercialization.

While verifying the correctness of the model, a collinearity analysis of explanatory variables was also performed, the effect of which is expressed by the VIF factor (variance inflation factor). The values assumed by the indicator can be interpreted as follows (Larose 2008, p. 125):

- VIF 10 refers to independent variables' strong collinearity,
- the coefficient of 5 VIF < 10 means moderate collinearity,
- VIF < 5 means the lack of explanatory variables' collinearity.

The assessment of factors affecting the likelihood of the NGO's crowding in effect occurs was also performed based on the unit odds ratio (ORi), which takes on larger, lower or zero values. An interpretation of the odds ratio suggests that:

- for $OR_i > 1$, the factor described by variable x_i has a positive effect on the occurrence of the studied phenomenon of NGOs (increased chance of occurrence of an event when x_i increases by one unit),
- for $OR_i > 1$, the factor has a destimulating effect, reducing the likelihood of the phenomenon of NGO's becoming more and more involving volunteers,
- for $OR_i > 1$, the factor does not affect the creation of the likelihood of the NGO's NGO's crowding in effectoccurs.

In order to assess the predictive ability of the built-up probability model of NGOs' crowding in effect, the confusion matrix method was used. The matrix was constructed with dimensions corresponding to the number of decision classes ($k \quad k$, where k determines the number of decision classes). The rows of the matrices constituted the correct - observed - decision classes, and the columns showed the predicted decisions. The confusion matrix used in the present research is presented in Table 1.

Table-1 : The General form of the Confusion Matrix for Two Decision Classes

Item		**Observed Real Classes**	
		Positive	**Negative**
Predicted decision classes	Positive	*TP* — True Positives	*FP* — False Positives
	Negative	*FN* — False Negatives	*TN* — True Negatives

Source : Pasko & Setlak, 2016 : 84.

In the first result field, marked as *TP* or true positives, the number of correctly classified cases from the real positive class, i.e., commercialized organizations, was indicated. In the *FN* field (false negatives), the number of incorrectly classified cases from the class of not commercialized organizations was shown. For the real negative class, ie observations in which crowding in effect was not observed, the fields *TN* (true negatives) and *FP* (false positives) were indicated. The former (*TN*) is the number of correctly classified cases; the latter (*FP*) is the number of incorrectly ordered cases from the group of commercialized NGOs.

At a later stage of the research procedure, an analysis was carried out of the number of true (*TP*) and false positive (*FP*) cases, as well as of the number of true negative (*TN*) and false negative (*FN*) cases. This analysis was used to assess the predictive capabilities of the obtained models of the probability of occurrence of NGOs' crowding in effect by means of the following measures:

- precision or positive predictive value (*PPV*) defines the accuracy of classification within the recognized class, *i.e.* the probability that a given NGO will be commercialized with a positive test result:

$$PPV = \frac{TP}{TP \quad FP},$$

- negative predictive value (*NPV*) indicates the probability that a given organization will not be commercialized with a negative test result:

$$\mathrm{NPV} = \frac{TN}{FN \quad TN},$$

- likelihood ratio (*LR*) is the ratio between two chances, ie the probability that a positive result of the test will be obtained by an NGO from the group of commercialized organizations and the chance that the same effect will be observed among the non-monetized organizations:

$$LR = \frac{\dfrac{TP}{TP \quad FN}}{\dfrac{FP}{FP \quad TN}},$$

- accuracy Effectiveness (*ACC*) indicates the probability of a correct selection of commercialized organization:

$$ACC = \frac{TP \quad FN}{TP \quad FP \quad TN \quad FN},$$

- sensitivity, or recall, indicates the classifier's predispositions to detect organizations that have been commercialized in the analyzed group of organizations actually commercialized:

$$sensitivity = \frac{TP}{TP \quad FN},$$

- specificity is defined as the ability of a test to exclude not commercialized organizations:

$$specificity = \frac{TN}{TN \quad FP}.$$

The above constituted a set of measures assessing the effectiveness of the constructed model, ie its ability to classify the organization and detect the phenomenon of crowding in effectwithin the surveyed group of organizations. The presented characteristics of research methodology clearly identify the strengths of the methodology and its findings. The purpose of this paper is to examine only the volunteers' encouragement impulses that determine the probability of NGO's crowding in effect. In accordance with this aim the methodological logic of the study was subdivided. However, it should be pointed out that a number of other factors also affect the likelihood of NGOs' commercialization, too.

4. Results

To identify differences in the crowding in or out effect of social enterprises or NGOs not performing a business activity, a one-factor analysis of variance (ANOVA) was carried out. Within the first stage, distribution-normality research was conducted for all dependent variables, with a level of $p < 0.01$ reached in a Kolmogorow-Smirnow test, which gave grounds for rejecting the hypothesis about the distribution normality of the variables tested. As the condition of distribution normality for dependent variables was not met, a non-parametrical Kruskal-Wallis test was employed to compare average survey values. For the Kruskal-Wallis test, the level of variables significance from V_1 to V_2 was smaller than $p = 0.05$, so grounds were given for rejecting the assumption of the lack of significant differences among average results between NGOs that perform and those that do not perform a business activity.

To check the assumption of variance homogeneity, a Brown-Forsythe test was used because of unequal group sizes (200 NGOs conducting a business activity and 1100 not doing so; data shortages were tackled by not including in the analysis the NGOs concerned). The assumption of variance homogeneity was not met for all variables ($p < 0.05$), a Welch test was employed to evaluate averages. The variance analysis showed statistically significant differences in the way NGOs performing or not performing a business activity act for all variables (por. table 2).

Table-2 : ANOVA Analysis

Assessment Category	**NGOs**	**NGOs**	**Kruskal-Wallis-Test Value**	***p***	**Welch-Test Value**	***p***
	Conducting a Business Activity	**Not conducting a Business Activity**				
	Average Value					
V_1 : Participation of volunteers in the work of the organization	69%	61%	8.06	0.01	8.76	0.00
V_2 : Number of volunteers even once involved in the organization's activities in the last 12 months	150	22	14.01	0.00	6.40	0.01
V_3 : The number of volunteers involved in the organization's activities get into the work of the organization regularly and often (at least once a month)	86	48	10.10	0.01	1.69	0.20

To establish which factors are significant and influencing crowding effect a stepwise backward regression was carried out. The logistic regression analysis - where the explanatory variable was a binary variable commercialization of non-governmental organizations, and the explanatory variables were public external financing, private external financing and private internal financing - indicates that all variables determine the probability of NGOs' commercialization. The model achieved the value of the ^{2} test at the level of 20.37, with the p value of 0.01, which means that it is statistically significant. The model also accurately reflects actual data (the Hosmer-Lemeshowtest indicates a p value of 0.63). Therefore, the hypothesis thatthe commercialization of Polish NGOs is associated with the crowding in effect volunteer work was confirmed.

Parameters of the variables obtained - values of directional coefficients and related p values, odds ratio and the VIF coefficient - are presented in table 3.

Table-3 : Parameters of Independent Variables of the Logistic Regression Model

Assessment Category	Coefficient	VIF	p	OR_i
W_1 : Size of NGO	-0.088	1.09	0.18	0.92
W_2 : Internal training — conducted by people from the organization	0.994	1.18	0.00	2.70
W_3 : External training — by people outside the organization	-0.102	– 0.102	0.74	0.90
W_4 : Conferences	-0.718	1.4	0.03	0.49
W_5 : Consultations, consultancy, meetings with specialists	-0.026	1.35	0.95	0.97

As part of the model, two variables were selected with reference to the likelihood of NGO crowding in effect, internal training - conducted by people from the organizationand conferences(their p values are less than 0.05). Collinearity analysis suggested the lack of the problem of correlating independent variables, as the VIF factor for variables was not greater than 1.40.

The model is therefore described by the following formula:

$$C = \frac{\exp(1{,}815 \quad 0{,}994\, W_2 - 0{,}718\, W_4)}{1 \quad \exp(1{,}815 \quad 0{,}994\, W_2 - 0{,}718\, W_4)}$$

where:

C = probability of crowding in effectoccur,

W_2 = Internal training - conducted by people from the organization,

W_4 = Conferences.

The logistic regression analysis demonstrated that:

- offering volunteers acquiring knowledge inside the organization ensured by internal training – conducted by people from the organization caused an increase in the probability of NGOs' crowding in effect, because its directional coefficient is 0.994,
- enabling the participation in conferences works in the opposite direction resulting in a slight decrease in the likelihood of NGOs' crowding in effect, as its directional coefficient is – 0.718.
- it can be said the size of NGO, external training – by people outside the organization and consultations, meetings with specialists do not matter on crowidingout or crowding in effect, because p value is > 0.05.

The model demonstrates that the likelihood of NGOs' crowding in effect increases with frequent internal training and decreases rapidly with providing the participation in conferences works as external knowledge transfer.

To verify the predictive power of the constructed probability model of NGOs' crowding in effect, the error matrix method was used, the results of which are presented in table 4.

Table-4 : Matrix of Errors for Model C developed

Item		Observed real classes	
		Positive	**Negative**
Predicted decision classes	Positive	127	53
	Negative	11	9

The number of true positive cases (*TP*) is 127 observations, and of false-positive cases (*FP*) – 53 observations. The number of truly negative cases (*TN*) is 9, and of false-negative ones (*FN*) – 11. To assess the model's predictive capabilities, the results of the error matrix and the following coefficients was used: precision (*PPV*), negative predictive value (*NPV*), likelihood ratio (*LR*), efficacy (*ACC*), sensitivity and specificity. The results are shown in table-5.

Table-5 : Assessment of the Model's Predictive Abilities

Item	Value
PPV	70.46%
NPV	45.16%
LR	1.08
ACC	67.95%
Sensitivity	92.09%
Specificity	14.43%

The model correctly identifies two out of three NGOs (the accuracy of the PPV classification was calculated at 70.46%). The probability that the organization was classified as a commercialized with a negative result is 45.16% (*NPV*). The ratio between the chance that a positive result of the *C* test will be achieved by NGOs from the group of those who have been commercialized and the likelihood that the same effect will be observed among organizations that have not been commercialized is 1.08 (*LR*). The effectiveness of *C* (*ACC*) is 67.95%, which means that the model correctly shows 6 out of 10 cases of commercialized NGOs. The ability of the *C* test to detect commercialization in the analyzed group of commercialized organizations (*sensitivity*) is 92.09%. On the other hand, specificity, ie the ability of the *C* test to exclude non-commercialized organizations, is 14.43%.

5. Discussion

Foster and Meinhard (2002) indicate that since government support for social and cultural services has decreased significantly over the past few years, social organizations have tried to avoid limiting their services by relying more on volunteers. They made it possible to provide NGOs services or helped torelieve funds for its activities.Hopkins (2002) also argues that the decrease in public support is accompanied by an increase in the number of services orders carried out bynon-governmental organizations to which volunteers are involved. Similar observations formulated (Graff 2006), stressing that the lack of financial resources continues to be an important issue non-profit sector in the twenty-first century. The involvement of volunteers is playing an increasingly important role and is becoming the norm for them in the activities of this sector.

Thus, if limiting government funding is the cause of both commercialization (McKay et al. 2015; Kerlin and Pollak 2011; Guo, 2006; Evans, et al., 2005; Ebrahim, 2003; Abraham and Smith, 1978) and greater involvement of volunteers by organization (Hackl, et al. 2009; Suzuki, 2017; Simmons and Emanuele, 2004), it can be assumed that these two processes can occur simultaneously or strengthen each other.

The similarity of the reasons for commercialization and greater involvement of volunteers can also alleviate the negative perception of volunteers in the commercialization of NGOs, indicated by various researchers (Herman and Rendina, 2001; Ganesh and McAllum, 2012; Borzaga and Solari, 2001). Although the motives for commercialization have a financial dimension and volunteers are purely altruistic, the overriding goal of commercial fund raising and volunteer work is convergent - the implementation of a social mission. Proper exposure of coexistence or convergence of interests may be the key to suppressing any tensions arising from the skepticism of volunteers towards commercial behavior.

However, it is difficult to ignore the evidence in the literature that organizations are choosing to use fewer volunteers due to the increased costs of volunteering (Handy and Srinivasan, 2005; Sajardo and Serra, 2011).

Graf 2005 emphasizes that growing nonprofit management standards require greater resource allocation for volunteers (including training programs; supervision, training and cognitive materials, etc.) New volunteers require orientation in the organization, its mission, values and activities, as well as specific training for a given item. In highly responsible or high risk positions, initial and continuing training can be extensive. Volunteers need daily support and supervision to ensure that performance, safety, quality of service and satisfaction standards are achieved. The findings in our research confirm these findings.

Mook et al. (2005) emphasize that although volunteer work is free for entities using this service, it involves implied costs for non-profit organizations in terms of recruitment, training and employment. Similar observations are made by Graff (2006), pointing out that more and more often non-profit organizations rely on the work of volunteers in performing important tasks, which limits their human resource costs by reducing wage expenditure. On the other hand, such a strategy requires increased expenditure on recruitment, training and volunteer management. This is especially important for non-profit organizations that seek to reduce costs while increasing the level of professionalism and overall performance. A lot of NPOs recognize that they cannot provide their services and conduct their activities without volunteer contributions (Cordery and Tan, 2010).

The commercialization of NGOs often involves the use of professional motivating instruments. This can be an important argument of a nonprofit organization that stimulates the attractiveness of the organization in the perception of volunteers, and increases the efficiency of its operation. Confirmation of such argumentation, in addition to the results of this study, can be found in the work of Manetti, Belucci, Como and Bagnliego (2014) examining the methods of measuring social returns of volunteer recruitment, training, and management. The authors indicate that NPOs while trying to reduce their costs, they are making an effort to increase their levels of professionalization and overall efficiency. Handy and Mook (2011) prove that a factor motivating volunteers to get involved, apart from "warm glow", are numerous private benefits, including knowledge and skills acquired through work and training.

6. Conclusions

A query of current literature on volunteers indicates that this topic is very topical for both scholars and practicioners.Volunteers as one of the most important nonprofit resources often condition the effective fulfillment of the mission of nonprofit organizations. Volunteering itself is a symbol of the activities of these entities. However, recent research indicates that in some countries fewer and fewer people are interested in selfless activity in social organizations. In others, the number of volunteers is not a problem, but the main difficulties are related to the aspirations of the new generations of volunteers, rather than a drop in the number of volunteers (for example the inadequate knowledge of the needs of organizations, the difficulty in matching volunteers with appropriate organizations, preference for short rather than long-term voluntary commitments).

Non-governmental organizations operating in market conditions, like all other entities, must have financial resources enabling them to achieve their goals, maintain a paid platform, etc. They often turn out to be insufficient, which is one of the main reasons for nonprofits starting a business. Its consequences are the subject of a wide discussion, one of the research directions are tensions resulting in nonprofit commissioning. It also applies to volunteering. The approach of volunteers to be a substitute for paid employees is not always favorable. The retention of volunteers is also associated with significant organizational costs. The current state of literature quite extensively describes the relationship between government activity and volunteering, while the effects of commercial revenue raising have still not been broadly researched.

The results of this research indicate that in the case of NGOs conducting business activity, a statistically significant higher level of volunteering in general can be observed. This also applies to occasional volunteering, i.e. volunteers at least once involved in the organization's activities in the last 12 months. In addition, the analysis points out a statistically higher number of volunteers who during the last 12 months engaged in the work of the organization regularly and often, i.e. undertook activities for the organization at least once a month. Therefore, the conducted research confirmed the hypothesis that the commercialization of Polish NGOs can be associated with the crowding in volunteer effect.

The crowding in phenomenon is conducive to offering potential volunteers internal training conducted by people from the organization. However, offering volunteers acquiring knowledge inside the organization is interesting for them and encouraging free work, so enabling the participation in conferences works in the opposite direction, causing a weakening of the volunteer's involvement. It can be said that the direction of knowledge transfer (inside or outside the organization through, for example, conferences) can be crucial in engaging volunteer work in NGOs.

Discussion about the impact of commercializing NGOs on volunteering requires further research. It is necessary to identify the importance of other factors motivating volunteers to be more involved in the organization's activities, including in the longer term.

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Girl Child in India : A Sociological Analysis of Violence against the Girl Child

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The share of children (0-6 years) in the total population of India has shown a decline of 2.8 points in 2011 compared to Census 2001 and the decline was sharper for female children than male children in the same age group. Not only this, child sex-ratio in rural India was higher than that of urban India, its decline in the 0-6 years' group during 2001-2011 in rural areas is more than three times as compared to the drop in urban India which is a matter of grave concern. Besides the skewed sex-ratio of girl child in India, another trend of concern for all is the rise in crime against children which is registering an increase year by year. The present paper is an attempt to analyze the violence against the girl child from sociological perspective. It has been shown that there is an urgent need to change this patriarchic mindset of the Indian society which views girls as liabilities on their parents. There is a need to established that girls are in no way less than boys in any field of human activities. Given the right opportunities to nurture their inherent talent to excel in different areas of life, they can obviously prove it. Therefore, it is required that both government and non-government organizations work in cohesion to spread the message of saving and educating the girl child.

[**Keywords :** Girl child, Violence, Ultrasound, Amniocentesis, Female foeticide, Female infanticide, Patriarchal mindset]

1. Introduction

India is a society marching rapidly from tradition to modernity. In traditional India, girl children were regarded as liabilities and preference was given to male children. In other words, individuals, do not appreciate the birth of girl children. A

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popular saying explains the mindset to the girl child : "Bringing up a daughter is like watering a plant in another's courtyard." It is true in case of rural communities as well as some of the families in urban communities. Right from their birth, they face discrimination, humiliation and oppression not only at every stage of their life, but also in healthcare, education and growth opportunities. Gender bias is responsible for their neglect in society. Not all, bot only some manage to survive and foster new paths. Most of them surrender hopelessly without giving a fight.

In urban communities, it is only or mostly well-educated and wealthy individuals who have started regarding girls equally and making provision of equal rights and opportunities to them as the male children. One may find exceptions even in well-educated and wealthy families too. This is evident from the fact that India's rapidly deteriorating sex ratio (2011 : 918 girls for 1,000 boys) is infamous across the world. It's the foremost cause is societal 'value' of a girl child. This has made the issue of girl child rights and protection in India of a very serious concern. Increasing incidence of rapes of girls and women in different parts of India shows their plight and the mindset of people towards them.

According to data released by NCRB for 2015, a total of 94,172 cases of crimes against children were registered in the country. Their nimber during 2014 was 89,423. This showed an increase of 5.3%. Maharashtra accounted for 14.8% of total crimes committed against children registered in the country followed by Madhya Pradesh (13.7%), Uttar Pradesh (12.1%) and Delhi (10.1%).[1] The crime rate (i.e. number of cases reported under crimes against children per 1,00,000 population of children below 18 years of age) was 21.1 at all India level during 2015. As comparison to the national average of 21.1, this rate was highest in Delhi (169.4) followed by A&N Islands (75.0), Chandigarh (67.8), Mizoram (50.1) and Goa (46.5).[2]

2. Aim of the Paper

Crimes against girl child, including the Child Sexual Abuse (CSA) is a pressing human right issue and public health concern in India as well as other countries of the globe. It is a dark reality that is highly prevalent in India and adversely impacts education, nutrition and health as well as equal opportunities available to girl child. The present paper aims to analyze the nature and magnitude of violence and crime against children in general including the girl child and against the girl child in particular in India. Data used to explain the magnitude of crime is secondary in nature and mostly the authentic data released by the latest reports by NCRB.

3. Crime against Children including the Girl Child

Crimes against children include rape, sexual assault, insult to modesty, kidnapping, abduction, cruelty by intimate partner or relatives, trafficking, persecution for dowry, dowry deaths, indecency, and all other crimes listed in

Indian Penal Code. NCRB collects data on offences under the two broadly categorized offences, i. e. under the IPC and the Special and Local Acts. Crime against children included under Indian Penal Code are as follows :

1. Murder (Section 302 IPC)
2. Attempt to commit murder (Section 307 IPC)
3. Infanticide (Section 315 IPC)
4. Rape (Section 376 IPC)
5. Unnatural Offence (Section 377 IPC)
6. Assault on Women (Girl Child) with Intent to Outrage her Modesty (section 354 IPC)*
   - Sexual Harassment (Section 354A IPC)
   - Assault or Use of Criminal Force to Women (Girl Child) with Intent to Disrobes (Section 354B IPC)
   - Voyeurism (Section 354C IPC)
   - Stalking (Section 354D IPC)
7. Insult to the Modesty of Women (Girl Child) (Section 509 IPC)
8. Kidnapping & Abduction (Section 363, 364,364A, 365, 366, 367, 368 & 369 IPC).
9. Foeticide (Section 315 and 316 IPC).
10. Abetment of Suicide of Child (Section 305 IPC)
11. Exposure and Abandonment (section 317 IPC)
12. Procuration of Minor Girls (section 366-A IPC)
13. Importation of Girls from Foreign Country (Section 366-B IPC) (under 18 years of age)
14. Buying of Minors for Prostitution (Section 373 IPC)
15. Selling of Minors for Prostitution (Section 372 IPC)

Crime against children under Special and Local Laws (SLL) are as follows :

1. Prohibition of Child Marriage Act, 2006
2. Transplantation of Human Organs Act 1994*(for persons below 18 years of age)
3. Child labour (Prohibition & Regulation) Act, 1986
4. Immoral Traffic (Prevention) Act, 1956
5. Juvenile Justice (Care & Protection of Children) Act, 2000
6. Protection of Children from Sexual Offences Act, 2012.

A total of 94,172 cases of crimes against children were registered in 2015 in India with Maharashtra at top with 14.8% of total crimes committed against children. However, according to NCRB, the total crimes committed against women has risen to 3,59,849 in 2017. In comparison, in 2016, 3.38 lakh cases of crime were registered against women, while 3.2 lakh cases were recorded in 2015. The number of cases reported has increased. Looking at state-wise data, Uttar Pradesh has again topped the list with 56,011 cases of crime against women. It is followed by Maharashtra with 31,979 cases and West Bengal at 30,002.

The main forms of crimes against women were : murder, rape, dowry death, suicide abetment, acid attack, cruelty against women and kidnapping. 'Cruelty by husband or his relatives' accounts for 27.9 per cent of the crimes against women. Majority of the cases are filed under this IPC section shedding light on the high prevalence of domestic violence in the country. Assault on women with intent to outrage her modesty' comprise 21.7 per cent, followed by 'kidnapping and abduction of women' with 20.5 per cent and 'rape' with 7.0 per cent of reported cases.

A total of 32,559 rapes were reported in 2017 in India.[3] Madhya Pradesh has recorded the highest number of rape cases at 5,562 cases being reported in 2017. Uttar Pradesh is second to MP with in number of cases of rape reported. Delhi, which is notorious for safety of women, saw a decline in reporting of rape cases. In 2017, 13,076 were reported, which is the lowest in the last three years. The number of rape cases registered in 2016 was 15,310 and 17,222 in 2015. Rape by known persons still constitutes a large percentage of all the cases reported. Out of 32,559 reported cases, in 93.1 percent cases the accused were known to the victims. The report highlights that 16,591 rape cases were reported against family friends, employers, neighbours or other known persons and in 10,553 cases, the accused were friends, online friends, live-in partners or separated husbands of the victims. Out of 5562 cases reported in Madhya Pradesh, 97.5 per cent were committed by known persons. Rajasthan with 3,305 cases, in which 87.9 percent of the perpetrators were known to the victim. In Maharashtra, 98.1 percent rape cases were against friends, associates or relatives. Based on state-wise data, Arunachal Pradesh, Goa, Himachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim, Tripura can be seen as moderately safer than other states as they recorded the lowest number of cases.[4]

According to the data released by National Crime Records Bureau, a total of 95,893 cases of kidnapping and abduction were registered in 2017, an increase of 9 percent from the previous year. In 2016, 88,008 cases of kidnapping and abduction were reported. A total of 1,00,555 (23,814 male and 76,741 female) victims were reported kidnapped or abducted. Of these, 56,622 (14,296 male and 42,326 female) victims were children and 43,933 (9,518 male and 34,415 female) were adult in 2017.[5] As per Supreme Court directions, in cases of complaints related to missing children, the police have to file an FIR with an initial presumption of either abduction or trafficking, and standard operating procedure of the same has to be taken.

