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Aims and Scope

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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Relationship among Agriculture and Manufacturing Value Added and Economic Growth in Pakistan

Nadia*, Syed Wahid Ali** and Rohail Pasha***

The principal objective of the study is to examine the relationship of Manufacturing Value Added (MVA), Agriculture Value Added (AVA), and Pakistan's economic growth. Existence of long run relation among AVA, MVA and economic growth is checked by using annual time series data for the period of 1972 to 2017 collected from World Bank. Results of the study show that Agriculture Value Added (AVA), Manufacturing Value Added (MVA), Domestic Investment (DI), Trade Openness (TO) and Labor Force (LF) have long-run co-integrated relationship with GDP. The Granger causality analysis shows that there is bidirectional relationship between agricultural value added (AVA) and GDP. Similarly, TO and AVA have bidirectional relationship between each other.

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While the GDP granger cause Domestic Investment (DI), GDP granger cause Trade Openness (TO), Manufacturing Value Added (MVA) granger cause Agriculture Value Added (AVA), Domestic Investment (DI) granger cause Manufacturing Value Added (MVA), Trade Openness (TO) granger cause Manufacturing Value Added (MVA), Labor Force (LF) granger cause Manufacturing Value Added (MVA).It is also found that there is Bi-variate co-integration among GDP, AVA, MVA, DI, TO and LF. It is concluded that improvement in agriculture value added and manufacturing value added means increase in economic growth of Pakistan. Additionally, study suggest that agriculture value addition could be improved by using the modern technology.

1. Introduction

The major objective of the developing countries is to enhance economic growth. Pakistan is an agrarian economy because mainstream of its population directly or indirectly related to this zone. Contribution of this sector is almost 19 percent of Gross Domestic Product (GDP) and about half of hired labor force is associated with it and their source of revenue is related to this sector.

Agriculture sector is performing its important role to enhance the Pakistan' economy. Owing to the different factors such as political, social, environmental and weather changes, benefit from agricultural production is not at the required level of the country (Shah, Haq and Frooq, 2015). Agriculture play an important role in the growth of the economy, particularly for developing countries like Pakistan, because of its more purchasing power its economy is considered as the world's 25th largest economy. Contribution of the agriculture sector in GDP is 5.28% in Pakistan.

Agriculture sector has prominent connection to the rest of economy which is ignored area from statistical point of view, while the main supply of raw material such as seed, fertilizer, pesticides, tractors and agricultural apparatuses to the industrial sector is due to agriculture sector.

"Value added is the net output of a sector after adding up all outputs and subtracting intermediate inputs". Manufacturing sector has a significant importance for every country but specialty for developing countries like Pakistan. This paper observes that in Pakistan how the economic growth is influenced by the agriculture

value added. The significance of this paper can be simplified from the data that in Pakistan there is a massive works on agriculture but less on agriculture value added. Additionally, we are relating to the maximum current data to discover the linkage between agricultural value added and economic growth in Pakistan.

Agriculture value added is still attached with traditional factor of production and contribution of agriculture sector is below its potentials (Hamid and Ahmad, 2009).

Estimate the effect of agricultural value added going on economic growth in Pakistan is the core aim of the paper. According to the generation of development economist, agricultural productivity is an essential part of the economic development strategy that can be improved through it (Matsuyama, 1992).

Gylfason (2000) and Shah et al. (2015) all argue that Pakistan 'economic growth is negatively affected by the agricultural exports and has adverse relationship with each other. Furthermore, more dependency on agricultural sector reduce the economic growth by restricted the role of other important sectors of the economy. Therefore, the study tried to fill this gap created by inconsistence results of the previous studies about agricultural sector and economic growth.

2. Literature Review

In literature on agriculture sector and economic growth there are several studies which discussed this area. Agricultural economists have been persuaded and explored that agricultural segment is completely involved in the country's economic growth (Wong, 2007). Theoretically, through a variation of links, the agriculture sector give the contribution to the economic growth (Johnston and Mellor, 1961). In Southeast countries, importance of this sector has been shown empirically that is more for those developing economies who are agrarian. Their rich natural resources and reliance of national income to this sector supported Asia (Rahman, 1998). In developing countries, panel analysis used to observe the significance of agriculture sector to the economic growth by Gardner (2003) and Tiffin and Irz (2006). Their consequences shown a causality direction significant from agriculture to economic growth. But Tiffin and Irz (2006) stated the unclear results for developed countries.

Gollin, Parente and Rogerson (2002) investigated that agricultural productivity growth is most important determinant in the process of economic growth. For poor countries. McArthur and McCord (2017) emphasizes that economic growth will be greater due to the higher agricultural productivity which become the cause of structural changes. Agricultural export subsector and economic growth is equally effected by the investment (Dawson, 2005).

Apostolidou, Kontogeorgos, Michailidis and Loizou (2014) find that the agriculture value added plays substantial role in economic development having positive impact on agriculture sector. Tiffin and Irz (2006) demonstrated the direction of causality for agricultural value added per worker to GDP per capita is clear in developing countries, while unclear in developed countries. That shows agriculture is the engine of growth in developing countries. Hye (2009) identifies that both agricultural output and industrial output affect each other. Matahir and Tuyon (2013) investigated that in long run agriculture sector enhance the economic growth while in short run direction of causality is none. Raza and Mehboob (2012) states that GDP and subsector of agriculture has positive relationship with each other and become the cause of increasing economic growth in Pakistan. Anríquez and Stamoulis (2007) identifies that best source of rural development is still the agricultural sector.

While some studies claims that agriculture sector is negatively related with economic growth (Shah et al, 2015 & Gylfason, 2000).

After doing extensive literature of agriculture sector and economic development we finds that there is still a gap needed to be filled, such as the impact of agriculture value added on economic growth of Pakistan is less considered.

3.   Theoretical Framework and Methodology

According to the Robert M. Solow (1956), two factors of production are used to produce the output, capital and labor, while L (t) is rate of input. The production function is used for technological possibilities.

$$Y = F (K, L).$$

In 1992, Solow Growth Model is extended by Romer and the form of the production function will be,

$$Y (t) = F \{K (t), A (t), L (t)\}$$

Where time is denoted by t and

"Knowledge" or "Effectiveness of labor" is represented by A.

A dominant question in development of economics is the role of agriculture for the process of   economic growth from several spans (e.g., Johnston and Mellor 1961).

Econometric model of the study is below,

GDP = a_0 a_1 AVA + a_2 MVA + a_3 DI + a_4 TO + a_5 LF +

GDP = Gross Domestic Product

AVA = Agriculture Value Added

MVA = Manufacturing Value Added

DI = Domestic Investment

TO = Trade Openness

LF = Labor Force

= Error Term

Table-1 : Variables and Measurements

Variables	Measurements
Dependent Variable Gross Domestic Product	Gross domestic product in million rupees at market prices is used as a proxy for Economic growth.
Independent Variables	
Agriculture Value Added	Agriculture corresponds to ISIC divisions 1-5 and includes forestry, hunting, and fishing, as well as cultivation of crops and livestock production.
Manufacturing Value Added	Manufacturing refers to industries belonging to ISIC divisions 15-37. Value added is the net output of a sector after adding up all outputs and subtracting intermediate inputs.
Domestic Investment	Gross domestic investment consists of outlays on additions to the fixed assets of the economy plus net changes in the level of inventories.
Trade Openness	Exports of goods and services represent the value of all goods and other market services provided to the rest of the world.
Labor Force	Labor force comprises people ages 15 and older who supply labor for the production of goods and services during a specified period.

Note : Source World Bank (2017)

An annual time series data are used in this study for 1972 to 2017 and data source is World Bank .In the model to check the stationarity, the variables series are performing the unit root tests. To find whether the variables are stationary and to control orders of the variables of integration, Augmented Dickey Fuller and Phillip Perron (PP) tests are applied. Co-integration Analysis is applies to check the long run relationship of the variables in this study. And the Granger Causality Test also conducted in this study.

4.   Empirical Results and Discussion

4·1   Descriptive Statistics

The basic features of dataset is defined by the descriptive statistics of data and the central tendency has three measures of a random variable are mean, median, and mode (Gujarati, 2004). So, in the model all the variables are estimated by the descriptive statistics.

Table- 2 : Descriptive Statistics

	GDP	AVA	MVA	DI	TO	LF
Mean	88053.45	20476.34	12124.91	13416.59	11316.74	39.11652
Median	56265.4	13050.17	8339.121	9341.199	9059.233	33.61
Maximum	304951.8	64778.79	36540.24	44200.83	30699.24	69.96
Minimum	6324.884	2071.976	916.9583	723.2574	855.5562	19.61
Std. Dev.	83537.55	18883.07	10749.23	11676.98	9434.698	14.51566
Skewness	1.192069	1.211375	1.015721	1.046079	0.75224	0.568674
Kurtosis	3.176876	3.09328	2.683844	2.927398	2.259175	2.134243
Jarque-Bera	10.95451	11.26698	8.101195	8.399593	5.3902	3.91593
Pro-bability	0.004181	0.003576	0.017412	0.014999	0.067536	0.141145
Sum	4050459	941911.6	557745.9	617163.4	520570.1	1799.36
Sum Sq. Dev.	314000000000	16000000000	5200000000	6140000000	4010000000	9481.7
Obser-vations	46	46	46	46	46	46

Source : Software E-views 9

The standard deviations of the variables show that ferocity is highly unstable by GDP. For Kurtosis, 3 is the standard value whereas the value of Kurtosis of GDP and AVA are greater than 3 which shows that data has the leptokurtic distribution. While the values of MVA, DI, TO and LF are less than 3 which shows Platykurtic distribution.

4·2   Unit Root

A test of stationarity (or nonstationarity) that has become widely popular over the past several years is the unit root test. An important assumption of the DF test is that the error terms are independently and identically distributed. Phillips and Perron use nonparametric statistical methods to take care of the serial correlation in the error terms without adding lagged difference terms. Since the asymptotic distribution of the PP test is the same as the ADF test statistic (Gujarati, 2004). Matching and freely distribution in data is the basic assumption of Augmented Dickey Fuller Tests. Another assumption is that the value of variance should be constant. Furthermore, Stationarity have been checked at level but the outcome was non- stationary, after taking first difference the required results for stationarity have achieved. (Gujarati, 2004)

Table-3 : Unit root test statistics

		Level		First Difference	
		Statistics	Probability	Statistics	Probability
GDP	PP	6.140643	1	– 3.986982	0.0034
AVA	PP	1.670058	0.9995	– 5.212124	0.0001
MVA	PP	2.941958	1	– 6.720653	0
DI	PP	2.609957	1	– 4.695781	0.0004
TO	PP	-0.146872	0.9376	– 5.859021	0
LF	PP	4.692563	1	– 6.789569	0

Source : Software E-views 9

Statistics of the unit root test show that all the variables are stationary at first difference by applying the Phillip Perron (PP) Test in the study.

4·3   Co-integration

According to the co-integration a linear combination of two or more time series can be stationary in spite of being separately non-stationary. Long-run, or equilibrium, relationship between the two (or more) time series is shown by the co-integration. (Gujarati 2004). But the direction of causality is not presented by the co-integration (Hendry & Juselius, 2001 and Shah, Bakar & Azam, 2016).

Table-4 : Unrestricted Cointegration Rank Test (Trace)

Hypo-thesized No. of CE(s)	Eigen-value	Trace Statistic	0.05 Critical Value	Prob.**	
None *	0.790189	182.3044	95.75366	0	Co-Integration
At most 1*	0.660922	113.5963	69.81889	0	Co-Integration
At most 2*	0.476154	66.00911	47.85613	0.0004	Co-Integration
At most 3*	0.382031	37.56059	29.79707	0.0052	Co-Integration
At most 4*	0.310664	16.38262	15.49471	0.0367	Co-Integration
At most 5	0.000306	0.013458	3.841466	0.9075	No Co-Integration

Source : Software E-views 9
Note : * show the significance level at 5%

Table-5 : Unrestricted Cointegration Rank Test (Maximum Eigenvalue)

Hypo-thesized No. of CE(s)	Eigen-value	Max-Eigen Statistic	0.05 Critical Value	Prob.**	
None *	0.790189	68.70816	40.07757	0	Co-Integration
At most 1*	0.660922	47.58716	33.87687	0.0007	Co-Integration
At most 2*	0.476154	28.44852	27.58434	0.0387	Co-Integration
At most 3*	0.382031	21.17797	21.13162	0.0493	Co-Integration
At most 4*	0.310664	16.36916	14.2646	0.0229	Co-Integration
At most 5	0.000306	0.013458	3.841466	0.9075	No Co-Integration

Source : Software E-views 9
Note : * show the significance level at 5%

The result for multivariate co-integration analysis is presented in this table for all the series. The results show that variables are co-integrated with GDP in long run.

Table-6 : Bi-variate Co-integration

Variables	Eigenvalue	Trace Statistic	0.05 Critical Value	
GDP AVA	0.395435	27.73033	15.49471	Co-Integration
	0.119256	5.587465	3.841466	
GDP MVA	0.388035	25.4398	15.49471	Co-Integration
	0.083411	3.832249	3.841466	
GDP DI	0.440782	31.43805	15.49471	Co-Integration
	0.124785	5.864577	3.841466	
GDP TO	0.370406	24.22995	15.49471	Co-Integration
	0.08424	3.87203	3.841466	
GDP LF	0.379993	21.31164	15.49471	Co-Integration
	0.00631	0.27854	3.841466	
AVA MVA	0.273525	15.96247	15.49471	Co-Integration
	0.042311	1.902231	3.841466	
AVA DI	0.162449	12.43462	15.49471	No Co-Integration
	0.099974	4.634595	3.841466	
AVA TO	0.296331	15.56144	15.49471	Co-Integration
	0.00222	0.09778	3.841466	
AVA LF	0.293516	18.52268	15.49471	Co-Integration
	0.070879	3.234703	3.841466	
MVA DI	0.207733	18.59891	15.49471	Co-Integration
	0.172913	8.353203	3.841466	
MVA TO	0.183924	10.79401	15.49471	No Co-Integration
	0.041198	1.851089	3.841466	
MVA LF	0.353069	23.82709	15.49471	Co-Integration
	0.100584	4.66442	3.841466	
DI TO	0.167138	8.372779	15.49471	No Co-Integration
	0.007375	0.325711	3.841466	

DI LF	0.295527	18.52648	15.49471	Co-Integration
	0.068306	3.113035	3.841466	
TO LF	0.289753	19.66431	15.49471	Co-Integration
	0.099472	4.610068	3.841466	

Source : Software E-Views 9

The results for Bi-variate relationship of GDP, AVA, MVA, DI, TO and LF are shown in the above table. When the trace value is greater than the critical value it shows that presence of the long run relationship of the Bi-variate co-integration exist among the variables. GDP is co-integrated with AVA, MVA, DI, TO and LF in the long run. Similarly AVA has the bivariate relationship with MVA, TO and FL. While the Bi-variate relationship not exist between the AVA and DI, MVA and TO, and DI and TO in the long run. Furthermore, all other variables show the bivariate co-integration among themselves in the table.

4·4   Results Granger Causality Test

In the table the first column displays the null hypothesis for possible rejection at different significance level. Whereas second shows the observations third F statistic and fourth column indicate probability value. On the behalf of the probability value, i.e. the value of AVA does not Granger cause GDP is 0.0227. It means that agriculture value added has positive impact on economic growth. And the value of GDP does not Granger cause AVA is 0.0084. It also show that Gross Domestic Product has positive impact on agriculture value added. That means AVA and GDP have bidirectional relationship with one another. Similarly, TO and AVA have bidirectional relationship between each other. While the unidirectional relationship exist among the GDP and DI, GDP and TO, MVA and AVA, DI and MVA, TO and MVA, LF and MVA. So, the value of GDP is positively affected by the DI and TO.

Table-7 : Pairwise Granger Causality Tests

Null Hypothesis	Obs	F-Statistic	Prob.
AVA does not Granger Cause GDP	44	4.18031	0.0227
GDP does not Granger Cause AVA		5.41712	0.0084
MVA does not Granger Cause GDP	44	0.14637	0.8643
GDP does not Granger Cause MVA		1.70592	0.1949

DI does not Granger Cause GDP	44	0.94624	0.3969
GDP does not Granger Cause DI		3.39224	0.0438
TO does not Granger Cause GDP	44	2.03034	0.1449
GDP does not Granger Cause TO		5.43715	0.0083
LF does not Granger Cause GDP	44	2.40777	0.1033
GDP does not Granger Cause LF		0.3203	0.7278
MVA does not Granger Cause AVA	44	5.08505	0.0109
AVA does not Granger Cause MVA		0.42387	0.6575
DI does not Granger Cause AVA	44	2.6399	0.0841
AVA does not Granger Cause DI		1.01145	0.373
TO does not Granger Cause AVA	44	9.91498	0.0003
AVA does not Granger Cause TO		10.2765	0.0003
LF does not Granger Cause AVA	44	2.98034	0.0624
AVA does not Granger Cause LF		0.7408	0.4833
DI does not Granger Cause MVA	44	3.73569	0.0328
MVA does not Granger Cause DI		3.21101	0.0512
TO does not Granger Cause MVA	44	5.61544	0.0072
MVA does not Granger Cause TO		1.93285	0.1583
LF does not Granger Cause MVA	44	3.86287	0.0295
MVA does not Granger Cause LF		0.4647	0.6318
TO does not Granger Cause DI	44	1.85895	0.1694
DI does not Granger Cause TO		2.41105	0.103
LF does not Granger Cause DI	44	2.14264	0.131
DI does not Granger Cause LF		0.26733	0.7668
LF does not Granger Cause TO	44	2.17238	0.1275
TO does not Granger Cause LF		1.0056	0.3751

Source : Software E-Views 9

5. Conclusion

This study is try to examine relationship among the Manufacturing Value Added, Agriculture Value Added and economic growth of Pakistan. The results show that AVA, MVA, DI, TO and LF are co-integrated with GDP in long run.

The Granger causality analysis shows that Agricultural Value Added (AVA) has appositive effect on the economic growth.

Furthermore, there is bidirectional relationship between agricultural value added (AVA) and GDP. Similarly, TO and AVA have bidirectional relationship between each other. While the unidirectional relationship exist among the GDP and Domestic Investment (DI), GDP and Trade Openness (TO), Manufacturing Value Added (MVA) and Agriculture Value Added (AVA), Domestic Investment (DI) and Manufacturing Value Added (MVA), Trade Openness (TO) and Manufacturing Value Added (MVA), Labor Force (LF) and Manufacturing Value Added (MVA). So, the value of GDP is positively affected by the Domestic Investment (DI) and Trade Openness (TO).

If the long run policies support the Agriculture value added and Manufacturing Value Added it will be beneficial for long run economic growth for Pakistan. It is recommended that agriculture sector would use the modern technology with high yielding seed, fertilizer and pesticides help to improve the productivity. Along with the agriculture sector, manufacture sector must be improved to increase the exports of the goods and services of the country.

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2

Consumers Perception towards the Value Added Tax (VAT) in Uttar Pradesh

*Parul Tyagi**

The purpose of this paper was to study the consumer's perception towards VAT in Saharanpur city of Uttar Pradesh. Consumers' perception and awareness were evaluated on the basis of their opinion, what they think, what they know about VAT. The paper also aims at presenting the status of VAT among the consumers. The data were collected through well-structured questionnaire and those were distributed to 200 respondents. For the purpose of analysis and interpretation we used the statistical tools of SPSS. On the basis of analysis and interpretation we find out that the majority of the consumers pay tax but, they were not much aware of the VAT. Due to high tendency of VAT the consumers try to avoid payment of tax in U.P.

[**Keywords :** Consumer awareness, Perception, Uttar Pradesh, Value Added Tax (VAT)]

1. Introduction

Public attitude towards tax matters has often been negative. In the early times, taxation was to a large extent considered as an

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instrument of oppression wielded by the ruling class over the subjects. Several research works observed that the power to impose tax belongs to the government, and could only be curtailed by express constitutional provisions. But as the Government has an inherent right to impose tax on citizens, the citizens also have an inalienable right over their property and would not like to part with such to government, which is often seen as an inanimate, detached and remote entity. It is the constitutional duty of the citizens to pay any tax that might be imposed by Government.

However, no citizen would like to pay any tax voluntarily and that is why Government usually enacts law to back it up. A typical tax law would specify the purpose of the tax, the mode of its administration, scope, offences and associated penalties relating to the tax matters. The essence of the tax law is to assist taxpayers and tax administrators to know what the tax is all about, how it works, who is responsible for its administration as well as the offenders relating to tax matters and associated penalties etc.

Every citizen is required to be conversant with the tax laws in operation. Such knowledge or awareness has the tendency to promote voluntary tax compliance amongst the citizenry. Even for those that operate trans-border transactions, they are equally expected to know understand and comply with other relevant tax laws of foreign countries, as they affect their business operations. The mere fact that somebody has been educated does not imply that he/she may have sufficient knowledge in tax matters. This may even be true for professionals as well as laymen. Sometimes citizens are trapped by the elegance of this assumption. Therefore, the following questions provide a clear focus for study. Do businessmen or professionals or even the laymen really know and understand various tax laws in operations? How much of the tax laws do they know? And does the knowledge of tax laws vary from one group of taxpayers to another? Does general education guarantee taxpayers' understanding of tax laws? Does the taxpayers' knowledge of tax laws influence their activities? How can the differences in taxpayers' knowledge of tax laws help in the planning and implementation of tax laws? It is in an attempt to provide empirical answers to the above questions and other related issues that this study was undertaken.

The objectives of this study were :

⇢ To assess the level of awareness, understanding of VAT by businessmen, professionals and laymen and relative impacts of VAT on the VAT payers and the economy in Saharanpur city

⇢ To identify the problems confronting the administration of VAT from the perspective of the respondents in Saharanpur city

The following hypotheses formulated for testing in this study are stated below:

⇢ There are differences in the knowledge of VAT amongst the businessmen, professionals and laymen.

⇢ There is positive relationship between the level of formal education of a taxpayer and his level of knowledge of VAT law.

India is a federal country where Central Government and State Government both are responsible for levying as well as collecting tax. The tax system in India is quite well structured. Tax is classified into two categories- Direct Tax and Indirect Tax. Direct Tax is the tax in which the burden cannot be shifted to others. e.g. Income Tax. It is directly charged to the taxpayer and is paid to the Government directly. Indirect Tax is the tax which is charged on goods and services. A manufacturer charges on the wholesaler, the wholesaler receives from the retailer, and the retailer in turn from the customer. The burden of these taxes can be transferred from one person to another e.g. Value Added Tax (VAT), Service Tax etc.

VAT was the source of income for the State Government. VAT rates were decided by States and its range was varied at different levels. In the majority of States the standard rate of VAT was ranged from 1% to 12.50%. The Government was levied tax 20% to 32.50% on alcohol, petrol, diesel and furnace oil, while some goods also come in exempted category. In addition to the VAT rate, every State was having the power to revise the tax rate for certain goods and services.

According to the Statement of Standard Accounting Practice (SSAP, 1993) "VAT is levied on the supply of goods and services which is eventually bear by the final consumer though it is collected at each stages of the production and distribution chain". In the India, VAT was levied by the State Governments at each stage of transaction all business/dealers and retailers must register under the Uttar Pradesh VAT if their turnover of taxable goods and services was above 500,000.

Haryana was the first State to introduce VAT in India on 1st April 2003. After that it was implemented on 1st April 2005 in 20 States of India. On 1st Jan. 2008, Uttar Pradesh Government introduced VAT under the name of Uttar Pradesh Value Added Tax Act, 2008. UP was the last State in terms of implementing VAT. It was contributes more than 60% tax of the total revenue from the State. It is the most important State Government's source of income.

An overview on Uttar Pradesh: As Uttar Pradesh is the most populous State of India, It holds the third largest economy with an investment of over US$ 4 billion, over 1, 75,000 MSME units were set up during the 11th Five Year Plan. The real Gross State Domestic Product (GSDP) of the State has increased significantly from about 396,309 crores in FY11 to about 492,384 crores in FY15 during the period of last five years (FY11- FY15). It has also shown a decent rate of growth of more than 6%, with a rapidly growing agriculture. Agriculture sector's share in Uttar Pradesh GSDP is about 29%; the industrial sector's share is about 19% while services sector's share in the State's GSDP has been recorded at 52% (PHD Chamber of Commerce, 2015).