In 2017, a total of 96,650 kidnapped or abducted persons (24,721 male and 71,929 female) were recovered, of which 94,658 persons were recovered alive and 1,992 persons were dead, the report said. According to state-wise data, Uttar Pradesh tops this category with 19,921 reported cases, followed by Maharashtra with 10,324 cases and Bihar with 8,479 cases. New Delhi reported a total of 6,095 cases in 2017, a number which is less than what it was in 2016 (6,619) and 2015 (7,730).[6] The kidnapping and abduction cases were the highest in Uttar Pradesh in 2017 compared to previous 2016 (15,898) and 2015 (11,999). Similarly, in Maharastra too, the crimes were on a rise compared to 2016 (9,333) and 2015 (8,255). Bihar also witnessed a similar trend with 7,324 cases in 2016 and 7,128 cases in 2015. The rate of kidnapping and abduction was the highest in Delhi with 27.6 cases per one lakh of population followed by Assam with 23.9 cases and Haryana with 15.7 cases.

As much as 43.9 per cent girl children (those below the age of 18) were kidnapped and abducted for various reasons, including marriage, illicit relationship and unlawful activities. Out of the 41,573 female child victims, 17,150 were deemed 'kidnapped', which means they either went missing or eloped or left home on their own will because their parents scolded them. However, 10,526 of these female victims were kidnapped for marriage and 1,508 were kidnapped for illicit relationships. Among the 29,113 female victims, 13,115 were kidnapped for marriage. According to NRCB, among the metropolitan cities Delhi is records the highest cases of kidnapping and abduction with 5,203 cases, followed by Mumbai (2,159) and Bengaluru (1,050). The rate of kidnappings per one lakh population is highest in Delhi (31.9), Indore (30.9) and Patna (26.5).[7]

4. Girl Child in India

October 11 is International Day of the Girl – a day adopted by the United Nations to recognize the unique struggles girls face globally, as well as the potential they have to change the world for the better. Empowering girls is a top priority for the United Nations and the UN Foundation. UN Secretary- General Ban Ki-moon has rightly emphasized that "Violence against women and girls continues unabated in every continent, country and culture. It takes a devastating toll on women's lives, on their families, and on society as a whole. Most societies prohibit such violence — but the reality is that too often, it is covered up or tacitly condoned". He adds that "Removing the barriers that keep women and girls on the margins of economic, social, cultural, and political life must be a top priority for us all – businesses, governments, the United Nations, and civil society." Similarly, Anthony Lake, Executive Director of the United Nations Children's Fund (UNICEF) has said that "There are more than 500 million adolescent girls living in the developing world today. Every one of them can potentially help break the cycle of inter- generational poverty, with ripple effects multiplying across her society."

Educating a girl child in India is very necessary to remove various social issues against girls in the Indian society. The campaign for saving and educating girl child has gained momentum in India also. Former Prime Minister of India Pandit Jawaharlal Nehru had opined that "Women empowered means mother India empowered" and to have empowered women in future we need to empower our girl child of today. In ancient Indian societies, women enjoyed ample freedom and respect.

The Prime Minister, Shri Narendra Modi launched *Beti Bachao Beti Padhao* programme on 22nd January, 2015 at Panipat, Haryana. Haryana was chosen due to lowest sex ratio in India. This programme addresses the declining child sex ratio and all other related issues of women empowerment over a life-cycle continuum. Three ministries came together for this programme : Ministries of Women & Child Development, Health & Family Welfare and Human Resource Development. The key elements of the scheme include enforcement of PC & PNDT Act, nation-wide awareness and advocacy campaign and multi-sectoral action in select 100 districts (low on CSR) in the first phase. There is a strong emphasis on changing the mindset through training, sensitization to gender equality, awareness raising and community mobilization on ground. It may be mentioned that the overall sex ratio of the country has risen from 933 in 2001 to 940 in 2011. Sinilarly, the child sex ratio in the age group 0-6 years has crashed from 927 to 914 during this decade.

It is true that the boom in economy, innovative technologies and improved infrastructure are testament to that. Women have provided considerable contribution to this progress, with them taking up every possible job. It is also true that the Indian society is zooming ahead in all fields that count at break neck speed. Girls are proficient in balancing multiple roles and they are naturally made for multitasking. Today, girls are applying for jobs that were once considered solely for men and tackling them with élan. Not just in their traditional roles of wife, daughter and mothers, girls are even the sole bread-winner of the family. Today we recognize that to try and improve the position of women one needs to look at the girl child who is a woman of tomorrow. Only when we visualize a female child with high self esteem not merely in recipient roles but in active productive roles with a concern for human dignity will be have strong and empowered women. Still the question remains of changing our perception about girls being fragile, weak and dependent. In today's India, they are capable of anything.

Yet in every strata of the Indian society, there still remains a cloud of apprehension and insecurity when a girl child is born. Girls are treated as load and taker of money by the parents especially in the rural areas. Boys are given much value by the parents in India as they are understood as earner of the money and support of parents in future. However, as we live in the 21st century and know well the value of both, boys and girls; both are equally responsible for the development and bright future of the country. Hence, it is an urgent need to save and educate a girl child in India if we really want to be the citizen of developed country. Discrimination against a girl begins at her conception and shapes up to be the monster she has to fight every moment of her waking existence. Her second rate citizenship is reflected in the denial of fundamental needs and rights and in such harmful attitudes and practices as a preference for sons, female genital mutilation, incest, sexual exploitation, domestic abuse, discrimination, early marriage, less food and less access to education. Deep-rooted patriarchal perceptions project women as liabilities. There lurks in the Indian conscience, a foul monster of hypocrisy, when the Kali-Durga-Lakshmi worshippers take no time in putting women down or dismissing them as a mere afterthought.

Amidst uproars of gender equality and enforcement of laws protecting their well-being, female infants are still found dumped in trash, by the dozens. Unborn fetuses continue to be sniffed in the womb and terminated without second consideration if their existence is even hinted at. As more and more female fetuses are still being selectively aborted after illegal pre-natal sex determination, the number of female infants per 1000 male infant is rapidly declining. Skewed sex ratio is a silent emergency. Female foeticide is one of the biggest challenges that India is facing today in terms of gender. It has become a significant social phenomenon. It transcends all barriers of caste, class and community and even the north-south dichotomy.

The World Economic Forum's annual Global Gender Gap report for the year 2007 has shown India at a dismal 120th position. The gender gap report looks at the disparities in terms of health, education, economic status and political participation between men and women. India is facing the toughest test when it comes to bridging the existing disparities. If we consider the gender gap alone, then the biggest challenge that India faces today is of female foeticide. Sex selective abortions and increase in the number of female infanticide cases have become a significant social phenomenon in several parts of India.

It would be wrong to say that the government is doing nothing, but the problem is that sometimes even the government becomes helpless. If the people are not ready to change their mentality despite being educated, then 'we' are to be blamed. Any progress toward halting infanticide has been foiled by the rise in sex-selective abortions. One thing which is clear is that laws can be enacted but whether we follow the law is up to us. Our government frames one law at a time and there are several people ready to break it. This group includes unethical doctors and the couple who go in for this form of genocide. The other form of killing a girl child is infanticide–intentional act of killing a female within one year of her birth. This has led to an escalating gap in the sex ratio. The Indian Medical Association estimates that five million female foetuses are aborted each year.

But the crisis is real, and its persistence has profound and frightening implications for society and the future of mankind. Continuing preference for boys in society, for the girl child the apathy continues, the child sex ratio in India has dropped to 914 females against 1,000 males, one of the lowest since Independence according to Census 2011. According to global statistics, the normal child sex ratio should be above 950 : 1000. While southern states like Kerala can boast of a ratio of

1084 females per 1000 males, the most alarming scenario prevails in the northern states like Haryana, Rajasthan and even Delhi, with number of girl child as low as 830 per 1000 male children.

It is a reality that gender discrimination, including physical, sexual, emotional and economic violence, son preference, unequal resource distribution and unequal decision-making power (in both private and public spaces), caste discrimination, especially (but not restricted to) women from specific castes, communal violence against women, neo-economic policies impacting women's lives in diverse ways (specific kinds of jobs for women, market impacting men leading to increasing violence against women) are rampant in India even today.

It is not difficult to find out the reasons for the plight of girl child in our society. Traditions, rituals and patriarchal values outline the status of the Indian girl child. The position of a girl-child is not very happy in India. The girls are very often regarded as a liability in our society. Some of the main reasons for low status and neglect of girl child in India are as follows :

1. **Preference for the male child :** The root cause of gender inequality and low status as well as neglect of girl child in Indian society lies in its patriarchy system. This preference for the male child is the direct outcome of patriarchal ideological social structure. Patriarchy is not only an ideology, but a practice through which men dominate, oppress and exploit women. Our religious beliefs (whether it is Hindu, Muslim or any other religion) provides validity and sanction to patriarchy. For instance, as per ancient Hindu law giver Manu: "Women are supposed to be in the custody of their father when they are children, they must be under the custody of their husband when married and under the custody of her son in old age or as widows. In no circumstances she should be allowed to assert herself independently". Unfortunately, this position of women depicted by Manu is still prevalent in present so called "modern social structure". Keeping few exceptions, women still have no power to take independent decisions either inside their homes or in outside at work places. In Muslims also the situation is almost the same and there too sanctions for discrimination or subordination is deep rooted in religious texts and Islamic traditions. Similarly in other religious beliefs also, women are no better in term of being discriminated against in one way or other.
2. **Overwhelming poverty and illiteracy :** Extreme poverty and lack of education are also said to be the main reasons for women's low status in society. Educating girl child is still considered "*praya dhan*" and is seen as a bad investment as she has to get married and leave her paternal home one day. Absence of equal educational opportunities is also one of the contributing factor for blaming for giving birth to girls. Also lack of education and exposure to world keeps them from realizing the potential of their girl child. Thus, without having good education women are found lacking in present day's demanding job skills; whereas, each year's High School and

10+2 standard results show that girls are always doing better than boys. This shows that parents are not spending much after 10+2 standard, i.e. college and university education. This is the reason that why the girl child lack in job market.

3. **Modern prenatal diagnostic techniques :** Technological advances have also adversely affected the girl child. Modern diagnostic techniques like Ultra-sound and Amniocentesis, have made possible to know the sex of the fetus as early as 12 weeks into the pregnancy. Inspite of strict regulations prohibiting pre-natal sex determination of fetuses in diagnostic centers and hospitals by the government, it is still prevalent under wraps as well as in exchange for bribes in most of the cities. However, despite the Prenatal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, 1994, sex selective abortions are still on the rise. It is estimated that lakh of illegal abortions are being performed every year in India mainly for not having a girl child. Due to this, there is an alarming trend which has come to the notice in 2011 census report. The Child Sex-Ratio (i.e sex-ratio of children between the age group 0 to 6) at 919 in 2011, which is only 8 points lesser than the 2001 data of 927.
4. **Post-birth discriminations against girls :** In scenarios where pre-natal sex determination is not possible, people use brutal customs to get rid of the girl child if the need arises. Female infanticide is killing the girl child after her birth. Female infanticide is the intentional killing of infant girls. In addition to the active methods undertaken to eliminate baby girls soon after birth, neglect and discrimination leading to death and sex-selective abortion are also means by which many female children die each year. These phenomena are most prevalent in patriarchal societies in which the status of women is low and a preference for sons is built into the cultural ideology. Headlines like girl babies found abandoned in dumpsters, public gatherings and even trains are commonplace. In states of Rajasthan and Haryana, at many places new born girl child is drowned in boiling milk and even fed pesticides. India is the most dangerous place in the world to be born a girl, with females almost twice as likely to die before reaching the age of five, according to new UN figures. Girls are still widely regarded as a burden to Indian families who fear the high costs of their weddings and resent spending money on their education only for them later to leave the home to marry.
5. **Considering girls as economic burden :** There are people in India who consider girls as burden, Especially in the north and central India there is this mindset that girls are *paraya dhan* (somebody else's treasure). This is a belief system in which the girl's family believes that as they would eventually marry the girl, hence the girl actually never is their own. She is destined to go into a new family after marriage and the family is only a caretaker. By this logic, any investment on the girl child is waste as it will not give any returns for the family. Considering a girl child is an economic burden is further

inforced by the prevalence of dowry system in the society. The evil practice of dowry is a huge imposition in a poverty ridden country as India. This results in the mind-set in many families that every girl is a potential source of drainage for their hard earned money.

6. **Pre-existing low social position of women :** The position and status of women in India is low despite the myth of her being considered a "goddess" and "shakti" personified. She may be the embodiment of power or *Shakti*, but then there is the concept of patriarchy giving this power of controlling women to man. This leads the woman to lose not only her individuality, but also her very right to exist for herself. The same old practice of protecting by her father in her youth, by her husband after marriage and then by her son is still in force. These ideas have caused immense harm to the status of women. The consequence is obvious : women are still considered second rate citizens without having any right to basic freedom and privileges that they deserve. Their roles are primarily still fixed as that of domestic help, tools for pleasure of their men and instruments for procreation.

There are many other factors responsible for low status and neglect of girl child in India. There has been a **decline in the moral and ethical standards** as individuals and families have failed to consider the rights of the girl child and the overall benefits that females bring to society, whereas individual or family interests have been promoted. It is also the violation of hippocratic oath by physicians when they do sex selective abortion. Not only this, **absence of women in decision making** results into their voices being ignored. Women advice are not solicited or ignored in families and societies. They are forced to carry on foeticide against their choice. At higher levels in political circles and police & administration these issues are hushed up because of absence of will to strongly enforce the provisions of the laws.

Female feticides and infanticides, coupled with deaths of girl child due to neglect and abuse, have skewed the sex ratio and that may have long term socio-psychological effects. The surplus of males in a society leads to many of them remaining unmarried, and consequent marginalization in society and that may lead to anti-social behavior and violence, threatening societal stability and security. We cannot ignore the implications this man-induced alteration of demographic has on the social violence, human development and overall progress of the country.

5. Some Major Forms of Violence against the Girl Child

Child abuse and crime against the girl child is the physical or psychological maltreatment of a child, can be differentiated into four major categories : physical abuse, emotional abuse, neglect and worst of all; the sexual abuse. Child Sexual Abuse is a kind of physical or mental violation of a child with sexual intent, usually by a person who is in a position of trust or power vis-à-vis the child. India is the second largest child population in the world, 42% of India's total population is below eighteen years. In a shocking revelation, a Government commissioned survey has found that more than 53% of Indian children are subjected to sexual abuse/assault. Majority of these cases were perpetrated by someone known to the child or in a position of trust and responsibility, Not surprisingly, most children did not report the abuse to anyone.

5·1 Female Foeticide

Gender prejudices and gender discrimination in a society like India may be shamefully acknowledged in the fast increasing incidences of female foeticide. Ironically of female foeticide is that it happens in a country where people worship various Goddesses like *Radha, Kamadhenu, Tulsi, Ganga, Sita, Kali, Saraswati* etc. and Not only this, females are considered as the incarnation of *Maa Laxmi*' and young girls are worshipped and people touch their feet for blessings during *navratras*. Inspite of all this, the intentional killing of the girl child continues till date. This exposes the double standards of Indian society.

Amniocentesis and the early sex determination, the use of ultrasound technique for this criminal act, helps the male dominated families, largely Hindu families, to get rid of the female foetus through induced abortions. This is the beginning of crime against the female—the 'unborn female'. And shockingly, the modern medical technology invented to diagnose pathology in the pregnancy stage; the medical practitioners identify the sex of the foetus unprofessionally, for the sake of premature abortions of the female foetus. The shield provided by the Medical Termination of Pregnancy Act, is misused by the medical professionals unabashedly. It has created imbalance in the sex ratio of the Indian population. Although the Central government promulgated Pre-conception and Pre-natal Diagnostic (Prohibition of Sex Selection) Act, 1994, but it has hardly affected the unethical practices of the medical practitioners.[8]

According to NCRB data, a total of 97 cases of 'foeticide' (Sec. 315 & 316 IPC) were registered in the country during 2015 as compared to 107 cases in the year 2014 indicating a decline of 9.3%. Madhya Pradesh, Haryana, Rajasthan and Uttar Pradesh have reported 17 cases, 14 cases, 13 cases and 12 cases respectively. Crime rate was negligible at all India level under this head with Haryana (0.2), Delhi, Punjab, Madhya Pradesh & Chhattisgarh with 0.1 crime rate each.[9]

As already stated in the section on Girl Child in India, female feticide is the selective abortion/elimination of the female child. This is done deliberately by the parents or/and in-laws, after the detection of the child's gender through ultrasound test. The familial pressure from the husband or the in-laws or even the woman's parents is so high that the mother has to surrender unwillingly. In places where cultural norms give more weight to males over females (like India, China, Pakistan, the Caucasus, Southeast Europe etc.), such selective abortions of female fetuses are quite common. Horrific numbers, foetal sex determination and sex selective abortion by unethical medical professionals has become an industry worth Rs. 1,000 crore (US$ 244 million) today.

The deep-seated preference for a son has skewed India's more than 1.25 billion population's gender demographic composition. This is particularly true in the western states of Haryana, Rajasthan, and Punjab. It has created many problems as men from these areas now have to hunt for brides in such impoverished regions like West Bengal and Bihar, and even Kerala in the south. But it hasn't resulted in any change in their attitudes as the brides brought in are forced to abort their baby girls. The perpetuationof this vicious cycle of imbalance goes on in our society.

It must be underlined that the female foeticide is a pressing issue, which needs to be addressed at once in India. However, to get to the root of this issue, it is essential to understand the causes behind it. The cause lies right on top is a preference for the male child. A male in the family is traditionally considered to be a source of earning money, bringing respect, name and fame to the family. A woman is considered a financial obligation, as money spent on bringing her up, educating her, marrying her will not be repaid—as she will go to her husband's house after marriage, and the benefits of all that 'investment' shall go to his family. Another major cause is the age-old dowry system. It is also argued, that some of this has bases in religion too. For example, according to Hindu scriptures, it is a male who'll light the funeral pyre of his dead parent(s). However, this does not explain the cause for this foeticide. No Hindu scripture or religious text asks to kill a female child or foetus.

Understanding these reasons behind the practice of female foeticide, it is evident that the change has to be in the thinking and mentality of the people, and also the laws of our country. Only then can we think about bringing about a change, and making India a better and safer nation for the fairer sex. This has forced the legislature to enact laws like the Indian Penal Code, 1860; the Medical Termination of Pregnancy Act, 1971 and the Pre- Conception and Pre-Natal Diagnostic Techniques (Prohibition of Sex Selection Act, 1994) in order tocontrol this evil practice, but all in vain.

Inspite of all the laws in place, the sex ratio is declining at a very high speed. Confronted with this situation, it is high time to take preventive measures against female foeticide. We have to stop looking for quick fixes and instead face the problem squarely. Female foeticide cannot be addressed in isolation, so a holistic approach is necessary to stop female foeticide.

The related social malaises such as dowry, poverty, women's unemployment and exploitation, lack of proper education to girl child and their dropouts early marriage etc. are to be dealt with sternly by enacting proper laws and implementing them in true spirit. Affirmative action on part of the government and the corporate sector by providing security for parents and granting financial aid to the girl child can help in changing the mindset of the society of treating the girl as a burden.

As right to education, health and empowerment are the fundamental rights of every Indian woman, the horrible illegal practice of female foeticide has to be stopped by harsh laws and change in the mind-set of the people. There is need for social awareness that girls can grow up to be as good as boys. They can be good citizens, good earners, good providers for their family and for their parents.

5·2 Female Infanticide

It is a heinous crime perpetrated by a male dominated society in India against the newly born female babies. They are just killed brutally by strangulation, stuffing rice husk in their mouths to choke them to death; administering killing dose of opium; giving them poisonous juice extracted from local herbs/shrubs; drowning the newly born girl child in the tub full of water; putting the newly born girl baby under the cot's leg and sit on it thus causing her death, etc. This crime is being committed largely by the higher Hindu caste people in distant villages in some undeveloped regions of the country without much noise. These babies are killed so that the family members may not have to bow their heads at the time of their marriage— Kanyadan. It also saves them from giving dowry. The baby's mother is a mute and the Dai a coerced partner in the crime. And we still hypocritically worship the goddesses—Kali, Aditi, Durga, Saraswati, Lakshmi etc.

According to NCRB data shown in the table above, a total of 91 cases of 'Infanticide' (Section 315 of IPC) were registered in the country during the 2015. The incidents declined by 24.8% in the year 2015 over 2014 (from 121 cases in 2014 to 91 cases in 2015). Maximum of infanticides were reported in Madhya Pradesh (25 cases) followed by Rajasthan (18 cases) and Uttar Pradesh (9 cases). Crime rate in Haryana, Himachal Pradesh, Madhya Pradesh, Rajasthan and Delhi was 0.1 each during 2015.[10]

5·3 Sex-Crimes committed against Girl Child

These are a special kind of gender based crimes committed against a silent yet the physically weakest section of society. It is manifested in a number of ways; for example, Paedophilia, rape of female children, incestual sex crimes especially with female children, child prostitution, etc. According to NCRB data, a total of 3,350 cases of 'Sexual Harassment' of children were registered during the year 2015. Maharashtra (1,043 cases), Uttar Pradesh (729 cases) and Madhya Pradesh (471 cases) have reported high number of such cases in the country. Crime rate was 0.8 at all India level under this head with highest in Mizoram (5.7) and Delhi (4.8).[11]

A total of 540 cases under 'Assault or uses of criminal force to women (girl child) with intent to disrobe' were registered during the year 2015. Uttar Pradesh (104 cases), UT of Delhi (82 cases) and Maharashtra (77 cases) have reported high number of such cases in the country. Crime rate was 0.1 at all India level under this head wherein the highest such crime rate was in Delhi (1.5) and followed by Tripura (1.0).[12]

A total of 348 cases of 'Insult to the modesty of women' (girl child) were registered during the year 2015. Maharashtra (91 cases) and Telangana (59 cases) have reported high number of such cases in the country. Crime rate was 0.1 at all India level under this head with highest in Delhi (0.9) followed by Andhra Pradesh (0.3).[13]

A total of 8,390 cases of 'Assault on Women (Girl Child) with Intent to Outrage her Modesty' were reported during the year 2015. Maharashtra (2,468 cases) followed by Madhya Pradesh (1,332 cases) have accounted for highest number of such cases in the country. Crime rate was 1.9 at all India level under this head with highest in UT of Delhi (15.6) and A & N Islands (8.8).[14]

5·3·1 Paedophilia—An Urge to do Sex-intercourse with Child

Paedophilia is a universal phenomenon seen in psychologically sick persons in both developed and developing societies. It is an urge amongst the males to do sexual intercourse with female children. It is the most horrendous crime responsible for female child rape, child prostitution, and sexually transmitted diseases (STD) in victimized girls. Due to misinformation the males suffering from STD indulge in sexual intercourse with female children with a belief and hope that they will thus, be cured. This is factually wrong and not only that they are not cured instead; they are responsible for transmitting STD to the innocent female children.

Paedophilia, which has been viewed as a psychological disorder triggered by early childhood trauma, is actually a sexual orientation rooted deeply in our biological clock. In what promises to be a controversial discovery, James Cantor at the Toronto-based Centre for Addiction and Mental Health has found that about 1 to 5 percent of men are paedophiles, meaning they are primarily attracted to children. Cantor's team reached the conclusion after years of tests using phallometry, an old method where a device measures blood flow to the penis when convicted sex offenders are shown nude images of children and adults of both sexes. "We found that paedophiles share many physical characteristics. They are shorter, on average, than other men. They are three times more likely to be left-handed. Their IQs are about 10 to 15 points lower. They are also more prone to childhood head injuries," said the report published in Toronto Star, quoting Cantor.[13] Paedophiles are thought to be overwhelmingly men. About a third of those men prefer boys, about a third prefer girls, and a third will be attracted to both, the report added. Although female sex offenders exist, they are rare and it is more difficult to test their desires, the report added.

It is estimated that in the Third world, 250 million children have to bear the burden of survival almost from the day they learn to walk. Various forms of Child abuses are prevalent in these countries and society and the law enforcing agencies have recognized its existence. Campaigns to make people aware of the problem and its magnitude have been taken up by Governments, NGOs and other movements as well. Laws have been established to regulate child labour starting with the Employment of Children Act, 1938. The Act was repealed and replaced by the Child Labour (Prohibition and Regulation) Act, 1986. Child abuse/exploitation is to be viewed as the denial of Child Rights- the exploitation of childhood and dignity. Child labour as one of its conventional manifestation is well recognized today. But the cruelest form of modern child abuse Pedophilia, child sexual abuse, still goes unrecognized. The modern tourism industry, which promotes this gruesome act, is not scrutinized for the role it plays. The nexus between child prostitution and the tourism industry is no more a hazy domain.

While efforts are being made by NGOs and the Women's Commission to address the issue adequately, the Law enforcing agencies are still pretending to be ignorant of the presence of child Sexual abuse in India. The issue of Pedophilia gained prominence in India only after the arrest of Freddy Peats in 1991. He was charged with forcing boys into homosexual activities and for possessing drugs and pornographic material. Freddy Peats who claims to be an Anglo-Indian has been a resident of Goa for over a decade.

5·3·2 Kidnapping and Interstate Importation of Girls

There is a phenomenal increase in the kidnapping of girls from villages, towns and even metropolises. Apart from kidnapping the girls are also purchased from poor parents in different states of the country for supply to the red-light areas of big towns and cities. Girls are also procured from neighbouring countries—Nepal, Bangladesh, etc., to fulfill the ever- increasing demand for young girls from prostitute quarters. Big mafia groups with the support and protection of political big wigs, police and civil administration, are now deeply involved in this crime intertwined with other illegal activities, having adverse effects on thousands of children. Above all, the sex-tourism has given impetus to 'child prostitution' in most poor countries, and the countries like the Philippines, Thailand, South Korea. Hong Kong etc., are menaced by it. In India too the number of child prostitutes, especially in the metropolitan towns is fast increasing. There are 'missing children' largely girls, in every town/city but the local police hardly takes genuine interest in searching and recovering these children. And it needs to be mentioned here that majority of the missing children belong to the poor people who can hardly exert any political and/or administrative pressure on the local police and political outfit. Instead, interstate gangs, local mafia, the neo-rich, political gangsters and the corrupt law and order enforcement agencies bless the 'flourishing industry of kidnapping'.

According to NCRB data, a total of 41,893 cases of 'kidnapping & abduction' of children were registered during the year 2015 as compared to 37,854 cases in the previous year showing an increase of 10.7%. Maharashtra (6,960 cases) followed by Delhi (6,881 cases) have reported high number of such cases in the country. Crime rate was 9.4 at all India level under this head with highest in UT of Delhi (122.9) and followed by Chandigarh (41.0).[15]

A total of 23,462 cases of 'kidnapping & abduction' of children were registered under Section 363 IPC, with 24,304 victims. Maximum numbers of such victims were from UT of Delhi (7,257 victims). A total of 12,516 cases of 'kidnapping & abduction of women(girls children) to compel her for marriage' were registered with crime rate of 2.8 at all India level. Maximum such victims were reported from Uttar Pradesh (4,462 victims).[16]

A total of 192 cases of 'kidnapping & abduction in order to Murder' were registered under Section 364 IPC, with 192 victims. Maximum such victims were from Uttar Pradesh (129 victims). A total of 142 cases of kidnapping or abduction for ransom etc. were registered under section 364A IPC, with 147 victims. Maximum such victims were from Uttar Pradesh (29 victims).[17]

5·3·3 Child Rape

There is a big increase in the incidence of rape of female children in the country. At least 34,651 cases of rape were reported across India in 2015, statistics released by the country's National Crime Records Bureau (NCRB) have revealed. The figures showed that victims ranged from female children younger than six years old to women over 60 years, with those aged between 18 and 30 reporting the largest number of rape attacks—totalling almost 17,000. Indicating the extent of exploitation involved in child labour, latest government statistics show that over 25 per cent of rapes on children in 2015 were committed by their employers and co-workers.

Rape accounts for about 12% of all crimes against women according to NCRB. India's average rate of reported rape cases is about 6.3 per 100,000 of the population. However, this masks vast geographical differences with places like Sikkim and Delhi having rates of 30.3 and 22.5, respectively, while Tamil Nadu has a rate of less than one. Of course, one must be careful in interpreting these state-wise differences as these are 'reported' cases and could suffer from under-reporting. Even India's average rate of 6.3, which is not very high when compared with the rest of the world, suffers from under-reporting. According to a recent report by the Livemint, about 99% of cases of sexual violence go unreported. If true, this would put India among the nations with highest levels of crimes against women.

India's cases of reported rape have seen a massive jump in the last few years, mainly owing to the outrage and awareness created out of the unfortunate Nirbhaya case. Reported cases jumped by a massive 26% in 2013, the highest in the last 15 years, mainly driven by an increase of reports in the states of Northern India, like Rajasthan, Delhi, and Uttar Pradesh. The trend is also mirrored for all crimes against women, and not just rape, which also saw an increase of 26% in 2016.

New trends are seen now in the cases of child rape. An analysis of reported cases in the press, more particularly in the local vernacular press indicates that instead of the unknown and the strangers, child rapes and the rape of adolescent girls are largely committed by their own kin and other known adults—neighbours, family members, members of friends' families, teachers, tutors, house servants, etc. Very recently the incestual sex-crimes, related especially with very young girls, have been highlighted in the print and electronic media, involving grand parents, fathers, step fathers, uncles, brothers, other cousins etc. Whereas, on the one hand, these crimes indicate the weakening of moral values and social fabric of our society, on the other, these deviations speak of the psychological abnormalities (largely sadistic symptoms) of the people due to the dys-functioning of the socio-legal system and loosening of the formal and informal social control measures. It also points to the laxity of the law-enforcement agencies. In this context, it may be well recognized that the custodians of law and order, the saviours of the weaker and especially the children who are the weakest, not only the police is a big villain but the non-governmental organizations too are the culprits.

Recently, there have come to light cases where the policemen were involved in sex-crimes against children (Bombay's Juhu Beach case is quite famous) but the system did not react sharply and fast against it and it took more than a year for the court to pronounce judgement. However, the sharp reaction of the community in Mumbai is a welcome sign in this respect.

According to NCRB data contained in the table above, a total of 10,854 cases of child rapes under section 376 of IPC were registered in the country during 2015 in comparison to 13,766 cases in 2014 with a decrease of 21.1% during 2015 over 2014. Maximum number of child rape cases were reported in Maharashtra (2,231 cases) followed by Madhya Pradesh (1,568) and Odisha (1,052 cases). Crime rate was 2.4 under rape cases at all India level during 2015. The highest crime rate was reported in A & N Islands (19.1) followed by Delhi UT (16.6).[18]

6. Conclusion

Children are the most vulnerable section of society. They are physically, mentally and socially immature and depend on others for survival. The vulnerability and dependency has been a matter of universal concern. Their development is threatened by several dangers including disease, exploitation, abuse, ignorance, material want and social and political intrigue. The UNCRC outlines the fundamental human rights that should be afforded to children in four broad classifications that suitably cover all civil, political, social, economic and cultural rights of every child :

1. **Right to Survival :**
   - Right to be born
   - Right to minimum standards of food, shelter and clothing
   - Right to live with dignity
   - Right to health care, to safe drinking water, nutritious food, a clean and safe environment, and information to help them stay healthy

2. **Right to Protection :**
   - Right to be protected from all sorts of violence
   - Right to be protected from neglect
   - Right to be protected from physical and sexual abuse
   - Right to be protected from dangerous drugs
3. **Right to Participation :**
   - Right to freedom of opinion
   - Right to freedom of expression
   - Right to freedom of association
   - Right to information
   - Right to participate in any decision making that involves him/her directly or indirectly
4. **Right to Development :**
   - Right to education
   - Right to learn
   - Right to relax and play
   - Right to all forms of development – emotional, mental and physical

The Indian Government has on paper ratified and accepted the UN Convention on the Rights of the Child. Article 35 of the UN Convention on the Rights of the Child states that "all appropriate national, bilateral and multinational measures will be taken by the state to prevent abduction, sale, trafficking, and coercion to engage in unlawful sexual activity and forms of exploitation such as prostitution, pornographic performances". The convention also states that all children must receive the opportunity to discover their identity and realize their self worth in a safe and supportive environment.

In order to protect children from such experienced, the Constitution of India has been playing a vital role. It seeks to protect children everywhere against exploitation, neglect and abuse. Fundamental rights and Directive principals of state policies are related with children, they states that every one entitled to all the rights and freedom set forth therein without discrimination of any kind, such as race, colour, sex, language, religion, birth or other status. Further, it states that child needs special care and legal protection before and after birth. All human beings are born free and equal in dignity and rights. Respect of rights of all individuals in the society is the foundation of liberty, justice, development and peace in the world.

Government of India has taken various steps by declaring variety of schemes to make the girl child status better. Some of are[19] :

- Sex determination during pregnancy through the clinics has been blocked by the government.

- Child marriages of the girls have been restricted.
- Antenatal care has been made necessary for all the pregnant women to fight with the malnutrition, high illiteracy, poverty and infant mortality in the society.
- "Save the Girl Child" scheme has been introduced by the government to save the girl child.
- Girl child education status in India has been improved through the free and compulsory primary school education for both boys and girls till 14 years of age.
- To improve the status of the girl child in India, the government of India has reserved 1/3 seats in the local government for women.
- Five Year Plans have been implemented to pay attention towards the education status in the backward states of the country.
- Anti-MTP, anti-sati laws, anti-dowry Act has also been introduced by the legislature to enhance the women status and employment opportunities.
- School children are well availed with the uniforms, noon meal and educational materials and repayments to the SC and ST caste girl's families.
- Balwadi-cum-creeches have been implemented for caring the girl babies and attend the primary school.
- "Operation Blackboard" including other programmes has been organized for the teacher's education to make the school services advance.
- The Open Learning System has been established for easiness to the girls of backward areas.
- It has been declared for the girl child that "girls must be given equal treatments and opportunities from the very beginning" to expand the opportunities for them.
- The SHG means Self-Help Groups has been introduced by the government as the main policy in order to make better the livelihood of rural areas girls.

National girl child day is celebrated every year on 24th of January as a national observance day for the girl child. This celebration was started to offer more supports and new opportunities to the girls in the country. It is celebrated to increase the awareness among people about all the inequalities faced by the girl child in the society. Inequality about girl child is a vast problem which includes many areas like inequality in education, nutrition, legal rights, medical care, protection, honour, child marriage and so many.

Discrimination against girls in India has been going on since ages now. Unfortunately, there are many sections of our society even today, where the girl child is still considered as a burden on the family. While several type of freedom and privileges are showered on the boys; girls still are restricted within the four walls of household. They are given little or no opportunities to learn and grow in life. In order to achieve women empowerment in a true sence, it is important that we begin with the family to impart values of gender equality. This is must as the girls of today are the women of tomorrow.

We must first of all accept that the country has not done enough for its children, especially for the girls. The reason for such gross violation of the rights of the girls is in the absence of a social norm in favour of her survival, dignity and education. The country has to feel a sense of shock and outrage that there is the practice of female foeticide and infanticide. No modern, cultured nation can be called civilized if it continues to tolerate such a perpetration of violence on its 'un-borns' and 'new borns'. The government too must ensure that children are protected and make available all the institutions function to give security to these children.

Over the years, there have been many initiatives across India not only for the promotion of the girl child, but also to improve poor child sex ratio. The schemes have differed in their names, but all of them converge in their general inefficiency. Now, Prime Minister, Shri Narendra Modi has launched another scheme, popularly called the *Beti Bachao Beti Padhao* Scheme. This is different from the previous schemes by the central and state governments like the conditional cash transfer system to tackle discrimination against the girl child. This entitled families that fulfilled certain conditions for allowing daughters to live and thrive for getting direct cash incentives. *Beti Padhao, Beti Bachao Scheme* literally meaning 'Educate the Girl Child, Save the Girl Child'. Only time will show how far this scheme is able to save the girl child.

It may be concluded that there is an urgent need to change the patriarchic mindset of the Indian society which views girls as liabilities on their parents. There is a need to established that girls are in no way less than boys in any field of human activities. Given the right opportunities to nurture their inherent talent to excel in different areas of life, they can obviously prove it. Therefore, it is required that both government and non-government organizations work in cohesion to spread the message of saving and educating the girl child.

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7

Sensitization of Value Education in the Framework of Open and Distance Learning

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The human beings in the society must be conscious and educated about the perception of value education in social life of a person so that they can inculcate good values. The primaryidea of value education is the overall augmentation of students. Value education should be an integral part of modern day educational system so as to meet the demands of the changing times without losing on values and virtues, which have been a part of Ancient traditional Education System At this moment either central government or state government is giving importance for providing knowledge-based and information-based education for the overall development of the students through formal as well as non-formal education i.e. Open and Distance Learning (ODL) from the primary level to higher education level. National Institute of Open Schooling (NOS) and open Universities of country are playing a very important role for providing the value based education at school and higher education level respectively. Central Board of Secondary Education (CBSE) have developed teachers training modules and study material of value education for primary and secondary education. The programmes of value education have been developed in such a way which focuses on the strength, synchronization and appearance of children. The learners will be conscious about their intrinsic strength so that they may learn more about their natural qualities, develop their confidence level and decrease the anxiety and problems among the adolescent learners. Indira Gandhi National Open University (IGNOU), a largest mega Open University of the world is the pioneers in ODL to disseminate higher education by using its multimedia approach. Value based

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training approaches through ODL will be helpful to teach the huge number of people on values in very short period of time by using electronics and communicating device. Moreover, IGNOU has also launched a Certificate programme in Value education programme (CPVE) which comprises of general idea and perspective of values, socio-psychological basis, pedagogy of values, application and support skills.

[**Keywords :** Value education, Open and distance learning, Moral education, Values, NOS]

"Intelligence plus Character-that is the Goal of true Education".

—Martin Luther King, Jr.

1. Introduction

The human life is full of temptations, illusions and negative experiences that prompts to act against moral conscience. The modern human is experiencing several incidences of violence, destructions, enmity in daily chores which is due to distrust, bad habits, lack of love and respect. The intolerance towards such events eventually damages the existing human values and society also. The riots, damages of Government property during calls of Band are shown that there is a need of value education in the minds of innocent mob on the call of political leaders. The values here represent the aspirations of belief and attitude that aim to guide people along the path to a better existence.In other words, the `values' is referred to the "principles and fundamental convictions which act as general guides to behaviour, the standards by which particular actions are judged to be good or desirable" (Halstead and Taylor, 2000). Values give an indication of character of individual and determine moral and ethical choices. Basically, the values represent characteristics to judge whether something/act is right and good or bad. They are essential constituents of civilization.Values are ideas and beliefs we hold and are learnt from childhood. They are imbibed from our parents and immediate surroundings. Researchers have shown that children develop a moral sense within the first two years of life and is closely linked with their emotional and social development (Kuebli, 1994).Human values are not determined by age, social or economic situation but by something much deeper that replicate the quality and development of their character. It is attributable to various factors such as culture, parent, educator's interventions, peer group influence and other similar environmental influences. As people grow up and are exposed to other value systems, they may have altered a number of their values (Sobha and Kala, 2015).

2. Value Education

In Ancient times, Indian education was based on traditional Gurukul system, which imparted holistic learning in a natural surrounding where the shisyas(students) lived with each other with brotherhood, humanity, love, and discipline. Such education system promoted group discussions, self-learning, developed intelligence, critical thinking, moral conscience, social efficiency, preservation national culture and ethical training(Altekar, 1944, Guha and Sudha, 2016). Later, in 1835, Lord Macauley introduced Modern education system of English in India, which was devoid of spiritual and cultural values. National Policy on Education (1986) has emphasized Value Education as a forceful tool for cultivation of social and moral values.The education of culturally plural society of India should focus on universal values oriented towards the unity and integration of nation.

Education not only provide knowledge and information, but also build the character of the human beings. The students must be guided for self-development, so that values become a part of their character. In era of globalization and competition, there is an urgent need for incorporating the values of co-operation, mutuality and harmony through education (Sobha& Kala, 2015).Value Education not only includes moral and ethical values but also social, intellectual, cultural, spiritual values which are required for multi-faceted development of a human being in the society. The value based curriculum may include values such as cooperation, responsibility, happiness, simplicity, unity, peace, respect, love, tolerance, honesty, humility, and freedom (Iyer, 2013).Value education is a holistic approach that provides complete education of body and mind through innovative approaches and critical educational thinking.

3. Need for Value Education in the present Senerio Education

Now days, the students are engaged in aggression, fraudulence, and other social problems in our society. If moral values were taught in schools than we can reduce these problems.Value education is an integral part in our society. Moral values suggest what act in the society is correct and what is wrong. We can understand what is good or evil. This type of learning helps us to conduct our life morally in this world.

Subsequently it comes in our mind is that how these values can be developed in children through the education either conventional (formal education) or open and distance learning (informal education)? There are two main approaches to values education. Firstly, inculcating or transmitting a set of values which often come from societal or religious rules or cultural ethics. Secondly, it as a type of dialogue where people are gradually brought to their own realization of what is good behaviour for themselves and their community. They try to make modification as per the need and set of standards and norms are developed and accepted by the group to which they belong.

In 1998, UNESCO organized a summit on 'Values in Education' with aim to review the curricula in terms of value education in schools. The National Curriculum Framework, 2005 developed by NCERT recommended an integrated and holistic approach for nurturing universal human values and constitutional values at all stages of education to ensure overall development of students and building of a healthy society. Further, on value education, Central Board of Secondary Education (CBSE) in 2012 brought out Values Education - A Handbook and kit for Teachers which enabled many schools across India to impart value education in curriculum. A lot of efforts for value education have been adopted by Govt. of India for primary and secondary level of education. But, what happens, when a teenager student passes through his adolescence and faces different queries and confusions in life. This adolescent age, itself is very transformative and student easily gets frustrated and carried away on unethical path. Reports have shown that this vulnerable age group becomes part of crimes and violence very easily. At this moment, the student requires enormous moral support and value education. Such support will develop sensitivity to the good, ability to choose the right values in accordance with the true ideals of life and internalizing and realizing them in thought and action. The informal education offered through open and distance learning could be instrumental in imparting the "values" for those, who could not afford or undertake formal system of education for one or other reasons.

4. Genesis of Open and Distance Learning in India

The concept of Open and Distance Education had its beginning in the form of correspondence education in Higher Education in 1962 in Delhi University. Later on, Ministry of Education and Social Welfare and the University Grants Commission (UGC) in association with UNESCO embarked upon an idea of for the establishment of an open university in India on an experimental basis. State Government of Andhra Pradesh established Andhra Pradesh Open University (later renamed as Dr. B R Ambedkar Open University in 1991) in 1982 at regional level. Based on success of state open university, the Government of India, established a National Open Universityby an Act of Parliament in 1985, named after Late Prime Minister Mrs.Indira Gandhi.

Since inception, Indira Gandhi National Open University (IGNOU), have build an inclusive knowledge society by offering high-quality teaching through the Open and Distance Learning (ODL). The University offered only two academic programmes in 1987, i.e., Diploma in Management and Diploma in Distance Education, with strength of 4,528 students. Now, the enrolment strength has crossed over 3.5 million students in India and other countries recently. The academic services are offered by 21 Schools of Studies and support services through a network of 67 regional centres, around 2,667 learner support centres and 29 overseas partner institutions. The University offers about 228 certificate, diploma, degree and doctoral programmes. There are 33,212 academic counselors from conventional institutions of higher learning, professional organizations, and industry. The University provide access to higher education to all segments of the society and it reaches out to the disadvantaged by offering programmes in all parts of the country at affordable costs. The University has made a significant mark in the areas of higher education offered through ODL, community education and continual professional development (IGNOU Profile 2018).

5. Value Education and Open and Distance Learning

In present scenario, there is a need of imparting value education to make the citizen aware about moraland social values. It can only be possible through open and distance learning (ODL) system to orient the learners about value education at large scale. National Institute of Open School (NIOS) and Open universities are playing an encouraging role for disseminating the value education not only for urban areas but also the rural areas by using the latest techniques and computer mediated technology. The basic objectives of Value education are encouraged the learners towards enlightened citizenship, to make them aware of the high dimensions of education at their work place, to aware the learners to plan their thoughts, actions and target towards the higher level, to help the learners to get them established in self development, to help the learners to develop the powers of mind such as self motivation, strengthen and fearlessness to walk on critical and emotional path of life. The value education through distance learning system would contribute to social life and better effective informed citizen (Deveci 2015).

6. Imparting Value Education in context of ODL

The pedagogy of Open and Distance learning (ODL) as well as value education is based on a constructivist psychological framework(Kohlberg,1976). ODL plays a major role in disseminating value education programme in different layers of society. ODL is closely linked to innovation in information and communication technologies, to the identification of new learning needs and new ideas for better informed society. The pedagogic strategies for value education requires peer interaction, direct teaching, family/community involvement, modelling and mentoring, classroom management, and social service (Berkowitz and Bier, 2005). All these strategies are inherent part of ODL strategy. In ODL, there is two-way communication between (among) teacher and student(s) for the purpose of facilitating and supporting the educational process. Such strategies offer flexibility in respect of time and space. It utilizes various technologies to mediate the necessary two-way communication.Information & Communication Technology (ICT) can play a pivotal role in bringing innovations in teaching-learning pedagogy, which has already been utilized by open university. The participation in extra-curricular activities provide opportunities to explore new roles, work in ateam and develop leadership skills. The experience of confronting moral issues in a real life structured setting, as in community service, or of resolving conflicting values and priorities can be helpful for moral development (Althof and Berkowitz, 2006.)

Beyond this, the Open university also offers value education in face to face mode through academic counsellor or in real time mode through online counselling. The most important agent for building the character of the student is a teacher/counsellor. Swami Vivekananda once said "Character building can change the nation. As strong foundation is required for a strong building, strong character is required for nation-building". The academic counselors are the role-model for the distance learners in ODL because learners learn values from their counselors during interaction(Sivaswaroop, 2009). Counsellors can impart values in learners by giving them instructions through discussion, experimentation and lectures. Some of suggestive activities which can impart value education are tabulated below :

Specific Value	Traits and Qualities	Activities
Moral Value	Honesty, Truth, Integrity, Tolerance, Self control, Self reliance, Discipline	• Incorporate "Value Education" in curriculum compulsorily. • Internalize the "value" with plethora of modes. • Reading inspiring and classical books in Library. • Skits, role plays propagating moral values can be performed.
Social Value	Team spirit, Sharing Cooperation, Patience, Equality, Social justice, Courtesy, Responsibilities and Contribution towards society	• Club activities like nature club, literary club, wildlife prevention club, social service camps, blood donation, Plantation drive etc. • Celebration of days of national importance (Republic day, Independence day, National Unity day, Education day, Women day, Youth day etc.), birthdays of eminent personalities .
Cultural Values	Respect to all culture	• Knowledge of different languages/lifestyle to understand cultures. • National and religious festivals. • Cultural Events for heritage.
Spiritual values	Spirit	• Meditations & yoga practices for realization or the attainment of oneness with God/ prayer. • Games, excursions, visits to places of historical importance.
Aesthetic Values	Love, Care	• Fine Arts like Painting, Music, Elocution, Dance, Drama etc.

7. Inclusion of Value & Ethical Education course in ODL Curriculum

In this context, Indira Gandhi National Open University (IGNOU) has introduced a six montly a certificate programme in Value Education (CPVE). The programme is designed to inculcate the importance of value education in teaching learning process among teachers, teacher educators, graduates, NGOs, corporates, professionals from other sectors. The printed study materials aresupported with audio and video programmes.The interactive session is arranged in form of face-to face counselling, Radio counselling, Web based conference through various online platform.

Besides, this IGNOU in collaboration with Kendriya Vidyalaya Sangathan (KVS) has developed the Certificate Programme for Professional Development of Primary Teachers (CPPDPT) which has a unit for "Value Education". This programme is training module exclusively for teachers who are engaged with primary education. In addition to above, IGNOU has developed many video lectures on value education, which are available on You tube.

As far as value education programmes are concerned it should be mandatory at all levels of education from primary education to higher education level. There should be compulsory course on value education in curriculum of all ODL programme be it Diploma, undergraduate and post graduate programme. This essential components should be part of all streams of academic, professional, vocational and technical educational programme. Also, the Online instructional settings such as websites, Massive Open Online Courses (MOOCs) on SWAYAM platform can be specifically be designed for value education. It is suggested that value education centers can be established for distance learners. These centers can regularly organize value education activities and events for development of personal and social values. Recently, Government of India have initiated many Professional development programme and short term training workshops forimplementing value based education that develop skills of teachers to instill values in future generation.

8. Conclusion

In particular open and distance learning has the potential to enhance a more student-centered and consumer-oriented approach to education, leading in turn to more extensive contact between educational institutions on the one hand and community-based organizations, business and industry on the other. The Open and Distance Learning may play a vital role for disseminating and imparting value education through Web conferencing, Teleconferencing, EDUSAT and other techniques of Gyanvaniand Gyandarshan. The experts of Value education from various Universities/Institutions/NGOs can be invited in public forum, who can narrate about successful life histories. The dissemination of value education through distance education has numerous advantages and alternative way. Values can constantly within human through the lifelong learning, therefore, Open and Distance learning is more advantageous and accessible to increase the sensitivity towards ethics and values as against to the traditional conventional mode of learning.