2. Review of Literature

Much has been written on Value Added Tax (VAT) since its inception in tax administration worldwide. As per the conceptual meaning of VAT, opinions differ. Reference (J. M. Bickely, 1996) regards VAT as "a tax levied at each stage of production on the first value added". Reference (O. Oldman and L. V. Woods, 1996) on the other hand considers VAT as a multi-stage consumption tax levied on the difference between a firm's sales and the value of its purchased inputs used in producing goods". But the most widely accepted but wooly definition is the one provided by the United Kingdom Statement of Standard Accounting Practice (SSAP) Number 5, which states "VAT is a tax on the supply of goods and services, which is eventually borne by the final consumer but collected at each stages of the production and distribution chain" (SSAP, 1993).

From these definitions, it is evident that the classical VAT is a consumption tax, its incidence is on the final consumers and it is a multi-state collection tax. The original form of VAT started in Germany in 1919. In 1937, France introduced a form of VAT known

as production tax, which has helped replaced with producer's income-based tax in 1948 and consumption tax in 1954. The French VAT system became a condition precedent of becoming a member of European Economic Com-munity (EEC) under the treaty of Rome in 1957. The European community unanimously adopted VAT in 1967 following the reports of the Neumark and Jansen Committees. Nigeria also adopted VAT in 1993. Many other countries have come to replace sales tax with VAT for certain reasons. VAT is more comprehensive and well equipped for taxing, more equipped to ensure voluntary compliance for its multi-stage collection and credit mechanism through the use of invoices, it also provides a well-defined audit-trail for tax authorities and thus it is easier to integrate VAT with income tax audit.

VAT has some characteristics, which include neutrality, equity, and regressive nature. VAT is neutral to foreign trade; individual or household choices; individual or household savings and consumption decisions; forms of business ownership; mode of financing and the choice amongst inputs except where the supplies are VAT exempt or zero-rated. The argument on the equity of VAT based on the Hobbies theory of equity, which states that the people should pay tax based on what they withdraw from society's resources, as measured by consumption, rather than what they contribute to such resources, as measured by income (A. Shenk, 1987). The equity of VAT is therefore based on the fact that it is a consumption tax. The regressive characteristics of VAT have been argued that it is only in a short run period; say a year that VAT is regressive. However, on life cycle concept VAT burden tends to even out in the long run.

The strategic policy decisions in establishing VAT systems have attracted of tax scholars such as (V. O. Obadagbonyi, 1996). According to him some of these strategic policy decisions range from the desirability of VAT adoption or otherwise, the form of VAT system to adopt, coverage of VAT system, the government department to be responsible for VAT administration. On the desirability of VAT, two groups exist. There are those countries, which adopted it on a mandatory platform either because it was a condition precedent to becoming a member of a regional grouping, like EEC or because of the linkage with the colonial French master, as Cote d'Ivoire and Senegal. Then there are other countries, which

were merely persuaded to adopt VAT systems as a means of enhancing their revenue-base by such international bodies as World Bank, International Monetary Fund (IMF). Examples of which is Nigeria. VAT system has not in any way been attractive in some other countries particularly those with strong pure federation. In these countries, sales tax was doing very well and that each component state is seriously guarding its revenue-base as well as its relative independence more jealously. Examples of such countries include United States of America and Canada. Three methods for calculating VAT have been identified. These are the credit method (the Japanese model) and the addition and subtraction methods respectively. The credit method is the most popular even though it does not define value added. The attractions include easy policing and affordability of good audit trail due to the use of invoicing.

VAT verification has two forms, namely the room (or office) verification and the field verification. The aim of VAT verification is to promote enforcement of tax laws while VAT audit aims at minimizing tax evasion. VAT audit could be simple or in-depth audit. However, an effective VAT audit requires planning, audit strategies and audit programme, and audit checklist. It has been suggested that VAT audit system should be integrated with the income tax audit; an effective tax audit system enhances the level of the tax compliance. VAT investigation is usually upon the suspicion of criminal tax fraud or tax evasion. Tax fraud has three elements, namely, the action, the consequences and accountability. There are numerous acts, which could amount to tax fraud. These include failure to register, unreported sales or purchases, misuse or use without right of a taxpayer's invoice; and exaggerated refund claims. Others are omission of self-delivers; incorrect description or classification of goods in a multiple rates system, falsification of books, records and other documents and presentation of score as if they are genuine; failure to show or submit books, records and other documents, to failure to pay tax already withheld etc. Any of these categories of persons could be liable for criminal tax fraud: VAT payers, a representative of a firm (such as the director, secretary or a manager) an authorized person (proxy), and an employee of the tax-payer. Penalties exist for various offences of VAT laws. These range from payment of fine (either of specific sum of money or a certain percentage of amounts of tax lost to the governments as a

result of the acts of tax evasion) to imprisonment (E. A. Ogundele, 1996).

The tax administration and tax policy in Dutch, Swedish, England (United Kingdom), and Hungarian countries of Central and Eastern Europe, suggested that tax policy should be focused on lowest numbers of tax rate and there should be uniformity in the tax rate. Administration responsibility is to be changed according to the different environments like: economic changes, technological changes, political changes and social and cultural changes etc. (Hogye Mihaly, 1998). Tax awareness among the taxpayers, knowledge, tax authorities' services and tax penalties has a significant effect on individual taxpayers' compliance on the tax office in Jakarta (Nurlis Islamiah Kamil, 2015).

Jayakumar, A. paper focuses on the importance of VAT in the Indian society, its impact and the future prospect for goods and service industry in India. The Government levies taxes from consumers for developing infrastructural, technological, entrepreneurial requirement of the country. The study exposed that the necessity of transparency in VAT in across the India. It also found that equal channel of distribution of VAT is found among wholesalers, retailers and consumers (Jayakumar, A., 2012).

Oladipupo and Izedonmi have evaluated the public perception and attitude towards VAT in Nigeria. They found that most of the respondents have poor knowledge of VAT in Nigeria, irrespective of their level of literacy. The authors suggested that tax compliance depends on the taxpayers' knowledge, awareness and understanding of the VAT. It believes that public education on the subject matter of VAT curricula of education in our institutions, higher education, and organized workshops for specific groups will help to improve the awareness of various tax laws and matters (Oladipupo, Adesina Olugoke, and Famous Prince Izedonmi, 2013).

Kamal suggested that VAT is highly capable to give benefit to the Government. It must be reformed. A transparent approach and uniformity in the VAT rate require. The consumer should ask for the cash voucher whenever they purchase any product. So the Government will get the benefit through the VAT as well as the public will also be benefited (Kamal, 2013).

Samaduzzaman, M. has examined that VAT increase and its impact on UK consumers. This aim of the study is to find out how

increased standard VAT influences customer's satisfaction and consumption habit in the North Wales area. The author found that VAT increase has significant impact on consumers' consumption habit (Samaduzzaman, Munshi, Masoom Ahmed, and Fazluz Zaman, 2015). Ishak, NI et al has examined the students' perception towards the recently implemented Goods and Service Tax (GST) in Malaysia from 1st April 2015. They found that the students are not supportive with the implementation of the GST. It affects the price of several items. It creates misunderstanding among the manufacturer as well as consumers on the items to be imposed with GST. The public also are not aware of the GST. The Government may revise the tax rate from 6%, which may not be a burden on the peoples. The Government also should create awareness among the customers (Ishak, Nor Iza, Muhammad Hanif Othman, and Muhamad Fuzi Omar, 2015).

3.   Research Methodology

The present study is based on both primary and secondary data. An extensive review of literature review pertaining to consumer perception towards the VAT formed the basis of the secondary data collection. Information pertinent to this study was extracted from the research includes research articles, web articles, magazines, newspapers and past studies. The primary data was collected through the well-structured questionnaire and distributed among the 200 respondents in Saharanpur (Uttar Pradesh). To select the respondents for data collection convenience sampling was used. SPSS 16 software was used to precede the data.

4.   Results and Discussion
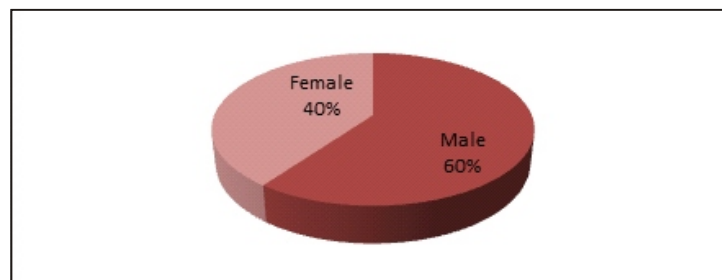
Figure-1 : Gender of the Respondents

The study tried to find out perception and awareness of consumers towards the VAT according to their different gender.

Figure-1 shows the average response of male consumers is higher than the woman consumers.
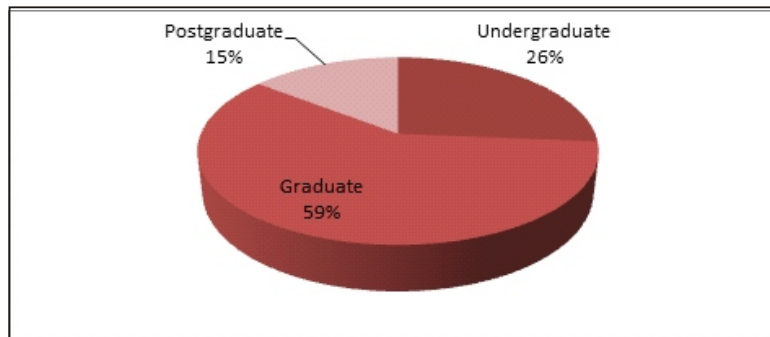
Figure-2 : Education Qualifications of the Respondents

Figure-2 reveals the educational qualification of respondents. Education qualifications are divided into three categories (Undergraduate, Graduate and Post-graduation). Figure-2 shows that 26.33% respondents were undergraduate 59.17% respondents were graduate and rest respondents were post-graduate qualified.
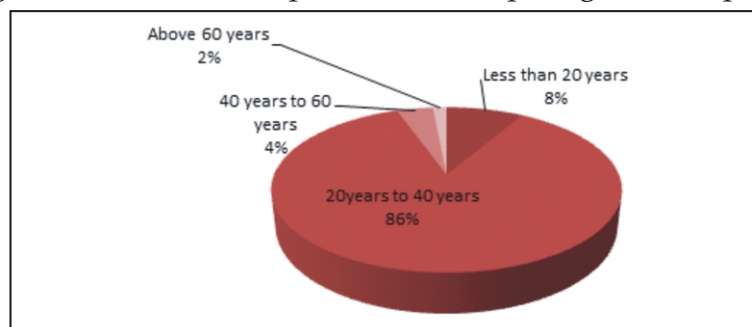
Figure-3 : Age Groups of the Respondents

The perception and behavior of the consumers seek to evaluate on the basis of their age groups. Figure-3 explains that the largest part of consumers were below 40 years of age.
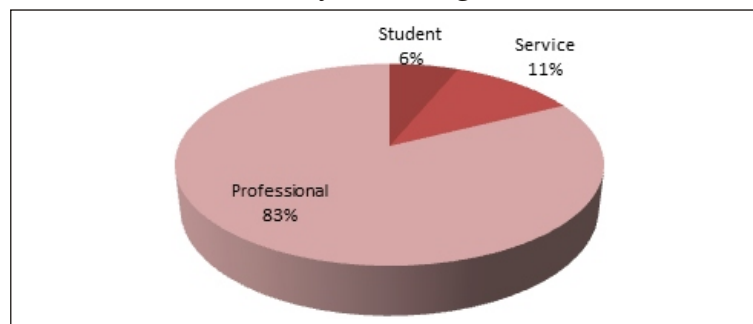
Figure-4 : Professions of the Respondents

The attitude and awareness of the consumers are evaluated on the ground of their profession. Figure-4 explains the distribution of consumers who were involved in different profession. The majority of the consumers are professional. While 11.37% consumers are engaged in service and only few consumers are professional.
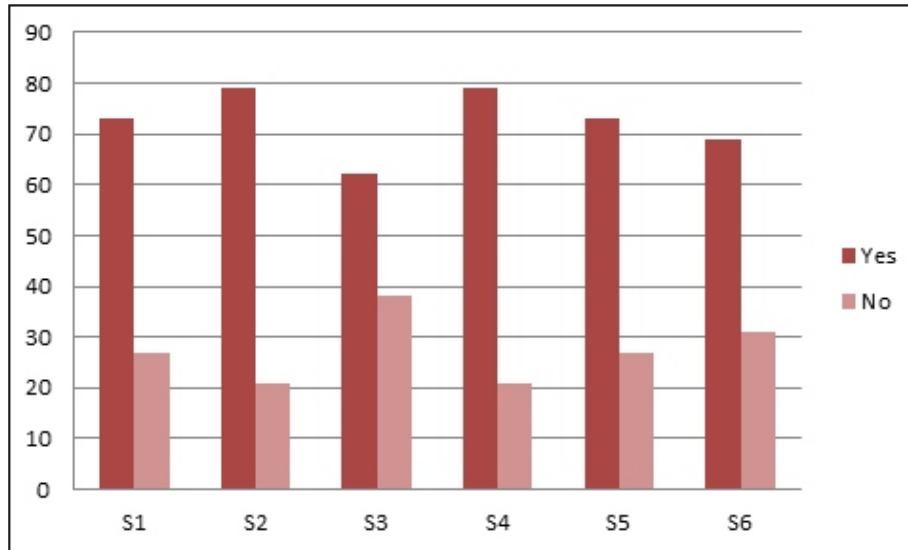
Figure-5 : Consumers Awareness and Perception about the VAT

Statement 1 : Are you aware that the Government of Uttar Pradesh is levying VAT on all kind of products?

Statement 2 : Are you aware of the fact that you pay VAT whenever you purchase any product?

Statement 3 : Do you know that some part of your tax amount is paid by the manufacturer, dealers and after that they levy the same tax on you?

Statement 4 : Do you know that VAT is included in Maximum Retail Price (MRP)?

Statement 5 : Do you think that the earning from VAT is a major source of revenue for any State Government?

Statement 6 : Do you think that the VAT revenue which is collected from commodities is use for the State welfare?

Consumers' perception is evaluated on the basis of their opinion. What they think, what they know about the VAT, what is their knowledge about payment of tax through intermediary, State government source of income and economic condition of the State or

State welfare etc. are the subject matters which were evaluated through their opinion.

Figure-5 is precise with the various facts that were collected from the survey. It is shown that 73% respondents are aware that the State Government is levying VAT on all kinds of product. 79% consumers are aware of the fact that they pay tax whenever they purchase any product. While 62% consumers are know that VAT is levy step by step at each stage of the transaction and it is paid through intermediaries and after that it is levied from the end user or consumer. Thus, 79% respondents are aware that VAT is included in Maximum Retail Price (MRP) while they buy products. 73% are known to the fact that earning from VAT is a major source of income of State Government. Only 69% respondents are aware that revenue which is collected from commodities is used for State development and State welfare.
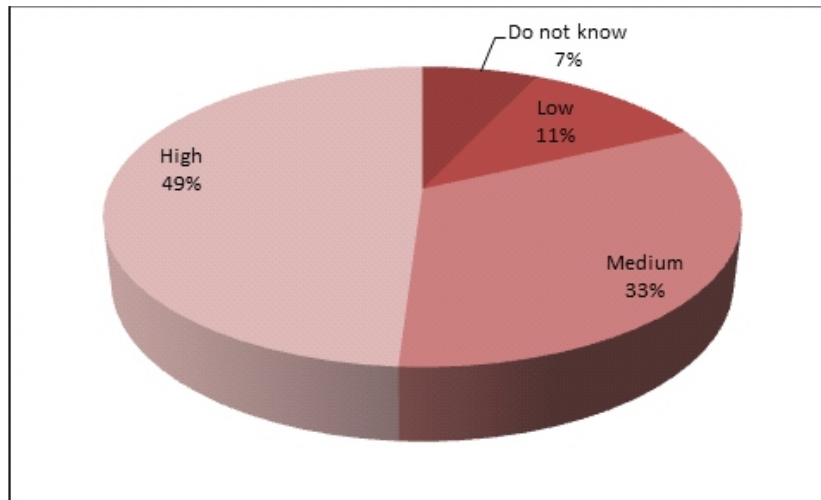
Figure 6 : Respondents Opinion regarding the VAT Rate

Figure 6 shows that 49% consumers believe that VAT rate is high and at the same 33% respondents observe that tax rate is medium in Uttar Pradesh. Probably this attitude of the consumers resulted from the fact that the VAT rate is moderate. While only 11% respondents observe that tax rate is low and 7% respondents are not aware of the tax rate structure of Uttar Pradesh.

Null hypothesis :

H0 : There is no significant difference between the consumer perceptions towards the collection of cash voucher across different qualification level. Both are separated from each other.
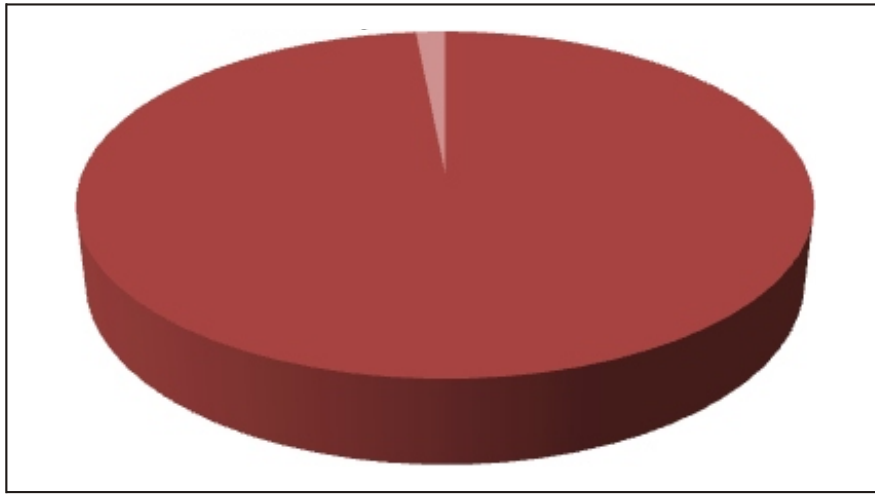
Figure-7 : Consumers Perception towards Collection of Cash Voucher and their Different Qualification

In order to find out the relationship between consumers' perception towards the collection of cash voucher and their different qualification, a hypothesis was formulated and tested by one-way ANOVA. The result is found that there is a significant difference in mean consumers' perception towards the collection of cash voucher across different qualification (at the 0.05 level of significance). Hence we reject the null hypothesis.
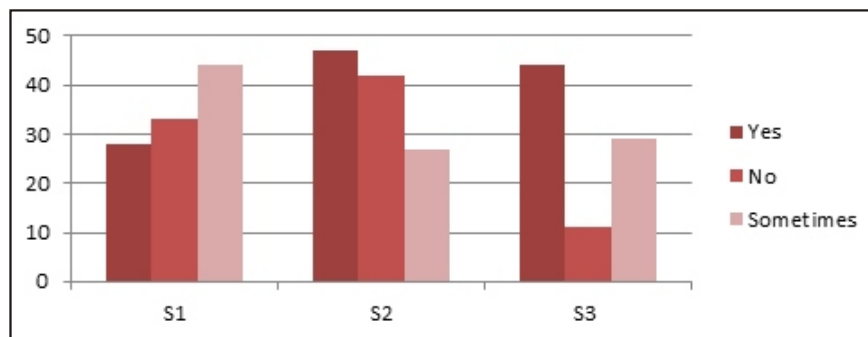
Figure-8 : Consumers Behavior towards Collection of Cash Voucher

Statement 1 : Has any shop-keeper ever refused to issue a Cash Voucher?

Statement 2 : If you are to pay something extra for Value Added Tax?

Statement 3 : Do you feel that you are sometimes betrayed by the shop?
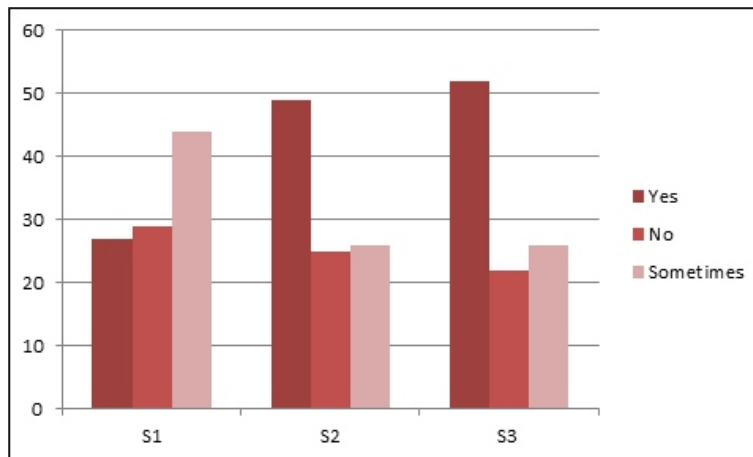
Figure 9 : Consumers Behavior towards Collection of Cash Voucher

Statement 1 : Has any shopkeeper ever refused to issue a cash voucher?

Statement 2 : If you are to pay something extra for commercial tax (VAT) for cash voucher, would you still ask for it?

Statement 3: Do you feel that you are sometimes betrayed by the shopkeeper in the name of collection of local commercial tax (VAT)?

Figure-9 summarizes that 44% dealers sometimes refuse to give cash voucher. 29% consumers were of the opinion that they never refuse cash voucher provided by the dealers or shopkeepers while only 49% respondents were ready to pay some extra amount for cash voucher, whereas 25% consumers did not wish to. 52% accepted that they were betrayed by shopkeepers in the name of collection of tax.
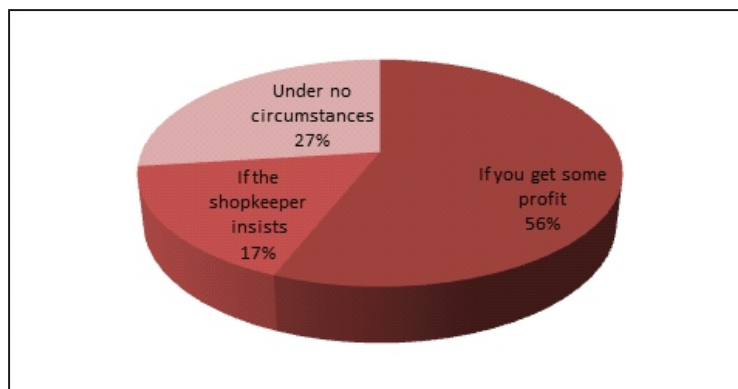
Figure 10 : Consumers Perception to avoid Payment of VAT

Figure-10 tried to find out under which circumstances they would like to avoid payment of tax. The result showed that 56%

consumers tried to avoid payment of VAT as they are benefited with money by avoiding the extra amount charged as tax. And only 17% of customers avoid if the shopkeepers insist. Similarly, 27% consumers avoid the tax without any circumstances.

Some null hypotheses were formulated to find out the significant differences between various variables which are presented in Table.

Table : Hypotheses

Statements	Hypotheses
A	**H0 :** There is no significant difference between the reduction in tax rates and the profession. Both are separated from each other.
B	**H0 :** There is no significant difference between the strict vigilance and recovery and their profession. Both are separated from each other.
C	**H0 :** There is no significant difference between the use of information technology and their profession. Both are separated from each other.
D	**H0 :** There is no significant difference among education, awareness and the profession. Both are separated from each other.
E	**H0 :** There is no significant difference between the additional collection effort and their profession. Both are separated from each other.
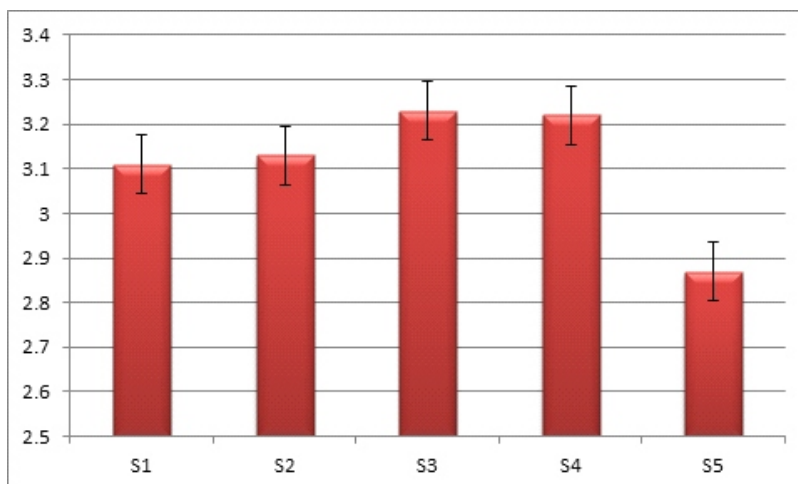
Figure 11 : Consumers Perception towards Improvement of Vat Collection and Their Profession

Where sample size (N) is 200.

Statement 1 : Reduction in tax rates.

Statement 2 : Strict vigilance and recovery.

Statement 3 : Use of information technology.

Statement 4 : Education and awareness.

Statement 5 : More collection effort.

One way ANOVA is designed to find out the relationship between consumers' perception towards the improvement of VAT and their profession. Therefore, it can be concluded that there is no significant difference in the mean score of consumers' perception towards the improvement of VAT collection in statement (A and B), in reference to their professions. Hence, we accept the null hypotheses. Similarly, the mean perception scores about the statements (C, D and E) are significantly different ($p<0.05$) across professions. Hence we reject the null hypothesis.

5. Conclusion

On the basis of above discussion and data analysis the paper concludes that most of the consumers have poor knowledge of VAT in Saharanpur irrespective of their level of literacy. There are some lacunas in the VAT management system like consumers try to avoid payments of VAT when they get some benefit, dealers also refuse to give cash voucher and consumers usually agree to it, consumers feel as if they are betrayed by shopkeeper in the name of collection of tax. This is more harmful for the State's overall growth and development. In the light of the above discussion, the authors have recommended that the Government should reform tax structure with an innovative slab system suitable for stakeholders. The authors also suggested that Government should minimize the tax rate, give a transparent approach rate of tax, use of information technology, promote tax education and also create awareness of VAT among the customers. Similarly, the Government should periodical to observe the procedure. It can be supportive for generating more revenue for growth and development of the State.

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3

Role of INGO in Livelihood Improvement : A Case Study of Community Action Nepal (CAN)

Shyam Kumar Karki*

This research paper is about a UK-based International Non-Governmental Organization named Community Action Nepal (CAN). It is engaged in healthcare, education, and agriculture to contribute to quality education, quality health, food security, nutrition, and poverty reduction as well as economic development. This paper specifically explains the role of CAN towards the social and economic development of Chum Nubri Rural Municipality of Gorkha District, Nepal and its further effects of SDGs throughout the nation. The study was carried out in the form of a qualitative research method, where the case study research design was used. Secondary sources of data were used for this research. The data collected were analyzed through the use of content analysis method where codes were developed after a close reading of the sources. As a result, support initiatives by CAN, it comes out as an INGO which is contributing to the development of the people in Nepal in general and the Chum Nubri Rural Municipality in particular. There are two main dimensions of development in which CAN is playing its role; social and economic development. CAN ensure that its actions help the most unfortunate and less privileged in society. It could do this effectively with the cooperation of government, other NGOs, and local community.

[**Keywords :** Livelihood improvement, INGOs and SDGs in Nepal, Chum Nubri, Northern Gorkha]

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1. Introduction

International non-governmental organizations (INGOs) are key players and stakeholders for ensuring development (Barnes & van Laerhoven, 2015). They act as a non-state actor which provide aid to improve livelihood of people. Community development is a shared responsibility towards the overall economic growth (Banks, Hulme & Edwards, 2015). It is not a duty of a unique person or institution rather it is a collective responsibility, it is a role for all the related actors to ensure development. Additionally, development takes place through the collective efforts of people, institutions, and agencies, which may be either governmental or non-governmental ones (Bendell, 2017).

The government alone cannot meet the numerous needs of the people in the developing countries like Nepal. It has many limitations. Among them, the most important is its bureaucracy, which limits itself to reach the grass-root level. In Nepal, the number of NGOs are skyrocketing during the last few years. Which necessitated a separate institutional arrangement on the part of government to deal with the entire NGO sector. To fulfill this necessity Social Welfare Council (SWC) was formed to regulate the entire NGOs and INGOs of Nepal under the Social Welfare Act, 2049(SWC, 2018). It is responsible for the promotion, facilitation, coordination, monitoring and evaluation of the activities of the NGOs in Nepal.

According to SWC, 254 INGOs and 46,235 local NGOs have been registered until 2018 and have been mobilizing about 20 billion Nepalese rupees annually (NPC 2017:18).

Community Action Nepal (CAN) is one of the INGOs that is affiliated with SWC which is providing social relief to people in Nepal. Selection of organization was based on its unique way of working, volume of activities, and their existence in the study areas.

2. Objectives of the Study

The objective of the study is to analyze the specific roles of CAN towards the improvement of livelihood in Chum Nubri. This study also analyzes the activities and its relationship with the specific target of SDGs.

The following research questions will be answered in the course of study :

1. What is the socio-economic development impact of CAN in Chum Nubri rural Municipality of Gorkha District?
2. What are the contributions towards the SDGs in Nepal and its future prospects towards 2030?

3. Overview of CAN

Community Action Nepal (CAN) is a counterpart NGO of Community Action Nepal UK (INGO), founded by Mr. Doug Scott in 1975. He is also the first British national who climbed the Mt. Everest in 1975. During hiking Mr. Doug deeply felt how people in mountain region struggle to support foreigners through various services such as carrying their baggage, being as a guide and providing guesthouse despite receiving least amount in return. Seeing the struggles and reality of the local people made Mr. Doug start CAN in order to provide them what they deserve for their hardcore labor and selfless support to the foreigners.

Since 1989, CAN run various project in the following nine districts: Dhankuta, Sankhuwasava, Solukhumbu, Sindhupalchok, Nuwakot, Rasuwa, Lamjung, Kaski, and Gorkha. It has a current staff of more than 40 professionals that consist of health workers, agriculture expertise, and renowned engineers. Purpose of CAN is to help people in healthcare, education and create a better life for themselves. In order to achieve it, CAN has a fast response towards each individual, organization and local government.

Chum Nubri is one of the working areas of CAN which belongs to Gorkha District. The reason to choose Chum Nubri as a central stage is because it is a location that falls within the charity model of the organization (CAN, 2018).

Figure-1 : CAN supported Health Staff 2017/2018 in Chum Nubri

S.N.	Name of Health Post	AHW	ANM	H A	HPH	L T	Total
1	Samagaun Health Post	1	1	-	1	-	3
2	Lho Health Post	-	1	1	1	-	3
3	Lihi Community Health Center	1	-	-	1	-	2
4	Sirdibas Health Post	1	-	-	-	1	2
5	Prok Community Health Clinic	1	-	-	1	-	2
6	Bihi Health Post	1	-	1	1	-	3
7	Chumling Health Clinic	-	1	1	1	-	3
8	Chhekampar Health Post	-	-	1	1	-	2
	Total	**5**	**3**	**4**	**7**	**1**	**20**

Note: AHW=Auxiliary Health Worker, ANM=Auxiliary Nurse Midwifery, HA=Health Assistant, HPH= Health Post Helper, LT= Lab Technician

Source : Annual progress report of CAN, 2018.

CAN have provided fund for reconstruction after a massive earthquake in Nepal for all health post of this area (see Figure 1). Not only the rebuilding but also the sustainable healthcare service for the local people through the professional health worker and required medicine.

Many other organizations are also working on building infrastructure, providing health, education, and environmental services. For example, Manaslu Conservation Area Project (MCAP), Chay-Ya Nepal, Kadoorie Agriculture AID Association British Gorkhas Nepal, Health Air Lift Operation Mountain Child, Oxfam and, Purnima etc. in Chum Nubri. Apart from other INGOs, CAN plays very pivotal role in ensuring the social development of Chum Nubri rural municipality area.

4. Methodology

The study was carried out in the form of a qualitative research method. As qualitative research, the emphasis was on the need to understand the way people behave and the factors that motivate them to behave in a certain manner. (Patton, 2015). A case study was also used to ensure that the researcher could have a thorough, detailed and in-depth exploration of one entity (Park, Sha & Olmsted, 2016), which in this case was CAN. Secondary data was collected from academic papers and official reports form the organization for this research. The data collected were analyzed through the use of content analysis method, in which codes were developed after a close reading of the sources.

5. Background Information of Chum Nubri

The name of Chum Nubri Rural Municipality is taken from the Chum and Nubri valley when new administration body was constructed after the promulgation of the new constitution of Nepal in 2015. It encompasses a 1,648.65 km2 area with the former seven Village Development Committee (VDC); Samagaun, Lho, Sirdibas, Prok, Bihi, Chumchet, and Chhekampar VDC.

This Municipality covers a large area of land than other municipality of Gorkha district even though, it has a lower population (see Figure 2). Altogether there are 1,949 households in this municipality with more than 6,923 inhabitants. Gurung and Tamang are the predominant ethnic group living in this

municipality. More than 95% of the population are Gurung and Tamang, while 5% are Brahman, Chhetri, Ghale, Kami, and others.

Figure 2 : Population, area and total student of Chum Nubri 2017

S.N.	Name of Municipality	Population	Area sq.km.	Total number of students (Grade 1-12)		
				Girls	Boys	Total
1	Ajirkot Rural Municipality	14,802	198.05	3,925	3,554	7,479
2	Arughat Rural Municipality	23,887	160.79	2,262	2,131	4,393
3	Gandaki Rural Municipality	23,253	123.86	3,713	3,448	7,161
4	Gorkha Municipality	49,272	131.86	894	837	1,731
5	**Chum Nubri Rural Municipality**	6,923	1,648.65	2,099	1,889	3,988
6	Darche Rural Municipality	13,229	651.52	3,648	3,261	6,909
7	Palungrar Municipality	38,174	158.62	10,035	9,117	19,152
8	Bhimsen Rural Municipality	22,033	101.25	5,879	5,445	11,324
9	Shahid Lakhan Rural Municipality	27,555	148.97	3,105	2,729	5,834
10	Siranchowk Rural Municipality	23,628	121.64	3,470	3,129	6,599
11	Sulikot Rural Municipality	25,389	200.63	4,111	3,720	7,831
	Total	**2,68,145**	**3,645.86**	**43,141**	**39,260**	**82,401**

Source : MoE 2018 p: 17 and CBS 2014, p : 67-71.

According to the CBS (2014), the number of students were 1916 in 2011 and it reached to 3,988 in 2017 which is more than double in seven-year time period. This improvement became possible with the support of different NGOs such as CAN. It has a very low literacy rate of 32.43% where the male literacy rate is 44.25% and the female literacy rate is 21.97%. Educational attainment rate is also the same. The number of primary students is quite large but afterwards it starts declining. Very few students are able to join higher education and there are almost zero at graduate level.

All these data show that very few students are enrolling and at the same time female participation in education is very low. Providing equal opportunity in education to everyone is the current necessity of this area. This can only be possible when all the stakeholders, NGOs, and INGOs acts together with the cooperation and coordination of each other without any individual interest.

Chum Nubri is an isolated municipality, which is not connected to the district headquarters by road. It is approximately 54 km away from district headquarter to nearest village sirdibas and 94 km to remote village samagaun. Local people of this area used to go to Tibet via Ngula Pass to shop their daily uses. The market of Tibet nearer

than the district headquarters and it is also cheaper to bring goods from Tibet. Unfortunately, Tibet opens this border only once a year. People are facing financial burden because they have to buy all the required stuff for the whole year at the time of opening of border.

Agriculture, natural resources, and tourism is a key component of the livelihoods for the majority in the Chum Nubri. Barley, potato, and buckwheat are a staple food crop of this region (Sapkota, 2017). Most of the rural people in Nepal depends on natural resources for their livelihood (IUCN 2000). The high-Himalayan regions are famous for medicinal plants and have been mentioned in the Ayurveda. Its ethnic groups are collecting an average of 18.1 kilograms (kg) wild mushrooms for food by a single household in a year (Christensen et al., 2008). Mushroom collection is one of the supplement diets and provide cash income for the local people of Chum Nubri.

Another source of income for local people of Chum Nubri is the collection of Yarsagunba (Cordyceps sinensis, yartsa gunba in Tibetan) which is used in medicine since ancient times. Yarsagunba is available in High-mountain region like Dolpa, Gorkha, Humla, Jumla, Mugu, Lamjung, Bajura, Bajhang and Rasuwa districts (Gyawali 2006). A study found that income from yarsagunba selling is accounted for 76% to 92.1% of the total household income of this region (Childs, Geoff, and Choedup, Namgyal 2014).

Chum Nubri is a mountainous area that has the most popular Mt. Manaslu. Manaslu is the world's 8th highest mountain, making it a very popular tourist attraction. Some locals in this area are involved in the tourism industry for instance as tourist guides and porters, while few others operate as guesthouses.

Unfortunately, the people living in the surroundings of the mountain including those from Chum Nubri do not live a desirable lifestyle worthy despite being one of the popular tourist attractions. This working area of CAN is considered as one of the most isolated regions in the whole of Gorkha which creates a deprivation of basic social amenities needed to make the lives of residents easier and better.

6. Results

In this section, the main results of the study are presented.

6·1   Health

Two main areas of social welfare that residents lack are health and good sanitation (CAN, 2018). It is against this backdrop that CAN has adopted the region as one of its focal point in helping with social development. As part of its strategic approach in ensuring the achievement of SDG 3 on good health and wellbeing for people, the health support that CAN offers is directly targeted to the people who are affected with health needs and critical situations of health services. As part of this, the organization priorities are setting up of smaller health posts that can be as many as possible, and well distributed within neglected areas. This approach is preferred to spend a large amount of investment in one big hospital that will be very far from the local people and will, therefore, require them to travel long distances to access healthcare.

Figure-3 : Major health activities run by CAN in Chum Nubri 2016/2017

S. N.	Major Health Program run by CAN	Sama gaun	Lho	Lihi	Sirdi bas	Prok	Bihi	Chum ling	Chheka mpar
1	Total patients visited to HP	1841	1610	723	3868	901	753	578	802
2	New patients visited to HP	1706	755	532	3573	445	713	450	565
3	Emergency cases	40	39	3	40	44	1	8	16
4	Hospital referral cases	2	13	2	2	-	1	3	5
5	Numbers of deliveries	10	8	5	10	7	14	4	4
6	Health Edu. to school (NoT)	29	16	3	6	7	2	2	1
	Health Edu. to school (NoP)	2284	1023	40	269	299	25	45	13
7	Health Edu. to MG (NoT)	5	3	4	1	1	0	3	6
	Health Edu. to MG (NoP)	60	204	45	15	8	0	90	70
8	Clinic Health Edu. sessions (NoT)	15	9	3	17	16	6	10	20
	Clinic Health Edu. sessions (NoP)	241	49	38	328	149	162	57	160
9	Health Edu. to FCHV (NoT)	5	7	0	7	12	8	3	4
	Health Edu. to FCHV (NoP)	45	83	0	79	102	61	27	66
10	Envr. and Sanit. Prog. (NoT)	1	6	3	9	10	7	2	5
	Envr. and Sanit. Prog. (NoP)	14	146	76	106	624	111	15	73

Note: Edu=Education, Envr=Environmental FCHV= Female Community Health Volunteers, HP=Health Post, MG=Mother's Group, NoT=Number of Times, NoP=Number of Participants, Prog=Program, Sanit=Sanitation.

Source : Shabi 2018.

Shabi (2018) reports that within the periods of 2016-2018, CAN has taken several social interventions aimed at improving the quality of health of local people in Chum Nubri Rural Municipality.

CAN is running several healthcare centers in coordination and cooperation of the local Government and other organizations. Kelley and Gravina (2018) supported this approach or concept of taking healthcare to the doorstep of the people, claiming that the issue of accessibility to healthcare facilities always denies several people's overall access to quality healthcare. This proves is that for most people, the reason they do not have access to quality healthcare, because healthcare facilities are not accessible. Isolated areas such as Chum Nubri, where economic empowerment of the people is very

low, is common to find a lot of people who refuse to seek professional healthcare, because of the travelling cost to reach a healthcare center. Thus, investing in smaller health posts in several areas within the region by CAN is justified.

Moreover, CAN support, in the form of improvement of sanitation, through the provision of drinkable water (CAN, 2018), which is also a major health issue. Because of the lack of clean water, people become exposed to several forms of water-borne diseases including dysentery, diarrhea, cholera, salmonellosis, and even malaria (Levy et al., 2016). Meanwhile, when people are not healthy, it has negative effect on their social lives as they are not able to live and enjoy their lives normally (Youniss, 2017).

Figure- 4 : Top ten diseases in Chum Nubri (2016/2017)
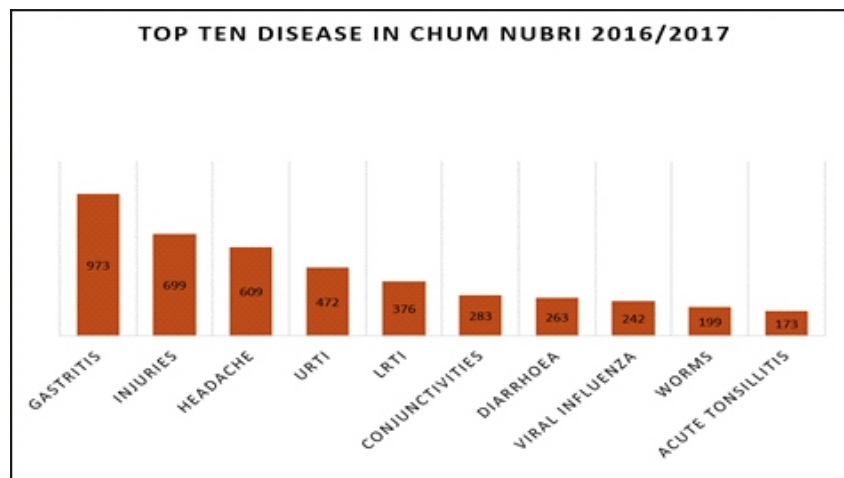
Source : Annual report of CAN 2018.

CAN categorized some top ten diseases on the basis of number of patients who visited the health post as Gastritis, injuries form falls and facture, headache, upper respiratory tract infections (URTI), lower respiratory tract infections (LRTI), conjunctivitis, viral influenza, diarrhea, worms, and acute tonsillitis. Gastritis is one of the most common disease in Chum Nubri.

After the massive earthquake of 2015 in Nepal, the local government has been supervising drinkable water quality and CAN staffs are continuously engaged in teaching local citizens about how to purify water with small efforts and simple technology, which is available in rural areas. At times also running many awareness programs regarding health-related problems such as malnutrition and contagious diseases.

6·2 Education

Another dimension of development that CAN prioritizes is economic development. Economic development has been defined as the growth in people's standard of living where there is an improvement in the income levels of people and there are several other factors and conditions that must be present to make this happen (Schumpeter, 2017). To achieve economic growth, Furtado (2018) identified the importance of education. Education is considered the most ideal way of ensuring the empowerment of people by creating opportunities for them to earn higher incomes that lead to economic development (Amin, 2017).

Thus, CAN take investment in education very seriously. According to the group, it also sets up and maintains village schools for the mountain people of Nepal including those in Chum Nubri Rural Municipality of Gorkha District (CAN, 2018). CAN is supporting 11 schools by providing teachers, stationery goods, rebuilding, and maintaining infrastructure.

Figure-5 : Number of SEE graduate students of Buddha Secondary school

Academic Year	Girl	Boys	Total
2012/013			13
2013/014			18
2014/015			21
2015/016			33
2016/017			28
2017/018			37

Source : Buddha Secondary School, Sirdibas, 2018.

Buddha Secondary School Sirdibas is one of the granted school by CAN in this area. The number of Secondary Education Examination (SEE) passed student has almost doubled during the period of 2012-18 (see Figure 5). This is a result of the collective efforts of the government of Nepal and various organizations including CAN. Based on the educational activities of CAN, it would be noted that it is directly involved in bringing educational facilities and also help in restoring the dignity of existing educational facilities in places where standards are low.

Where there is an insufficient number of schools to cater the needs of growing population of children, CAN take steps to establish entirely new school systems and identifies schools which are in deplorable state and takes steps to improve the conditions of such schools. The educational campaigns organized by CAN contribute towards providing basic skills, expertise, vocational courses and career counselling to youngsters.

6·3 Agriculture

Agriculture is a backbone of Nepalese economy, it contributed 27% of the GDP in 2017 but unfortunately the share in GDP of agriculture is declining every year. Food security problem is becoming a major phenomenon around the world these days. Every government should prioritize on agriculture sector. In some developing countries like Nepal, the government could not reach to remote areas.

Agriculture is the main source of livelihoods for the majority of the local people. Unfortunately, they do not have enough food to feed their families for a year from their own agricultural produce. They can survive approximately six months in a year from their agricultural food and remaining six months from other natural resources and tourism industry. Limited agriculture land, lack of irrigation facilities, high altitude, and traditional way of farming is one of the main reasons for low yield.

Most of the NGOs are running their activities in education, health, human rights, and advocacy, however CAN is running a new Big Lottery Fund (BLF) project to support agriculture sector in Chum Nubri. CAN have appointed number of professionals as Agriculture Junior Technician Assistant (JTA's) to help local farmers. This project support to increase farms productivity, through providing highly productive seed samples, training for the local people, and building tunnels for the greenhouse.

Producing fresh food in own garden is a great way to feed nutritional food to one's own family. To make a role model of this village which does not have malnutrition is the main objective of this project. All these activities assist to accelerate the better production of manure, vegetables and fruits. Recently, growing vegetable farming such as broccoli, cabbage, carrots, peas, and tomato, etc. is gaining popularity among farmers because it is becoming the main source of

nutrition and source of income. All these activities contribute to food security, nutrition, and poverty reduction as well as economic development.

7.   Impact of CAN Activities on the SDGs in Nepal

United Nations introduced the 2030 agenda, 17 Sustainable Development Goals, and 169 targets in September 2015. This agenda states: "All countries and all stakeholders, acting in collaborative partnership, will implement this plan." (UN General Assembly, 2015). Sustainable development is emphasized in three dimensions: economic, social, and environmental. To achieve the SDGs goal until 2030, coordination and cooperation of multi-stakeholders is crucial (UN General Assembly, 2015). Especially, INGOs are expected to play a vital role in developing countries like Nepal. Their work will be instrumental in generating awareness, providing catalytic technical assistance, and helping building capacity in integrating SDGs into the planning, programming, and budgeting processes across tiers of government (NPC 2017 : 15).

The activities by CAN are in accordance to the SDGs in the longer term (see Figure 6).

Figure-6 : CAN and the SDGs

Source : Created by researcher.

CAN contributed towards achieving goal 2. For example, Target 2.1 "End hunger and ensure access by all people", target 2.2

"Ends all forms of malnutrition", target 2.3 "Double the agricultural productivity and incomes of small-scale food producers, in particular women, indigenous people and family farmers". These all targets of goal 2 can be supported by CAN agricultural activities.

Healthcare activities are closely related to goal 3 in following targets. Target 3.1, reduce the global maternal mortality ratio, target 3.2 end preventable deaths of newborns and children under 5 years of age, target 3.3 ends the epidemic of AIDS, tuberculosis, malaria and neglected tropical disease and combat hepatitis, water-borne diseases and other communicable diseases. Target 3.8 access to quality essential healthcare services and access to safe, effective, quality and affordable essential medicines and vaccines for all. Sanitation, and water purification program is related to target no 6.a: expand international cooperation and capacity-building support to developing countries in water and sanitation related activities and programs, including water harvesting, desalination, water efficiency, wastewater treatment, recycling and reuse technologies.