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8

Demographic and Socio-economic Profile of Divorcees in India

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In a country where marriage is often considered sacred and even quintessential for a woman, and divorce gets looked at as a sign of failure. Divorces are riddled with stigma in India. But now men and women are challenging that perception now and pushing for a change. This is the reason for increasing rate of divorce in India. Legal provisions for divorce as contained in Hindu Marriage Act, 1955 has acted as catalyst for this increase. The present paper is an attempt to analyze the demographic and socio-economic profile of divorcees in India. Data collected from family courts of Kurukshetra in Haryana and Meerut in Uttar Pradesh shows that the divorcees are not a homogeneous group as the demographic and socio-economic profile of divorcees cuts across all these attributes/characteristics.

[**Keywords :** Demographic and socio-economic profile, Marriage, Divorcees, Marital conflicts]

1. Introduction

Like marriage, divorce is governed by a variety of cultural rules and differs widely from society to society and over time. In countries such as Spain, Brazil and Peru marriage is indissoluble except by death. The laws of Islam and Judaism give a husband the power to terminate his marriage by simple renouncing his wife or wives. In many Western countries, including the USA, a divorce is granted if it is shown that the marriage has failed or on the basis of certain grounds or mutual consent.

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Among almost all the nations of antiquity, divorce was regarded as a natural corollary of marital rights. Romans, Hebrews, Israelies etc. all had divorce in one or the other form. Even though the provision of divorce was recognized in all religions. Islam is perhaps the first religion in the worldwhich has expressly recognized the termination of marriage by way of divorce.In England, divorce was introduced only hundred years back. In India among Hindus, it was allowed only by Hindu Marriage Act, 1955. Before the passing of this Act divorce was not recognized by Hindu Law.

Divorce rates are increasing globally. In 1960 divorce rate in the world was 12% only. It rose to 16% in 1970, 26% in 1980, 28% in 1990, 35% in 2000, 41% in 2010 and 44% in 2017. Top twenty countries with highest divorce rates are : 1. Belarus 68%, 2. Russian 65%, 3. Sweden 64%, 4. Latvia 63%, 5. Ukraine 63%, 6. Czech 61%, 7. Belgium 56%, 8. Finland 56%, 9. Lithuania 55%, 10. UK 53%, 11. Moldova 52%, 12. USA 49%, 13. Hungary 46%, 14. Canada 45%, 15. Norway 43%, 16. France 43%, 17. Germany 41%, 18. Netherlands 41%, 19. Switzerland 40% and 20. Iceland 39%. However, divorce rate in India in 2011 was only 0.21 (males : 0.15 and females : 0.26). This rate is higher 0.76, if we combine divorced and separated (males : 0.53 and females : 0.96). Among Hindus, divorce rate was 0.18 (males : 0.14 and females : 0.22). This rate is higher 0.73 among Hindus, if we combine divorced and separated (males : 0.53 and females : 0.91).

Census data of 2011 reveal that the population that is separated is almost treble the divorced population: 0.61% of the married population and 0.29% of the total population was reported as separated, compared to 0.24% and 0.11% respectively for divorced individuals. Highest number of divorcees were in Maharashtra (2,09,782) followed by Gujarat (1,92,392), West Bengal (1,62,485), Uttar Prades (1,01,753) and Andhra Pradesh (86,280). Divorce and separation rates in large states shows several interesting points emerge. *First*, unsurprisingly there is a positive correlation between the two rates. *Second*, barring the curious case of Gujarat (GJ), all large states have separation rates that are at least as large as divorce rates. That separation rates are typically higher than divorce rates is not surprising, given the stigma associated with reporting divorce (Belliappa, 2013) and given the length of time it typically takes for cases to be tried and resolved in Indian courts (Kumar, 2012). *Third*, Southern states along with the curious case of Chhattisgarh (CG) together have the largest separation–divorce gaps, and Northern states have relatively low gaps.

But some interesting, and sometimes counter-intuitive, geographical trends emerged in a 2016 study titled ‘Marriage dissolution in India’, published in Economic and Political Weekly. Here, economist Suraj Jacob and anthropologist Sreeparna Chattopadhyay looked at 2011 census data and found that, surprisingly, there was virtually no difference in dissolution rates — which includes divorce and separation rates — between rural India (0.82% of the married population) and urban India (0.89%). There, however, emerged striking differences in divorce rates between States. For instance, several States in the south and the northeast reported higher rates of divorce than those in the north. While the divorce rate for India as a whole was 0.24%, it was as high as 4.08% in Mizoram. In Tripura, it was 0.44% and 0.32% in Kerala. The tribal-dominated Chhattisgarh recorded 0.34%and Gujarat 0.74%. Though the divorce rate is not high in India as compared to other countries, still it is a matter of concern for social scientists. The present study is an attempt to find out the background of divrocees in India.

2. Objectives of the Study

The objectives of this study are two-fold. These are as follows :

1. To clarify the concept of divorce and
2. To present the demographic and socio-economic profile of divorcees in India.

3. Methodology

Data have been collected both through primary and secondary sources. Primary data are collected from 200 cases of divorce, which have either been settled or are pending, in family courts of Kurukshetra in Haryana and Meerut in Uttar Pradesh in 2016-18 through interview schedules as well as selected case studies. Secondary data are culled from various studies available in library and on internet.

4. Concept of Divorce

Divorce is another potential aspect of the woman life integral to marriage (WB, 2008). The culture of nuptial life may permeate through many disagreements and profound differences of opinion that sometimes turn into marital conflicts. Long-lasting and divergent quarrels and conflicts may be dissolved by several ways like abandonment, annulment, desertion, adultery, separation but ended up by divorce that ensconce both the couples as divorcee in the society. Divorce, thus, takes up the social sanction that formally separates husbands-wives from their conjugal life, puts the adjective as 'divorcee' beside their social status and creates many effects in their social life (Rahman, 2007). Like marriage, divorce is almost universal in all societies but varies in the degrees and conditions imposed by the legislations and procedures of the society (Ahmed, 2005; Bertrand, 1967).

Marriages are not always successful as some of them end in disharmony. Divorce is the final symptom of failure of marriage. It is the legal measure in the dissolution of marriage and a legal action between married people to terminate their marriage relationship. It can be referred to as dissolution of marriage and is basically, the legal action that ends the marriage before the death of either spouse. The dictionary meanings of the word 'divorce' are severance, surrender or separation. In matrimonial makers divorce means the termination of marital relations, dissolution of the marital bond, permanent separation of the spouses from board to bed. Technically speaking, divorce means a decree of dissolution of marriage. According to the Oxford Dictionaries, divorce is the legal dissolution of a marriage by a court or other competent body. It is an order from the Court to dissolve the marriage. "

The word "divorce" as a noun is "legal dissolution of the bond of marriage" and the Old French divorce is derived from Latin divortium meaning "separation, dissolution of marriage", and from divertere "to separate, leave one's husband, turn aside". Not distinguished in English from legal separation until mid-19th centuary extended sense of "complete separation, absolute disjunction" from early 15th century. As a verb, it is derived from "divorcen" meaning "to put away or abandon (a spouse); to dissolve the marriage contract between by process of law". Thus, divorce is a process of un-marrying wherein the spouses come back to the status as if they are not married and become free to marry again. Through divorce marital bond ceases to be in existence as per law and the couple can no more be called the husband or the wife.

Divorce is an institutional device for the dissolution of a marriage. It is a social invention. Divorce may be defined as an institutionalized method of dissolution of marriage. Divorces occur after the family is disorganized and when one or both the parties have a strong desire to dissolve their relationship. It does not occur in happy well adjusted families. Divorce, in-fact, gives only a legal status to the marriage already disrupted. Divorce is the final outcome of a prolonged process of family disorganization. It is a certificate that the marriage has failed and hence the parties are free to marry again. Thus in divorce, the spouses lose all the opportunities to maintain the wed-lock in future.

Separation, desertion and annulment are considered as the allied concepts of divorce. Hence, one has to understand the distinction between divorce and these concepts. Separation considered as the preliminary step towards the dissolution of marriage in an informal manner. Separation may be viewed as essential for lessening the immediate marital conflict; legally speaking, judicial separation is an approved pattern of living separately without divorcing. However, in this state of marital incompatibility, the spouses are deprived of normal marital association, which spoils happiness, makes them insecure and affects their health. The separated spouses are not legally permitted to remarry, whereas the divorced or the widowed persons are free to enter re-marriage. The Hindu Marriage Act, 1955 has made a provision for judicial separation, Section 13 (1) and (2) of the Hindu Marriage Act lay down the grounds of judicial separation which are almost similar to the different grounds of divorce, such as, adultery, desertion, cruelty, conversion, incurable disease and renunciation of the world.

Divorce and desertion are structural break up of family. Desertion either temporary or permanent is illegal, non official and is an irresponsible departure from the obligations of family life either by husband or by wife. Desertion means the "irresponsible departure from the home on the part of either husband or wife, leaving the family to fend for itself." In desertion either party to the marriage deserts the family without any reasonable cause and without the consent of the partner or against the wish of the other party. It is also popularly called as a poor man's divorce; because divorce costs money and many deserted women do not have sound financial conditions to bear the cost of prolonged court proceedings. The after-effects of desertion are similar to those of divorce. But the way it differs from divorce is that the wife and children feel the emotional shock more severely in the case of divorce. Section 13(1) (b) and Section 10 (1) of the Hindu Marriage Act, 1955 recognize desertion as a ground for divorce. The Marriage Laws (Amendment) Act, 1976 had added explanation to section 13(1).

Annulment is a judicial verdict, declaring that no valid marriage ever existed between the parties in question. It is a decision of the court which indicates that the marriage contained some legal flaw such as unwillingness of either party to consummate the union, marriage by coercion, marriage by fraud, marriage with a partner who is below the age prescribed by law for marriage or the practice of bigamy.

Paul Bohannan (1973) has identified following six overlapping experiences (called 'six stations of divorce') which arise from divorce :

1. Emotional divorce, which represents the problem of the deteriorating marriage.
2. Legal divorce, based upon the grounds on which the marriage will be dissolved.
3. Economic divorce, which deals with the division of money and property.
4. Coparental divorce, which includes decisions regarding child custody and visitation rights.
5. Community divorce, the changes in friendships and institutional ties that a divorced person experiences.
6. Psychic divorce, focused on the person's attempt to regain autonomy and self-esteem.

5. Demographic and Socio-economic Profile of Divorcees

Indian society is not only a conglomeration of various ethnic, religious, linguistic, caste and religious collectivities; it is also quite complex in terms of differentiation in each one of the collectivities and their historical and socio-cultural specificities. Hence, any study of specific groups leads to diverse socio-economic characteristics. In fact, human beings are the product of their surroundings. Even age and sex which are explicitly biological attributes are defined by the culture of a society. They are assigned with definite and dynamic status and within their social structure. Hence, it is very important to know the social characteristics of the persons who have been investigated in a particular enquiry. These characteristics may provide a clue in understanding their attitudes and behaviour. The present paper, therefore, discusses various social characteristics of persons who are divorced or whose divorce cases are pending.

5·1 Age and Sex

Age is a definite, highly visible physiological fact apparent at birth. It affects individuals and is interwoven with other socio-structural elements. Individuals are strongly influenced by the age norms—the rules that define what are appropriate for people to be and to do at various ages. All societies recognize age as a basis of status. Age holds a peculiar place among various bases for the ascription of status. Unlike sex, however, age is a steadily changing condition and, hence, can't give rise to a permanent life-time status. The only way age can give a permanent status is in terms of an age relationship between given persons. Since age is a continuum, there are usually a few age statuses such as infancy, childhood, puberty, maturity, and old age—fixed in culture but not permanently for the person—through which every individual passes. Age grading constitutes an important connecting link and organizing point of reference in many respects in relation to other structural elements, such as kinship structure, formal education, occupation and community participation. Moreover, age is also considered another variable that determines the status, roles, decision-making and authority (Ross, 1961; Goode, 1963) of an individual and widely used background variable in different type of studies on inter-personal relations (Blood and Wolfe, 1965; Centers and Raven, 1971).

The infant's sex is a definite, highly visible biological fact which appears at birth and remains fixed for life. It provides a universally applicable dichotomy for dividing all individuals into two permanent classes—male and female. While our gender is part of our biological inheritance, our sexuality (i.e. masculinity or femininity) is part of our social inheritance. Not the biological but the historical-social-cultural factors have been responsible for unequal and hierarchical relationships between the sexes and for subordination, oppression, and exploitation of women by men through the record history. Moreover, like age sex also plays an important role in determining the status, roles, decision-making and authority.

Age and sex are crucial factors in any study on divorce. It is generally held the divorces take place more within few years of marriage, *i.e.*, during young age. Table-1 gives break-up of age and sex of the selected respondents from both the cities on next page. It is evident from the data contained in this table that a little less than two-third (64·0 percent) of the respondents are below 30 years of age, a little more than one-fourth (27·0 percent) are between the age group of 31 to 45 years, while the remaining 1 out of every 9 (9·0 percent) are 46 years of age or more. As we have selected a total sample of 200, which includes 100 males and 100 females. Hence, both males and females are 50 percent each. Chi-square value does not show any association between age and sex at 2 degrees of freedom.

Table-1 : Break-up of Age and Sex of the Selected Respondents

Age Group	Sex		Total
	Male	Female	
Upto 30 yrs.	49·2 (63)	50·8 (65)	100·0 (128)
31 to 45 yrs.	50·0 (27)	50·0 (27)	100·0 (54)
46 and Above	55·6 (10)	44·4 (8)	100·0 (18)
Total	**50·0 (100)**	**50·0 (100)**	**100·0 (200)**

(Actual figures are shown in parentheses)

Chi-Square = 0·253; D. F. = 6; Significance = <·05

Contingency Co-efficient = ·036

5·2 Type of Marriage

In traditional Indian society, marriage was decided by parents. Both boys and girls had almost no role in mate selection. This system of marriage is called arranged marriage and it continued for centuries, but started changing during British rule due to the impact of processes like urbanization, industrialization, Westerninzation and modernization. The new system is called 'Love marriage' in which the intending partners select each other. This is more common among educated and employed persons. Generally, it is held that arranged marriages are more enduring than the love marriages. The following table contains data on type of marriage and age group of selected respondents :

Table-2 : Break-up of Type of Marriage of the Selected Respondents

Age Group	Type of Marriage		Total
	Arranged Marriage	Love Marriage	
Upto 30 yrs.	92·2 (118)	7·8 (10)	100·0 (128)
31 to 45 yrs.	90·7 (49)	9·3 (5)	100·0 (54)
46 and Above	100·0 (18)	–	100·0 (18)
Total	**92·5 (185)**	**7·5 (15)**	**100·0 (200)**

(Actual figures are shown in parentheses)

Chi-Square = 1·718; D. F. = 2; Significance = <·05

Contingency Co-efficient = ·092

It is evident from the data in table-2 that an overwhelming majority of respondents got married which was arranged by their parents. Of course, many of the couples had consent to marry and did see each other before marriage. The number of cases of love marriage are only 15. It shows that arranged marriages are more prevalent and they sometimes do culminate in divorce. Love marriages in the age group up to 30 years culminating into divorce are more than the second group, *i.e.*, 31 to 45 years. There is no case of love marriage in the age group 46 years and above. Chi-sqaure value does not show significant association between age group and type of marriage.

5·3 Number of Children

Children are supposed to be bridge between mother and father and they play important role in keeping them together. Parents know that divorce may affect their children adversely. The following table provides data on number of children according to the age group of selected respondents :

Table-3 : Break-up of Age and Number of Children of the Selected Respondents

Age Group	Number of Children					Total
	None	One (Either boy or girl)	Two (Both girls)	Two (Both boys or one boy and one girl)	Three	
Upto 30 yrs.	10·9 (14)	37·5 (48)	29·7 (38)	21·9 (28)	–	100.0 (128)
31 to 45 yrs.	18·5 (10)	13·0 (7)	51·9 (28)	16·7 (9)	–	100.0 (54)
46 and Above	–	5·6 (1)	5·6 (1)	61·1 (11)	27·8 (8)	100.0 (18)
Total	**12·0 (24)**	**28·0 (56)**	**33·5 (67)**	24·0 (48)	**2·5 (5)**	**100.0 (200)**

(Actual figures are shown in parentheses)

Chi-Square = 88·433**; D. F. = 8; Significance = >·001

Contingency Co-efficient = ·554

It is evident from the data presented above that 1 out of every 8 respondents did not had any issue. A little more than one-fourth had one child (either boy or a girl), nearly one-third had two children (both girls), one-fourth two children (both boys or one boy and one girl), while remaining 5 cases had 3 children. Those having 3 children are in the age group of 46 years and above. It shows that divorce is common irrespective of the fact whether the couple has no child or has one or more children. Chi-square value shows significant association between the two.

5·4 Education

Durkheim (1922) defined education as ‘‘the action exercised by the older generations upon those who are not yet ready for social life. Its object is to awaken and develop in the child those physical, intellectual and moral states which are required of him both by his society as a whole and by the milieu for which he is specially destined.” This action, the socialization of new generations, necessarily takes place in all societies, but it assumes many different forms in respect of the social groups and institutions involved, and in respect of its own diversity and complexity.

Like other social institutions, education has both manifest (open, stated) and latent (hidden) functions. The most basic manifest function of education is the transmission of knowledge. Education has another important manifest function : bestowing status. In addition to these manifest functions, schools perform a number of latent functions. Among these are transmitting culture, promoting social and political integration, maintaining social control and serving as agents of change (Schaefer and Lamm, 1999).Durkheim (1922)

Education has been seen from many sociological perspectives. According to the functional perspective, the education fulfills needs of the society. For example, Durkheim (1922) maintained that, ‘‘society can survive only if there exists among its members a sufficient degree of homogeneity; education perpetuates and reinforces this homogeneity by fixing in the child from the beginning the essential similarities which collective life demands.’’ Without these ‘essential similarities’, cooperation, social solidarity and therefore social life itself would be impossible.

In contrast to functional perspective, Marxian perspective holds that education not transmits a general ruling class ideology which justifies and legitimates the capitalist system; it also reproduced the attitudes and behaviour required by the major groups in the division of labour. It teaches workers to accept and submit to their exploitation, it teaches the ‘agents of exploitation and repression’, the managers, administrators and politicians, how to practice their crafts and rule the work-force as agents of the ruling class. Marxian scholars argue that via the educational system, ‘each mass ejected en route is practically provided with the ideology which suits the role it has to fulfill in class society’.

The functionalist view of the relationship between education and occupation argues that educational attainment in all the societies is increasingly linked to occupational status. There is a steady move from ascribed to achieved status and education plays an important part in this process. Educational qualifications increasingly form the basis for the allocation of individuals to occupational statuses. Thus, there is a ‘tightening bond’ between education and occupation (Haralambos and Heald, 1996).

Secular and formal education for women can be considered as the greatest gift of the British to the Indian women. The first modern schools for girls in India were started by Christian missionaries. Because of the age-old Indian prejudice against mixed classes even for children, convents and Protestant missions started 'Zanana' schools, staffed by lady teachers. Although hesitant in the beginning, Indians slowly began to see the merits of educating their daughters and educated urban middle class women began to emerge as a distinct social category. The British government and the Indian social reformers picked up the lead provided by these missions and numerous schools for girls were started throughout the country. British education system was further strengthened after independence. It is well-known fact that education has definitely contributed towards the general awakening among Indian women. However, it is generally said that divorce is more common among the highly educated persons.

Under this heading of education, we have taken the educational level of selected respondent, his/her father's level of education and his/her mother's level of education. Let us take these three one-by-one.

5·4·1 Respondent's Educational Level

The following table gives the break-up of educational level of selected respondents :

Table-4 : Break-up of Age and Educational Level of the Selected Respondents

Age Group	Respondent's Educational Level			Total
	Matric	Intermediate	Graduation and above	
Upto 30 yrs.	29·7 (38)	29·7 (38)	40·6 (52)	100.0 (128)
31 to 45 yrs.	9·3 (5)	38·9 (21)	51·9 (28)	100.0 (54)
46 and Above	11·1 (2)	38·9 (7)	50·0 (9)	100.0 (18)
Total	**22·5 (45)**	**33·0 (66)**	**44·5 (89)**	**100.0 (200)**

(Actual figures are shown in parentheses)

Chi-Square = 10·577*; D. F. = 4; Significance = >·05

Contingency Co-efficient = ·224

It is clearly evident that a little less than one-fourth respondents are educated upto matriculation, one-third intermediate pass and a little less than half have education upto graduation or above. Thus, none of the selected respondents is uneducated and divorce is more common among highly educated couples. Chi-square value shows significant association between age group and level of education of respondents at 4 degrees of freedom.

5·4·2 Father's Educational Level

Parents education also plays an important role in divorce. It is generally held that educated parents try their best to convince the children not to go for divorce. The following table provides data on educational level of fathers of selected respondents :

Table-5 : Break-up of Age and Father's Educational Level of the Selected Respondents

Age Group	Father's Educational Level				Total
	Illiterate	Matric	Intermediate	Graduation and above	
Upto 30 yrs.	29·7 (38)	29·7 (38)	20·3 (26)	20·3 (26)	100.0 (128)
31 to 45 yrs.	9·3 (5)	38·9 (21)	40·7 (22)	11·1 (6)	100.0 (54)
46 and Above	11·1 (2)	38·9 (7)	38·9 (7)	11·1 (2)	100.0 (18)
Total	**22·5 (45)**	**33·0 (66)**	**27·5 (55)**	**17·0 (34)**	**100.0 (200)**

(Actual figures are shown in parentheses)

Chi-Square = 18·357**; D. F. = 6; Significance = >·005

Contingency Co-efficient = ·290

It is clearly evident from the data presented above that a little less than one-fourth fathers are illiterate, almost one-third matriculate, more than one-fourth intermediate pass and remaining less than one-fifth have education upto graduation or more. Divorces seem to be less in the families where fathers are highly educated. It is quite contrary to common expectations. Chi-square value shows significant association between age group of respondents and their fathers' education.

5·4·3 Mother's Educational Level

Table-6 provides data on age group and mother's educational level of the selected respondents on next page. It may be seen from the data presented in this table that a little less than half of the mothers are illiterate, one-third matriculate, 1 out of every 7 intermediate and remaining 1 out of every 14 either graduate or has education more than this. It seems that divorces are more among families where mothers are illiterates. This is followed by those families who have comparatively less educated mothers. This is quite contrary to that of fathers' education as seen in preceding table giving data on fathers education. Chi-square value shows significant association between age group and educational level of mothers of selected respondents.

Table-6 : Break-up of Age and Mother's Educational Level of the Selected Respondents

Age Group	Mother's Educational Level				Total
	Illiterate	Matric	Intermediate	Graduation and above	
Upto 30 yrs.	54·7 (70)	25·0 (32)	9·4 (12)	9·4 (12)	100.0 (128)
31 to 45 yrs.	27·8 (15)	50·0 (27)	22·2 (12)	–	100.0 (54)
46 and Above	33·3 (6)	50·0 (9)	16·7 (3)	–	100.0 (18)
Total	**45·5 (91)**	**34·0 (68)**	**13·5 (27)**	7·0 (14)	**100.0 (200)**

(Actual figures are shown in parentheses)

Chi-Square = 27·823**; D. F. = 6; Significance = >·001

Contingency Co-efficient = ·349

5·5 Family Background

Family is an important institution of society which plays an important role in the process of socialization, personality development and social control on children. In fact, of all human groups, the family is the most important primary group. It is a small social group consisting ordinarily of a father, mother, and one or more children. The individual nuclear family is a universal social phenomenon. The universality of the nuclear family can be accounted for by the indispensable functions it performs and the difficulty of ensuring the performance of these functions by any other social group (Bottomore, 1969). However, the family in India does not consist only of husband, wife and their children but also of uncles, aunts and cousins and grandsons. This system, called joint family or extended family system, is a peculiar characteristic of the Indian social life. A son after marriage does not usually separate himself from the parents but continues to stay with them under the same roof messing together and holding property in common. The family has joint property and every person has his share in it since the time he is born. The earnings of all the members are put in a common fund out of which family expenses are met. Non-earning members have as much share as the earning members. The Indian family system is thus like a socialistic community in which everyone earns according to his capacity and receives according to his needs. The family in India is mostly based on patrilineal descent. Children are identified by name and allegiance with the father's family. Property is passed from generation to generation within the father's family.

Under the heading family background, the features like type of family and size of family are included.

5·5·1 Type of Family

From the point of view of structure of family, it is generally categorized into two types—nuclear family and joint family. Though, these two types of family systems have been defined in number of ways and it is difficult to have a universally accepted definition of either nuclear family or joint family. Since nuclear family is universal and more definite in terms of its structure, it is easy to start with the definition of nuclear family and then contrast it with joint family. According to Srinivas (1969) "....Often, a group of married brothers and their wives and children are found to live under a single roof under the authority of the eldest brother. Or the domestic group consists of a man and his wife, his married sons and their children. So the domestic groups which are bigger than the elementary family, and often include two or more elementary families, are termed as joint or extended families.'' He has also observed that "A domestic group consisting of a man and his wife and unmarried children is called an elementary or nuclear family''. Adopting these definitions of joint and nuclear families, an attempt has been made in this study to know the type of families from where divorcees mainly come from.

Table below presents data on type of families of the sample :

Table-7 : Break-up of Age and Type of Family of the Selected Respondents

Age Group	Type of Family		Total
	Joint	Nuclear	
Upto 30 yrs.	75·0 (96)	25·0 (32)	100.0 (128)
31 to 45 yrs.	46·3 (25)	53·7 (29)	100.0 (54)
46 and Above	55·6 (10)	44·4 (6)	100.0 (18)
Total	**65·5 (131)**	**34·5 (69)**	**100.0 (200)**

(Actual figures are shown in parentheses)

Chi-Square = 14·712**; D. F. = 2; Significance = >·001

Contingency Co-efficient = ·262

It is quite clear from the data presented above that two-third respondents are from joint families and remaining one-third from nuclear families. It seems that divorces are more in joint families as compared to nuclear ones. It is quite contrary to common expectation prevalent in Indian society. Young couples divorcing each other or seeking divorce are much more from joint families. It seems that even joint families are not able to curtail the divorces. Chi-square value shows significant association between age group and type of family at 2 degrees of freedom.

5·5·2 Size of Family

One of the main distinction between nuclear family and that of joint family is the size of these two. Nuclear families have less members and hence their size is small, whereas, the joint families have more members with the result that their size is big. Families of sampled respondents have been divided into three categories :

1. Small-sized families (upto the maximum of 5 members),
2. Medium-sized families (6 to 8 members) and
3. Large-sized families (9 and more members).

The following table gives the break-up of doctors according to size of family :

Table-8 : Break-up of Age and Size of Family of the Selected Respondents

Age Group	Size of Family			Total
	Smale	Medium	Large	
Upto 30 yrs.	37·5 (48)	35·9 (46)	26·6 (34)	100.0 (128)
31 to 45 yrs.	37·0 (20)	31·5 (17)	31·5 (17)	100.0 (54)
46 and Above	44·4 (8)	27·8 (5)	27·8 (5)	100.0 (18)
Total	**38·0** **(76)**	**34·0** **(68)**	**28·0** **(56)**	**100.0** **(200)**

(Actual figures are shown in parentheses)

Chi-Square = 0·994; D. F. = 4; Significance = <·05

Contingency Co-efficient = ·070

It may be observed that more than one-third respondents are from small families, nearly one-third from medium sized families and remaining more than one-fourth from large sized families. Majority of respondents from small sized families are in the first age group, *i.e.,* upto 30 years of age. Chi-square value shows insignificant association between age group of respondents and the size of family.

5·6 Occupation

Occupation is an important variable in the social setting of the family and has a bearing on the life style (sub-culture) and patterns of family behaviour. Though the modern family is isolated from the occupational system, the father acts as a link between the private life of the family and the public arena of achieved status. In the process of social life, interaction is likely to take place mostly among individuals and families of like status (McKiwsley, 1964). This is true even in closed groups like caste. Through this process of interaction emerge the norms of the groups and these get transmitted into the world of family through the parents, particularly of the father.

The emulation of norms and patterns of behaviour of the groups is common to almost all status groups. Even though the father plays an important role in this process, the women, particularly those employed who interact with their colleagues in the job outside the home, also play their part in this process. The type of jobs they do and the nature of interaction the work place provides to the respondents promotes certain attitudes and philosophies which are likely to get reflected in family behaviour. In view of the great significance, the occupation has, either in terms of shaping attitudes and behaviour patterns of the spouses or in determining their status in society and also in the family, the occupations of the wives, both working and non-working are tabulated against the broad classification of occupation patterns followed in selecting male respondents (Srivastava, 1978).

Occupation refers to economic activity having sufficient returns. It may vary from labour, business, service or profession. One's occupation is also an indicator of his/her status. Education is considered one of the means to get good and paying occupation. Education is indispensable for understanding social problems and coping with social stresses and changes. Professional employment clearly depends on one's access to higher education.

Due to the economic strains posed by the present day life, society's attitudes towards married woman's employment have changed. Now even the attitude of men who earlier considered it below their prestige to send his wife to work outside their home, under conditions of rising cost of living do not mind their wives taking up jobs or to continue to be in jobs after marriage mainly because of the economic gains it entails. Promilla Kapur's (1974) and studies of various other scholars have all pointed to the fact that today husband's relatives and even members of the older generation approve or do not mind the educated daughters, wives and daughter-in-laws working but rather want and encourage them to help the family by supplementing its income. Kapur (1970) has found that 86 per cent of the husbands of the working wives wanted or at least did not mind their wives working. Those women who are not engaged in any occupation are termed as housewives inspite of their economic activity inside the household.

In this background, an attempt has been made to find out the occupation of respondents and their parents. Let us take them one by one.

5·6·1 Respondent's Occupation

Table-9 gives the break-up of educational level of selected respondents on next page. It may be seen from the data contained in this table that nearly half of the selected respondents are from service class. More than one-third are engaged in business, whereas, the remaining 1 out of every 8 is engaged in agricultural activities. Comparatively younger respondents are either in service or business. Chi-square value shows insignificant association between the two.

Table-9 : Break-up of Age and Occupation of the selected Respondents

Age Group	Respondent's Occupation			Total
	Business	Service	Agriculture	
Upto 30 yrs.	41·4 (53)	50·8 (65)	7·8 (10)	100.0 (128)
31 to 45 yrs.	37·0 (20)	46·3 (25)	16·7 (9)	100.0 (54)
46 and Above	27·8 (5)	44·4 (8)	27·8 (5)	100.0 (18)
Total	**39·0 (78)**	**49·0 (98)**	**12·0 (24)**	**100.0 (200)**

(Actual figures are shown in parentheses)

Chi-Square = 7·649; D. F. = 4; Significance = <·05

Contingency Co-efficient = ·182

5·6·2 Father's Occupation

The following table gives the break-up of age of respondents and occupations of their fathers :

Table-10 : Break-up of Age and Father's Occupation of the Selected Respondents

Age Group	Father's Occupation				Total
	Agriculture	Service	Business	Retired/ None	
Upto 30 yrs.	29·7 (38)	29·7 (38)	26·6 (34)	14·1 (18)	100.0 (128)
31 to 45 yrs.	18·5 (10)	20·4 (11)	31·5 (17)	29·6 (16)	100.0 (54)
46 and Above	22·2 (4)	16·7 (3)	27·8 (5)	33·3 (6)	100.0 (18)
Total	**26·0 (52))**	**26·0 (52)**	**28·0 (56)**	**20·0 (40)**	**100.0 (200)**

(Actual figures are shown in parentheses)

Chi-Square = 10·550; D. F. = 6; Significance = <·05

Contingency Co-efficient = ·224

It may be observed that nearly one-fourth of fathers are engaged in agriculture and the same proportion are in services. A little more than one-fourth fathers are engaged in business, whereas, one-fifth are retired or not doing anything or are no more. There is no trend visible in the table in respect of age group and occupation of fathers. Chi-square value shows insignificant association between age group and occupation of fathers.

5·6·3 Mother's Occupation

The following table gives the break-up of selected sample according to their mother's occupation :

Table-11 : Break-up of Age and Sex of the Selected Respondents

Age Group	Mother's Educational Level				Total
	Business	Service	Retired	Housewife	
Upto 30 yrs.	20·3 (26)	31·3 (40)	9·4 (12)	39·1 (50)	100.0 (128)
31 to 45 yrs.	20·4 (11)	27·8 (15)	–	51·9 (28)	100.0 (54)
46 and Above	22·2 (4)	33·3 (6)	–	44·4 (8)	100.0 (18)
Total	**20·5 (41)**	**30·5 (61)**	**6·0 (12)**	43·0 (86)	**100.0 (200)**

(Actual figures are shown in parentheses)

Chi-Square = 8·435; D. F. = 6; Significance = <·05

Contingency Co-efficient = ·201

It may be seen from the data presented above that little than half of the respondents' mothers are housewives. One-fifth are doing some sort of business, whereas, a little than one-third are in service. 1 out of every 16 are retired. Chi-square value does not show significant association between age group and occupation of mothers.

5·7 Monthly Income

More than mere work outside home or being employed in some jobs, what one earns is crucial and is considered as a sensitive indicator of one's power. Other things being equal, the level of contribution of each partner to the resources of the home determines one's influence on the home front. Blood and Wolfe (1965) found that high income husbands become more powerful if their wives contribute no income. On the other hand, independent income and outdoor work makes women more modern in their attitudes. The higher the level of income, the greater the independence. Economic background in terms of family income is also said to be important determinant of perceptions regarding modern system of medicine. It is generally held that most of the doctors have not only high income of their own, but also come from very sound economic background. Some of the parents have to give donation in the concerned colleges for admitting their ward for a medical degree. Hence, it becomes pertinent to find out the economic background/ financial position of those dovorced or seeking divorce.

Various scholars have found economic factor to be positively related to their life style. Economic conditions determine to a great extent one's attitude and behaviour. In case of women this factor is more significant. Traditionally Indian women have been in the state of perpetual dependency. During childhood they depend on their parents, during youth depend on their husbands and during old age they are supposed to be dependent on their sons. They have been assigned no role in the process of decision- making. Economically independent woman is the recent phenomenon. Many scholars have found economic independence as one of the factors in determining the incidence of singlehood among women.

Financial position of the selected sample has been determined by the number of earning members in the family, the bread earner for the family and the monthly income of the family. Let us take these three one-by-one.

5·7·1 Respondent's Monthly Income

The following table gives the break-up of age group and monthly income of the selected sample :

Table-12 : Break-up of Age and Monthly Income of the Selected Respondents

Age Group	Respondent's Monthly Income (in Rs.)			Total
	Upto 20,000	20,001 to 40,000	More than 40,000	
Upto 30 yrs.	18·8 (24)	37.5 (48)	43·8 (56)	100.0 (128)
31 to 45 yrs.	20·4 (11)	18·5 (10)	61·1 (33)	100.0 (54)
46 and Above	27·8 (5)	11·1 (2)	61·1 (11)	100.0 (18)
Total	**20·0 (40)**	**30·0 (60)**	**50·0 (100)**	**100.0 (200)**

(Actual figures are shown in parentheses)

Chi-Square = 10·340*; D. F. = 4; Significance = <·05;

Contingency Co-efficient = ·222

It is clearly evident that less than one-third respondents are earning Rs. 20,001 to 40,000 per month, whereas, half of them are in the income bracket of Rs. 40,001 and more per month. One-fifth are earning upto Rs. 20,000 per month. Majority of respondents in the age group upto to 30 years are in the income bracket of Rs. 40,000 and above. On the contrary majority of respondents in age group 31 to 45 years as-well-as 46 years and above in Rs. 40,000 and above per month. Majority of respondents in first two categories of monthly income are also in the age group upto 30 years. Chi-square value shows insignificant association between age group and income of respondents.

5·7·2 Family's Monthly Income

The following table provides data on age group and monthly family income of selected respondents :

Table-13 : Break-up of Age and Family's Monthly Income of the Selected Respondents

Age Group	Family's Monthly Income				Total
	Upto 35,000	35,001 to 50,000	50,001 to 75,000	More than 75,000	
Upto 30 yrs.	15·6 (20)	40·6 (52)	29·7 (38)	14·1 (18)	100.0 (128)
31 to 45 yrs.	18·5 (10)	20·4 (11)	51·9 (28)	9·3 (5)	100.0 (54)
46 and Above	22·2 (4)	16·7 (3)	50·0 (9)	11·1 (2)	100.0 (18)
Total	**17·0 (34)**	**33·0 (66)**	**37·5 (75)**	**12·5 (25)**	**100.0 (200)**

(Actual figures are shown in parentheses)

Chi-Square = 13·356*; D. F. = 6; Significance = >·05

Correlation = ·042 (Insignificant)

It is clearly evident from the data presented above that more than one-third respondents are from the families where income is between Rs. 50,001 to 75,000 per month. The monthly income of families of almost one-third respondents is between Rs. 35,001 to 50,000. A little less than one-fifth are from families whose monthly income is only upto Rs. 35,000, whereas, 1 out of every 8 belong to families whose income exceeds Rs. 75,000 per month. Majority of respondents in the age group upto 30 years are from families having monthly income of Rs. 35,001 to 50,000, whereas, majority of respondents in the age group 31 to 45 years as-well-as more than 45 years are from families whose income is between Rs. 50,001 to 75,000 per month. Chi-square value shows significant association between the two.

5·8 Caste Background

In the land which cradled Hinduism, life and thought were shaped and dominated by caste. "Every Hindu necessarily belongs to the caste of his parents and in that caste inevitably remains. No accumulation of wealth and no exercise of talents can alter his caste status and marriage outside his caste is prohibited or severely discouraged'' (Report of the Indian Statutory Commission, 1930).

The hierarchical constitution of caste system, fortified by religious sanctions, gave rise to two types of broad groupings in the Hindu community—the higher ritual order consisting of Brahmin, Kshatriya and Vaishya, called dwija, the twice-born; and the lower ritual order constituted of the depressed section of the society, including untouchables and other impure castes, called ekaja the once-born. The latter order constituted of three caste collectivities—backward classes who were never untouchables; untouchables who were at the upper layer of Panchama Varna and were successful in crossing the pollution line and came to be christened as "Backward Classes", and the untouchables who remained well below the pollution line—at the lowest rung of the ladder. Such a system of social stratification has been responsible for the social stagnation in the country (Lohia, 1953) to a large extent; it has subjected the depressed section of the society to various social oppressions and disabilities for ages (Ouwerkerk, 1945) and continues to do so even today.

Many changes have taken place in the status of caste system during post-independent India. Untouchability stands constitutionally abolished. Attempts have been made to bring the Scheduled Castes and Scheduled Tribes, and other depressed classes (OBCs) at par with the rest of the communities (Pandey, 1986). But the plight of the Scheduled Castes and Scheduled Tribes, together accounting for a quarter of the country's population still remains for equality with other castes. According to the report of the Commissioner of the Scheduled Castes and Tribes, for millions of weaker sections owning small land holdings, payment of statutorily-fixed minimum wage, or escape from atrocities suffered for generations, remains a distant dream.

The relevant information about caste background of the selected respondents is compressed in the following table :

Table-14 : Break-up of Age and Caste Background of the Selected Respondents

Age Group	Caste Background			Total
	General	Other Backward Classes	Scheduled Castes	
Upto 30 yrs.	56·3 (72)	25·0 (32)	18·8 (24)	100.0 (128)
31 to 45 yrs.	20·4 (11)	50·0 (27)	29·6 (16)	100.0 (54)
46 and Above	16·7 (3)	50·0 (9)	33·3 (6)	100.0 (18)
Total	**43·0 (86)**	**34·0 (68)**	**23·0 (46)**	**100.0 (200)**

(Actual figures are shown in parentheses)

Chi-Square = 25·903**; D. F. = 4; Significance = >·001

Contingency Co-efficient = ·339

It is quite clear from the data contained in the table above that less than half of the respondents are from general castes, nearly one-third from other backward classes and remaining less than one-fourth from the category of Scheduled castes.

More than one-third (83·7 percent) respondents in the category of general castes are in the age group upto 30 years, whereas, a little less than half (47·1 percent) of OBC and more than half (52·2 percent) of Scheduled caste respondents also belong to this age group. Chi-square value shows significant association between age group and caste category of selected respondents.

5·9 Religious Background

There are two types of values—categorical or absolute values, and instrumental values. The first refer to beliefs and practices in the supernatural powers. The second refer to norms and practices related to work, efficiency, productivity, etc. Religion falls in the first category of the value system. Religion may be defined as beliefs and practices related to supernatural entities, spirits and powers, which are considered as ultimate in shaping human relations. There are three components of religion—beliefs in supernatural entities, specialists who create such beliefs, and laity who receive these beliefs in various forms. This ideological dimension of religion is generally used to categorize people into various religious communities. Ideological dimension consists of the set of beliefs which the individual holds concerning the divine, or whatever he takes to be the ultimate reality or transcendental authority.

Religion has played an important part in Indian society from the earliest times. It has assumed numerous forms and nomenclatures in relation to different groups of people associated with it. India has been a poly-religious society. Transformations and changes in different religions have occurred from time to time vis-a-vis changes in intellectual climate and social structure. Religion in India has never been static. Today it has made inroads into all the arenas of life.

Divorcees or those seeking divorce are not confined to any one religion. The following table provides data on selected respondents according to their religion :

Table-15 : Break-up of Age and Religious Background of the Selected Respondents

Age Group	Religious Background		Total
	Hindus	Others	
Upto 30 yrs.	93·8 (120)	6·3 (8)	100.0 (128)
31 to 45 yrs.	90·7 (49)	9·3 (5)	100.0 (54)
46 and Above	94·4 (17)	5·6 (1)	100.0 (18)
Total	**93·0 (186)**	**7.0 (14)**	**100.0 (200)**

(Actual figures are shown in parentheses)

Chi-Square = ·592; D. F. = 2; Significance = <·05

Contingency Co-efficient = ·054

It may be observed from the data contained in table on preceding page that and overwhelming majority of selected respondents are Hindus, whereas, 1 out of every 14 is non-Hindu. Among the 7 non-Hindus, 10 are Sikhs and remaining 2 profess Jainism. More than half of non-Hindus are in the age group upto 30 years. Chi-square value shows insignificant association between age group of respondents and their religion.

5·10 Residential Background

Residential background means the place of birth and the rearing period. Since the early socialization of the child will have a bearing on his/her future outlook, attitudes and values, the rural/urban background of the respondent by birth and bringing-up is considered important in understanding the role-taking, performance and in decision-making. It is generally held that the rural background reinforces the traditional values towards division of labour and authority and behaviour patterns between sexes, while the urban influence exposes the individual to the forces of change and thus softens the traditional outlook if not alters it totally. These values acquired by birth and bringing-up influence one's personality and outlook towards sex and related matters and divorce.

The following table provides data on age group and residential background of selected respondents :

Table-16 : Break-up of Age Residential Background of the selected Respondents

Age Group	Residential Background		Total
	Rural	Urban	
Upto 30 yrs.	34·4 (44)	65·6 (84)	100.0 (128)
31 to 45 yrs.	48·1 (26)	51·9 (28)	100.0 (54)
46 and Above	55·6 (10)	44·4 (8)	100.0 (18)
Total	**40·0 (80)**	**60·0 (120)**	**100.0 (200)**

(Actual figures are shown in parentheses)

Chi-Square = 4·996; D. F. = 2; Significance = <·05

Contingency Co-efficient = ·156

It may seen from the data presented above that 6 out of every 10 selected respondents are from urban background, whereas, remaining 4 are from rural background. The proportion of respondents from rural background in the age group upto 30 years is more than half (55·0 percent), whereas, those from urban background is more than one-third (70·0 percent) in this age group. The Chi-square value shows insignificant association between the two.

6. Conclusion

The findings about the background of divorcees or those seeking divorce belies all common expectations. Empirical data collected from 100 respondents from Kurushetra and Meerut reveal the following facts about their background :

1. A little less than two-third (64·0 percent) selected respondents are in the age group upto 30 years, more than one-fourth (27·0 percent) in the age group between 31 to 45 years and remaining 1 out of 11 in the age group 46 years and above.
2. Half of the selected respondents are males and another half females.
3. An overwhelming majority (92·5 percent) of selected respondents have done arranged marriage, whereas, remaining (7·5 percent) love marriage, *i.e.*, they have selected their life partner themselves.
4. One-third (33·5 percent) respondents have two children (both boys or one boy and another girl), almost one-fourth (24·0 percent) have two girls and more than one-fourth (28·0 percent) have only one child (boy or girl). There are five respondents who have 3 or more children, whereas, 1 out of every 8 does not have any issue.
5. A little less than one-fourth (22·5 percent) respondent are educated upto high school, nearly one-third (33·0 percent) intermediate pass and remaining less than half (44·5 percent) either graduates or more than this level.
6. Fathers of almost one-third (33·0 percent) selected respondents are educated upto high school, more than one-fourth (27·0 percent) intermediate pass and remaining 1 out of 6 (17·0 percent) is graduate or has education more than this level. Less than one-fourth (22·5 percent) fathers of selected respondents are illiterates.
7. A little less than half (47·5 percent) mothers of selected respondents are illiterates, one-third (34·0 percent) educated upto high school, 1 out of every 8 (13·5 percent) intermediate and remaining 1 out of 14 educated upto graduation or more level.
8. Almost two-third (65·5 percent) selected respondents are from joint families and remaining one-third (34·5 percent) from nuclear families.
9. More than one-third (38·0 percent) selected respondents are from small sized families (maximum 5 members), one-third (34·0 percent) from medium sized families (6 to 8 members) and remaining more than one-fourth (28·0 percent) from large sized families (9 or more members).
10. A little more than one-third (39·0 percent) respondents are engaged in business, almost half (49·0 percent) in service and remaining 1 out of every 8 engaged in agricultural occupation.

11. Almost one-fourth (26·0 percent) fathers of selected respondents are engaged in agricultural occupation, the same proportion are from service class and more than this (28·0 percent) are doing business. 1 out of every 5 fathers are either retired or don't do anything or are dead.
12. A less than half (43·0 percent) mothers of selected respondents are housewives, less than one-third (30·5 percent) are in service, one-fifth (20·5 percent) engaged in business and remaining 1 out of every 16 (6·0 percent) either retired or unable to do anything or are dead.
13. One-fifth (20·0 percent) respondents have monthly income upto Rs. 20,000 per month, less than one-third in the income bracket of Rs. 20,001 to 40,000 and remaining half (15·0 percent) have monthly income of more than Rs. 40,000.
14. Monthly family income of more than one-third (37·5 percent) respondents is between Rs. 50,001 to 75,000, one-third (33·0 percent) have monthly income between Rs. 35,001 to 50,000 and remaining 1 out of every 6 (17·0 percent) have income less than Rs. 35,000. Remaining 1 out of every 8 (12·5 percent) respondents' family incomes is more than Rs. 75,000.
15. A less than half (43·0 percent) selected respondents are from general castes, one-third (34·0 percent) from other backward classes and remaining less than one-fourth (23·0 percent) from the category of Scheduled castes.
16. An overwhelming majority (93·0 percent) of respondents are Hindus and remaining (7·0 percent) non-Hindus. Among non-Hindus, 10 are Sikhs and remaining 4 profess Jainism.
17. 4 out of every 10 (40·0 percent) selected respondents are from rural background, whereas, remaining 6 (60·0 percent) from urban background.

It is evident from the above characteristics of divorcees or seeking divorce that they do not constitute a homogeneous social group. They are mostly Hindus of different age groups, belong to different caste categories and are from different residential background. They are from both joint as-well-as nuclear families having different income brackets. They and their parents also vary on educational level and occupation in which they are engaged.

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9

Women's Empowerment : A Multidisciplinary Perspective

Priyanka Kapoor*

The global issue of women's empowerment is closely related to gender inequality. Due to this ideology that women continue to occupy disadvantaged positions in production throughout the world. Even the concepts of feminine and masculine, when defined culturally, remain primarily responsible for reproduction, not only biologically, but also in terms of socialization.. In many societies around the world, women are discriminated against by law and by custom, rendering them among the vulnerable and disadvantaged social groups. Women's empowerment includes both a personal strengthening and enhancement of life chances, and collective participation in efforts to achieve, equality of opportunity and equity between different genders, ethnic groups, social classes, and age groups. It enhances human potential at individual and social levels of expressions. Empowerment remains as an essential starting point for realizing the ideals of human liberation and freedom for all, particularly the women and this process continues even in 21st century.

[**Keywords :** Women's empowerment, Multidisciplinary perspective, Patriarchy, Gender equality]

1. Introduction

Although the sages and philosophers of every society have speculated and reflected on the nature and status of women throughout the human history, yet the systematic studies of women are of recent origin. The United Nation's declaration of 1975 as International Women Year provided much impetus to empirical research on women's issues throughout the world. The women's decade (1975-1985)

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generated 'voluminous' printed data covering almost all the dimensions of women's development.