Through the initiatives of building and maintaining the village schools, providing teachers to local schools, CAN ensures that there is an access to quality education. Educational activities are related to target no 4.5. It is related to eliminate gender disparities in education and equal access to all levels of education including persons with disabilities, indigenous people and children in vulnerable situations. Through the educational initiatives, it ensures that inequalities that would have existed between people due to their educational and income differences are bridged.

Based on the data provided by CAN, many mothers and children are facing malnutrition in Chum Nubri. Poverty is the direct cause of malnutrition. To get out of malnutrition, people need nutritional food. Nutritious food makes healthy lifestyle, which is the result of social and economic progress (FAO 2018). Hunger and poverty are closely related with Goal 2 & 1 respectively of SDGs which is fundamentally trying to solve the issues of unhealthy lifestyle which makes difficult for one to earn a living.

8. Conclusion

From the above discussions, it can be concluded that based on the support initiatives by CAN, it comes out as an INGO which is contributing to the development of the people in Nepal in general and Chum Nubri Rural Municipality in specific.

The organization rightly positions and identifies itself as an important non-state actor with the role of ensuring that the most common forms of support which local people need to make their lives better are provided. There are two main dimensions of development that this study has helped in understanding that CAN is playing its roles in social and economic development where CAN ensure that there is a justification for its actions, particularly those that directly tends to target the most unfortunate and less privileged in society.

These forms of support help to reiterate the statement that community development and development, in general, is a shared responsibility rather than something that can be delivered by government alone. All the activities of this organization are contributing to the achievement of SDGs within 2030. Agricultural activities of this organization has improved the productivity of rural area, as a result, local people will be able to nourish their family. It is directly related to SGD 1 to end poverty in all its forms everywhere, SDG 2 end hunger, achieve food security, and improve nutrition and promote sustainable agriculture and SDG 3 ensure healthy lives and promote well-being for all at all ages. Furthermore, no goal is independent rather all are interrelated to each other. Some of the specific goals of educational activities help in meeting SDG 4 on quality education, SDG 8 on decent work and economic growth, and SDG 10 on reducing inequalities. In the end, we can conclude that CAN is making great strides in developing the district funda-mentally based on SDG goals and create the ripples of those effects throughout the nation.

Acknowledgment

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4

Historical and Religious Significance of Seela and Lions around Panchakumari in Maitedevi Temple Premises

Mani Bhadra Gautam*

Maitedevi temple was built in 685 BS in the time of Lichhivi King Amshuvarma. It is known as shakti temple of Panchakumari and also as a parental home (Maite) of Devi. The Seela and Lions placed in this temple have religious significance. This paper states that the literature covers up the different things, places, and people with the parts of life, love, death etc. Every rituals and religious functions from birth to death celebrated in different places of the world are the parts of spiritual literature with tantric if they acquire the literary elements and bear the literary values. This study is based on the religious things and activities this researcher went through and observed around the Maitedevi temple premises. The method of this study is field visit, interview with the priest, temple visiting people, religious fanatics and other concerned people related with the temple and religious people groups. Finding of this research is that religious things, people, places and functions are the parts of spiritual in literature.

[**Keywords :** Seela, Rituals, Goddess, Disguised, Radiant flame, Blessing, Shining, Ecology etc.]

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1. Mythical History of the Maitedevi Temple

Talking about the origin of the Maitedevi temple, there are legends and hearsays. According to hearsay, a flood of light made a radiant flame in a tantric way near to Gyaneshwar Mahadev and Maitedevi temple premises but it disappeared immediately and a unique thing was found there which names as Astamatrika and Panchakumari. People around there, especially the Bajracharya built the temple in Pagoda style in guidance and help of King Amshuverma in 685 BS and started worshipping there as a temple of Astamatrika and Panchakumari. Old woman was roaming around there for food and shelter to whom a low caste Newar, Poday gave some food. The lady is supposed to be the Goddess Devi disguised in a mysterious form who blessed him to be the Devpal. She left the shining stone at the time of her departure in another tantric way that is known as Seela and worshipped by the people.

The temple is believed to be a parental home (Maite) of Devi and it is named to be Maitedevi temple and it is also a hearsay that this temple is for five Kumari (virgin) goddesses. Maitedevi temple is addressed differently by the local people living around Maitedevi as shakti temple of Panchakumari and Mahalxmi, too. Maitedevi temple is also known as the temple of Hindu tantric goddess and it is much popular among Hindus. Religious people have a great faith on coming there to worship regularly. Priest, Tirtha Jyoty Bajracharya says that the rituals take place regularly, especial days for puja-aaradhana are Tuesday and Saturday and the special programs are held on the time of Asthami and Navaratri in the time of Dashain "...around two hundred people come daily to observe and worship daily but 500-600 people in Asthami and Navaratri" (Oral interview, 9th Magh 2076). There are lions in different shapes and sizes for the protection of Seela and other properties around the Panchakumari.

Present structure of the temple was changed in the time of Rana Prime Minister Chandra Sumsher in the beginning of the 20th century. Earlier structure is said to have been built by Amshuverma during the Lichhivi period in the 7th century. Woodwork and metal craft structure was framed by local carpenters. According to the legendary myth, a couple of peacock appeared and turned touching everything into gold. The Mayurkunda, two stone lions guarding the Seela and Goddess from the entrance of the temple and the huge

Peepal tree expanding its branches up to the temple roof to save the temple from heat and rain are other valuable things in addition to the particular Seela and Lions.

2.　Significance of the Lions and Seela

The significance of lions around the 'Maitedevi Temple' premises is not as easy and simple, as we simply believe it to be, but undoubtedly it is a complex historical temple of great religious values and literary as well as artistic importance. The temple is significant not because that is located in the heart of Kathmandu valley; but because the temple has its own, long history, it preserves among all the other historically valuable things. According to the 'Seelalekh' and 'Abilekh' kept around the side walls of the temple and record kept on the club by the help of its protection committee. Despite its historical and religious importance, according to the chairman of the club Mohanji, it is important from environmental perspective, too. Club people, committee members and priests are always busy in its protection not only from the external attack; but also from the neighboring people who try to harm in the temple's property and environment around with ill intentions, so therefore there is a long painful history in its protection because of the criminal activities and bad eye-sight of the land grabbers, who claimed to loot the land of this temple and broke down the wall while the committee was constructing a building (Oral interview 24-09-2076).

Though there were so many difficulties, its protection committee and holy Priest tried their best to keep everything around it in proper condition as said in John Armstrong's philosophy. John Armstrong in his ***Intimate Philosophy of Art*** writes :

> The investment that onlookers make on the object of their gaze turns simple, value- free thing into an art of work with its aesthetic appeal. So, aesthetic appeal is not always in the object under observation; emotional and intellectual program within the onlookers make the object appeal the way, it is designed. How much emotional baggage, how many convictions can you safely take with you into a gallery or around a building? This is worth asking, if only because our emotional baggage and convictions usually play an important part in forming our interests and attachments. (Armstrong 106)

Protection of the national property, save of environment, religious, social and cultural values is not as easy as we think. Thus the amalgamation of rites and rituals, existential hollowness and uncertainty in a person provides the condition for the divine presence in the Seela. Lions symbolize as the protector/savior of the temple's property. The temple take care and protection committee work time and again for re-construction of the damaged parts.

Among all the things-the things inside and around the temple, much valued things are: The Seela, Panchakumari Mata and pictures of the Lions. There are different portraits of the lions as the bahan of Devi all around the temple in different shapes and sizes including males and females. Two of them, male, are seen to be very furious with the flames of fire in their mouth that symbolizes an expression of anger against evil spirits, devils, ghosts and Mephistopheles. On the side of the front gate of this temple, there is a male lion catching a flag that is not only built for an artistic decoration of the temple but it has the historical significance of bravery and power performance against the enemies.

Next to the side, there is a pair of lions that symbolizes the love and unity on the one hand and passion on the other hand. Similarly, on the other side there is a lion near to the peacock by catching a flag that symbolizes the Nepali nationality. Likewise, on the two opposite sides there are two female lions that symbolize femaleness and motherhood. Hence, the lions in different shapes, sizes and structure all around the temple and front side gate of the temple have different historical as well as religious significance. According to Shyam Sundar Rajbamshi, The Department of Archeology (Rastriya Abhilekhalaya, Puratattyo Bibhag), the lions in different shapes, sizes and structure have following significances :

Religious significance of the lions to keep the portraits in the different shapes and sizes all around the temple is that they are not only the bahan of Devi but also they are the representative symbols of power and bravery. Therefore, the lions are saved in different shapes because they are bahan of Devi on the one hand and power representative on the other hand. Despite its artistic joy and beauty, it symbolizes bravery to fight and kill the devils for the protection of Panchakumari Devi from ghosts, spirits, and mephostophilis if they should come to attack or steal anything all around the temple. (Oral interview)

The symbolic meaning of the frightening and angry lions in different places of the temple and side of the front door is to stop anything else from going inside the temple and capturing the temple's property.

Male and female, bodily constructions of the lions are artistically made and they are stated in the different places because they are designed to protect the natural happenings in regard to the theory of re-productivity. The portraits of the lions catching the flags are not only for the decoration near by the temple; but they are for the save of nationality and historical value-significance rather than the savagery attack of devils inside and all around the temple. Red, big and violet eyes of the lions symbolize the horror, terror and violence. There are different types of lions set on the different places whose names, shapes and sizes are as follows: Name given to the lions kept in front of the door is a 'Couple of Lions' and the material used to make the portrait is metal. Length of the lions is 30 inches and width of the lions is 15 inches. Number of the lions placed in front of the main door is two--in front of the Panchakumari Mata inside the temple (right and left side). Time of the construction is 'Shuva Sambat' 792 Ashwin Krishna Pachhe. Significance of the lion goes on the comparison and the contrast of love, passion, and the protection of the temple. Name given to the next lion is lion with a flag that is made by the metal materials. The length is 13 inches and the width is 4 inches. The lions placed on the side of Panchakumari Mata were constructed in Eti-sambat 1986 Magh 29. The statues of the lions are built by Manandar families, inhabitants of Putalisadak, Kathmandu. Significance of the statue of the angry lion is for the protection of the property in the temple premises and the decoration of the temple. It also tries for the protection of national honor with the symbol of nationality. Name given to the next lion is 'Lion Ailabet' (Sardul). Material used for the construction is metal; whose length is 47 inches and width is19 inches. The Portrait is placed in the eastern part of the temple in 'Ishan code'; time of the construction is B. S.1996 Falgun. Sardul Lion is made by Ram Narayan and Betimaya Manandhar, an inhabitant of Dillibazaar in keen desire to protect their 5 children from any external attacks of witches, ghosts and evil spirits and to keep them in fresh environment.

3.   Environmental and Ecological things in Maitedevi

Environment around the temple is amazing. Environmentalists like Lynn White argue that the deep rooted dualistic thinking separating the transcendental divine self from the mundane mechanical nature has been the prime ecological impetus behind the natural devastation; the world has gone through these days and so it must be protected. People go through the anthropocentric assumptions underpinning the bio-centric perspective as said in myth :

God has created Adam and Eve, as an afterthought, Eve learned a lesson to keep man away from being lonely. Man named all animal differentiating from each-other, thus establishing his dominance over them. God planned all of this explicitly for man's benefit and rule: no item in the physical creation had any purpose saved to serve man's purpose. (White 148)

Significance of the environmental protection around the temple is to save the humanity as people come around the temple to pray the god to save themselves and their children and temple from any external attacks.

There are two stone structured lions near by the Seela in the side of the door as the savior of Seela. 'Ajarmaran Lion' is made up of hard materials called cupper and metal that also protects the Seela. Length of the lion is 48 inches and width is19 inches. The portrait is placed in the North side of the temple outside the main door. Name given to the next lion is 'Sardul Lion'. Material is undoubtedly the metal and its length is 38 inches. Width of the lion is 17 inches which is placed in the western side of the main door. The statue is made by Harsaman, an inhabitant of Gyaneshwor. Name given to other lions are 'Couple of Lions with Flags' (Dhyoja Lions). Material used for the construction is metal, whose length is 32 inches and breadth is 11 inches. The statue is placed on the eastern and western parts of the main gate of the temple. The statue is made by Harsaman, an inhabitant of Gyaneshowor in Shree Sambat 1962, Shrawan 24 that is rather known as metal Abhilekh. Significance of the statue concerns with its cultural values. Hence, the temple, Maitedevi, is placed with great artistic decoration that's significance is nevertheless comparable with any things else in the country. However, according to the priest the government is not paying the due attention for its

protection. Hence, in regard to the overall well beings of the Maitedevi Temple, according to Mohanji, who always spends time to take care of the protection of the temple says that the protection of the temple is more valuable than his own personal properties and homes that he tried to get help from governmental and non-governmental offices and agencies, even met to His Majesty the King and Royal highness including family members, too whereas he failed to get as much help as he expected to get. However, he is able to keep records by filing all the documents including courtly decisions and so on. The Maitedevi complex is made by religious people to send their soul strait to the heaven in tantric way after their death and environment is aimed to keep an eco-friendly but the modern development around it is a problem. Significance of the temple is for reservation and preservation of the artistic realities. Artistic values go in the religious protection of the temple.

According to the report given by Mohanjee, "Dynamism of the lions around the Maitedevi complex encompasses so many ingredients of life within its territory. In fact, the dynamism can be taken as the microscopic reflection of macrocosm"(np). It is not only the significance of the lions on the walls and all around the temple premises that symbolically stands for all five basic stuffs of the existence ranging from the gross soil to the ethereal sky, the rites and rituals, and the socio-cultural functions performed in the complex really exhibits the all-inclusive tendency. Every rites and rituals from birth through wedding to the death are encompassed within the premises of the temple. Some people forget environmental ethics and create some problems there. Especially the migrated people who do not know about its historical values are less aware about its ethical values and responsibilities. An ethical necessity to safeguard the temple, nature and natural things is :

> The idea of transmigration is this: After death, the soul migrates from one body to another, celestial, human, animal or vegetable. In Buddhism, as it is popularly understood, what regulates transmigration is ethical retribution. . . . There are some destined to be born as a dog or a cat or a hog or a cow or some other animal, according to deeds which can be characterized as preeminently in correspondence with those natures generally ascribed to those particular animals. . . .

Sometimes we are said to be born as plants or even rocks. (Suzuki 100-101)

Despite its sacred value, this public space does not reject the resumption of any secular functions. For instance, one should not feel quite astonished to see the religious functions, and finds a group of people talking about politics, love and sex in the evening. During elections, this space is the point of contention as political parties try to use its walls and other places for their publicity.

The point to be considered in this regard is that what is the sprit or philosophical situation that allows the possibility of everything within the territory of the temple. Most probably, the formless centrality of Seela in the temple is the main impetus behind such all inclusive tendency. Certainly, the Lions' portraits on the side of Seela makes remind to the religious savior of Hindu Mythology as said in conversation made between King Suratha and Rishi Markandeya in *Saptasati Chandi* stories regarding the creation, form and influence of the Goddess :

> **King :** Who is that Devi whom you name MahaMaya time and again? How was she created? What she looks like? I would like to know about her form, influence and appearance.
>
> **Rishi Makandeya responses :** Oh, King,! In fact, MahaMaya is the perpetual form. The whole world is her appearance and the world is infused with her power everywhere. She manifests herself in various forms. Although she is infinite and eternal beyond the cycle of life and death, sometimes she assumes certain forms in order to fulfill the wish of the gods. (143)

Rishi Makandeya and King's Conversation manifest the God's power as worldly savior. Likewise, the lion's disposition would have limited the function--the function according to the meaning and significance of the works of arts in creation of universe.

Goddess in creation process of the universe seems to be making an account in the basic stuff of universe. All manifestations are just different combinations of light. Paramhansa Yogananda writes :

> Among trillion mysteries of the cosmos, the most phenomenal is light. Unlike sound waves, whose transmission requires air or other material media, light waves pass freely through the vacuum of the interstellar space. . . . Light remains the most subtle, the freest from material dependence, of any natural

manifestation. . . . With a few equation strokes of his pen, Einstein banished from the universe every fixed reality except that of light. (266-267)

The divine light floating in the wide heaven from the body of the goddess starts gifting her many things. Goddess herself has a cosmic reality on natural manifestation.

In encounter with Shyam Sundar Rajbamshi, I got quite a valuable and inspiring suggestion about the Lions, Seela and Panchakumari in the Maitedevi temple premises. Despite of his busy schedule in his office, he helped me by describing everything in details about them. I questioned him that --What is a key significance of those lions all around the temple? Why the committee didn't keep cows, bulls, buffalos or anything else instead of lions? He kindly answered me that because the lion is bahan of Devi that could only be able to protect her from any kinds of danger they face in front of the Maitedevi Temple premises. Thus, the portraits of those lions have their own great value and historical as well as religious significance. The lions symbolize for the power and victory over ghosts, evil spirits and mephostophilis. The lions in different shapes, sizes, and structure indicate the different artistic and picturesque decorations with the values and significance mentioned above.

Speculations on the significance of the 'lions' at the Maitidevi complex premises at Maitidevi have the dynamic centrality. Like in many Hindu-tantric temples, lions are kept at the center and all around its periphery of the complex totality of the Maitedevi complex. For centuries, the temple has been serving as the center of many rites, rituals and activities that take place in the temple premises. Observing the artistic decoration and other idols situated in the complex, one may be surprised by the sheer simplicity and bareness that the 'Sardul Lion' at the front door of the temple displays. Why people for centuries did not think of changing the portraits with an artistic idol of cemented structures and other valuable decorations by using the pearls and other jewelries? Does it have the philosophical and spiritual dimension associated in instilling an undecorated pure metal structure and is not replacing it later with something artistic and valuable change with any significant improvements? Does everybody involved with the temple have the same idea regarding the importance of those

particular groups of lions? What special quality/aspect does it have so that it can be the sacred foundation of the complex? Or not having any particular attribute has been the real impulse behind the power those particular groups of lions enjoy? How does the artistry manage to be the fulfiller of every wish? How do all the people observing all the lions feel so near to it? What psychological dynamics unite the hearts of so many people visiting it every day and the expressionless expression of this idol? Can that bahan be said to be the symbol of power only found in the western tradition from the birth of religious as well as cultural demonstrations? Or the centrality of the lions for the protections of Devi defies the notion of logo centric tendency by allowing the possibility of total stories?

These are some of the issues this article tries to address. Lions at one level can be the symbolic power for the protections of Devi and it can be the creation of artistic power on the next level. The notion of chaos provokes the idea of chaos and cosmos with nothing and being of absence and presence in significance of chaos parlaying positivity.

Sensitive observer of nature, John Muir notices the miraculous dimension of the natural, ecological and environmental things and says :

> One has seen pines six feet in diameter bending like grasses before a mountain gale, and ever and anon some giant falling with a crash that shakes the hills. . . . But when the storm is over, and we behold the same forests tranquil again, towering fresh and unscratched in erect majesty, and consider what centuries of storms have fallen upon them since they were first planted, . . . hail, to break the tender seedlings; lighting, to scratch and shatter; snow, winds, and avalanches to crush and overwhelm. (179)

Before talking about the meaning associated to the significance of the lions, it would be appropriate to develop certain theoretical position behind the idea of chaos itself. Perhaps, the notion of order and deep anthropomorphic expectation merge at certain point for the protection of the temple by using the lions as a vehicle has the order to extent animal as well as human biological perceptive mechanisms and the complex cultural networks assigned for the protections.

The value of systematic growth or reductions of the worldly things and the matter or the idea under consideration transcends the

human comprehensive faculty; it must have the fate of chaotic disposition. Or chaos may be the result of the frustration of ethical expectations inculcated in an acculturated subject. Like in many Hindu-tantric temple bareness of the Seela at the core area of Maitedevi temple displays why people for centuries did not think of changing it with an artistic idol of valuable metal? It has a philosophical and spiritual dimension associated in instilling an undecorated pure stone and in not replacing it later with something artistic and valuable idea regarding the importance of that particular Seela impulse behind the power that this particular Seela has in the expressionless expression of this idol stone. Seela at one level can be explicated as formless chaos and on the other it provokes the idea of game of absence and presence.

The notion of order and deep anthropomorphic expectation merges at certain point. Something has the order to the extent human biological perceptive mechanisms and the complex cultural networks assign it with the value of system. Once the matter or the idea under consideration transcends the human comprehensive faculty, it must have the fate of chaotic disposition. Tantric and chaotic disposition may be the result of the frustration of ethical expectations inculcated in an acculturated subject.

4. Conclusion

Maitedevi complex encompasses so many ingredients of life within its territory. In fact, it can be taken as the microscopic reflection of macrocosm. It is not only the Toran on the roof, Seela, Lions, Panchakumari and structure of the temple that symbolically stands for all five basic stuffs of the existence ranging from the gross soil to the ethereal sky, the rites and rituals, and the socio-cultural functions performed in the complex really exhibits the all-inclusive tendency. Every rites and rituals from birth through wedding to the death are encompassed within the premises of the temple. Moreover, despite its sacred value, this public space does not reject the resumption of any secular functions. Seela established at the central part of the temple is the guiding force behind all the activities in the complex and the lions are the saviors.

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5

Right to Education : A Biggest Right to Child (Views of Dr. Murli Manohar Joshi)

*Giriraj Singh**

The Constitution (Eighty-sixth Amendment) Act, 2002 inserted Article 21-A in the Constitution of India to provide free and compulsory education of all children in the age group of six to fourteen years as a Fundamental Right in such a manner as the State may, by law, determine. The Right of Children to Free and Compulsory Education (RTE) Act, 2009, which represents the consequential legislation envisaged under Article 21-A, means that every child has a right to full time elementary education of satisfactory and equitable quality in a formal school which satisfies certain essential norms and standards. Dr. Joshi is a strong advocate of a modern, strong and vibrant India. He is widely acclaimed as the scholar politician as also a practicing scientist as a political campaigner. The present paper is an attempt to analyze the views of Dr. Murli Manohar Joshi about right to education, which is considered a biggest right to child in India. It has been shown that almost all the states have agreed that full attention should be given towards quality of schools and this system will be implemented in phases in future.

[**Keywords** : Right to education, Constitution, Right to child, Free and compulsory education]

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Dr murli Manohar joshi is an educationist in the ture sense. Dr Joshi formaly professor in the university of Allahabad was an eminent researcher. As HRD Minister his contribution for inspiring students towards the development of imformation technology and science and for creating incentives to facilitate study and research in science subjects will be remembered for all time to come. It was because of his efforts that the Right to childhood and Right to education to children. The right to a carefree relaxed childhood without the burden of any responsibility and stress is the biggest right of every child. Excessive pressure to perform and the of parents' expectations, in the context of securing high marks, must not be imposed upon children. The personality of children must be allowed to blossom in such a way that their genuine aptitude and potential come to the fore. This was stated by Dr. Murli Manohar Joshi, Ex Union Minister for Resource Dovelopment. He said that in fect, he was favur of exam bening abolished altogether except perhaps for classes 8th 10th and 12th .

The extreme mental stress children undergo during exam for the sake of even one mark is very harmful. More importantly no child must be labelled as a failure. Dr Joshi even suggested the all school to impart counselling about the stress of exam and marks. Dr joshi pointed out that in the new syllabus brought out by the NCERT. An attempt has been made to substantially decrease the load of text books. An attempts has also been made to link country's education to its reality. Its strengths and its weakness. Facts have been presented in such a way that students get inspired to make the country great. Emphasis has been laid on imparting the message of equal respect for all religion, and that all the children know the essence of various religious and also that all these religions teach the same essential truth. We must learn to respect each other instead of following the practice of the tolerating each other, he added. Minister also made appeal to all those children who hand been lucky to born in families which have plenty, to step and help children who do not have access to resources. There are millions of such poor children in India. The Government is making effort to impart an education to each of these children through the 'Sarva Shiksha Abhiyan Dr. Joshi said.

Stress on Education for disabled children-With the inclusion children into the mainstream of education still remaining a distant

dream the National policy on education advocaterd it in 1986, the HRD Minister

Dr Joshi recently directed all Chief minister to take necessary step to ensure greater enrolment of the affected children. Though Dr. Joshi has in the past also saught to remain state government of the need to integrate disabled children - and some states have indeed responded - his recent letter speaks volumes of the progress in this regard despite the persons with disabilities (Equal Opportunities, protection of Right and full participation] act 1995,stipulating such an integration (The Hindu, 22. 01. 2001).

On December 12, 2002,the president of India assented to the constitution (eighty sixth amendment) Act, 2002, which makes education a "fundamental Right" for those between the age of six and fourteen. To asses the significance of this development. one has take into of the provisions relating to education in the original, unnamended constitution of India the actions taken by successive governments of India in implement those provisions. The lead taken in this direction by the Supreme court of India and the debate in civil society and among educationists and parliamentarians over the content. Scope and wording the eventual constitutional amendment. Education is the most effective tool and medium for human development. it provides an opportunity to a person to reach and explore his ultimate potentiality and capability as a human being; thus helping him to attain fulfilment and supreme salvation. Education leads to liberation - liberation from ignorance which shrouds the mind, liberation from superstition which paralyzes efforts liberation from prejudices which blind the vision of the truth. A man without education can be equated to an animal.

Children are a supremely important national asset; and future well being of the nation depends on the growth and development of children, while speaking on the occasion of the special session of the general assembly on children on 9th May 2002, Dr. Joshi rightly stated that children are society's most critical foundation. They shape its future. The values and since of duty inculcated in childhood became the greatest strengths of adulthood, while also strengthening society. It is the prime duty of the community to ensure the total welfare and well being of children. States have responsibility to protect them against the power of parents ,economic exploitation and social neglet. The declaration on rights of the child adopted on 20th

November, 1959 by the general assembly stated that the child by reason of his physical and mental immaturity needs special safeguard and care including legal protection before as well as after birth. It has been truly stated in the preamble of the declaration that mankind owes to the child the best it has to give. Equally true is that children are not an expence they are an investment.

The declaration on the right of child was the first comprehensive international document which laid down education as one of the right of the child .the declaration provided that the child is intitled to receive education which shall be free and compulsory, at least in the elementary stage. He shall be provided an education which will promote his general culture and enable him on a basis of equal opportunity to develop his abilities, his individual judgment and his sense of moral social responsibility and to became a useful member of society. The best interests of the child shall be the guiding principal of those responsible for his education and guidance and that session responsibility lies with the parents in the first place. The declaration no doubt recognized the child's right to receive education but being a declaration of the general assembly it was not binding on the states. It was not a treaty therefore it did not purpot to be a statement of law or legal obligation.

The United nations convention on the right of child adopted on 20th November 1989 was the first international legal instrument which guaranted the spectrum of the child's human rights. The convention entered into force on 2nd September, 1990 and on june 2002, the convention had 191 states parties. The convention under article 28 provided to make primary education free and compulsory to all. The convention under para 2 of article 28 stipulates that states shall take all appropriate measures to ensure that school discipline is administered in a manner consistent with the children human dignity. States are required to promote and encourage international cooperation in matters relating to education in particular with view to contributing to the elimination of ignorance and illiteracy through out the world. India gained independence from British rule in 1947 and through the adoption of its new constitution became a federal republic in 1950. While guaranteeing to its citizens a number of human rights and directive principles of state policy. The distinction between the two is set out in article 37 of the constitution which declares that while the directive principles are fundamental in the governance of the country. Though other provisions of the

constitution have a bearing on the right to education .Our focus is on article 45 of the constitution. The constitution of India under article 45 which is a part of directive principles of state policy stated that the state shall provide with in a period of ten years from the commencement of the constitution for free and compulsory education for all children , until they attain the age of fourteen.

No efforts were made by the government for along time to make available free and compulsory education to children in spite of its policy to provide all children free and compulsory education at least up to primary and upper primary level. The national policy for children adopted by the government of India in 1974 stipulated that the states shall take stapes to provide free and compulsory education for all children up to age of fourteen for which a time bound programme will be drawn up consistent with the availability of resources. The national policy on education [NPE] of 1986, as modified in 1992 stated that free and compulsory elementary education of quality shall be provided to all children up to the age of fourteen. A child's right to education was not stated expressly as a fundamental right, neither in part 3rd of the Indian constitution nor in the national policy of education. Having regard to the fundamental significance of education to the life of an individual and the nation the Supreme court in the Bandhua mkti case and Mohini jain case observed that without education being provided to the citizens of this country, the objectives set forth in the preamble to the constitution can not be achieved. The court held that the right to education flows directly from right to life which is a specified fundamental right guaranteed under article 21 in the Unnikrishanan case. The Supreme court determined the parameters of the right to education by stating that the right to education as understood in the context of article 45 and 51 means every child/children of this country has a right to free education until he completes the age of fourteen years. India retified the convention on the right of child of 1989 on 11 december 1992. The ratification of the convention obliges India to honour the obligations imposed by the convention by virtue of article 51 of the constitution.

In order to make free and compulsory education to a child a fundamental right, the constitution (83rd amendment) Bill, 1987 was introduced in Rajya sabha to insert a new article 21 A in the constitution of conferring on all children in the age group of six to fourteen years, the right to free and compulsory education.However

the bill was withdrawn on 27 november 2001.Earlier the subject was scrutinized by the Parliament standing committee on HRD and was also dealt with in the 165 report of law commission of india . After taking into consideration the report of the law commission and recommendation of the standing committee a new bill - The Constitution 93 amendment 2001was introduced which was passed by a unanimous vote in Lok sabha on 28 november 2001 and by Rajya sabha on 14 may 2002.

The following articles were included in the amendment :

Article 21A : The state shall provide free and compulsory education to all children of the age of six to fourteen years in such manner as the state may by law determine.

Aricle 45 : The state shall provide childhood care and education for all children until they complete the age of six years.

Article 51 A and K : Who is parent or guardian to provide opportunities for education to his child as the case may be ward between the age of six to fourteen years.

Constitution ninety third amend ment bill 2001 [insertion of new article 21A substitution of new article 45 and amendment of article 51A] former HRD minister Dr MM Joshi moving the motion for consideration of the bill said; right now the government have passed an important legislation. I am also moving an equally important motion for the consideration of the bill. This is a historical bill and if passed , it will have the way for all round development of India. India is an exception in the world where this system has not been implemented so far. At present there are approximately 21 crore boys and girls in the age group of 6 to 14 years out of which 20 percent are those for whom education are beyond reach. This is a curse for our country and we have to get free from it at the earliest .India has been progressed a lot in the field of education . our literacy rate is 66% and if the presenttrend of last 3-4 years continued, we will achieve our targets much before the time fixed.The present situation of India was not like what we are facing today.

The system of education deteriorated in the first 50- 60 years of rule by the Britishers. The reason for this that they have adopted the system which were costlier and the ways and means adopted for imparting education was not compatible with our tradition and culture. The education of women was more deplorable .Inspite of all our efforts in this direction we have not achieved much in this regard.

I do not want to go in details for all those reason responsible for this. But I will definitely like to mention one thing that the allocation we have made in the first five year plan for education was never repeated in any outley in say government so far. Today the entire country is accepting the fact that it has become most necessary to provide free and compulsory education in India. I have brught this bill for consideration of house. The Supreme court has also acceded the fact in the Unnikrishnan case that education is also a fundamental right and article 45 could be seen that way. But education being in concurrent list and such education needed in entire country it has become responsibility of the government to implement this in that from. It had been said in the earlier amendments brought in this connection that article 45 should be abrogated in to another article 21A be added in the existing article 21 and make it a fundamental right and also to put responsibility on the guardians as well. Had it been accepted no government ,be it of the centre or state would have any constitutional right to provide any education to the child from birth upto six years age. That is why we have made a provision in the article 45 where in ,we have made provision not only to provide education to the children upto six years age but also to take care of them. The importance of education would have, had we not adopted this system. We are definitely making arrangements with the help of state governments for the children between the age group of zero to six years. The number of children between the age group of zero to six years is large in our country. Therefore, it would be very difficult if we leave its the management to the governments. We have taken views of the educational experts. Our concern is that the children should be healthy and have sound mind. In our country, there are about ten lakh schools and villages for which arrangements have to be made by state governments and union governments. I would like to assure you that there will be no lapse on our part and full attention will be paid towards the free education and child care for the children between the age group of zero to six years. We are requesting all volunteer organisations corporate houses to help in this sector. The education for all drive is an ongoing scheme. Almost all the states have agreed that full attention should be given towards quality of schools and this system will be implemented in phases in future. ★

Is there a Role of Religion towards Enhancement of Public Accountability?

Angelos Giannakopoulos*

The presentation is mainly based on empirical research on corruption and anti-corruption carried out in the frame of an EU-funded project.[1] It, first of all, analyses codes of conduct and ethics from a sociological point of view by providing a genuine sociological frame of analysis about corruption and accountability in general. By pointing out the important aspect of codes of conduct implementation the article focuses, moreover, on the dimensions of norm-consciousness and norm application. Regarding the latter the article analyses different methods of norm application and underlines their insufficiencies. In sum, codes of conduct are considered to be mechanisms of self-regulation. If self-regulation is indeed the striking aspect here, one indispensably observes similar structures in the field of religious ethics, which are based on a very similar principle: namely on the acceptance by the free individual of behavioural rules that guide his doings consciously. While this is the case in religiously driven "codes of conduct", the sustainable implementation of non-religious codes of conduct presupposes their internalisation by social actors, or to put it in the context of business ethics : it presupposes the emergence of a professional habitus. The success of codes of

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conduct is not a mere administrative but instead a complex educational and cultural issue finally depending on the individual's consciousness and self-reflexion. Against this background the final question to be answered reads, if religious ethics can fulfil a similar function towards enhancement of public accountability.

[**Keywords :** Religion, Public accountability, Corruption, Codes of conduct, Religious ethics]

1. Basic Approach to Corruption

"QUIS CUSTODIET IPSOS CUSTODES?" ("Who will guard the guards?", Juvenal, Satires, Satire VI, Line 347) should be understood as a long-standing problem of democracy and in fact, all our modern democratic institutions are in principle nothing but an answer to this challenge. Corruption can only be understood in conjunction with the stage of development of a particular state or society. It hardly makes sense to discuss corruption in relation to a patrimonial, absolutist, pre-modern state or in a dictatorship. Max Weber, for example, differentiated between arbitrary personalistic relations between rulers and the ruled which characterized the pre-modern times with impersonal and functional relationships of the modern, ideal type of bureaucracy, which is based on abstract, impersonal and written rules. Ethical universalism, by contrast, is the equal and fair distribution of public goods to all citizens of a given society. Under its rule, the "government officials shall not take anything into consideration about the citizens that is not beforehand stipulated in the policy or the law". In a broader sense, a corrupt regime is one which systematically deviates from the norm of ethical universalism as a governance principle. Accordingly, corruption takes always place across the line of modern and pre-modern and is, thus, caused through a weak differentiation or confusion between public and private sphere.

From a sociological point of view institutional change, in order to be sustainable, requires not only a formal institutional import (for instance, adoption of a legal treaty against corruption at state level or specific anti-corruption regulations and standards at state authorities level, such as the judiciary or the police, etc.). In the long term it requires a change of collective norms and behaviour endorsed by the public opinion, that is, endorsed by an active civil society participation.

In a theoretical perspective corruption is an expression of the inescapable conflict in modern societies that results from the simultaneous pursuit of particular economic interests and orientations on the one hand and universally valid norms of justice, solidarity and participation on the other. In this situation are globally operating civil society organisations that fight for social justice and have been called upon to articulate and put to practice universal norms of solidarity and social justice. In this context anti-corruption rather represents a normative body of human and civil rights to which actors can directly appeal in order to promote the goals of participation as well as of accountable and transparent public policies. Referring to the discussion that took place yesterday in the frame of the discussion forum "The role of society in fighting police corruption" I may against this background remark that not leadership should be our focus in the fight against corruption but rather the promotion of active citizenship.

However, the reality of anti-corruption policies still strongly differs from these goals. It is to a great extend based on a rather economistic understanding of corruption. Corruption is assessed in terms of causing economic or political ineffectiveness and anti-corruption then becomes merely a matter of efficient control of deviant misconduct that requires technocratic problem solving and punitive reaction. In order to overcome this understanding a new orientation has to be established that anti-corruption is essentially the implementation of human rights in the sense of democratic participation. Anti-corruption is not a technocratic affair but primarily a matter of political action. What is in many countries around the world finally needed is a new social contract that allows civil society organisations to play a crucial role in political processes, including the fight against corruption. Significantly, in the frame of an EU-funded project on citizens' participation against corruption we have underlined the need of a "democratisation of anti-corruption".

Furthermore, specific problems with corruption in some sectors of society or state must be seen or they can only be understood against the background of the general level of corruption in that particular country or society. This means in turn, that fighting corruption within a specific institutional frame, like in the police for example, can only be successful if the problem of corruption as a

whole is addressed and awareness about the problem in society is given.

The importance of the comments above is that they might explain why so many anti-corruption strategies endorsed by the international community in developing and developed countries as well fail, and show how important it is that public policies are grounded in a thorough understanding of the governance regime of a country, of single actors and social groups' motivations, of the dominant allocation mode and the degree of informality in that particular society's economy and politics.

2. Codes of Conduct, Anti-Corruption & Accountability

Against this background and in view of the question how public accountability can be enhanced, this article focuses in the following on the specific issue of the importance of codes of conduct. We begin here with a short citation of some typical codes of conduct for the police around the world the source of which should remain anonymous.

First citation : "Police services are often judged by the way its employees represent it. It is therefore necessary to maintain a high standard of personal and professional conduct. The cornerstone of the Code of Conduct is that all employees of the Police will work to the highest ethical standard."

Second citation : "The purpose of having a code of conduct is to provide all members of the Police Force with a set of guiding principles and standards of behaviour while on or off-duty. It is intended to be used by Police officers in determining what is right and proper in all their actions. The code should set an outline which every member of the Force can easily understand. It will enable Policemen to know what type of conduct by a Police officer is right and what is wrong."

Third citation : "Integrity : A police officer will not engage in acts of corruption or bribery, nor will an officer condone such acts by other police officers. The public demands that the integrity of police officers be above reproach. Police officers must, therefore, avoid any conduct that might compromise integrity and thus undercut the public confidence in law enforcement agency. Officers will refuse to accept any gifts, presents, subscriptions, favours, gratuities or promises that could be interpreted as seeking to cause the officer to

refrain from performing official responsibilities honestly and within the law. Police officers must not receive private or special advantage from their official status. Respect from the public cannot be bought; it can only be earned and cultivated."

First of all, codes of conduct are not exclusively attached to the problem of corruption. Instead, they intend to provide guidance for ethical behaviour in general. Codes of conduct basically combine three types of behavioural guidance: a) codes of ethics, that is abstract principles expressing value statements, b) codes of conduct which are aspirational and expectation values are less abstract and more applicable to concrete situations, and c) codes of rules and regulations that codify concrete behavioural expectations and set up disciplinary law consequences.

Based on analyses carried out in the field of codes of conduct so far, one can argue that the extensive introduction of codes of conduct does not seem to carry the desired impact. The reason for that is located in practical defects of the self-regulatory system of public authorities' personnel. Prominent experts in this field argue that science should, thus, rather pay attention not to the codes as such but to the individuals addressed by the codes. This remark leads us to two further dimensions of codes of conduct to which a attach a great importance, to the general problem of norm-consciousness and to the principal problem of norm application.

Regarding the first question it is still no clear if the ethical behaviour aimed-at should follow from the internal conviction of the individual or rather from externally imposed directives? From particular parts of the data analysed one can read out the desire for internalisation (or habitualisation) of the intended norms and values by the individuals. But they are outnumbered by those parts which point to the individual's obligation to inform oneself about the rules of conduct provided by the authority as well as to distribute them, thus evoking the idea of command and obedience (one could also speak of the opposition of "internal" versus "external" social control). Favouring this idea seems to presuppose that internal convictions are not sophisticated to an adequate degree. The general idea seems to be something like: as long as we are not able to change the internal convictions of our officers we control their overt behaviour. The latter is not only done by threat of punishment but also by giving advice, whereby the second moment may be seen as

some kind of link between the guidance of behaviour and of attitude, insofar one can assume that it also intends a pedagogic effect.

Whereas above considerations denote a principal tension within the data in general, all the following aspects are more or less connected with the issue of guidance of behaviour. This, for example, is the case with regard to the second question stressed above relating to the principal problem of norm application. In order to act in compliance with norms which have not been internalised it is not sufficient that a person has knowledge of the general norm, this norm must also be applied in concrete action situations. General guidelines like: "Conduct which jeopardizes the authority's integrity will not be tolerated on any account!" must necessarily remain at an abstract level. Hence there is the need for a second rule. The authors of the codes are obviously aware of this although some formulations in this context sound like the square of the circle, for example: "The aspect of appropriateness … must be appropriately applied"!).

An approach to promote ethical behaviour frequently mentioned in the data is to install executives or managers as role models. Some codes distinguish between high standards applying to the whole staff and highest standards applying to the "Senior Officers". Surprisingly, the according reasoning is not that executives have to be measured by higher standards because in their position erratic behaviour has more serious consequences as in case of the "common" employee. The strategy of providing role models reminds at Merton's theory of reference groups, yet this theory presupposes that those who adept their behaviour do so because they want to join the reference group (usually in combination with advancement) - a premise which not seems to be the case in the field under scrutiny.

Another approach to foster ethical behaviour is to establish additional sanctioning mechanisms or instances. Instead of leaving the sanctioning of unethical (or specifically corrupt) behaviour to governmental institutions (insofar this behaviour is illegal) many authorities react to the accusation of ethical deficits by threatening with own sanctions, to range from claims of recourse to dismissal.

This latter aspect has a close relation to the establishing of a so-called secondary norm. By this concept, the sociologist Heinrich Popitz means a directive which does not govern how to behave in a situation afflicted with norms (primary situation), but what must be

done if such a primary norm has been breached. In other words, secondary norms govern the execution of sanctions. A superior employee who, for example, knows of the breach of a norm and gives no report breaches a norm, namely the secondary norm. A similar intention applies to the institutionalising of an authority whistleblower-system.

3. Basic Elements of Business Ethics Relevant to our Focus

In philosophy and social science the concept of power shifts from a substantial to a relational understanding of power, i.e. power as substance or force owned by an individual to power as a form of interaction. This development signalised a semantic turn from steering to administer and finally from domination to governance.

For a long time, management was understood as leadership, that is, as a mechanism of steering on the basis of an exclusive expertise, what makes sense only in a hierarchical organisation operating on the basis of command and control and within an economic understanding pushing only for a pure quantitative understanding of growth. Thus, management used to be understood as a form of dominance. Nowadays, in the time of demand economy and quality production, flat organisations need leaders with high social competence who just act as primus inter pares in a team. Knowledge is not anymore monopolised in the hands of an elite but shared as medium to coach processes of self-regulation. Teamwork tends, thus, to be rather a permanent project within everybody is more or less a manager of his own. Management appears to be the new utopia of self-realisation or self-management.

Instead of a top-down steering in a hierarchical organisation with a paternalistic bureaucratic structure, we increasingly observe a new management of contingencies and interdependencies in flat and open network organisations with temporary autonomous project groups, split authority and overlapping competences. Business is no longer justified exclusively by economic benchmarks like effectiveness, efficiency, output, success, and profitability but by values like transparency, accountability, responsibility, and sustainability as key concepts of a new governance. Respective phenomena observed could be summarised under the umbrella of an evolving instrumental rationality vs. social engineering and

morality. A good example for this resetting is compliance that as a means of business legitimacy attracted attention especially in anticorruption policies.   The figure of the extrinsic guided organisational man with restricted responsibility to role in a formal structure is substituted by the concept of the intrinsic motivated self-entrepreneur with full accountability to society.

4.   The Role of Religion towards Enhancement of Public Accountability

Against this background at least two core observations can be made from the very view point of anti-corruption:

1. The first observation is a mere empirical one: traditional societies in which religion and not necessarily modern patterns of behaviour, as they have been described above, dominates the self-regulatory mechanisms are according to international data more corrupt (in terms of both petty as well as grand corruption). This is indeed a sticking observation that cannot be denied. Even a short look at international survey data over the last years (for example, a look at TI's Corruption Perceptions Index), indisputably confirms this basic observation.   By arguing so, we are of course fully aware of the fact that religion fulfils a different role from society to society or even from social class to social class within the same society. There are differing "religions" within the same religion (from officially represented dogma to a so called popular type of religion), within the same society. In order, however, to come up with a more systematic argument one can indeed assume that a basic function of any religious system and structure is a set of rules (mostly) attached to individual behaviour (regardless if this set of rules fore mostly regulates sexual behaviour) out of which a system of behavioural guidelines emerges, to which in principle a quite similar function can be attached as to the "secular" one that emerged under specific conditions within modern society. The religiously driven individual consciously accepts a self-regulatory mechanism and bounds himself to behave according to this.

2. If this holds true and if the basic empirical observation above also holds true, why are traditional, i.e. more religious societies more corrupt than modern ones, since also to religious rules can

a higher behavioural quality towards responsible behaviour be attested (for example, "do not steal", "do not lie", etc.)? The basic reason for that can be detected in the fact that corruption, as stated above, always takes place across the line of modern and pre-modern and is, thus, caused through a weak differentiation or confusion between public and private sphere. Beyond this fundamental argument one should also take into consideration tha fact that religious self-regulatory mechanisms are mostly limited to bi-personal relations with limited loyalty requirements. The loyalty requirements stretch in this case from God himself to the members of the same religious community. The religious community of which one is a member delimitates the boundaries within of which such a loyalty takes place. This derives in the case of Christendom at least from the well known commandment by Jesus Christ to his disciples "render to Caesar the things that are Caesar's; and to God the things that are God's". Although this commandment is constitutional to the establishment of the religious and secular sphere, its contribution to the separation between private and public sphere is inexistent. Thus, religious self-regulatory mechanisms are not decisive towards the realisation of a functional and effective bureaucracy (as described by Max Weber, for example) committed in a modern society to the protection of public goods through transparency and accountability.

5.   Conclusion

In sum, codes of conduct are most of all mechanisms of self-regulation. The sustainable implementation of codes of conduct presupposes their internalisation by relevant social actors, or to put it in the context of business ethics: it presupposes the emergence of a professional habitus, not comparable with any religious ethical system. After all, the success of codes of conduct is not an administrative or technical but indeed a complex educational and cultural issue finally depending on the individual's consciousness and self-reflexion.

Footnotes

1. This article derives from a paper presented at the conference "International Sociological Association Mid-Term Conference (Research

Committee 22, Sociology of Religion) "Rethinking Religion in the Public Sphere in the 21st Century Global South", Cedi Complex, University of Ghana, 14-18 November 2019, Accra, Ghana.

2. https://www.ancient-literature.com/rome_juvenal_satire_vi.html

3. A frame view of corruption in terms of social constructivism can be found in Dirk Tänzler/Konstadinos Maras/Angelos Giannakopoulos: The Social Construction of Corruption in Europe: An Introduction, in: Dirk Tänzler/Konstadinos Maras/Angelos Giannakopoulos (eds.), *The Social Construction of Corruption in Europe*, Farnham 2012: Ashgate Publishing Limited, pp. 1-40.

4. See for example Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality : A Treatise in the Sociology of Knowledge*, Garden City, NY: Doubleday, 1966; Alfred Schutz, 'Common-Sense and Scientific Interpretation of Human Action', Maurice Natanson (ed.), *Collected Papers I*, The Hague et al.: Nijhoff, 1962, pp. 3-47.

5. Please see more at https://cms.uni-konstanz.de/fileadmin/archive/ soz-alacs

6. I would like to thank very much my colleague Dr. Andreas Göttlich for the insights on codes of conduct he provided me with.

7. Demmke, Christoph et al. (2007): Regulating Conflicts of Interest for Holders of Public Office in the European Union. A comparative study of the rules and Standards of Professional Ethics for the Holders of Public Office in the *EU-27 and EU Institutions*. Available at: http://ec. europa.eu/dgs/policy_advisers/publications/docs/hpo_professional _ethics_n.pdf.

8. Popitz, Heinrich, *Die normative Konstruktion von Gesellschaft*, Tübingen : Mohr, 1980.

9. Please see more on the issue of whistleblowing in a historical perspective in Allison Stanger, *Whistleblowers, Honesty in America from Washington to Trump*, New Haven : Yale University Press, 2019.