A national committee on the status of women in India was appointed by the Government, whose report was published in 1975 *(Towards Equality)* has become a landmark in the field of scientific women's studies. This report has proved a bench mark for tracing the development of the process of upliftment of women in India. Rich and annotated bibliographies have also appeared covering economic, political, legal, educational and cultural aspects of the life of the Indian women (Dasgupta, 1976; Dube, 1980; Sahai, 1985; Pandit, 1985; SNDT Uni., 1986; Jain, 1990; Sengupta, 1998; Ahlawat, 1999; Loutfi, 2001; Azim, 2001; Arun et. al., 2004; Jha, 2005; Kaila, 2005; Srivastava, 2008; Kazmi, 2008; Kumar and Gupta, 2008; Patel, 2010; Janssens, 2010 among many others).

The present study aims at clarifying the meaning of women's empowerment from multidisciplinary perspective.

2. Meaning of Women's Empowerment

The subject of empowerment of women has become a vital issue globally, including India since last few decades. Many agencies of United Nations in their reports have emphasized that gender issue is to be given utmost priority. It is held that women now cannot be asked to wait for any more for equality. According to Dr. A. P. J. Abdul Kalam, "Empowering woman is a perquisite for creating a good nation, when women are empowered, society with stability is assured. Empowerment of women is essential as their value systems lead to the development of a good family, good society and ultimately a good nation".

Defining the abstract notion of 'empowerment' is a daunting task. This is because women's empowerment encompasses a multitude of constructs (control of household resources and assets, position in society, decision-making and implementing capability and so on) which make it difficult to define it concretely (Malhotra et al., 2002). Because it is a 'multidimensional concept', several definitions of empowerment exist. Kabeer (2001, 2011), defines empowerment as the expansion of women's ability to make strategic life choices in a context where this ability was previously denied to them. Stemming from this, the literature recognises that empowerment necessarily constitutes 'agency', 'resources needed to exercise life choices' and 'well-being outcomes' (Kabeer 2001; Malhotra et al. 2002). A body of quantitative and qualitative research conceptualizes women's empowerment in various ways with autonomy, status and agency used interchangeably (Upadhyay and Karasek, 2010).

According to UNESCO Report of the International Seminar held at UIE, Hamburg on 27 January-2 February, 1993 published in 1995 under the name 'Women, Education and Empowerment : Pathways Towards Autonomy', Empowerment at the individual and household level can be seen to constitute :

- Extent to which men share women's domestic duties/responsibilities;
- Extent to which a woman takes control of her reproductive functions and decides about family size;
- Extent to which a woman decides where the income she earns will be spent;
- Ability to prevent violence;
- Sense of self-worth, pride, satisfaction and control over life;
- Self-confidence and self-esteem;
- Empowerment at the community level seen to constitute:
- Existence of women's organizations;
- Women's ability to 'collect' to discuss and inform opinions;
- Increased number of women leaders at the village, district and national levels;
- Involvement of women in the design, development and application of technology;
- Participation in community programmes, productive enterprises, politics and arts;
- Involvement of women in non-traditional tasks;
- Increased training programmes for women;
- Exercising her legal rights when necessary.
- Empowerment at the national level, it constitutes:
- Awareness of political rights and social position;
- Integration of women in the general national development plan;
- Existence of women's networks and publications;
- Extent to which women are officially visible and recognized; and
- The degree to which the media take heed of women's issues.

Women's empowerment includes both a personal strengthening and enhancement of life chances, and collective participation in efforts to achieve equality of opportunity and equity between different genders, ethnic groups, social classes, and age groups. It enhances human potential at individual and social levels of expressions. Empowerment still is an essential starting point for realizing the ideals of human liberation and freedom for all, including.

Thus, when we talk of women's development and women's status, it is important for us to recognize that interventions at all levels, namely social, cultural, political, economic are required and are possible (real changes) only if changes take place in the existing system and social structures, which are not at all, favourable to the women today.

Any intervention that does not contribute substantially towards women's active and critical participation in the overall development process of the society, needs to be re-looked at as women's development in the real sense can take place only when the systems or structures of the society are changed in favour of women.

Women's empowerment is not and cannot be separated from empowerment of nature, empowerment of all the marginalized people and countries. Women's struggles are and should be linked to peace movement, ecology movement, working class movement, human rights movement and movement for democratization and decentralization of society.

Ecologically disastrous development has further threatened the survival of women. Women remain the poorest and the most vulnerable section of society globally. When forests, or lands, or rivers, or wells die, women mourn the most because they are the most affected. Because women know the pains of creation they hate destruction most. This is why in struggles to save forests, struggles against pollution, in movements against militarization women are in the forefront. For all these reasons, women still remain at the centre of sustainable development. Women are more likely to insist that basic needs be satisfied, that killings be stopped. Women are also said to be more emotional, more passionate and movements for sustainable development definitely need heavy doses of passion and emotion. Cold rationality alone is not enough. In fact, there can be no sustainable development without development for women, because it is women who contribute most for the development of children.

The extent of empowerment of women in the national hierarchy is determined largely by the three factors—her economic, social and political identity and their weightage. These factors are deeply inter- twined and interlinked with many cross cutting linkages which imply that if efforts in even one dimension remain absent or weak, outcomes and momentum generated by the other components cannot be sustained as they will not be able to weather any changes or upheavals. Therefore, for holistic empowerment of the woman to happen—social, economic and political aspects impacting a woman's life must converge effectively.

Decision-making can be regarded as an outcome of mental processes (cognitive process) leading to the selection of a course of action among several alternatives. Each decision-making process produces an output that can be an action, an opinion or a choice. This is in fact what the empowerment looks for : giving more autonomy in their own life by encouraging the power of their opinions.

As women account for more than half of the world's illiterate population, achieving literacy could be one of the first steps for improving women to participate more in society and free themselves from economic exploitation and oppression. The empowerment of women and the improvement of their status, particularly in respect of education, health and economic opportunity is a highly important end in itself. In addition, this also enhances their decision-making capacity in vital areas, especially in the areas of reproduction. Education is one of the most important means of empowering women and of giving them knowledge, skills and self confidence necessary, to be full partners in the development process (Lucy, 1995).

Empowerment of women entails struggle; it entails learning to deal with the forces of oppression; it entails having a vision of a new society and it also entails conscious and deliberate interventions and efforts to enhance the quality of life. To achieve empowerment, collective strength is imperative for building solidarity and support among workers globally. This requires to take up a struggle against existing forces of oppression and side by side, support for women workers has to be generated through collective strength. In order to fight against the socially constructed gender biases, women have to swim against the stream that requires more strength. Such strength comes from the process of empowerment.

Empowerment is a multi-dimensional social process. It helps women to gain control over their own lives. It fosters power of women (that is, the capacity to implement), for use in their own lives, their communities, and in their society, by acting on issues that they define as important. Three components of the definition are basic to any understanding of the process of empowerment. Empowerment is *multi-dimensional*, it is *social*, and also a *process*. It is multi-dimensional in that it occurs within sociological, psychological, economic, and other dimensions. Empowerment also occurs at various levels, such as individual, group, and community. Empowerment, by definition, is a social process, since it occurs in relationship to others. Empowerment is a process that is similar to a path or journey, one that develops as one works through it. Other aspects of empowerment may vary according to the specific context and people involved, but these remain constant. In addition, one important implication of this definition of empowerment is that the individual and community are fundamentally connected.

Women's empowerment includes both a personal strengthening and enhancement of life chances, and collective participation in efforts to achieve equality of opportunity and equity between different genders, ethnic groups, social classes, and age groups. It enhances human potential at individual and social levels of expressions. Empowerment is an essential starting point and a continuing process for realizing the ideals of human liberation and freedom for all.

Empowerment of women would necessarily mean redefining the notions of feminity and masculinity as well as changing man-woman relationship. This is something more and more women are now talking about. Contrary to the rumours which are spread, feminists are not against men. They are against patriarchy as a system, against aggressive masculinity. They want men who are gentle and caring. The new models of good men for women are not muscular, aggressive and supermen but men like Mahatma Gandhi, Jesus Christ, Gurn Nanak, Buddha. They want husbands who can not only act as fathers but also as mothers.

Empowerment of women is not a one way process—it is not the adult educators and activists who can go and empower others. It is a two way process in which women empower and get empowered. This is an ongoing journey for all the women. No one can become empowered for good and then become an expert in empowering others. Empowerment of women requires struggle to deal with all the forces of oppression. It is based on a vision of a new society which entails conscious and deliberate interventions as well as efforts to enhance their quality of life. Collective strength remains necessary for building solidarity and support among workers to achieve empowerment. In order to fight against the socially constructed gender biases, women have to swim against the stream that requires more and more strength. Such a strength could come from the process of empowerment of women better than any other process or factor conducive to their empowerment.

Empowerment of women also implies avoidance of crimes and atrocities against women and improvement in their education, health etc. Improvement of the status of women and their access to family planning services, make a triple contribution to sustainable development such as they make their own contribution to the quality of life and absolute eradication of poverty, they contribute to economic growth, by raising the quality and skills of the work force and slowing down population growth thus reducing the burden on the environment which will improve sustainability.

Women empowerment pre-supposes the creation of such a conducive environment for women in which they can take decisions about their own, not only for their personal benefits, but also for the society as a whole. Women Empowerment refers to increasing and improving their social, economic, political and legal status as well as strength, to ensuring equal-right to women in all the walks of life, and to make them confident enough to claim their basic rights. These rights are as gollows :

- To live their lives freely with a sense of self-worth, esteem, respect and dignity.
- To have complete control over their life, both within and outside of their home and workplace.
- To make and select their own choices and decisions freely.
- To have equal rights to participate in social, religious and public life and activities.
- To have equal social status vis-a-vis men in the society.
- To have equal rights for getting social and economic justice in the society.
- To determine financial and economic choices themselves.
- To get equal opportunity for education and gaining knowledge.

- To get equal employment opportunities in all fields of life without any gender bias and
- To get safe, secure and comfortable working environment at all types of work places.

The World Population Report 1994 states very clearly that, "Empowering women means extending choices, choice about if and when to get married, choice about education, employment, opportunities, controlling the social and physical environment, choice about if and when to get pregnant and ultimately about family size. Empowerment requires that husbands, partners, family members, and communities help to promote a healthy environment too from violences or abuse, in which women are free to use community services on the basis of equality." The parameters of empowerment are :

- Building a positive self-image and self-confidence.
- Developing ability to think critically.
- Building up group cohesion and fostering decision-making and action.
- Ensuring equal participation in the process of bringing about social change.
- Encouraging group action in order to bring about change in the society.
- Providing the economic independence.

Kabeer (2005) defines empowerment as a process by which those who have been denied the ability to make choices acquire such ability. The elements required in enabling one to gain power, authority and influence over others, institutions or society may be listed as following :

- Decision-making power of one's own.
- Access to information and resources for taking proper decision.
- Availability of a range of options from which choices can be made (not just yes/no, either/or).
- Ability to exercise assertiveness in collective decision making.
- Positive thinking on the ability to make change.
- Ability to learn skills for improving one's personal or group power.
- Ability to change others' perceptions by democratic means.
- Involvement in the growth process and changes that is never ending and self-initiated.
- Increasing one's positive self-image and overcoming stigma.
- Increasing one's ability in discreet thinking to sort out right and wrong.

Thus, empowerment in its simplest form means the manifestation of redistribution of power that challenges patriarchal ideology and the male dominance (Chandra, 1997). It is both a process and the result of the process. It is transformation of the structures or institutions that reinforce and perpetuate gender discrimination. It is a process that enables women to gain access to and control of material as well as information resources.

Some of the empowerment mechanisms could be identified as follows :

- Literacy and higher education.
- Better health care for herself and her children.
- Higher age at marriage.
- Greater work participation in modernized sector.
- Necessary financial and service support for self-employment.
- Opportunities for higher positions of power.
- Complete knowledge of her rights; and above all.
- Self-reliance, self-respect and dignity of being a woman.
- Empowerment is probably the totality of the following or similar capabilities :
- Having decision-making power of their own.
- Having access to information and resources for taking proper decision.
- Having a range of options from which you can make choices (not just yes/no, either/or).
- Ability to exercise assertiveness in collective decision making.
- Having positive thinking on the ability to make change.
- Ability to learn skills for improving one's personal or group power.
- Ability to change others' perceptions by democratic means.
- Involving in the growth process and changes that is never ending and self-initiated, and
- Increasing one's positive self-image and overcoming stigma.

According to the United Nations' Guidelines on Women's Empowerment, women's empowerment has five components: women's sense of self-worth; their right to have and to determine choices; their right to have access to opportunities and resources; their right to have the power to control their own lives, both within and outside the home; and their ability to influence the direction of social change to create a more just social and economic order, nationally and internationally.

3. What does Women's Empowerment Achieve ?

Women's empowerment helped women to make necessary transitions over their life courses (Foner and Kertzer, 1978; Marks, 1977). As the patterns of women's interactions have an impact on broader social structures, to the extent that they make changes in these exchanges, they would be in more advantageous positions to make changes at broader levels of social organization (Sanday, 1981).

When women find their real selves, they would be more able to recognize that many of the institutional demands on them were alien to their true interests (Turner, 1976). Empowering changes in women's attitudes result in new values that motivate them to participate more actively in broader social contexts (Mason, Czajka, and Arber, 1976; Roper and Labeff, 1977).

Women's empowerment allowed women to be appreciated and acknowledged for who they are and what they do (Kessler-Harris, 1981; Levy, 1989). Women's support of other women (Oliker, 1989) heralds a new stage of women's development, where women can unite and act collectively to reduce and remove oppressive social structures (Fitzpatrick, 1990).

On both individual and social levels, women's empowerment neutralized and sometimes negated their pervasive devaluation (Reskin, 1988). Women's empowerment also modified women's existing sexual ideologies (Mason and Bumpass, 1975) by introducing women's own goals and values into their decision-making. Women became more autonomous through their empowerment and, consequently, institutionalized patterns of gender arrangement would continue to be scrutinized and questioned.

Women are empowered when they are in touch with their own traditions, shared achievements, and real interests. Women's expansion of power depended on their abilities to stay centered in their own uniqueness, as well as to be open simultaneously to the range of action possibilities demonstrated through other women's lives (Gerson, 1985).

Women's personal exchanges with other people were unavoidable. Influenced by their historical circumstances, women acted most effectively when they could recognize the inevitability of this interdependence (Hall, 1990).

It was not particularly the ideology of feminism that empowered women, but rather their capacities to face bravely the individual and social facts of their actual situations (Lengermann and Wallace, 1985). Though examining the facts of their lives, women understand themselves and their circumstances more fully and became free of the extent and internal controls that would otherwise define their lives for them. This process of empowerment also may be thought of as the way in which women observe, interpret, and assess their realities as objectively as possible (Andersen, 1988).

Empowerment allowed women to move beyond other conventional gender stereotypes and rigid gender role definitions. When women deliberately turned toward the most significant sites of their oppression—families, religion, and work—they began to see the complexities and nuances of their own exploitation (Mills, 1967). Women must know themselves sufficiently to become free, and this occurred only when they understood how much society controlled them and perpetuated their subordination (Randour, 1987).

When women make their own empowerment into a goal close to their hearts—a primary task of each day—they inevitably became an integral part of grassroots activism (Diaz-Diocaretz and Zavala 1985; Iglitzin and Ross, 1986). However, when women choose to ignore or deny their need to be empowered, they became pawns of the social mechanisms that perpetuated their subordination (Durkheim, 1984).

Empowerment has been the initial phase of women's liberation freedom, and equity as well as a long-range goal of women's political participation. It was the first step in a long journey toward the formulation and realization of human rights and responsibilities that transcended gender role stereotypes and the objectification of women and the men. Empowerment of women and their equal status etc., are more easily said, than put into practice. This is, more especially so, in a society ridden with orthodox and conservative ideals and ideologies for which religious sanction and support are not lacking. In such societies any improvement in the status of women is almost impossible without the cooperation and change of hearts from the part of men (Lucy, 1995).

4. Generalizations about Empowerment

In order to stay empowered, according to Hall (1992), women have to be familiar with at least some of the institutional trends that had previously restricted them. Knowing what to expect from others in the course of their empowerment enabled women to maintain stronger functioning positions.

The welfare of one woman, remains inextricably tied to the welfare of all women. Some of the generalizations that can be made about women's empowerment as a social change process are listed below (Sahay, 1998) :

- Women's empowerment is a social process that neutralizes women's oppressions. If women do not take decisive action on their own behalf, their victimization will continue automatically through their traditional subordination.
- Grassroot political activism growing from women's empowerment derives from women's decisions to be empowered. The actions that follow women's resolves to develop their potential and to take broader roles in community and societal activities.
- Women's empowerment is synonymous with the achievement of equity and equal mindedness in society. These are not accomplished at the expense of others, but in a mutually cooperative spirit wherever possible.
- Women's empowerment will result in traditional female values being more respected in society at large, it is not women's purpose to take power while respecting men for who they are.

- Women's empowerment is a base for human liberation and empowerment for all. Although initially women will neutralize patriarchal structure in order to ground their own rights in social realities, women can not be empowered effectively at the expense of others.
- Women's empowerment will bring more balance to the male value hierarchies in current traditional and modern societies. Empowerment reestablishes cooperation as a viable social process and make the development of all people more possible than is the case in fiercely competitive patriarchies.

5. Choices Women can make for Empowerment

Women must make several choices, according to Hall (1992), in order to assess the usefulness and meaningfulness of empowerment. Also, women must make choices that are predictably effective in order to maintain their empowerment. Some of the choices women must consider are listed below :

- In order to be empowered, women must want to be empowered. Although it may be comfortable to live dependently for a short time, sooner or later women must address the issue of becoming independent and make deliberate choices in one direction or another.
- Choosing to be one's real self and choosing to develop one's potential are synonymous with the choice to be empowered. Empowered has many phases, and choosing actions that constructively build one's resources in one aspect of an overall empowerment that must be continuous in order to be effective.
- Choosing to lead a meaningful life will eventually lead to empowerment. Women must be sufficiently courageous to ask basic questions about the quality of their lives in order to live fully and productively.
- The choice to be empowered needs to be renewed continuously. Empowerment is a process that has to be forged at all stages of the life cycle.
- The accomplishment of women's empowerment does not mean that others will necessarily be oppressed. When women choose their own empowerment, they are in stronger positions to support others and to make more solid contributions to society.

Empowerment requires women to face the facts of their lives at all levels of social organization. Choosing to be realistic in interpersonal and community matters is essentially the choice to be empowered.

6. Dimensions of Women's Empowerment

As the concept of empowerment is multi-dimensional, it becomes imperative to identify its main dimensions. There are six dimensions of empowerment as applied to the sphere of women—physical, legal, political, economic, educational and socio-cultural (Mahajan, 2006). All these dimensions are not independent but closely related and inter-linked which each other in a complex way. A brief introduction of these dimensions is as follows :

6·1 Physical Empowerment

It means total control over their body which makes them independent in taking decisions about marriage, having children, gaps between the children etc. It is a process that helps women gain control over their own lives, being able to act on issues that people define as important for their lives.

Dependent women don't empower women. If women think just that being highly educated and employed, they are empowered, it is a myth. Everyone must understand the empowering woman doesn't mean empowering them in technical area only. Women should remember that they are also rational, intelligent and thinking human beings.

6·2 Legal Empowerment

Legal empowerment, which could be seen as sub-set of political empowerment, has gained increasing prominence in recent years. One of the first organizations to use the concept of legal empowerment was the Asian Development Bank, focusing on the ability of women and disadvantaged groups to use legal and administrative processes and structures to access resources, services, and opportunities, and closely linked to providing skills and confidence to project beneficiaries. The concept of legal empowerment gained particular prominence with the establishment of the UN's Commission for the legal empowerment of the poor (CLEP), which completed its work in 2008. It relates to the laws providing equal opportunities for women in various fields, protecting the interests of women and removing structural impediments restricting their equality and mobility.

6·3 Political Empowerment

It relates to the acquisition, sharing or the bestowing of power to women. Political empowerment requires greater political participation on the part of women and getting their equal and due share in power positions at local, regional, state and national levels. It refers to the capacity to analyze, organize and mobilize, participate in collective action for change, related to empowerment of citizens to claim their rights and entitlements.

Political Empowerment is the process of equipping the people with political resources and enabling them to actively participate in the shaping and sharing of power. It increases the potential of the people to effectively control or influence the decision-making process of the state. In fact, the core of the idea of empowerment itself is its political dimension which highlights the concept of power. In this sense, empowerment conceived as a process which endows individuals, groups and communities with power. They acquire the capacity to make free choices and transform them into desired actions or outcomes. It enables them to influence the course of their lives and the decisions that affect them.

As far as the empowerment of the marginalized groups is concerned, their political mobilization has been counted as the most effective way to solve their socio-economic, educational or other backwardness. They should become politically organized as to exercise their franchise for the empowerment of the community. It is a part of the endeavour of the state to empower them that reservation of seats in Parliament and state Legislatures as well as in local bodies is assured. The decentralization of power to Panchayat Raj Institutions by the 73rd and 74th amendments of the Indian constitution is counted as an attempt to politically empower people at the grassroots level especially the weaker sections.

6·4 Economic Empowerment

It is the process by which better economic growth and access to economic resources are generated and enhanced. An economically backward society lacks all those dynamic qualities that support and sustain economic growth. This is very much true with regard to the plight of disadvantaged sections of society who are kept away from the ownership of economic resources. Though society, social groups, NGOs etc can play a major role in economic development, there is no doubt about the key role of the state as the most effective and suitable agency of sustained economic development. It acts as the biggest agency which manages and mobilizes resources including infra-structural and others for promoting and sustaining growth in the economic sphere.

However, even the state-sponsored, supported and supervised process of development has made only a slight dent in the dense structure of inequality, exploitation and oppression that have played havoc with the lives of marginalized people for centuries. This situation calls for empowerment of the weaker sections sought within the framework of democratic process, as a remedy for them to get their due share in public economic resources. It is in this context that Max Weber's suggestion that the poor, who constitute a majority, can use their own resource, their number, to influence political and legislative decisions for radically changing socio-economic conditions in their favour, merits consideration. In the democratic process, political mobilization of the poor and deprived, acts as a powerful weapon, to influence political decisions which determine the modes of distribution of wealth.

With women representing one-half of human capital, limiting the ability of women to contribute impedes economic growth (Hausmann et. al., 2012) in local and regional markets and macroeconomic levels. A study of sub-Saharan African and East Asian countries shows gender inequality accounts for 15 to 20 per cent of differences in cross-national economic growth performance (Klasen, 1999). Ensuring women have equal access to financial and development opportunities empowers women, expedites progress toward gender equality, and can translate into improved national and international economic efficiency (World Bank, 2012). Economic empowerment of women means their economic independence or access to an inherited or self-generated income. This is considered an important dimension of empowerment of women.

A 1999 report by UNESCAP says the following :

> Economic empowerment constitutes one of the fundamental building blocks in efforts towards the overall empowerment of women. Participation in formal economic activities on terms and conditions which reflect the productive capacity of women, and their control over their own incomes, are some of the important dimensions of economic empowerment…Access to earned income improves women's position within the household substantially, gives them greater control over the distribution of such earnings and household resources, and generally improves their status and strength in society as well as their own self-esteem. The ability to earn income from outside and to engage in activities other than household-oriented ones can lead to significant social change in the long run. Where women are generally denied the ownership of property and control over assets, the ability to earn outside income can become an important instrument for the transformation of gender relations and challenge many traditional modes of social and economic relations.

6·5 Educational Empowerment

Education equips girls and women with knowledge to make informed decisions about their everyday lives and to gain bargaining power. A mother's education influences her children more than the father's in terms of securing resources. With higher levels of education, women tend to have lower fertility rates, improved nutrition, and increased use of health services for themselves and their children. Additionally, education serves as a predictor of better employment opportunities because educated women participate more in the labor force and earn higher incomes.

Educational dimension of empowerment not only helps the women to gain knowledge, but also provides the necessary courage and inner strength to face the challenges of life. It enables them to procure a job and supplement the income of the family and achieve social status. It is often argued that education is a powerful tool in the emancipation and empowerment of women.For education to be equalizing, it must ease restrictions on women's life chances and increase the opportunities available to them. Cultural norms and attitudes pose major constraints towards women's economic empowerment and only women who manage to acquire high levels of education appear to overcome these constraints to take advantage of the labour market benefits of education.

6·6 Socio-cultural Dimension of Empowerment

It relates to women's socialization in family, community and the society as well as their ideal image of an ideal wife and bearing children. There is need to eradicate the gender-based socialization, patriarchal values and religious sanctions, which are so deeply rooted in socio-cultural moorings that they don't crumble easily. Majority of educated and employed women don't have real and effective control over their earnings due to these values. It is either husbands or mothers-in-law or both who play dominant role in allowing them to spend their earnings. Cultural empowerment is a process which strives to protect and reconstruct the cultural identity of the people.

The focus of social empowerment is on building up social capabilities, social status and opportunities among individuals, classes and communities who are denied access to these vital components of social life. The origin of marginalization in Indian context is deeply rooted in the social structure of Indian society where discrimination based on caste, class and gender is largely prevalent from time immemorial. Deep-rooted ideas of purity and pollution governed the social standings of different castes and sexes; men and women were deemed to be of unequal moral worth as were the different 'varnas'; and the social hierarchy was underpinned by a legal order in which privileges and disabilities were carefully modulated according to caste and gender. Social empowerment is aimed at social change from a hierarchical to a democratic type of society where the equal rights of all individuals are recognized. It is about the transformation of the existing social structure by providing better education, healthcare system, employment opportunities, social security measures etc to those people who are deprived of these benefits.

Issues of women's empowerment and their full and equal participation in public life are human rights issues. Human rights norms and standards guarantee women the human rights to non-discrimination in all aspects of political, economic, and social life, and to full and equal participation in decision-making and access to power at all levels. At the same time, realization of the full spectrum of human rights for women depends on women's full and equal participation in decision-making.

Empowerment has become a central concept denoting the perception of community residents with an unequal share of valued resources that can influence the decision-making process on issues of concern to them. Empowerment is the ability of people to gain understanding and control over personal, social, economic and political factors in order to take action to improve their life situations.

Empowerment has been studied at different levels of analysis. At the individual level empowerment has been conceptualized as perceptions of personal control, political efficacy, and a critical understanding of the socio-political environment. At the organizational level the focus is on processes and structures that enhance members' skills and provide them with the support necessary to increase their perceived ability to influence the process of community change. At the community level of analysis, empowerment is the result of individuals working together in an organized fashion to improve their collective quality of life and fend off negative changes in the community environment. Within the notion of empowerment, there is a need to focus on information literacy—the skills and knowledge necessary to be able to use today's information and communication technologies effectively. In this framework, it is assumed that the consequences of empowerment are the use of political action to access and influence the process of governance.

Empowerment of women also implies avoidance of crimes and atrocities against women and improvement in their education, health etc. Improvement of the status of women and their access to family planning services, make a triple contribution to sustainable development such as they make their own contribution to the quality of life and absolute eradication of poverty, they contribute to economic growth, by raising the quality and skills of the work force and slowing down population growth thus reducing the burden on the environment which will improve sustainability.

Women empowerment in India is still an illusion. Everyone of us has been hearing of women's empowerment to a great deal these days and there is no doubt in it that the term is getting lots of media attention as well. However, even after all these, many people are found to hesitate while answering questions on women empowerment. It is too unfortunate and is partly due to confusion about the meaning of 'empowerment'. Ordinary people don't know the basics of women empowerment. It does refer to mounting the spiritual, physical, political, socio-cultural and also economic strength of women. It does entail rising confidence in their own capacities.

As the issue of women empowerment is no longer an alien issue in India and has been gaining media attention as well, it is necessary to analyze the current situation in Indian society which is dominated by a multi-religious, multi-ethnic and multi-linguistic culture and as a result, differences do exist almost at every level of the Indian society. The issue is very complicated as on one hand women foeticide is on the rise, on the other hand honour killings along with gender discrimination in India is at the zenith. If truth be told, in the realm of India women are exceedingly discriminated and marginalized at each level of the social order. These include social participation, financial prospect and economic sharing, political participation, right of entry to education or nutrition and reproductive health care. It is also a reality that women in several parts of India are regarded as sex objects mainly. Just add dowry related problems to this and you can get the reality in a better manner.

The response of Indian government towards empowerment of women has been quite positive. It has adopted women empowerment as an official policy, millions of money has already been expended, but there has hardly been any development in reality. Women empowerment is the ability of women to exercise full control over one's actions. In the past, women were treated as mere house-makers. They were expected to be bound to the house, while men went out and worked. This division of labour was and is still in a few parts of the country one of the major reason because of which certain evils took birth in our society child marriage, female infanticide, women trafficking.

The government has passed many laws so as to empower the women. These rules have empowered them socially, economically, legally and politically. For example, Indian government is determined to pass 33 per cent Women's reservation bill in Lok Sabha and State assemblies after passing the same at local level. Not only the government, but various non-governmental organizations have done a lot so as to improve the status of woman in our society. No doubt, the situation has improved steadily and considerably in spite of many hurdles.

Allocation for women directed scheme is still pitiful in India. Only ten ministries/Departments have specially targeted schemes for women in India. The share of women specific programmes in departments like education, agriculture, tribal affairs and social justice is also only around one per cent. No proper administrative mechanism for execution and monitoring of expenditure.

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10

Hindu-Muslim Relations in Medieval Bengal : An Overview

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True purpose of history is to know the truth about the past. But history is seldom written that way. In reality, history is often written to present the past in a particular way to suit the needs of a particular ideology or politics. Accordingly, myths about history are created and some of them are repeated so many times that they become known as 'facts'. History becomes interpretations from cocooned perspective. Ideology, hermeneutics and rhetoric rob history from unraveling the 'authentic' story. Perpetrators of such myths, however noble their intentions might be, have done more harm than the good they might claim, because they hide the truth and any solution of the present problems can only be based on correct diagnosis based on the right understanding of history. The present paper is an attempt to analyze Hindu-Muslim relations in medieval Bengal. It has been concluded that an atmosphere of mutual trust and understanding, tolerance and respect for each other's religion was the main characteristic of relation between the two communities in Medieval Bengal. A cordial relation between the two communities marked the daily life of the masses outside the crooked circle of politics and above the complexities of the Holy law of the two communities .Therefore, all sources testify to Hindu-Muslim cultural synthesis in Medieval Bengal. Both the Hindus and the Muslims lived peacefully in Bengal during the period under review.

[**Keywords** : Hindu-Muslim relations, Medieval Bengal, Muslim kingdom, Religion, Intolerance]

The Foundation of the Muslim Kingdom in Bengal was laid by Muhammad-bin-Bakhtiyar Khalji in or about A.D. 1204[1] with his head quarter at lakhnawti. Since then Muslim power extended to other parts of Bengal. Thus, the

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small Muslim principality of Lakhnawati Gour of Muhammad Baktyar turned to be the Muslim kingdom of Bengal by the last half of the 14th century A.D. Within a further one hundred years, this kingdom was able to exert its power over even the nook and corner of Bengal having no rival to challenge its supremacy.[2] Thus, Islam which come as a foreign religion, and believes in one God, one Prophet, one scripture and one empire have been living together with Hindus in Bengal. The Holy Quran lays down a very high ideal of toleration between the adherents of different religions, (i) there is no compulsion in religion para-3, sura-i-Bakr, No-l, (ii) To you your religion and to me my religion) para- 30, sura-i-kaferun No-109. [3]

But in practice there had been deviations from the norm. Such a difference and disparity between theory and practice occurred in various parts of Bengal. During the period of conquest and consolidation of Bengal and afterward, when, war conditions prevailed, intolerance, bloodshed, killings and rape certainly existed. So many historian have assumed that the history of Hindu - Muslim relation in the entire medieval period is only the repetition of the intolerance, bigotry and bloodshed. But contemporary evidence would suggest that many, being motivated by political and other ulterior consideration, have sought to widen that gulf between the two communities by emphasizing their social and religious differences. It would seem, in theory that no religious or social unity was possible between the Hindus and the Muslims because the sense of social and cultural exclusiveness among the both communities was strong. Nevertheless, as a result of living side by side for the long evolution of a composite culture by acculturation between the two distinct communities became easy and possible. Therefore, the Hindu-Muslim relation in medieval Bengal for about five and half-hundred years naturally draw the attention of the scholars.

So, in this paper I tried to analyses the Hindu-Muslim relation for such a long period on the basis of evidences of political, administrative, social and cultural aspect through a detailed study based on contemporary literary and other original sources. For a proper understanding of the Hindu-Muslim relations in Bengal during the period under review, it is necessary to examine how Islam was accepted in Bengal. Islam penetrated Bengali lives in three main stages, (a) conflict, (b) mutual appreciation and (c) assimilation. In the first phase the Muslims were bent upon conquering the land. That is why conflict was natural between the conquerors and the conquered i. e the Muslims and the Hindus. But they came in to contact with the Hindus after the establishment of the kingdom for interest of ruling over the country. In due course of time their contact became closer for various reasons particularly for living together in the same country. Contemporary sources indicate that Hindu-Muslim contact was visible first at the end of the thirteenth century A.D.[4] The influence of one community over the other of vice-verse was noticeable since the 14^{th} century A.D. So the scope of conflict contacted, mutual appreciation and assimilation gradually began to grow in Bengal between the two communities.

The Muslim rule in Bengal was hailed by the Hindus and the ruler wars praised for their benevolent administration. Contemporary literary evidence will bear this out. In a 1494 A.D work glorifying the Goddess manasa, the poet Vijay Gupta wrote into his opening stanza praises of the sultan of Bengal that would have flattered any classical Indian Raja :

> "Sultan Husain Raja, nurturer of the world : In war he is invincible; for his opponents he is yama (god of death). In his charity he is like kalpataru (a fabled wish-yieiding tree). In his beauty he is like kama (god of love). His subjects enjoy happiness under his rule".[5]

And in the early 1550s another Vaishnava poet, Jayananda, refers in his 'Caitanya-Mangala' to the Muslim ruler not only as Raja but as Isvara (God) and even as Indra, the vedic king of the Gods.[6]

Brendaban Das, was also very much impressed by Sultan Hussin Saha's attitude towards his non-Muslim subject in Bengal. Chaitanya's teachings centred round 'love' – from intense human love to divine love. He opened the doors of divine love to all by chanting and singing the glories of Krishna in the form of Kirtans. Kirtan is not merely a religious song, but a feeling of ecstasy emanating from love and devotion, accompanied by singing and dancing of the highest spiritual order when one can feel the presence of Almighty. In fact, Chaitanya believed that by singing Kirtan alone one can realize God, because it transports the mind from the material world to the divine world. Chaitanya was a champion of social liberation. He denounced caste system and stood for the universal brotherhood of man. At the same time he was very much opposed to the domination of the priestly class and superfluous rituals and ceremonies. It was due to his attitude of social liberation that people of socially oppressed classes became his disciples. Indeed, one of his most favourite disciples was a Muslim named Haridas.

Brendaban Das indicate that Hussain Shah was a very much tolerance to his Hindu subject.[7] The Mughal ruler of Bengal also tolerate towards his subject. Madhavacharya, a contemporary Hindu Bengali poet, was very much impressed by emperor Akbar's attitude towards his subject in Bengal. He wrote :

> Panchagaur is the most beautiful land in the world. Akbar, the king of this land, is the incarnation of Aryans. He is mightily like the sun and Brihaspati in intellect. In the Kaliyuga he rules over the land like Rama-Chandra.[8]

In this above verse of Madhavacharya, compared Emperor Akbar with Aryan and Rama, the two incarnation of God, among the Hindus.

Another poet Gangadhar of Jagat MangaI was all pried for the Mughal emperor Shah Jahan. He wrote :

> "Shah Jahan, the ruler of Delhi, is the king of all kings. He rules over the land of the for 15 years. He won fame by conquering the enemy with his prowess."[9]

Krishnaram a Bengali Hindu poet wrote about Aurangzeb :

"Aurangzeb, the ruler of the land, is more dreadful than the fiercest enemy. And his kingdom is said to be Rarn-Rajya."[10]

Aurangzeb, the orthodox Muslim ruler, is thus highly appreciated by the Hindus.

The evidence quoted above indicate that the Muslim rule in Bengal as after all, beneficial to the Hindus as well as the Muslims. Therefore, politically there was no bitterness or enmity between the two communities. On the whole, there was perfect amity between the two communities as reflected in the sphere of politics.

Now, let us try to examine the Hindu-Muslim relation as reflected in the domain of administration in Bengal.

The Bengal Sultans allowed the non-Muslims to participate in the administration and even appointed them in the key-positions of the state. In fact this policy was first adopted by Sultan Shams al-din Ilyas Shah.[11] Ziya-al-Din Barani, a contemporary historian wrote as follows about Ilyas Shah, which according to him justified the Lakhnawti invasion of Firuz Shah; "That Ilyas, the ruler of Lakhnawti, who has taken possession of the that country by force, at this time gathered together the paiks (fort-soldiers) and dhanuks (bowmen) from the river-gist Bangalah and invaded Tirhut without reason."[12]

The above passages therefore, reveal that Ilyas Shah recruited the local people in his army as foot soldiers and bowmen. During the period of Sikandar Shah, he faced the second invasion of Sultan Firoz Shah Tughlug.[13] In the face of such unfavorable circumstances, it was but natural that they turned towards the local people for help and appointed them in the important office of the state.[14] Sultan Hussain Shah recruited many non-Muslims in his administration such as Sanatan,' he was a eminent minister of Sultan Hussain Shah.[15] Kavikarnpur said about Sanatan as emenent minister of Gour Krishna Das Kabiraj also wrote :

"Rajminister Sanatan is mighty like the Brihspati."[16]

From other evidence we know that Rup, younger brother of Sanatan, Srikant, Subidhi Ray, Mukunda, (personal Doctor of Hussain Shah) Ramthandra Khan, Chiranjib Sen, Damudar, Kabiranjan, Gopal Chakraborty (Arinda or tax collector of Hussain Shah) Gourai Mullick (He led expedition of Tripura during the period of Hussain Shah) etc. were others non-Muslims who were took part in the administration of Hussain Shah.[17]

In the beginning of the' Mughal rule in Bengal, it is true that not many Hindus, especially local Hindus, were associated with the Mughal administration in Bangal. But during the period of Akbar, the liberal statesmanship and the history of Hindu- Muslim mutual understanding is known to everybody, vide his 'Jharokha-i-Darshan', and 'Din-i-Ilahi'. This liberal attitude of Akbar is reflected even in the administration of Bengal when he appointed Man singh, a Hindu as subadar of Bengal who governed province from 1594 to 1606 A.D.[18] Mukundaram Chakraborty, a Hindu poet of sixteenth century congratulated Raja Man singh in his 'Kavikankan Chandi',

> "Glory to king Man Singh the governor of Gour, Banga and Utkal who is supposed to be the bee at the lotus-fect of Vishnu."[19]

It is clear from the above verse that the poet considered Man Singh's Subadari in Bengal as a blessing to the people Hindus in particular.

It is generally said that Aurangzeb oppressed his Hindu subject. But there is no evidence to prove it in Bengal. He imposed taxes on commercial activities. Those charges were doubled in the case of Non-Muslim traders. The Hindus were not willing to pay this tax easily. To avoid this most of the Hindu traders sent goods in the boat of their Muslim co-traders and sought their co-operation. The Muslim traders forgot their competition in the business and helped their fellow Hindu businessman.[20] So though the emperor created difference in imposing taxes between the Hindus and the Muslims, but in a practical sense there existed a friendly relation among the traders of the two communities.

The position and condition of the Hindus were also better in the administrative service during the reign of Bengal Nawbas. "Under Mursid Quli Khan and the succeeding Nawbas, Bengali Hindus, by the force of their talents and mastery of Persian came to occupy the highest civil posts under the subahdar and many of the military posts also under the Faujders. There had been Bengali Hindu Diwans and Quanangos, well versed in the Persian Ianguage and in Muslim etiquelte, as early as the days of Hussain Shah (c-1510). Under Murshid Quli Khan such men grew prosperous enough to found new Zamindari houses. Such enabled 'civil seventy came from the Brahman, Vaidyas, Kayastha and even the confectioner castes-whose are now called Rajas.[21] R.C. Majumdar remarks that the predecessors of the surname of Dastidar, Sarkar, Kanungo, Chaklader, Tarafdar, Laskar, Haldar and others of the Hindus of modern Bengal were appointed in the service of Murshid Quli Khan, and his successors.'[22]

During the reign of Nawab Alivardi Khan the importance of the Hindus increased. He appointed many Hindus to high post. A complete list of the principal officers and zamindars of Alivardi's court is given in the 'memoir' of the Dutch director Jan kerseboom and also in the Orme manuscripts. The list given Kerseboom the predominance of the Hindus in important offices headed by Raj-i-Rayans Omeed Raj as naib-diwan of the subadar.[23] Again the Orme's list, out of the seven important positions in the state in 1754 (such as diwan, tun-diwan, sub-diwan and buxise), as mariy as six were help by the Hindu while the sole Muslims buxie was Mir Safar.[24] Among the 19th zamindars and Raja 18th were the Hindus. During the short reign of Sirajuddaullah the influence of the Hindus was in a way more pronounced. The chif confidant of the young Nawab was Mohanlal who was a Hindu. Orme recorded the extra ordinary influence of Mohanlal on the

Nawabi : "moonlali, who although no public minister, had more influence then all of them together."[25]

So there was little trace of communal tension to be found during the administration of the Muslim rule in Bengal. Practically there was no difference between a Hindus and a Muslim in the case of appointment in the administration because the merit was given preference. On the whole, there was perfect amity between the two communities as is reflected in the spheres of politics and administration.

The Muslim conquest in Bengal penetrated to the very core of its society religion and culture. Theoretically though there is a difference between Islam and Hinduism in practice the case was somewhat different in medieval Bengal. Islam's message of social equality appealed to the natural emotionalism of the Bengalis who welcomed it as a deliverance form social oppression.[26] The new culture introduced by the Muslim in Bengal did not remain purely Islamic in its new geographical set up. Through centuries of intermixing with the local populace various cults, customs and ceremonies crept into the Muslim way of life and gradually acquired an lslamic orientation.

There are numerous evidence in our sources that during the Muslim rule of Bengal (1204-1765 A.D.) inter-religious marriages were evident between the Hindus and the Muslim. As for example, we can mention that Ilyas Shah (1342-1357) married a Brahmin girl named Phulmoti of village Vajra.Yogini in Vikrampur and Sultan Sikandar married a Hindu lady.[27] This trend was continued in MughaI Bengal. The Mughal emperors of Delhi, too like Akbar and Jahangir married Hindu women.[28] Such marriages used to take place in medieval Bengal among the masses of the two communities on an extensive and profound scale. The Muslims did not follow the rigidity of shariat in matters of marriage with Hindus girls in Bengal as a whole. The Qazi used to perform Hindu-Muslim marriages according to the law but he never raised the question of conversion of the Hindu girls before marriage which was inevitable in Islam for the cases of pagans. As for example we can mention the marriage of Ratikala with Sultan Shah, the king of chamor, the poet writes :

> "The Qazi wearing his dress come soon and performed the marriage ceremony thinking that lord was within his easy reach ."[29]

The Islamic Sariat was violated not only here but in many other Hindu-Muslim marriages also helped both the communities to come in close contact with each other.

The festival of Muharram which commenorated the martyrdom of Husayn, the grandson of the Prophet, used to be celebrated with much pomp and splendour. The representation of the tomb of Husayn of the chapel which enclosed the tomb bearing the metaphorical name of Ta'ziyah or simply Tabat, were richly ornamented. They were carried in procession in the streets, the devotees making silly demonstration of grief on the tenth day, and were the deposited in the earth, or cast in to river or tank or if too costly to be destroyed were carried back and placed in the Immambara.[30] The preparation of the Ta'ziah was carried on in every Muslim village of whole Bengal and "Hindu zamindars subscribed towards its expense as the Muhammedan landlords did to Durga image."[31] So no communal sentiment is found here. Even today the Hindu assemble to see the grief of the Muslims in Marsia songs and Taziyah processioner in variars parts of Bengal particularly Malda, Dinajpur the picture is the same in the time of Durga puja, Kali Puja etc. The Muslims share the joys of Hindus as Hindus share the sarraws in Muharam.

The Goddess Sitala or the goddess of small - pox, was worshipped in the village and towns of Bengal during the period under review among the lower-class Muslims. The goddess of cholera was worshiped by the Muslim as Ola Bibi and by the Hindus as Ola Devi.[32]

Hindu-Muslim syncreticism was exemplified in mosques, dargahs and shrines in Bengal during the period under review. The dargah of Nimai Shah at Rajshahi is named after the converted Hindu sanyasi Nimai. The Panga pir of Domar village in the district of Rangpur was originally a Hindu sannyasi named Panchnga. Again in that time both the Hindus and the Muslim of Bengal were in the habit of offering fruits, flowers, and shirni in Mosques.[33]

The existence of the Ancient 'Guruchela' practice among the Hindus and the universal belief in the worship of local gods and goddesses made essay for saint worship to take a major part in Muslim religious life. In fact the MusIim masses entered into the worship of saints with more enthusiasm then into the regular religious exercises which are abligatory.[34] Saints worship was a form of joint worship of the Hindus and the Muslims in medieval Bengal. Blochmann mentions the existence of a many saints of importance whose Dargahs in Bengal attracted local devotees in large number. These saints were Akhi Seraj al-din, Ala, al-din AIa-al, Haq Nur Qutab Alam, Shah Jalal of Gour and pandua in Bengal are most dewildering.[35] A large number of Hindus began to regard these Pirs as their gods, and their tombs were visited by the Hindus and Muslim alike. Again the pre-existing guruchela relationship of the Hindus found a similar to converted Muslims pir were like the tantric and stupas of the Buddhist. As a result of Hindu-Muslim cultural synthenis, worship of numerous pirs originated in Bengal, Satyapir, Manik pir, Kalu Ghazi, Madar pir, and other Buchanan found numerous families of madari faqirs or pir in Rangpur. Many Madaries were dressed semi-naked like Hindu sannyasis.[36] They were worshipped by both the Hindu and Muslims. As a medieval Bengal poet wrote :

> "The Gods of the Hindus became the Pirs of the Muslims.They manifested themselves and were worshiped by both the communities."[37]

So the "growth of cordiality between the two communities is one of the great contribution of the pir during Medieval Bengal". During this long period both the

Hindus and the Muslims came into close contact with each other, Jagadish Narayan Sarkar write, "As a result of long contact between the two communities, the lower classes of both the Hindus and the Muslims came to have common object of worship. Members of one community appeared to the gods and saint of the other, failing their own, during illness or distress."[38] Buchanan found of such mutual worship among the two communities. He suspected that some Qazis ana pandit used to do so in Rangpur. Similar activities we also found today in different parts of Bengal (such as Khawja Abbas at simuIia, village, chanchal in Malda district).

Literary sources testify to Hindu-Muslim cultural synthesis in medieval Bengal. We get a hint of an effort towards inter-communal harmony in literature. In the second half of the fifteenth century, the court was patronizing Bengali literary works as well as persian romance literature. Sultan Rukn al-Din Barak (r.1459-1474) patronized the writing of the Sri Krisna-Vijaya by Maladhara Basu, and under Ala al-Din Husain Shah (1493-1519) and Nasir al-Din Nusrat Shah (1519-1532), the court patronized the writing of the Manasa Vijaya by Vipra Das, the Padma_Purana by Vijay Gupta, the Krsna-Mangala by Yasoraj Khan, and transilation (from sanskrit) of portions of the great epic Mahabharata by Vijaya Pandita and Kavindra paramesvara.[39] Sultan Mahmud Shah (1532-1538) even dedicated a bridge using a sanskrit inscription written in Bengali characters, and dated according to the Hindu calender.[40] It is interesting to' note that while the Hindu poets were primarily and mainly concerned with the stories of the greatness of the deity, the Muslims poets clung to the stream of romantic narrative poem and love songs. They also wrote numerous compositions regarding Hindu gods and goddesses. In the Bengali literature dating from the sixteenth century - romances, epic narratives and devotional poems - we find identifications of a similar type. The sixteenth century poet Haji Muhammad identified the Arabic Allah with Gosai (Skt. 'Master')[41], Saiyid Murtaza identified the Prophet's daughter Fatima with Jagat Janani (Skt. "Mother of the world")[42], and Sayid Sultan identified the God of Adam Abraham, and Moses with prabhu (Skt. 'Lord') or more frequently, Niranjan (Skt. 'one without color', *i.e.*, without Qualities).[43] Later the eighteenth century poet Ali Raja identified Allah with Niranjan Isvar (Skt. 'God'), Jagat Isvar (Skt. 'God of the universe').[44] More than just translating perso-Islamic romantic literature into the Bengali language, these poets attempted to adapt the whole range of perso-Islamic civilization to the Bengali cultural universe. It is evidence from the above identification that they preached the massage of religions synthesis and tolerance in their writings.