10. The following considerations are based on the work by Dirk Tänzler "Corruption, Norms and Business Legitimacy", J. D. Rendtorff (ed.), *Handbook of Business Legitimacy*, Cham 2019: Springer.

11. Ibid, p. 3.

12. Ibid, p. 3-4.

13. See more in Katarzyna Bronzewska, *Cooperative Compliance*, Volume 38, Amsterdam 2014: IBFD Doctoral Series.

14. See Tänzler, ibid, p. 4.

15. If one takes into consideration the latest Corruption Perception Index of 2019, rang 1 to 10 (more "clean" societies) is dominated by countries to be grouped under the category "modern and developed" countries (fore

mostly by the Scandinavian ones). On the contrary, the greatest part of the list is dominated by semi-modern or traditional societies facing a serious corruption problem. See https://www.transparency.org/cpi 2019.

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A Study into the Muslim Approach towards Home Rule Demand

Shalini Pathak*

The research paper delves into the concept and meaning of Home Rule as depicted by the Muslim community of India, its relevance and its impact on their community. The paper deals with the arguments advanced by the Muslim community for their negation to the Home Rule demand. The paper is based on the primary sources consulted from the National Archives of India, Nehru Memorial Museum and Library, Adyar Archives, Chennai. The Muslims community has always deserved a special notice in the pages of Indian history as it has been one of the most important constituent of the Indian society. The Muslim opinion especially the one dominated by the orthodox Muslims heatedly opposed the Home Rule demand. There were two distinct thinking in the Muslim community with regard to India. The first group was of the Nationalists and the second group was of the orthodox or the conservatives Muslims. The Nationalist s not only believed in the Home Rule demand but stood by the demand simultaneously. Exasperated by the British attitude the Nationalist refrained themselves from the policy of loyal co-operation with the British government and acceded to act in unison with the Congress, which undoubtedly facilitated the moves towards rapprochement, that eventually acquired its shape in the Lucknow Congress of 1916.

[**Keywords :** Muslim approach, Muslims community, Home rule demand, British attitude, Congress]

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The Muslims community has always deserved a special notice in the pages of Indian history as it has been one of the most important constituent of the Indian society. The Muslim opinion especially the one dominated by the orthodox Muslims heatedly opposed the Home Rule demand.

There were two distinct thinking in the Muslim community with regard to India. The first group was of the Nationalists and the second group was of the orthodox or the conservatives Muslims.[1] The Nationalist s not only believed in the Home Rule demand but stood by the demand simultaneously. Exasperated by the British attitude the Nationalist refrained themselves from the policy of loyal co-operation with the British government and acceded to act in unison with the Congress, which undoubtedly facilitated the moves towards rapprochement, that eventually acquired its shape in the Lucknow Congress of 1916. This section mainly comprised of the leaders who has attained western education like M.A.Jinnah, A.Rasul, Mazhar-ul-Haq, Tayabji, Samijllah Beg, Hasan Imam, Wazir Hasan, Syed Nawab Hussain and others.

The second section of the community was that of the Conservative or the orthodox Muslims who were at large influenced by the policy of Sir Saiyid Ahmad Khan and firmly believed in the Aligarh School of Thought. The Aligarh School of Thought acutely opposed the Home Rule creed.[2] They regarded British as their saviour and believed that their interest, political rights and the advancement of their community would transpire only when power is in the British hands, otherwise their community would suffer a great setback. Aga Khan, Nawab of Dacca, Khawaja Samiullah was some prominent leaders who belonged to this group and gave currency to this opinion. They were naturally and traditionally aristocratic, loyal to the British government and kept themselves aloof from any political collaboration with the Congress. It was this section of the Muslim community and their devout adherence to the policy of Aligarh School which made them stand together against the Home Rule demand.

The Indian society has always been familiar with the Muslim opposition and it dates back to year 1905, when Shaymaji Krishnavarma, a doyen of Indian revolutionary, established the Indian Home Rule Society on foreign turf and assiduously conducted the agitation for Home Rule across the seas. The Vice-President of Indian Home Rule Society, was a Muslim, Abdullah Suharawardy,

and his association with the Indian Home Rule Society made him unpopular amongst his Muslim colleagues who devoutly adhered to the policy of Aligarh School of Thought. Ziauddin Ahmad, a devout follower of Aligarh School and supporter of Sir Saiyid Ahmad Khan wrote to Abdullah Suharawardy- "You know that we have a definite political policy at Aligarh i.e. the policy of Sir Sayed Ahmed Khan. I understand that Mr.Krishnavarma has founded a society called the Indian Home Rule Society and you are also one of its Vice-Presidents. Do you really believe that Mohammedans will be profited if Home Rule is granted to India? There is no doubt that Home Rule is decidedly against Aligarh Policy. What I call the Aligarh Policy is really the policy of all the Mohammedans generally."[3]

The key component of Muslim opposition to the Home Rule demand was on the apprehension that Home Rule would "result in placing the Muslim minority under the iron heel of unsympathetic Hindu majority."[4] They were of the opinion that if the power was transferred from the British hands to the Hindus then their community's interest would suffer an eclipse and the political advancement of their community would be inhibited to an uncomparable extent. The Hindu dominancy in India was the paramount reason of the Muslim trepidation and for their firm resistance to the Home Rule claim. They were never in compliance with the Home Rule demand and looked upon the demand with a great suspicion. The Muslims believed that Home Rule explicitly meant the administration of the elected representatives of the people. It meant the rule of Hindus only.[5]

The Joint Scheme of the Congress and Moslem League was condemned by the Muslims in unmeasured terms. The decision of Jinnah and Wazir Hasan to arrange for the joint session of the Congress and Moslem League in Bombay 1915, with the aim to draw-up a mutually accepted Scheme of Reforms,[6] met with a determined opposition from the conservative Muslims, Sunnis, Khojas of Bombay and also from the Government of Bombay who clearly gave indications for its disapprobation of the plan to hold the joint session.[7] The Governor of Bombay Lord Willingdon was not in favour of any political meeting amidst the crucial wartime.[8] Fuzul-bhoy Currimbhoy, Heji Yusuf Sobani, Sardar Suleman Mitha were some prominent opponents who were averse to the proposal of junction with the Congress and kept themselves aloof from the Congress.[9]

The Bombay Muslims were categorically against the joining of the Congress and held themselves aloof from the Congress. Sir Fazulbhoy Currimbhoy and Mr. F. M. Chinoy pointed out, "the Mussalmans in Bombay while anxious to cooperate with the sister communities, were opposed to the proposals of a junction with the Congress and do not think that the time has come to give up the traditional policy of Mussalmans, sanctified by Sir Syed Ahmed and adhered to by Mohsin-ul-Mulk and Nawab Mushtaq Hussain."[10] The Bombay Mohammedans reacted acutely regarding the joint session of the Congress and the Moslem League. The adamant opposition to Home Rule by Mohammedans was further indicated by the publication in the *Mukhbir-i-Dekhan*, an appeal from Bihar under the signature of Shah Suliman Sahib, the High Priest of the *Nadwa* which involved *God's curse* on the Home Rule agitation.[11] It described the Congress League scheme as "absolutely fraudulent."[12]

The Mohammedans in the Punjab also expressed their disapprobation towards Home Rule demand and reprimanded the Congress-League Scheme. They also imitated on the similar lines of the Bombay Mohammedans views and regarded Home Rule as the rule of the Hindus only. The Mohammedans in Punjab disassociated themselves from Wazir Hasan's movement and proceeded in the direction to establish "a real representative political institution"[13] in order to promote separate Mohammedan interest. A prominent Mohammedan gentleman, who represented the Mohammedans of the Punjab Council stated- "We are taking vigorous steps to establish a real representative political institution in order to promote separate Mohammedan interests as distinct from the so called national propaganda to muster our strength and to put forth before the public our political creed and doctrine. The scheme adumbrated by the Home Rulers to which the Wazir Hasan's League is giving its support is on the face of it, the basis of *Hindu Rule or Swaraj*. I do not think any single Mohammedan will be prepared to accept it."[14]

The Hindu factor which was prominent and dominant in the Muslim minds gained more strength after Besant's Presidential address to the congress of 1917 held at Calcutta. The Muslims reprimanded. Besant for the paucity of reference to that part of the history, which was concerned with the Mohammedan rule.[15] Besant was further condemned on the ground that she made "no reference of communal representation" and that "the Nationalist camp was labouring under the hope that communal representation was wrong

in principle and would have to be abandoned."[16] They believed that. Besant was all for Hindus and Home Rule means *Hindu Rule*.[17] The Hindu delegates gave notice of amendments to the resolution of self-government to the effect that all reference to the special representation should be erased from the Congress-League Scheme.[18]

Rao Abdul Rahman Khan of Raipur in his article entitled *Muslims and The Future of India* published in the newspaper *Al-Bashir* of Etawah dated 24th and 31st July, 1917, wrote, "Can the *Hamdam* mention even few of. Besant's good works for the Mohammedans. When establishing the Central Hindu College she closed its doors upon the Mohammedans. It is well known that she is an advocate of Theosophy and if the Mohammedans have to profess this religion they would loose *Islam*. It cannot be understood how. Besant can be regarded as the well-wisher of Mohammedans."[19]

The Ulemas and Maulvis who represented one of the most significant circle of the Muslim community also expressed their antipathy towards the Home Rule grant to India. They were not in compliance with the justification grounds put forth by the Home Rule leaders and opposed to the Home Rule policy on the apprehension that the interest of their community would not be secured. The irrepressible Home Rule demand created a great furore and the Muslims realized that their sectional interest can be cultivated and nurtured only under the Christian or Mohammedan rule. They discerned that the only way-out to this unnerving situation was that the power should be vested only in the British hands, who would not only safeguard their community's interest but would also take sufficient measures for its furtherance.

The Muslims representing the Aligarh School of Thought not only opposed the reforms in the Congress-League but also solicited the Ulemas to issue the *Fatwas* against Home Rule.[20] The Ulemas of Madras also gave their religious verdict against the demand of Home Rule.[21] As written by Mr. Montagu in *His Diary* - "Then a delightful man, with a beautiful beard and a fine profile, told us that he had studied the *Koran* and all the commentaries, the Bible and the Holy Books and he could find no sanction for the Congress-League Scheme in them."[22]

The Muslims opponents emphasized that Hindus and Muslims are two different communities and their survival together was impossible. They implicitly gave their denial for Home Rule and

insisted that any mutual agreement between them was unthinkable. In a pamphlet entitled *Home Rule and India*, Nawab Ahmed Hussain Khan Bahadur wrote- "It is impracticable and unnatural to fuse both of them into one single nation. The waters of the *Ganges* and *Indus* may unite but there can never be a real union of hearts between the Hindus and the Muslims as long as they are Hindus and Muslims."[23]

Essential measures were taken by the Mohammedans to counterblast the Home Rule demand resulting in the augmentation of the Mohammedan opposition to the activities of the Home Rule League. With every passing day, the opposition to Home Rule solidified. Monstrous meetings were held and resolutions were passed against its immediate grant. An anti-Home Rule petition bearing the signature of the Mohammedans of Arcot, an important Mohammedan center in Berar was submitted to the Secretary of State for India during his visit to India.[24] An anti-Home Rule newspaper *Al Hanif* was started in Fatehgarh and anti Home Rule meetings were held at Barabanki, Meerut, Shahabad in the Hardoi district where the "feeling amongst the Mohammedan was dead against Home Rule."[25]

With the object to safeguard the interest and rights of Muslims, endeavours were made to organize political associations and to counter those Muslims who had joined the Home Rule League's.[26] The endeavour led to the dawn of an *All-India Moslem Association*. The cardinal principle of the organization was that "Mohammedans cannot safely allow their sectional interest and the political importance of their community to be merged into the Indian nation of the future and that Mohammedans interest are sure to suffer under a system where the power would vest in Hindu hands."[27] The numerical strength of association was not too large. The association incorporated those members who had forsaken the membership of the All- India Moslem League. Basically this association was established in opposition to the All-India Moslem League. Its promoters were reported to be "pro-government and opposed to Home Rule or self-government."[28]

Although the demand encountered a formidable opposition, but on the other side, it also procured a magnificent support from the same community. There was a great indignation against the demand of Home Rule, but then too the opposition was not felt to an adequate extent as the opposing communities were not organized.[29] The agitation manifested itself mainly in the form of protest meeting

where resolutions were passed by few interested people. Though the Muslim, were adamantly against the demand of Home Rule but many people from the same section definitely supported the demand.

The orthodox Muslims in supporting the demand of Home Rulers circulated *Urdu* pamphlets in favour of the Congress League's scheme. These pamphlets were circulated by the Hon'ble Yakub Hasan, a retired Deputy Collector Khan Bahadur Safdar Hussain and Maulana Abdul Shbhan Sahib. Khawaja Nazir Ahmed, son of Kamakuddin, the *Imam* of the Working Mosque strongly opposed the British rule in India.[30]

The logic given by the Home Rulers in justification of their demand made it apparent that their claim for Home Rule was not seditious. With their impressive evidences they successfully proved that India was legitimately entitled for Home Rule. Although, the movement had to confront opposition, but it was not that the opposition was beyond endurance as the cries of opposition were not united, Unity was utterly lacking in the opponents of Home Rule and therefore, it became possible for the Home Rulers to withstand pressure and carry out their demand expeditiously.

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Constitutional Rights in South Africa : A Brief Study

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The natural rights of South Africans received no protection before the country became a constitutional democracy in 1994. Chapter 3 of the interim Constitution introduced legally protected fundamental rights to South Africa for the first time. Now fundamental human rights are entrenched in Chapter 2 - sections 7 to 39 - of the 1996 Constitution. The present paper is an attempt to analyze in detail the constitutional rights in South Africa. The Bill of Rights is a cornerstone of democracy in South Africa. It enshrines the rights of all people in the country and affirms the democratic values of human dignity, equality and freedom.

[**Keywords :** Constitutional rights, Bill of Rights, Government of national unity, South Africa]

"… in the new South Africa there is nobody, not even the president, who is above the law; that the rule of law generally, and in particular the independence of the judiciary, should be respected"

-Nelson Mandela

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1.   Introduction

The Constitution of South Africa acquired the force of law in 1996. The important part which is Bill of Rights provides a variety of fundamental rights to which all South Africans are entitled. In a marked infringe with the past, the right to the citizens would no longer depend upon the color of their skin or other characteristic features.

After 22 years since its commencement, "the Constitution has acquired an almost mythical status, both at home and abroad. Yet, significantly, its primary impact has been on the nuts and bolts of people's lives. It means that the death penalty is no longer a sentencing option, and gays and lesbians can get married and adopt. It affects directly the types of contracts and commercial arrangements the courts will countenance and on people's rights to land. As such, it impacts on each and every South African's daily life and shapes the country and society we live in" (Jean Meiring, 2017 : 5).

2.   Basic Needs

After the end of the first democratic election in South Africa in 1994, "President Mandela focused on the government of national unity (GNU) which means work in cooperation with other political organization and political parties to make South Africa stable and develop. Even former president F.W. de Klerk admitted that for the first couple of years the new cabinet functioned surprisingly smoothly" (F.W. de. Klerk, 1993, 344 : 199). During the apartheid years, South Africa had little experience of consensual decision making, and the GNU was important in providing a framework for defusing potential problems. The ANC had inherited a society that was characterized by deep socio-economic divides. Millions of people were victims of miserable poverty, and the overwhelming majority was black. The condition of their lives was defined by 'joblessness, homelessness, landlessness with no access to education, health or opportunities for self-advancement' (ANC, 1996 : 67). When the new democratic government assumed office, the basic needs in the country were formidable. Fifty years of economic policies that favored the white minority created an economy characterized by serious structural weakness. Therefore, the economy and society had to be transformed if, as the ANC asserted, the country was to achieve non-racialism, development, and equity.

John M. Mbaku stresses on the maximum participation of everyone in the national governance and development should have the focus of South African states in the new millennium (Mbaku, 1996 : 87). A good constitution should focus on defining the role of politicians and citizens in the process of national governance and development. Welsh count the good features of the interim constitution while treating it as a liberal-democratic document such as the supreme constitution, a bicameral parliamentary system based upon constitution, human rights and duties, a judiciary, an electoral system, and hybrid federal/unitary arrangements' (David Welsh, 1994 : 29).

In this way, we can say that the political actors should not have committed to their self-interests and they must believe and behave according to the constitution of country (Udogu,1997a : 34). It is a common believe in the society that power decides everything in the society including the distribution of resources and the creation and implementation of national policies. For example, the National Party's policies from 1948 to early 1990s are good case. For instance, the 1983 constitution created a trilateral parliament for the colored, Indians, and whites (Collier's Encyclopedia : 269).

The blacks were treated as persona-non-grata in the republic. The framers of new constitution ignored the backdrop of these historical facts, and earlier pitfalls. The framers of the new constitution adopted provisions to improve the conflicting struggle for power. In this regard, there is a need to create a power sharing device. A successful governance need building arrangement among the political entrepreneurs of diverse ethnic groups (Lijphart, 1967 : 24). The article 88 and the article 32 strengthen the notion of autonomy, decentralization, and federalism. The article 88 states that "government of unity in which all parties with a minimum of 5 percent of the seats in the National Assembly may participate" (Art, 88 of Constitution, 1996). The Article 32 states, "Every person shall have the right... to establish, where practicable, educational institutions based on a common culture, language or religion, provided that there shall be no discrimination on the grounds of race" (Art, 88 of Constitution, 1996). The election of national assembly by proportional representation is mentioned in the article 40 of the constitution of South Africa to suit the ethnic and racial complexions of the republic. Aconstitution is essential for to be well-organized, the participation of the majority and minority groups in

governance, and for the promotion of a sense of nationalism (Clark, 1993 : 29-34). "Political crisis in much of Africa derives in part from the marginalization of minority ethnic groups who are often denied amenities because they lack the numerical clout to compete for scarce resources" (Udogu, 1994 : 56).

The manipulation in the constitution is problem of South African nations. Article 73 provisions for a minority veto power. It mentions the requirement of thetwo-thirds majority for amending the constitution and for adopting a new constitutional text by a Constitutional Assembly (Art, 73 of Constitution, 1996). The basic motive behind this provision is to minimize the role of influential communities and other groups with numerical strength to introduce changes that could be inimical to the overall interest of the polity. A good South African constitution will rest on the political attitude of the ANC, the dominant political party in the republic, and the other custodians of power. It is hoped that the aforementioned provisions would be allowed to endure and prosper even after Mandela leaves active politics in 1999. Political liberalization is an essential need for South African countries.

3.   Constitution of South Africa : Transformative Nature

"It is essential to unpack the theoretical context within which South Africa's Constitution became recognized as a transformative tool. From legal and political perspectives, the post-1994 transition settled for democratization which would efficiently liberalize political climate, paving the way for democratic politics and caring people-centered governance with high regards of human rights. This was made feasible through a careful selection of constitutional system which subscribed to constitutionalism, mandating the state to perform its functions by stipulated rules within the confines of the Constitution" (Iain Currie & Johan De Waal, 2005 : 8). The important aspect of the constitution is to be transformative nature and reflection of the past struggle against the apartheid. The constitution should give the guarantee of the collective commitment towards the ensuring the conditions of the deprived society and also ensure that past history should not repeat again in future' (Christof Heyns & Danie Brand, 1998 : 153).

Therefore since 1994, the new regime of South Africa personified a bright pattern move entrusted in law and social order

by which creation of a new system of democratic values with respect of fundamental rights and freedoms along with respect of human rights, dignity, and life of human being. It is assumed because South African constitution is the based on the notion of the transformation by which the pursuing the transformation of democratic agendas. "Karin Van Marle perceived it as a theory which encompasses an approach to the Constitution of South Africa and law in general that is committed to transforming political, social, socio-economic and legal practices in a manner that it will radically alter existing assumptions about law, politics, economics, and society in general. Further that the Constitution is made transformative not only because of its traditional accounts of the rule of law but because of its capacity to reach out to other disciplines such as philosophy, political theory, and sociology" (Karin van Marle, 2009 : 288).

The constitution of South also known as transformative by nature because of this provide the guarantee of civil and political rights as mentioned above and same rights also legitimate through the citizen of country. The constitutional also provide equality and abolished discriminatory approach. "This includes the right to dignity, equality, life and social security. Since then, the Constitutional Court has consistently played an essential judicial activist role by building a vibrant jurisprudence promulgating significant precedence on these fundamental constitutional values" (Paul Nolette, 2003 : 91).

4.   Political and Civil Rights

To provide the legal status of democracy and make flexible to the system chapter 2nd of the constitution include the Bill of Rights by which rights are absolute in constitutional manner (Henk Botha. 2009 : 1). These rights are main foundation of the idea of civil liberty. Consequently, the court is also pursuing the new normative framework for these rights. Life is very important of every human being, therefore constitution of South Africa in section 11 of the constitution mentioned to protect the right to life' (David, 2003 : 445).

Right to Dignity

The section 10 of the constitution indicates that every person has right to inherent dignity along with respect and protected' (Arthur Chaskalson, 2000 : 196). "The concept of dignity was a focused point in the constitution as it is considered important

touchstone of human rights. Due to respect of the right to dignity, it is helpful to abolish the decision of death penalty. The law of the land which is constitution itself provides the guarantee to improve the quality of life and freeing potential of the citizen with human dignity which is also seen as an sensitive humanist essential that has flourished and continued to reinvent itself in South Africa" (De Grunchy, 2011 : 1). Therefore the right to dignity is more important in the context of socio-economic of human well-being.

Rights

1. "This Bill of Rights is a cornerstone of democracy of South Africa. It enshrines the rights of all people in South Africa and affirms the democratic values of human dignity, equality and freedom.

2. The state must respect, protect, promote and fulfill the rights in the Bill of Rights.

3. The rights in the Bill of Rights are subject to the limitations contained or referred to elsewhere in the Bill" (Constitution of South Africa, 1996).

Application

The Bill of Rights applies to all law and binds the legislature, the executive, the judiciary and all organs of state.

Equality

» "Everyone is equal before the law and has the right to equal protection and benefit of the law.

» Equality includes the full and equal enjoyment of all rights and freedoms. To promote the achievement of equality, legislative and other measures designed to protect or advance persons or categories of persons, disadvantaged by unfair discrimination may be taken.

» The state may not unfairly discriminate against anyone on grounds of race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language or birth. No person may unfairly discriminate directly or indirectly against anyone" (Constitution of South Africa, 1996)..

Human Dignity

"Everyone has inherent dignity and the right to have their dignity respected and protected" (Constitution of South Africa, 1996).

Life, Freedom and Security of the Person

1. Everyone has the right to freedom and security of the person, which includes the right :

   ● "not to be deprived of freedom arbitrarily or without just cause;

   ● not to be detained without trial; Everyone has the right to life;

   ● to be free from all forms of violence from both public and private sources;

   ● not to be tortured in any way; and

   ● not to be treated or punished in a cruel, inhuman or degrading way" (Constitution of South Africa, 1996).

2. Everyone has the right to bodily and psychological integrity, which includes the right :

   ● "to make decisions concerning reproduction;

   ● to security in and control over their body;

   ● not to be subjected to medical or scientific experiments without their informed consent" (Constitution of South Africa, 1996).

Slavery, Servitude and Forced Labour

"No one may be subjected to slavery, servitude or forced labour" (Constitution of South Africa, 1996).

Privacy

Everyone has the right to privacy, which includes the right not to have :

   ● "their person or home searched;

   ● their property searched;

   ● their possessions seized; or

   ● the privacy of their communications infringed" (Constitution of South Africa, 1996).

Freedom of religion, belief and opinion

1. "Everyone has the right to freedom of conscience, religion, thought, belief and opinion;

2. Religious observances may be conducted at state or state-aided institutions provided that :

- those observances follow rules made by the appropriate public authorities;
- they are conducted on an equitable basis; and
- attendance at them is free and voluntary" (Constitution of South Africa: 1996).

3. (A) This section does not prevent legislation recognizing :

- "The marriage tradition perform in any tradition whether in any system, religion, family or personal law; or
- The family and personal law or any tradition or practicing or professing any religion.