One sixteenth century poet wrote that "Muslim as well as Hindu in every home" would read the Mahabharata, the great religious epic of classical India. Another poet of that century wrote of Muslims being moved to tears on hearing of Rama's loss of his beloved Sita in the epic Ramayana.[45] In addition to such Vaishnava sympathies, the people of this period were also saturated with the

Mangala-Kavya literature that celebrated the exploits, power and grace of specifically Bengali folk deities like Manasa and Chandi.[46] It is evident from the above example that the Muslims were not underestimate the great religious epic of the Hindus, rather they were tolerable to Hinduism and they were eager to be acquainted with Hinduism.

As regards the Hindu-Muslim relationship the sufi poet of 17th century, Daulat Qazi and Saiyed Alaol are very importan. Daulat Qazi in his poem "Sati Mayna" composed on the basis of mian sadhar's Awadhi "Mainasat" of the 16th Century is an incomplete panchati poem. In "Sati Mayna" along with adoration of Allah and Rasul (i.e. prophet) is mentioned the Dwarka of Krishna, dramatic performances of description of twelve months (Baromasya Pala) various melodies, stories of Purans, Hindu dresses and Kirtan.[47] Alaol best work is 'Padmavati' which was written in 1651 at the request of Magan Thakur, a minister of the Arakan Raj.[48] This work can rightly be considered a bridge of Hindu-Muslim friendship. He writes on Radha's secret meeting with krishna going early in the morning and returning late at nightfall.[49] In this regards it is interesting to note that Syed Sultan, a poet of the early 17th century composed two religious books of the Muslims named Nabi-Vamsa (family of the prophet) and Rasul Vijay (prophet victories). The author has consulted the Hindu Sastra and the sanskrit work 'Hari-Vamsa' has been imitated in 'Nabi- Vamsa'. That the auther considered Brahma, Vishnu, Siva and Krishna as Nabis (prophets) is a illusiration of his religious Liberalism.[50] It is of course, true that the poet identifies Allah with Niranjan and Nabi (prophet) with avatar.

Towards the closing period of the Mughal rule in Bengal the first effort towards the fusion of religions between the Hindus and the Muslims was made through the medium of the ballad of satyapir and satya Narayan. Sukumer Sen says that the scribes of the pir ballads were Hindus, the singers were Muslims but their composers were the poets of the both communities'.[51] This ballad is an important proof of how far the two communities had come into close contract with each other.

From the above examples and discussion, we can easily conclude that there are numerous instances in our old Bengali literature that the relation among the masses of the two communities was on the whole friendly and cordial during the period under review. Both the Muslims and the Hindus live peacefully in medieval Bengal.

In the field of architecture and painting both culture has influenced by each other during the period under review. The art of building in Muslim Bengal may be broadly divided under two main phase of development. The first phase begins with the Muslim conquest in 1204 and continued till 1576. In this period most of the building founded in Bengal. During the sultanate period a developed style of architecture was introduced in Bengal. Abandoning Middle - Eastern or North Indian traditions of religious architecture, Bengali mosques from the reign of

Sultan Jalalal-Din, was adopted purely indigenous motif and structure traits. 52 Although not itself a mosque, the Eklakhi mausoleum in Pandua , believed to be the Sultan's own mausoleum, became the prototype for the subsequent Bengali style mosque. Here we find all the hallmarks of the new style square shape, single dome, exclusive use of brick construction in both exterior and interior, massive walls, engaged octagonal corner towers, curved cornice and extensive terracotta ornamentation.[53] The last mentioned feature, a Bengali tradition dating from at least the eight century A.D, as in the Budhist Shrine at Paharpur was now fully re-established, as witnessed in the facade above the Eklakhi's lintel. A mature example of the new style is seen in the Lattan mosque at Gour, build ca 1493-1519. Thereafter until the end of the sultanate, the thatched hut motif became an essential ingredient of Bengali architecture, where public or private, Hindu, or Muslim. David Maccutchion, who pioneered the study of vernacular architecture in pre-modern Bengal writes "Although no mosque ever adopted the typical Hindu 'rekha' or 'pirha' towers of the pala period, nor any temple adopt sic the exterior from of the Islamic dome, both drew freely on local architectural tradition, so that insipte of widely different functions temple and mosque achieve a certain affinity of design."[54]

The art historian Perween Hasan, has suggested still another indigenous sources for the Bengali mosque.55 By comparing sultanate masques with Buddhist monuments in Burma dating from the eighth to eleventh centuries, together with surviving evidence of Buddhist architecture in pre-twelfth century Bengal, Hasan has came to the conclusion that Bengali's Buddhist temple tradition has directly contributed to the revival of the square, brick Bengali mosque in the fifteenth century. Therefore, from the above discussion, we can inference that during this period most of the mosques and building founded in medieval Bengal and this mosques and building had purely indigenous style.

The second phase, beginning from 1576, is characterized by the development of a uniform imperial Mughal style in the province. In this period a large number of mosques, tombs katras, forts, bridges and temple were built. But from the artistic point of view they do not attain a high standard as in sultanate Bengal, yet it is important for the study of Hindu-Muslim relation during the period under review. With the establishment of Dacca as the provincial capital of the Mughal in 1608 by Subadar Islam Khan, the most of the such monument were built in East, West southern Bengal. The traditional building art which evolved in the soil created forms and decoration that were suited to the local climate and environment. It had its own ideals of beauty which appealed to the mind of the local people.

Contemporary painting of Bengal was also indicated Hindu-Muslim cultural synthesis. During the Sultanate period, Nusrat Shah's painting in "Sarafnama" is an important example of the mixed painting.[56] There are some paintings of the Mughal and Nawabi period which prove that Islamic painting was influenced by

Indian painting. All this indicate an attempt at cultural synthesis between the two communities during the period under review in Bengal,

From the evidence and forgoing analysis, we may safely concluded that an atmosphere of mutual trust and understanding, tolerance and respect for each other's religion was the main characteristic of relation between the two communities in Medieval Bengal. A cordial relation between the two communities marked the daily life of the masses outside the crooked circle of politics and above the complexities of the Holy law of the two communities. Therefore, all sources testify to Hindu-Muslim cultural synthesis in Medieval Bengal. Both the Hindus and the Muslims lived peacefully in Bengal during the period under review.

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11

Impacts of Service Trade in Future Analysis 2012-2019

Ayush Agarwal*

In developing countries, micro, small and medium-sized enterprises trading services. Exports faster than manufacturing companies. However, they export less than 5 percent of total sales, three times less than large service companies. Service trade brings benefits to the community through more efficient allocation, more resources, offers and services from larger economies. In addition, some service sectors, for example, infrastructure services, play a fundamental role in operations. The whole economy, while others influence the productivity of the factors of production of the economy. An important way in which service trade improves in both service and manufacturing sectors. Trade in services is more important than trade in importing countries. Exports of services contribute to a large number of jobs but affect the trade in services. The level and structure of employment has so far been minimal. This may help reduce the service trade. The commercial value of services is almost double that of goods, but 9 percent comes from the proliferation of digital technologies, the removal of political barriers and infrastructure investment between 2000 and 2017. Four major trends in the future will affect service companies: digital change, demographic technologies, revenue growth, and the impact of climate change. These trends will create new types. Fasting in services affects demand for services and delays some services during production. New markets in areas such as environmental areas. According to the World Trade Organization's World Trade Model, the service sector can participate in world trade. 50 percent growth by 2040. If developing countries can introduce digital technologies, their participation in the world service trade could increase by about 15 percent. In spite of most economic improvements in recent decades, there are more services than commodities trading.

[**Keywords :** Service trade, Developing countries, Infrastructure services, Digital technologies]

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1. Introduction

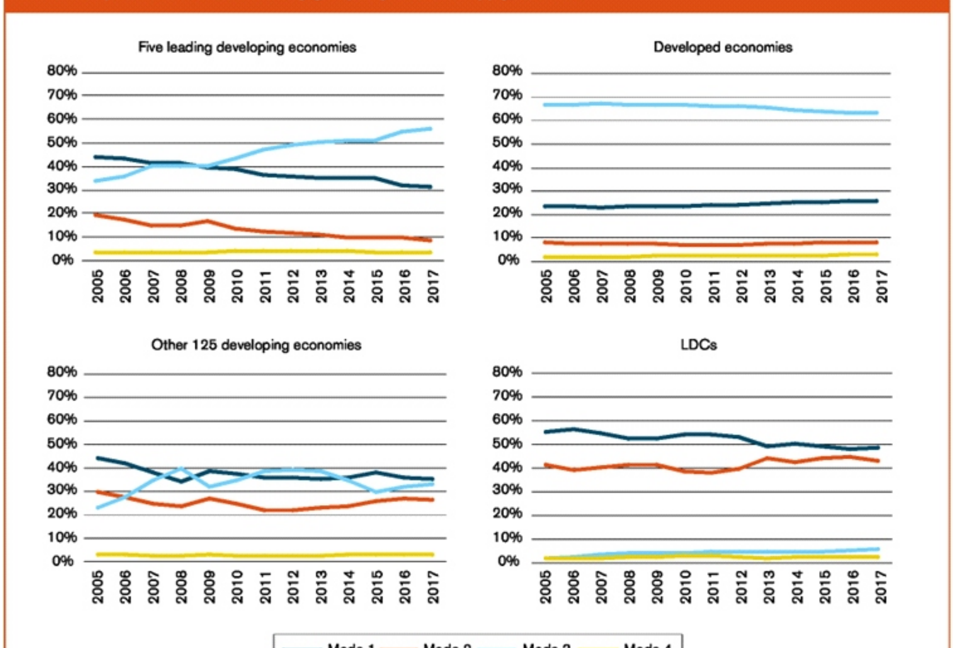
In some cases, this happens faster than in developed economies. Technology makes trade and service easier. Until many services were traded, manufacturers and consumers demanded physical proximity. In today's service economy, trading services is much easier to do, largely thanks to digital information. Increased cross-border trade in services offers new opportunities for economies and individuals. The potential for internationalization of the services offered requires new ways of developing international trade cooperation.

While technology plays a key role in expanding the service trade, this is not enough. Delays in trade hurdles continue to impede various types of hurdles. New ways to overcome these obstacles may be needed if governments realize the full potential of internationalizing the increased services offered. Worldwide service trade was growing faster than commodity trading, reaching $ 13.3 billion in 2017. Traditional statistics on service trade do not cover all four modes of electricity supply as defined in the General Agreement on Trade in Services (GATS). However, the new experimental WTO dataset contains GATS mode 3 for the first time - commercial presence in another country - and thus captures the full value of the service trade. According to this new estimate, service trade in 2017 was worth $ 13.3 billion. Trade in services increased by 5.4 percent on average, from 2005 to 2017, with trade in goods faster. Sales and financial services are the most traded services in the world. In sales and financial services, each accounted for almost one-fifth of the service trade, and IT services trade and research and development saw the fastest average annual growth from 2005 to 2017 (more than 10 percent). Some services, such as education, health care or environmental services, have a minor share of the trade, but are currently growing rapidly. Commercial presence (GATS mode 3) is the predominant mode of trading services worldwide.

A commercial entity, that is, foreign service subsidiaries (GATS mode 3) in 2017 accounted for 58.9 percent of services, followed by a cross-border service transaction (mode 1), close to 30 percent. A commercial establishment is an even more important part of trade in the finance and distribution sectors. However, the digital transformation of business models has opened up additional cross-border care opportunities in these regions. As the leading exporters and importers of services together, they comprise more than 50 percent of the trading group services in the most developed countries of 2017, 0.3 percent of global service exports and 0.9 percent of global services imports. Although these percentages are low, they are significantly higher than in 2005.

MSME-based trade in industrialized countries varies by country. However, in the service sector it is easier to start exporting Trade in services will help the economy grow faster, improve the competitiveness of local businesses, and promote skills, gender and inclusion in business. Like trade in goods, trade in services creates public good. Trade in services promotes more efficient allocation of resources and more economies of scale. This can increase the diversity of services available to consumers and manufacturers, and initiate processes that allow more productive service companies to expand and grow. In addition to these common sources of benefits, some service sectors have specific or distinct characteristics that can improve the benefits of trade with the economy. For example, transportation, telecommunications, finance and water and electricity, commonly known as infrastructure or generation services, play an important role in the functioning of the entire economy. Other service sectors have a large impact on production factors such as labor. For example, the productivity of a labor economy depends on how educated, experienced and healthy it is. Empirical evidence from the literature suggests that the development of the open economy in many economies and sectors such as financial services, telecommunications, power distribution, transportation and healthcare has produced many positive results - better quality services at lower costs, greater efficiency and with speed. GDP growth rate. The empirical data collection in section C studies the country's case on the effects of successful development as a result of the expansion of the service trade. These studies suggest that service trade can have a significant impact on employment, wages, and economic growth. Increasing services business may affect the well-being of the average consumer.

Figure B.11: The top five developing economies have modified their way of exporting services over time
Services exports of selected economy groups by mode of supply, 2005-17



Source: WTO estimates (2019).

An important contribution to the economic prosperity of many economies. The predictive general equilibrium (CGE) model literature suggests that service profits range from 2 to 7 percent after the start of business. According to one method, GDP per capita grew by an average of 6.3 percent for about 148 economies between 2000 and 2014, with some of the largest increases in developing and less developed countries. An important measure by which service trade contributes to the economy is to improve the competitiveness of companies. There are three ways that companies can become more competitive. First, service-driven competition increases the productivity of service companies. The second and indirect way is to increase the productivity of manufacturing companies and other service companies that use services as a means of production. Finally, product differentiation also promotes competition, for example by providing services to an emerging product. The quality of the importing country's institutions is more important for trade than for the trade of goods.

The main reason for the increasing role of importing country's institutions is that service providers often have to live in the area where services are provided. This approach is of secondary importance in commodities trading. As a result, the quality of local institutions is affected by the decision of the service exporter, whether it works in the economy or not, and the trade in profits from that decision. The increasing importance of services is evident not only in trade data, but also in labor market d Barriers to trade policy are much more complex than trade in goods.

Policy restrictions on service trade are, in essence, more regulatory than tariffs, such as trade in goods. At the same time, given that there is market failure in many services markets, the regulation of most services is not a restriction of trade but an advancement of public policy goals. For example, service providers are subject to education and training requirements to ensure that where there is difficulty in delivering services, it is difficult for users to assess quality or safety before Consumption (*i.e.*, market failure due to "asymmetric information").

In the last three to four decades, most economies have embarked on far-reaching reforms to improve competition, opening up their service markets to compete with foreign suppliers. Most of the reforms were not motivated by trade negotiations, especially due to the use of the World Trade Organization, but were implemented autonomously by governments. These changes were the entry into force of GATS in 1995, which appeared to be the driving force for greater international cooperation in the region. GATS provides rule-based, transparent and predictable conditions under which service firms can operate. Opening up one-sided service markets does not allow economies to reap all the potential benefits.

First, there is the risk of policy closeness. Second, many trade barriers have been impossible to overcome solely on the basis of domestic processes. Third, country-by-country regulations are the result of heterogeneity and should therefore be a source of undesirable trade costs for service providers. International cooperation on service trade policy guarantees countries unilateral reforms and the full integration of their trading partners into trade agreements that maintain global service markets and promote regulatory convergence data. As service trade has become an important part of the export mix of various economies, a large number of jobs are helping to export the service. The information and communication technology sector in India comprises around 3.5 million people.

Barriers to trade policy are much more complex than trade in goods. Policy restrictions on service trade are, in essence, more regulatory than tariffs, such as trade in goods. At the same time, given that there is market failure in many services markets, the regulation of most services is not a restriction of trade but an advancement of public policy goals. For example, service providers are subject to education and training requirements to ensure that where there is difficulty in delivering services, it is difficult for users to assess quality or safety before Consumption (ie market failure due to "asymmetric information"). In the last three to four decades, most economies have embarked on far-reaching reforms to improve competition, opening up their service markets to compete with foreign suppliers.

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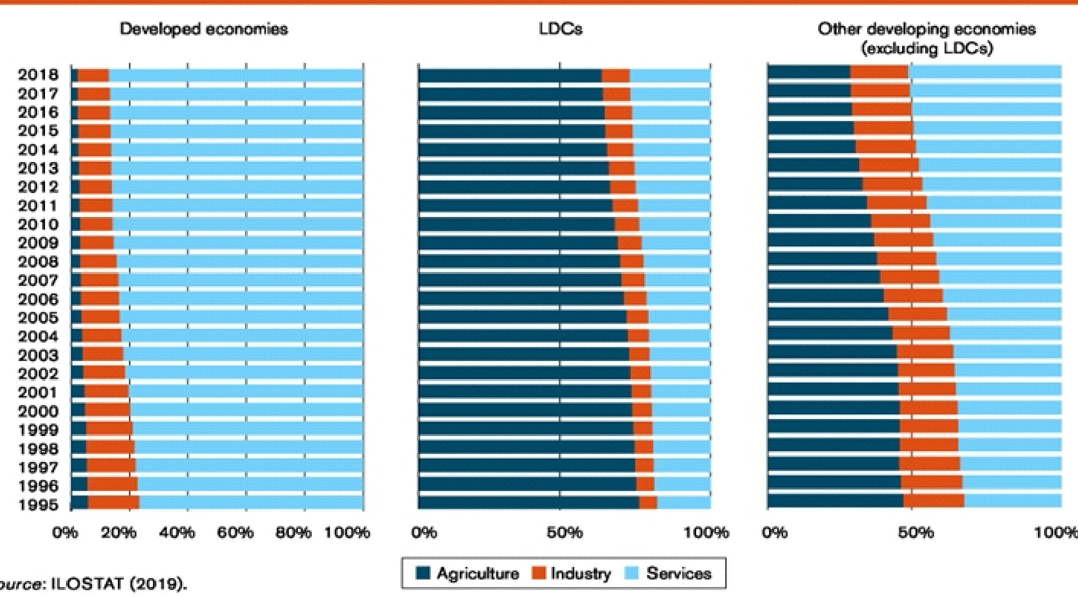
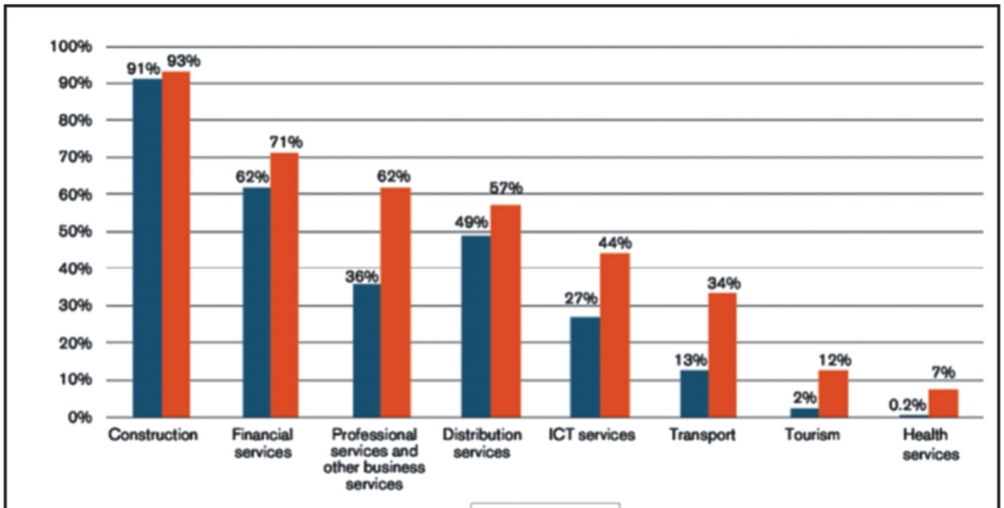
Figure B.19: Female employment in services is positively correlated with economic development
Distribution of female employment by main sector and group of economies, 1995-2018



Source: ILOSTAT (2019).

First, there is the risk of policy closeness. Second, many trade barriers have been impossible to overcome solely on the basis of domestic processes. Third, country-by-country regulations are the result of heterogeneity and should therefore be a source of undesirable trade costs for service providers. International cooperation on service trade policy guarantees countries unilateral reforms and the full integration of their trading partners into trade agreements that maintain global service markets and promote regulatory convergence. The economy has collaborated both in the WTO and in regional trade agreements to reduce trade barriers and regulatory measures.

Cooperation was not fully utilized, as demonstrated by the general low level of market openness recorded at the World Trade Organization (with the exception of countries joining the WTO since relatively inception). Open service mode. In general, the nominal status of World Trade Organization obligations differs sharply from the level of access provided by regional trade agreements. Regional trade agreements have also deepened the establishment of disciplines, particularly internal regulation of GATS, electronic trade in services, movement of telecommunications services and providers (GATS Mode 4). However, it is difficult to manage trade service reforms in multilateral as well as bilateral/ regional trade agreements. One explanation for the complexity of service management reforms is the broader role that regulation plays in service markets, and the key role played by well-designed regulatory policies and related internal regulations in opening up money trading. Nevertheless, the several factors that could encourage the government to not only open its service markets, but also build business relationships with trading partners. Market opening talks with more international employees. A common service may be to focus more on domestic regulatory measures to increase business capacity.



Source: WTO estimates (2019).

In most service sectors, market openings must be maintained and improved through appropriate internal regulatory measures, and regulatory and management measures are a prerequisite for opening a business to achieve potential economic benefits. Technical assistance and capacity building will be important in this regard, which will allow countries to respond to technology- generated challenges and opportunities and further change the pattern of trade in services.

The WTO continues to discuss areas in which interested members feel that international cooperation is entitled to continue. The ongoing discussion on WTO services focuses primarily on regulatory aspects, and in particular on GATS 'internal regulation, aspects of e-commerce services and related elements of investment facilitation. The WTO component remains active in the area of e-commerce services of the WTO program, particularly in terms of information and experience sharing. In addition, discussions on three subjects take place in multilateral groups with more than 70 members, also known as the Joint Statement Initiative, held in meetings open to all members. These initiatives do not reflect pressing issues or the only problem where deeper cooperation is needed, but also indicate that WTO discussions on these topics can be useful in a stakeholder meeting. Dimensions of measures. Co-operation has not been fully utilized to its full potential, as evidenced by the overall low level of market openness enshrined in the World Trade Organization (with the exception of the economies that joined the WTO since its creation) at relatively real levels. One explanation for the complexity of management service reforms is the pervasive role that regulation plays in the service markets and the essential role played by well-designed regulatory policies and relevant internal regulations in opening up the welfare trade.

2. Findings

1. From 2005 to 2017, trade in services expanded faster than trade in goods, averaging 5.4 percent annually.
2. Services trade reached $ 13.3 trillion in 2017, taking into account the business presence of other countries (System 3).
3. Commercial presence is the main way of providing business services worldwide, accounting for about 60% of service trade in 2017.
4. Distribution and financial services are the most traded services in the world, with each share accounting for about a fifth of service shares. The share of other services such as education, health and environmental services is growing rapidly, but now accounts for a small percentage of all trade in services.
5. The contribution of developing countries to trade in services has increased by more than 10 points between 2005 and 2017, but is mainly concentrated in five countries. The proportion of least developed countries is small, but has increased significantly since 2005.
6. In developing countries, micro and SME sales services start exporting faster than manufacturing companies. However, they export less than 5% of total sales, which is one third of large service companies.

7. Although not in the form of manufacturing, women-owned companies are undervalued in export services.
8. The additional value of services is about half of the value of international trade in goods and services.
9. Trade in services has increased through more efficient distribution of resources, expansion of economies of scale, and increased diversity of services provided.
10. In addition, some service sectors, such as infrastructure services, play an important role in the functioning of the economy overall, while other service sectors influence the productivity of the economy's output factors.
11. An important area for service providers in the services business is to increase the competitiveness of both service and manufacturing companies.

3. Conclusion

The service provider often has to live in the area where the service is provided, the quality of the institution in the importing country is more important in trade in services than in trade in goods. The export of services supports a large number of jobs, but trade in services has had minimal impact on the employment level and structure thus far. Trade in services can help reduce the economic inequality of women and micro, small and medium enterprises. Four major trends in the future will affect service companies: digital change, demographic technologies, revenue growth, and the impact of climate change. These trends will create new types. Fasting in services affects demand for services and delays some services during production. New markets in areas such as environmental areas. According to the World Trade Organization's World Trade Model, the service sector can participate in world trade. 50 percent growth by 2040. If developing countries can introduce digital technologies, their participation in the world service trade could increase by about 15 percent. In spite of most economic improvements in recent decades, there are more services than commodities trading.

Reference

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