(B) Recognition in terms of paragraph (a) must be consistent with this section and the other provisions of the constitution" (Constitution of South Africa, 1996).

Freedom of Expression

1. Everyone has the right to freedom of expression, which includes:

- "freedom of the press and other media;
- freedom to receive and impart information and ideas;
- freedom of artistic creativity; and
- academic freedom and freedom of scientific research.

2. The right in subsection (1) does not extend to :

- propaganda for war;
- incitement of imminent violence; or
- advocacy of hatred that is based on race, ethnicity, gender or religion, and that constitutes incitement to cause harm" (Constitution of South Africa, 1996).

Assembly, Demonstration, Picket and Petition

"Everyone has the right, peacefully and unarmed, to assemble, to demonstrate, to picket and to present petitions" (Constitution of South Africa, 1996).

Freedom of Association

"the Constitution Provides Right To Freedom Of Association" (Constitution Of South Africa, 1996).

Political Rights

1. Every person or citizen of the country has freedom to choose and form a political organization and also includes :

- "To make a political party,
- To participate in political activities and also recruit its members, to conduct political campaign" (Constitution of South Africa, 1996).

2. "Every citizen has the right to free, fair and regular elections for any legislative body established in terms of the Constitution" (Constitution of South Africa, 1996).

3. Every adult citizen has the right:

- "to vote in elections for any legislative body established in term of Constitution, and to do so in secret; and
- to stand for public office and, if elected, to hold office" (Constitution of South Africa, 1996).

CITIZENSHIP

"All people have right to citizenship, no one denied from this right" (Constitution of South Africa, 1996).

Freedom of Movement and Residence

"Every citizen has right to freedom of movement; leave the Republic, to enter, to remain and to reside anywhere in the country and right to access the passport facility" (Constitution of South Africa, 1996).

Freedom of Trade, Occupation and Profession

"Every citizen of the country has right to practice and choose their profession, trade and occupation as per law of the land" (Constitution of South Africa, 1996).

Labour Relations

Every worker of the nation has right to practice fair labour and also right to established an organization and also can join trade union and has right to participate in the strike, and activities of the trade unions' (Constitution of South Africa, 1996).

Every employer has the right :

- "to form and join an employers' organisation; and
- to participate in the activities and programmes of an employers' organisation"(Constitution of South Africa, 1996).

"Every employers and trade union organization of South Africa has right to established own administration to make policies,

activities and programmes, bargain collectively and to form and join a federation" (Constitution of South Africa, 1996).

Environment

The neat and clean environment is essential for everyone which is a necessary for health and well-being and all should participate to protect the environment in the interest of the future generation of the country and also adopt the appropriate measures and legislative support that :

(a) need to protect ecological degradation and ecology;

(b) need to promote conversion, and

(c) need to secure sustainable development in the field of ecology and appropriate use of natural resources for promoting justifiable socio-economic development' (Constitution of South Africa, 1996).

Property

1. Property is the essential aspect of the life. Therefore, "the constitution of South Africa provides right to property according to the rules and regulation laid down in the constitution. There in strictly prohibited by the law of arbitrary deprivation of property. In the public interest, property may be expropriated with the consent of the owner and also subject to the adequate compensation as per court order" (Constitution of South Africa, 1996).

   The main objectives of this section is to protect public interest, to fulfill the commitment of land reform which was promised during the freedom movement, to provide equitable or equal opportunity to all access the natural resources of the country and property is not restricted to land. This is the responsibility of the government and administration to make law and, within its available resources, to foster conditions which enable citizens to gain access to land on an equitable basis.

Housing

"Every individual is the integral part of the society and state is guardian of the society, therefore every person has right to get appropriate housing facility without any discrimination. It is the prime responsibility of the state to take necessary action to provide housing facility for all with taking adequate legislative and other way of measures within the available resources so that can achieve

the progressive realisatin of this right. Without any concrete reason or without any order from the court, eviction from the house is illegal or cannot demolish. There is no arbitrary law in the constitution" (Constitution of South Africa, 1996).

Health Care, Food, Water and Social Security

"Health care is also is an important right of every human being. Every person has right to get health care services and facility which includes reproductive health care, adequate appropriate social support, food, water, if they are not capable to support themselves and their dependants, proper social assistance. The state must take practical legislative and other actions, within its accessible resources, to achieve the progressive realisation of each of these rights. It is also mandatory for every health care institution to provide emergency medical treatment" (Constitution of South Africa, 1996).

Childern

Children are the future of any country. Healthy growth of the children leads to the healthy nation and healthy development of socio- economic and polity. Therefore the constitution of South Africa included special measurement or rights for the children. These rights are followings :

- The constitution of South Africa has given the right to every children for name and nationality by birth along with the family and parental care and also has substitute care when removed from the family.
- Every child has right to shelter, health care service, nutrition, and required social services, so that they can protected from the unwanted diseases and maltreatment, neglect and deprivation.
- Every child has right to protection from the exploitation or exploitative labour practices by any one.
- Every child has right to education, mental and physical health, spiritual and moral development.
- Child cannot be detained without any appropriate or solid reasons. If detention is most required, shortest period of time as per law and it is also ensure that child should kept away from the persons over the age of 18 years. Child has a right to access legal consultation provided by the state free of cost.
- Child should protect from the armed conflict.

- Child's interested should be protected.
- "Child means a person under the age of 18 years" (Constitution of South Africa, 1996).

Education

Education is the key of social development of the society by which a good and healthy environment is possible. Therefore, in South Africa the Constitution gives right to education for all citizens of the country without any discrimination. The important rights are following :

- "Every citizen has right to a basic education including adult and further education. It is the duty of the state to take practical measures to make progressively offered and available for easily to all.
- Everyone can access education in his/her way of speaking of own language and the state or public institution should ensure to provide facility of education in reasonably and practical manners based on the principle of 'equity' without any kind of discrimination.
- Every citizen has right set up his/her own independent education institution at own expenses with the registered permission of the state and do not discriminate on the basis of race, color, gender, religion and creed. It is mandatory for all education institutions to maintain education standards with the comparison of the public institution as well as globally" (Constitution of South Africa, 1996).

Social Security

Under Section 27(1) (c) and 27(2) of the constitution of South Africa clearly mentioned about that "everyone has the right to social security, including if they are unable to support themselves and their dependents. An appropriate social assistance, and require the state to take reasonable measures to ensure progressive realization" (Constitution of South Africa, 1996). Similarly section 28(1)(C) of the constitution provides "children protection provisions which guarantee every child the right to social services. This has culminated in government rolling out state-funded social assistance programme which provides monthly social grants such as child support grant, care in dependency grant, old age grant, disability grant, means-tested to ensure the reach by the most indigent members of society" (Constitution of South Africa, 1996).

Education

Education is the important dimension of the well functioning of the democratic system. Therefore, Section 29 of the constitution is concerned with the Right o Education for all. Therefore, all primary level student has right to access free education and department of education will provides free of cost text book to all, remedial classes at primary level.

Language and Culture

"Everyone has the right to use the language and to participate in the cultural life of their choice, but no one exercising these rights may do so in a manner inconsistent with any provision of the Bill of Rights" (Constitution of South Africa, 1996).

Cultural, Religious and Linguistic Communities

South Africa is a multi racial, multicultural society where every social group has their own social practices and beliefs. The constitution of South Africa provides equal status and rights to all community without any discrimination on the basis of culture, religion and language. Every person is free to practice his/her belief and faith.

Every citizen, person or community has right to establish and maintain religious, linguistic and cultural associations and civil society. All rights are can be exercised as per law or Bill of Rights of the constitution.

Access to Information

It is the duty of the state and the public institutions to provide public related information and everyone can access any information held by the state. "The National legislation must be enacted to give effect to this right, and may provide for reasonable measures to alleviate the administrative and financial burden on the state" (Constitution of South Africa, 1996).

Just Administrative Action

Every citizen of the country has right to administrative action which is reasonable, lawful and procedurally fair. It mandatory for the administration to appropriate reason in written, if any work is delayed or not possible, in the case of affection of rights of someone.

Access To Courts

The judiciary is the third pillar of the democracy. South Africa has an independent judicial system. Every citizen has tight the access

legal opinion or legal way to resolve the dispute according to law laid down by the judiciary in a fair public hearing in a court or any other platform decided by the judiciary or court.

Arrested, Detained and Accused Persons

Everyone has right to know reason of detention and must produce before the court as soon as possible or within 48 hours of detention and produce solid reason of arrest. Court has to decide of charged and reason of detention or to be released. Every accused or detained person has right to hire a legal practitioner for consultation. Every detained person has right to human dignity and adequate accommodation, food, study materials and health facility at the state expenditure. The detention of a person is to communicate with the nearest relative such as spouse or partner and next to kin, chosen religious counselor and medical practitioner.

Fair trial of every accused person is compulsory and whatever charges imposed, to be informed appropriately with the required details of answer. It is a constitutional right of every detained person to have appropriate time to prepare the defense in favor of him and also need to be present when hearing of the charges or detention started.

4·2 Limitation of Rights

The rights in the Bill of Rights may be limited only in terms of law ofgentr.nl application to the extent that the limitation is reasonable and justifiable in an open and democratic society based on human dignity, equality and freedom, taking into account all relevant factors, including:

- "the nature of the right;
- the importance of the purpose of the limitation
- the nature and extent of the limitation; the relation between the limitation and its purpose; and
- less restrictive means to achieve the purpose" (Constitution of South Africa, 1996)

The State of Emergency

A state of emergency may be declared as per the parliamentary act when it is required in the worst situation faced by the state such as threatened of war, invasion, general, general revolt, mess, natural disaster and any other public emergency which emerge through

lapses in law and order, and the emergency declaration is essential to reinstate peace and order.

"A state of emergency cannot impose more than 21 days W.E.F its imposition date, if needed further, the highest law making body that is National Assembly has power to give extension the same for not more than three months. This extension should be supported by the majority members of the National Assembly. If any further extension is required, there is need to support by the 60 percentage members of the National Assembly" (Constitution of South Africa, 1996).

Enforcement of Rights

The given rights of the citizen mentioned in the Bill of Rights are the duty of the state to implement and enforce properly. If Bill of Rights are being violate or threatened, judiciary has right to give relief including a declaration of rights. Anyone can approach in the court in the interest of self, community and in the public interest.

4·3 Interpretation of Bill of Rights

The interpretation of Bill of Rights is required by the judiciary, tribunal or any forum, there is need to promote the values of society along with the sanctity of the democracy, liberty, equality, and dignity of human being and also consider international or foreign law. The explanation of the Bill of Rights also considers the existence of the customary and common laws.

"it is the duty of the legal bodies such as court, tribunal, or forum to respect the and promote the spirit of the Bill of Rights when they explain or develop any legislation, common or customary law" (Constitution of South Africa, 1996).

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Social Change and its Impact on Post Disaster Reconstruction in Nepal

*Dipesh Kumar Ghimire**

In the midday of April 25, 2015 central part of Nepal faced the great earthquake of 7.6 magnitudes and a major aftershock of magnitude 6.8 on the following May 12. The private and public buildings including archaeological assets were destroyed. The Government of Nepal formed the National Reconstruction Authority (NRA) on December 25, 2015 for reconstruction after earthquake. The government along with the foreign aids allocated budget too. Though, the reconstruction works could not advance as targeted. This article tried to find out the social causes of delay post disaster reconstruction in Nepal. The five reasons have been identified as major cause behind it. These are weakening social bond, network and relation in rural community, feminization of village, changing nature of patron-client relationship, passiveness of local and native social/cultural institutions and lack of home insurance.

[**Keywords :** Earthquake, Reconstruction, Social Change, Disaster, Nepal]

1. Background

In the midday of April 25, 2015 central part of Nepal faced the great earthquake of 7.6 magnitude and a major aftershock of

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magnitude 6.8 on the following May 12. Due to this terrifying quake and following aftershocks, around 9 thousand people were killed and approximately 23 thousand people got injured. This havoc had direct impact on nearly one third of total population of Nepal (NPC, 2015).

The government of Nepal published, in Nepal Gazette, an act relating to reconstruction of the earthquake affected structures 2015 on December 20, 2015. Article 3 of NRA Act has provision of the establishment of the NRA for the reconstruction of the damage caused by earthquake and the term of authority is given for 5 years. According to the provision in the act, the NRA was formed in Nepal on December 25, 2015. NRA is the authentic government agency for managing the earthquake recovery and reconstruction in Nepal. During the four years after the disaster, the reconstruction works planned are being enforced in a very tardy manner. Total 767,705 houses were enlisted as eligible for housing grant (NRA 2018). The earthquake recovery proceeded unsatisfactorily therefore the government of Nepal was highly criticized (Gautam and Kumar, 2017; and Acharya, 2017). Regmi (2016) argues that the top-down approach of development has created many problems to sustainable reconstruction and the bottom level is most affected by this modernist approach in reconstruction. Among 76,7705 houses envisaged to be reconstructed, construction of 90,267 houses have been completed till 2018 which is only 11.75 percent of total (Kantipur Daily, 2018). Even though the government is providing NRs. 3 lakh grant each for reconstruction of the residential houses, the result of reconstruction seems very poor. The main aim of this research is to find out the social causes of delayed post disaster reconstruction of residential houses in Nepal.

2.   Methodology

The study has chosen qualitative methodologies as the research targets to collect primary as well as secondary data from the sources. For this research, researcher used mainly qualitative data for explaining the situation. This research used both primary as well as secondary data. Similarly, primary data were collected from interview with earthquake affected local people, local level politicians, experts, journalists, government officials and observations. For that researcher conducted 19 semi-structured interviews with earthquake affected people including other villagers. Total 9

key informants' interview was also conducted with the experts. Similarly, researcher organized 3 Focused Group Discussions (FGD) in the study site. Researcher design open-ended questions checklist for collecting the data from FGD.

Similarly, researcher observed the construction works and situations in the study areas. In this study, researcher used the case study as one of the data collection tools and techniques for describing the real situation of the research area. Specific cases of individual were mentioned as and when appropriate. The information about the specific cases was collected through interviews and field work.

3. Understanding Disaster and Social Change

There are different concepts on defining the term disaster based on time and space. Disasters usually create unexpected large-scale destruction and disruption within short period of time like tsunami, earthquake, or tornado. It implicitly or explicitly disrupts the general trajectory of people's life. The term "Disaster" is frequently used to refer to the occurrence of natural phenomena. Thus, events such as hurricane, landslide, earthquake, tsunami, volcanic eruption and flood have been considered direct synonyms for disaster (Darcy, 2008). Disaster describes the interaction of different natural as well as socio-economic factors leading to a serious disruption.

The study of disaster can be carried through two different perspectives. First is the classical or non-sociological and second one is modern or sociological perspective. Aleman (1999 cited in Darcy, 2008) considers disaster as "acts of God". Though, other scholars like Blaikie et al. (1994) challenge to classic framework emphasizing that disaster is socially constructed rather than "act of God". He argues that the disaster events such as hurricanes, earthquakes, floods, landslides serve as trigger for disaster; disaster itself is constructed in social conditions and processes like deforestation, environmental degradation, factors that encourage settlement in hazardous areas, poverty and other forms of social inequality, low capacity of self-help among subgroups within populations, and failures in physical and social protective system. Disaster is predominately a result of socio-economic factors rather than natural. Similarly, social and economic inequality has led to an increase in disaster over time (Phil et al., 1979).

Sociologists are always studying change. They must do so, since nothing ever stays the same for long. Even though social life is

structured, it is still in continual flux. Emile Durkheim (1933) in his book Division in Labor argued that social structure depends on the division of labor in a society. In society where there is minimal division of labor, a collective consciousness develops that emphasizes group solidarity. Durkheim termed this collective frame of mind as mechanical solidarity, implying that all individuals perform the same tasks. The group will be the dominating force in society. Both social interaction and negotiation are based on close, intimate, face-to-face social contacts. Since there is little specialization, there are few social roles. As societies become more advanced technologically, they rely on greater division of labor. According to Durkheim it is an organic solidarity. In this solidarity, social interactions become less personal than in societies characterized by mechanical solidarity. In Durkheim's terms, mechanical solidarity is replaced by organic solidarity, a collective consciousness resting on the need a society's members have for one another.

Ferdinand Tonnies (1988) views the city marked a dramatic change from the idea of a close-knit community, which is a Gemeinschaft, to that of an impersonal mass society, known as a Gesellschaft. The Gemeinschaft is typical of rural life. It is a small community in which people have similar backgrounds and life experiences. Social control is maintained through informal means such as moral persuasion, gossip and even gestures. In contrast, the Gesellschaft is an ideal community that is characteristic of modern urban life. In this community most people are strangers who feel little in common with other residents. Relationships are governed by social roles that grow out of immediate tasks, such as purchasing a product or arranging a business meeting. Social change is an important aspect of life in the Gesellschaft; it can be strikingly evident even within a single generation.

The rural area of Nepal is also vulnerable to the change from rural to urban. Nepali society has been transforming as said by Durkheim and Tonnies. This study has tried to find out the effects of change of rural Nepali society into modern society in the post-disaster reconstruction; specifically in the reconstruction of private houses. It has attempted to find out the relationship between social transformation and delay post-disaster reconstruction. The study was conducted in one of the earthquakes affected districts, Sindhupalchowk district, Barabishe municipality ward number 8 Maneshwara.

Sindhupalchwok District was the most affected Dristict during earthquake. According to the population census 2011, there are 66688 households in the District with a total population of 287798. Of the total population, 138351 are male and 149447 females. Similarly, there are 789 households in Maneshwora with 1577 male and 1816 female population (CBS, 2014). The record and data show that 859 people were injured, 3,425 were dead and 63,885 houses were collapsed with partial damage to 2,751 houses in 2015 earthquake. Regarding the data in Maneshwora, a total of 34 people was injured, 57 were dead with 914 houses were destroyed. Regarding the reconstruction in this village, 53 households had taken the third installment while 132 households had only taken the second installment of grant until 30 December, 2018.

4. Weakening Social Bond, Network and Relation in Rural community

Basically, the traditional society has strong social bond. People usually help each other with willingness. In problems, there is strong cooperation among people and this relationship is mobilized for solving the problems. The rural Nepalese society in the past was based on social relationships with robust social capital. There was dense feeling of cooperation among people. When people in the village got sick, for example, the whole village would help take him/her to the hospital. Bourdieu (1986: 248) argues that social capital is the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition- or in other words, to membership in a group.' Emphasizing the role of network in the utilization of given resources they accommodated role played by relationships. Institutionalized relationships of mutual acquaintance and recognition like social networks and relationships would help for resisting the natural disasters. But in the latest time, decrease in such social capital has affected to the reconstruction process.

Barabishe was also highly affected by the devastating earthquake. The government had declared a loan support of 10 thousand each in the beginning for the affected households. It was not possible for building houses with that mere amount. After August 1988 earthquake event which had similar kind of destruction as of 2015 earthquake, the reconstruction works advanced in a very

good pace. The feeling of help, cooperation and social relationship had played important role. A local person says:

Almost one fourth of houses were destroyed during 1988 earthquake. There was no considerable support from the government for reconstruction. But all the destroyed houses were re-built within one year after the earthquake. The community people helped each other. The people from whole village would help for construction works. Thus, there was no shortage of manpower which helped in speedy reconstruction (Talk on 24 November, 2018).

There was a decent social bond in the past. The liberalism and privatization extended during 1990s which let global market hunt Nepal. Until then, the country was depended on subsistence economy. When Tatopani border's (China-Nepal Border) Custom Service opened, people involved in agriculture previously, started business. People from Maneshwora migrated to Barabishe and started small businesses. Some of them adopted driving profession. There had been variability in ways of livelihood.

The variability in livelihood as well as transformation in economic activities affected the society. The existing social relationships, networks, structures slowly started breaking. People started earning money and hiring manpower for their agricultural and other domestic works in wages. Thus, the labor was sold and bought with money. The help and cooperation among people that existed in the past went on diminishing. This change in society is one major reason for delay reconstruction after 2015 earthquake in Nepal. A teacher form local school says :

Agriculture was the major basis of livelihood in our village before the Tatopani Custom Service started. People started earning money and thus the people started getting help from people by paying money. This brought drastic change in the village that can be seen in reconstruction of houses. Nobody wants to remain in village and help others since they get money if they go to work in the nearby cities like Banepa and Kathmandu or even abroad. People are earning money but losing the social capital. This has major role in delay reconstruction (Based on talk held on 25 November, 2018).

The tradition of parma has been disappearing from the village which was very strong in the past. All villagers would build one house after the other working together. There was no scarcity of

manpower then. The change in labor exchange system has created scarcity of manpower in the village. An 81 years old man from Maneshwora had reconstructed his house within one year of earthquake in 1988 who is yet to reconstruct his house after three years of 2015 earthquake. He says :

> People worked as parma in the past. All villagers would work for each other in all sorts of work like farming and constructing houses. This tradition has been disappearing for 15 to 20 years in our village. I am yet to reconstruct my house until three years after the earthquake just because I am not getting labor (Based on talk held on 25 November ,2018).

Case Study-1 : Reconstruction with the help of Parma

Sukekhola is very remote village in Barabishe Municipality ward no. 8, Maneshwora. There are no vehicles during rainy season in this place. Majority of youth either go to nearby cities like Kathmandu or are abroad in search of employment. There are all together 34 tamang households in this village most of which contain only women, children and senior citizen. Though, this was only a settlement in Maneshwora where the reconstruction of houses was found completed during the study. People in this village had received the first installment only. They completed their reconstruction by helping each other. Youth returned to the village after earthquake and helped each other for reconstruction. All 34 houses were built within 6 months of earthquake. "Parma was about to extinct from the village, but our sons and grandsons completed all houses through parma," said a senior citizen of Sukekhola.

There was strong kinship in the village. The relatives were ready to help when needed. Thus, people could be revived easily from simple problems. This kinship system has also been disappearing from the village in the latest time except in this community. The relatives are busy in their own profession and can help financially but cannot present physically to help. This change has brought hindrances in reconstruction works too. An elderly woman of age 65 from the village who is still not able to reconstruct her house says :

> In the past relatives helped in any kinds of difficulties willingly and we did the same. We went to my parents' house to help them reconstruct their house in 2045 earthquake. Nobody is available to help us now. In the past, people had no money but

had good faith. Now people have only money, so how are we going to complete our house? (Based on talk held on 24 November, 2018).

In this way, the extension of market and capitalism has led to the destruction of social capital which in turn has affected the reconstruction works in the villages.

5.   Feminization of Village

Due to globalization and extension of liberal economic system, male members of households have migrated to city areas and abroad in search of employment. The villages thus have been feminized. Not only for employment, have the youth migrated to cities for higher education too. The females are busy in household works and bringing up the children. The globalization has changed the facades of the villages.

Majority of youth from Maneshwora of Barabishe have gone abroad, some of them have gone to the cities like Banepa, Dhulikhel, Kathmandu among others. Many youths worked in Barabishe and Tatopani but since earthquake, the Tatopani custom was blocked and thus they migrated to nearby cities. The total population of Maneshwora is 1734 which is almost void of male population. Lack of employment in local level, people are compelled to travel far in search of job. Of 32 houses visited during this study, the numbers of youths who have gone out of village in search of employment are enlisted in the table below.

Table-1 : Number of Youths who have migrated out of village for Employment

Abroad		Nearby Cites	
Male	**Female**	**Male**	**Female**
29	3	56	13

Source : Filed study 2018

Seeing the table-1 above, of 32 houses included in the study, 29 males have gone to abroad while the number is only 3 for females. Similarly, the number of males going to nearby cities in search of employment is 56 while the number of females is only 13. This table has made clear about unequal trend of migration of males and females for employment. Thus, the number of females in the village is greater than males.

Females along with elderly people are remained in the villages. The women are busy in household works like cooking, raising children, looking after elderly people, working in farm and raising animals. They are not able to get time out of household works for involving in construction works. Neither they have time to take skilled trainings. Of 19 houses visited, only 2 male people were found in house. One of them was teacher in local school while the next man worked in health post in the village. No other houses had male youth.

In the same way, 9 houses under construction were visited during the study in which no women worker was skilled. A total of 53 workers were found out of which 43 were female workers. If we see in percentage, it is 81.3 percent in total. The male workers were working as skilled labor while the females worked as unskilled labors.

An elderly woman in the village says :

There are no males in the village; they have migrated to cities and abroad in search of employment and for higher studies. Of my 3 sons, 2 are in Malaysia and 1 is in Kathmandu. We are not able to rebuild our house due to lack of manpower. The situation of neighbors is the same. Women are not skilled neither they are free out of household works to involve in construction. (Based on talk held on 26 November, 2018).

The works which were done by males from time being like ploughing the field with the help of ox is now done by females. If anybody is sick and must be carried to the hospital, there are only women to do it. Women carry agricultural products up to Barabishe to sell and carry back groceries to house by themselves. A teacher from local school says :

The trend of going abroad for employment started some 10 years ago. Since there are no good employment opportunities here, the boys right after completing their 10th grade start going abroad. At least one male member from each household has been abroad for employment. Even those who cannot afford the travel to abroad for employment do not stay at the village. The migration has been established as culture. (Based on talk held on 26 November, 2018).

Men were seasonable and surplus worker during the livelihood economics. They worked in farms for certain time and involved in construction works in the spare time. Thus, the globalization has

direct impact on feminization of villages which in turn has delayed the reconstruction.

6.   Changing Nature of Patron-Clint Relationship

The patron-client relationship existed in Nepal from time being which is being destructed these days. Patron refers to owners and client refers to those who worked for patron. People were depended on owners for their livelihood. This relationship seemed to have been ruling Nepali society for long in the past. This relationship basically existed based on ethnicity. Lower caste people were related to the high caste people in terms of livelihood. For example, the livelihood of blacksmith who did iron works, so called Damai who stitched clothes and so called Sarki who stitched shoes were depended and related to a so called Brahmin/Chhetri community. This kind of relationship is known as patron-client relationship.

If a patron's house was destroyed by any disaster, for example, the clients would come together to build his/her house. They got food grains or money in return. The rest of the people helped each other to build their houses. However, there has been drastic transformation in this kind of relationship in latest time. While the livelihood system has been transforming, the relationship within the rural Nepalese society has also been changing. A so called Brahmin elderly person of 72 years age says :

> In the past, other community people would respect the Brahmin community. The elites and intellectuals would come together to discuss on any troublesome matters in the village. Everybody would obey their decision. The situation has been changed. The so called lower caste people are no longer depended on so called higher caste people for their livelihood and thus they are not going to help (Based on talk held on 25 November 2018).

The change in employment and livelihood process has brought drastic change in social relationship. The so called lower caste people have left their traditional work and adopted profession of their choice. They have come out of agriculture and livelihood economics. The untouchable caste system has been loosening. The social relationship, profession and structure are changed. The social activities and the mode of conducting them got changed too. A local so called Dalit of 63 years says :

In the past we did not have our own sources of livelihood neither we had our land. We were supposed to work on owner's land and the rest of time would be spent on domestic chores. We struggled to live with food grains and wages we got. We did everything as directed by our patron. Nowadays our son works in Kathmandu and two grandchildren are abroad for work. We do not have to depend on the owners for living. So, we are not able to help them in return (Based on talk held on 26 November, 2018).

In the rural areas, basically the people who involve in construction works are from so called lower caste family. The destruction of patron-client relationship in villages has compelled people to search for manpower in a different way. Local elderly man of 68 years from the so called Brahmin community says :

Dalits were depended on us in the past. They worked in our farms. Some of them worked on iron, some of them stitched clothes, and some made shoes, others worked for carrying loads. They would come to work for us as and when we desired. Nowadays there is not much value of land. Neither would they listen us as they did in the past. I requested them many times to come and help rebuild our house, but they did not listen. The time has changed (Based on talk held on 24 November, 2018).

Fundamentally there are two reasons for youth to go outside the villages. First one is that the basic salary rate is very low in the village compared to cities as well as compared to abroad. The next reason is that they get respectful living outside the village. They do not have to face caste-based discriminations in the cities or abroad. In this sense, the skilled youths who could get work in their village do not want to stick in the village.

Case Study-2 : Time has been transformed

My name is Min Bahadur Bishwokarma (name changed). I am 63 years old now. I am illiterate. I used to work for our owner since my childhood and helped father in his works of iron. I used to make agricultural tools like kodala, halo, hasiya, khukuri and helped my father. We did not need these kinds of tools because we did not have enough land that we could depend to live in. Thus, these were made for our owners. We worked in their farms and remaining time was spent in our workshop. I gave continuation to what my father did.

My owner's barn was destroyed in 1988 earthquake. We were asked for construction of the new barn. I have the skill of both the corker and mason. Me, my son and wife together helped him construct that barn. We worked in daily wage. It was completed within 5 months of the earthquake. Other owners also reconstructed their houses and barns in this way.

Later, the readymade iron tools were brought to village. We also started getting various works in Barabishe and Tatopani area like in grill shops and factories. The income was better than the village even for carrying loads. Thus, our community stopped depending on our owners. The owners no more needed us and the relationship between us got loosened. We went to Banepa, Kathmandu and Dhulikhel for work. Two of my grandsons are abroad for work. Since we have our own source of income, we do not have to depend on our owners.

Many houses were destroyed in 2015 earthquake too but the reconstruction of these is still incomplete. The truth is that Brahmin people do not have skills to build house. Skilled workers from our community do not want to stay in village and stand the discriminations. It has delayed the reconstruction work in fact.

7. Passiveness of Local and Native Social/Cultural Institutions

In the study area, there were original social organizations like guthi, kul and mukhiya. These organizations worked in groups for solving the social problems. These kinds of organizations are slowly being deactivated or destroyed.

The guthi in Newar community always worked for developing group cooperation. Brahmin community had kul as their social organization. Mukhiya was considered boss of the village and the decision made was accepted by the whole village. There was also the concept of Panchavaladmi in village years before. Five elites of the villages who were respected by the villagers would take decision which was accepted by all the villagers.

These kinds of organizations are being slowly extinct from the villages. An old man of 56 years from Newar community says :

Guthi was very important in the past. People nowadays do not know its value. They neither want to know about it nor adopt it.

> The cooperation and support that used to be in the past inside the newar community is like story today. It is being disappeared from the village (Talk held on 26 November, 2018).

A local teacher talks about the effects of inactiveness of social organizations in reconstruction works :

> The social organizations which were in the village are now being disappeared. Lack of cooperation has led to delay in reconstruction. Nobody can build a house alone; we need a group. (Based on talk held on 26 November 2018)

The inactiveness of social organization has replaced the existing labor exchange by wage labor. The wage labors do not want to stay in village, nor there anybody else to help. Lack of cooperation and coordination has hindered the reconstruction works.

8.   Lack of Home Insurance

There is no provision of home insurance in the rural areas of Nepal. So, people need to carry the risk of disaster by themself. The poor people who struggle whole life to build their house will have no means to rebuild it. The grant of 3 lakhs from government is not enough to build a house. It is estimated that 6 lakh rupees at a minimum is required to build the house at the standard set by the government spending which should be a great issue for people in the rural areas with no savings.

The organized home insurance system is yet to be developed in Nepal. Though the insurance concept is being extended, the home insurance in rural areas is still a topic of discussion not in practice. The life insurance and animal insurance concepts are being so popular in rural areas though. No house among 19 houses covered in this study had home insurance. A local woman (44) says :

> We were not aware of home insurance. We have bought the life insurance premium, but we did not know about home insurance. To the best of my knowledge nobody in this village has bought the home insurance premium (Talk held on 26 November, 2018).

According to the study carried out by Degg (2009), the reconstruction works are rapid in the place where there exists home insurance while the reverse applies for the places where there is no home insurance. In this way, it seems that lack of home insurance has led to delay in reconstruction works.

9. Conclusion

The devastating earthquake 2015 affected 14 districts in Nepal. The private houses, schools, health posts and other public buildings were destroyed. Sindhupalchwok district was among the most affected ones. There seem some social and political reasons for the delay of reconstruction works in the village, especially for private houses.

The first social reason is weakening of social bond, network and relation in rural community. In the latest time, the extension of market and capitalism has led to loosening of social bond, networks and relationships. The concepts of cooperation, trust, support and exchange are almost disappeared from the villages. There have been drastic changes in kinship system, the concept of neighborhood and village. While these kinds of social capital and relationships are being weakened, there has been delay in reconstruction after earthquake.

Second reason is the feminization of villages. While men villagers are going out of the villages to nearby cities as well as to abroad in search of employment opportunities, there are very less men in the village. The villages lack skilled or unskilled manpower which is next reason for delay reconstruction.

The third reason is figured out as changing nature of patron-client relationship in the village. Due to the diversification in employment and livelihood system, there have been drastic changes in social relationships. The so-called lower caste people within the caste system have left their traditional professions. They have been evolving in the profession of their choice. Thus, the relationship among the lower caste and upper caste people or the patron-client relationship concepts has been changing which in turn have delayed the reconstruction works.

The fourth reason is passiveness of local and native social/cultural institutions. There existed the native social organizations and relationships like guthi, kul, mukhiya which helped solving the problems of society collectively. The inactiveness and destruction of these kinds of social organizations and relationships has negative impacts on works after earthquake.

The fifth reason is lack of home insurance. The organized home insurance system has not yet been developed in Nepal. Though the insurance concept is rising among the settlements, the home

insurance is still a matter of discussion and has not been practiced widely. This has delayed in reconstruction process.

The Nepalese society is getting speedy transformation. The traditional values, practices, organizations, culture and networks are changing to new forms. In fact, Nepalese society is in transition. The situation of Nepal at present resembles the saying of Durkheim (1993) according to which, mechanical solidarity is replaced by organic solidarity, a collective consciousness resting on the need a society's members have for one another. Similarly, there has been transformation from Gemeinschaft to Gesellschaft as said by another sociologist Ferdinand Tonnies (1988). According to him, Gemeinschaft is typical of rural life. In contrast, the Gesellschaft is an ideal community that is characteristic of modern urban life. This kind of social transformation has led to the delay in reconstruction works after 2015 earthquake in Nepal.

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Social Media : A Boon or Curse for the Youth in India

*Priyanka Kapoor**

Social Media has become a part and parcel of our life, especially the youth in India. The usage of the Internet is now heavily shifted to social media sites, which have their own merits and demerits. It is a well-known fact now that the excessive use of social media has started affecting the thinking and lifestyle of youth globally. The present paper is an attempt to analyze the impact of social media on Indian youth. It has been shown that the too much addiction to social media not only results in increased health problems, change in behavior, but social media has also emerged as a platform for spreading rumours, communal riots, hatred, terrorist activities, cyber crime etc. Hence, it is suggested that one has to be very careful in handling social media contents. When used properly, social media can be prove to be a great platform and a boon, but it is essential to take all the safety measure so that one may not fall prey to malicious users over the social media.

[**Keywords :** Social media, Youth, Boon, Curse, Social media addiction]

1. Introduction

Social media means a social interaction between individuals through which they communicate their information, ideas, picture

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videos etc. to each other. Social media, an online platform to express and share one's thoughts or experiences, is attracting much attention as a representative new media strengthening real-time accessibility. It has become the primary means of communication these days. 'Social media' refers to the tools and techniques of interactions among people in which they not only create and the information, but also exchange it in virtual communities and networks.

Social media sites/plateforms like Facebook, Instagram, Snapchat, WhatsApp, Twitter, MySpace, YouTube, TikTok and Linkedin are becoming increasingly popular day by day and in shaping their outlook and lifestyle. Social Networking sites have attracted a lot of youth. Undoubtedly, social media provides the information of employment very easily to the youth in the shortest possible time and the youth can also easily access the national and international news etc. They become aware of the law and government programs through media platforms. Today social media has become not only beneficial for the youth, but its negative effects are no less. Excessive use of social media leads to the reduction in sports and other physical activities among youth. Social media has separated youth from real life. Youth are turning to pornographic and violent content on social media. They not only waste most of their precious time surfacing messages, chatting and exchanging information on social media platforms, but also develop irresistible urge to check social media messages, again and again. This irresistible urge leads to social media addiction). This is the reason that most of the youth in Indian are now addicted in some way or the other to the social media.

Most of the studies suggest that the heavy users youth of social media are twice likely to suffer from poor health. Some of the other negative mental health effects are mental tiredness, strain, anxiety etc. It is said that on an average a person now checks his smartphone more than 150 times a day to check Whatsapp Messages. Imagine the kind of addiction youth have because of Whatsapp and also other social media platforms. Due to addiction, youth are becoming pray to such problems like depression, frustration etc. The social media addiction among youth is more dangerous than cancer and aids. It destroys values in society and make youth useless. Millions of young are misusing social media and degrading themselves globally. This is the reason that many hospitals have started providing treatment for social media addiction in India. Social media has also increased

privacy invading, bullying and cyber crimes. The purpose of this paper is to find out whether youth are actually benefiting from social media or are having negative effects on them.

2. Meaning of Social Media

Social media has grown rapidly in the last few decades. Now, with the easier access to internet, the number of active social media users in India has risen upto 330 million in 2019. It is further expected to reach around 450 million by 2023. Smartphone devices are used by around 290 million active social media users in India to access social network. Median age for India is 27·1 years. Expensive broadband/ Wi-Fi connections that require PC, laptop and other equipment have led the majority of India's internet users to utilize the facility on their mobile phone which is a very cheaper alternatives. Facebook and YouTube are the most popular social media networks in India. The proliferation and propagation of social media, its increasing use in day-to-day life has widely affected individuals, mainly youth.

Social media uses web technologies (websites and applications) that are primarily designed to allow people to share various contents quickly, efficiently and also in real-time. Internet is the medium to connect users with their friends, family and acquaintances using social networking on social media websites. It has taken years to evolve social networks and reach the modern-day variety, which primarily uses digital media. A French sociologist, Emile Durkheim and a German sociologist, Ferdinand Tonnies are considered pioneers of social networks during the late 1800s. Both of them believed that social groups could exist because members shared values and beliefs. Theory of Tonnies dealt with the social contract conceptions of society. In this sense, we may say that social media is an extension and explosion of traditional word of mouth networks.

Social media has been referred to as "social media sites"[1], or a set of information technologies which facilitate interactions and networking.[2] However, there appears to be a broad agreement that Web2.0 technologies played a significant role in the development and adoption of social media. Another definition of social media refers to "Internet-based applications built on Web 2.0, while Web 2.0 refers to a concept as well as a platform for harnessing collective intelligence."[3] The term "Web 2.0" refers to the set of technologies and ideologies that enable and drive media rich content creation on the internet. All definitions of social media agree that social media

implies use of online or internet technologies. A technocratic definition of social media reads as "a group of Internet-based applications that build on the ideological and technological foundations of Web 2.0, and that allow the creation and exchange of User Generated Content."[4] Thus, we can say that as an information system, social media is built upon a set of (available) Internet, communication and computing technologies, as well as a set of ideological beliefs about how information should be created, accessed and distributed.

3.   Development of Social Media

Social media has become an integral part and parcel of life in modern society. Social media are tools and technologies that enable people to communicate with people and can immediately see what's on their minds. Having a presence on blogs, forums and chat rooms with the customers company managers show that they care about the people who spend money on their products. That is why social media has also contributed to identifying various and creative business models such as social commerce, a new form of e-commerce, and to encouraging innovation of individuals and businesses.

Written correspondence delivered by hand from one person to another (in other words letters) has been one of the earliest methods of communicating where great distances were involved. The earliest form of postal service dates back to 550 B.C., and this primitive delivery system became more widespread and streamlined after many centuries. In 1792, the telegraph was invented. This allowed messages to be delivered over a long distance much more faster than a horse and rider could carry them. Although telegraph messages were short lived, they were definitely a revolutionary way to convey news and information.

Two important discoveries proved a boon in the communication system : the telephone (1890) and the radio (1891). Both these technologies are still in use, though their modern versions are much more sophisticated and technologically advanced than their predecessors. Telephone lines and radio signals enabled people to communicate across great distances instantaneously, something that mankind had never experienced before.

Technology began to change very rapidly in the 20th Century. After the first super computers were created in the 1940s, scientists and engineers began to develop ways to create networks between

those computers, and this would later lead to the birth of the Internet. The earliest forms of the Internet, such as CompuServe, were developed in the 1960s. Primitive forms of email were also developed during this time. By the 70s, networking technology had improved, and 1979's UseNet allowed users to communicate through a virtual newsletter.

Social media was further developed during the 1970s. MUD, originally known as MultiUser Dungeon, Multi-User Dimension, or Multi-User Domain, was a real-time virtual world with role-playing games, interactive fiction, and online chat. MUD is primarily text based which requires users to type commands using a natural language. BBS was created in 1978, the same year as MUD. BBS (Bulletin Board System), online meeting places were effectively independently-produced hunks of code that allowed users to communicate with a central system where they could download files or games (many times including pirated software) and post messages to other users. Accessed over telephone lines via a modem, BBSes were often run by hobbyists who carefully nurtured the social aspects and interest-specific nature of their projects – which, more often than not in those early days of computers, was technology-related. Not only this, long distance calling rates were usually high and applied for out-of-towners. This resulted in many Bulletin Boards becoming locals-only affairs that in turn spurred local in-person gatherings. And voila, just like that, suddenly the antisocial had become social.[5]

Popularity of BBSes continued throughout the 1980s 1990s. However, with the Internet explosion onto the mainstream, BBSes started loosing importance. This is the time when home computers became common and social media got more sophisticated due to the technological advances. Invention of blogging made social media more popular in no time. In 1997, SixDegrees.com, the first recognizable social network site, was a step forward which not only made users to create their profiles, but also list their friends and surf the friends lists. The decade 1990-2000 witnessed a mushroom growth of social networking sites. Asian Avenue, BlackPlanet, Six Degrees, MoveOn etc. may be cited few examples of these sites. They provided people an opportunity to interact. Some public policy advocacy sites also came up. In the beginning of 21st centuary, sites like MySpace and LinkedIn became more prominent, Many online photo sharing apps gave impetus social media sites.

During the first decade of this centuary, sites like Facebook Harvard, YouTube, Dogster, Mixi, Black planet etc. emerged.[6] These sites created an entirely new way of communication for the people across great distances. The result is obvious as we have a variety of social networking sites today. This supplemented the environment where users can reach thousand and thousand people without sacrificing the intimacy of person-to-person communication.

According to SeonJu and WonMo (2010)[7], evolution of social media has been from a communication tool primarily meant for exchanging messages and helping the process of online socialization of society to an important strategic instrument for sharing valuable information for creating profits. At present, social media has started exerting very strong influence even on offline society.

Keeping in mind the difficulties in reaching consensus in defining social media, Daniel Nations (2010)[8] has stated that it is a two-way platform that gives people the ability to communicate with eash other. In other words, social Media may be called a strategy and an outlet for broadcasting, while social networking as a tool and a utility for connecting with others. Furthermore, Cohen (2009) has rightly reports that "the difference is not just semantics but in the features and functions put into these websites by their creators which dictates the way they are to be used."[9]

4.   Conceptualizing Youth in Indian Context

The term 'youth' is an ubiquitous social phenomenon. Though it is basically a biological category, however, it is always defined in cultural terms. On the one hand, youth refers to a phase in the development of individuals and on the other, it also designates a group in society (Rosenmayr, 1972).[10] As a phase of individual development, youth is observed to be both complex and contradictory.[11] It is the period of great differentiations between boys and girls. This period is also desi- gnated as 'Adolescence' which refers to a phase of transition through which one passes while moving from childhood to adulthood. This is the phase when rights of the childhood start shaping while responsibilities and rights of the adults are yet to become accessible. One is 'old enough' for certain things and 'still too small' for certain other things. This phase continues through the second decade of every individual's life. This age group is particularly vulnerable to

conditions in their social and physical environments, due to exposure to a wide range of positive and negative determinants of health. The interaction of these deter- minants at each developmental stage helps to define both their level of health and its impact on the later life.

As a group, youth constitute an important segment of society.[12] In contemporary times, youth floods our visual and aural senses; its images are everywhere. The images are powerfully projected through the modern media as to obliterate the reality not only of other age groups, but of itself. It is no longer possible to be childlike and every one aspires to be youthful; and the young adult has been joined by the young old. Youth is no longer an age but an attitude, becoming the absolute standard against which all other ages are measured.[13] What have not kept pace with the behavioural change are our perceptions of ageing and the language and symbols by which we assign meaning to various age groups. Although these have also begun to shift, we are still living by a set of myths about the age relations which no longer fit the realities of age relations that we are currently living with.

The National Youth Policy (Ministry of Youth Affairs and Sports, Government of India, 2003) defines youth in the country to be within the age group of 13 to 35 years. This policy recognizes that all the persons within this age group do not constitute a single homogenous group, but rather a conglomeration of sub-groups with differing social roles and requirements. In this sense, the word 'youth' is different from 'adolescent' as the latter refers to the age group between 13 to 18 years. Though, the upper age limit in the The National Youth Policy is high for a country like India where average age is around 26·2 years in 2011 (25·6 years for males and 26·9 years for females) and life expectancy of 67·14 years (66·08 years for males and 68·33 years for females). However, according to India's Youth Policy 2012, people in the age group of 14 to 30 now fall into the category of youth. It is the same age group who spends most of the time on social media.

It is worth mentioning that today youth is sustained by sounds and images which no longer have a point of reference. Symbols of youth, mobilized so promiscuously for commercial and political purposes, have become wholly self-referential. Youth has lost its distinct position between childhood and adulthood as the electronic

media has facilitated the merging of the once separate worlds of the child, and the adult. The transition to youth has been blurred by the acceleration of physical and sexual maturation, and by the recent tendency of schools to promote on the basis of achievement rather than age. As a result, youth in most countries have been subjected to the envious criticism of their elders. Because of their allegedly wild moral values, pre- occupation with the immediate present, exuberant and easy life-style and dereliction of social responsibilities, they are often viewed as a social problem.

5.   Social Media and Indian Youth

Today social media has become an integral part of life. Payuk Sabuk has become an important part of daily life of the youth. They can easily convey their feelings, thoughts, information to others and can comment on an issue. Youth can register protest against malicious practices, stereotypes, corruption etc. on social media. With the increasing influence of social media in the last ten years, youth have discharged their political-social responsibility. According to Tata Consultancy's Web 2.0 Generation Survey 2012, 75% of people in India use some social network "sites" from Internet consumers. According to this survey, about 40 percent of the youth of Lucknow are on the internet consumer. Today 91 percent of online people use social media regularly. Through this, they are expressing their emotions, thoughts, activities etc., in which there are all kinds of messages from entertainment to social change. It is doing the important work of connecting and uniting the youth, which is probably difficult in offline life. Be it any issue or event related to the interest of the society, the hashtags are instantly created on its special web and Twitter on Pay â Sabuk. Tunisia, Egypt, Libya, Occupy Wall Street, Movement Against Corruption in India, the manner in which youth have successfully used social networks and sites for the Delhi rape incident has laid a new foundation for social change in the world.

In social media and today, India Business News and Research Services under the title 'Yuva' conducted a survey in the year 2011. The survey included 1200 people between the ages of 14–35 years. According to the survey, about 4 percent of the youth admitted that social media is enabling them to bring change in the world. About 24 percent of the youth in the survey collectively told the source of their information to newspapers, television and social media. The youth surveyed admitted that they first came on social media to connect

with their friends and gradually they realized that consumers like it, 24 percent human rights and social change, 24 percent politics and policy-making, 24 percent corporate governance. It also affects 21 percent. In this way, social media is becoming a source of entertainment for youth as well as activism.

Social media is like a double-edged sword. The positive influence of social media is getting bigger, but at the same time, its side effects are also increasing, particularly among the youth.[14] However, the negative effects of these social networking sites overweigh the positive ones. Mamta Singh and Kavita Garg[15] have analyzed both the positive as well as the negative impacts of social media. Social sites have caused some potential harm to society. The youth become easy prey to social networking sites more often than anyone else. This is because of the reason that when they are studying or searching their course material online, they get attracted to these sites to kill the boredom in their study time, diverting their attention from their work. Other negative side effects of social networking website include reduced learning and research capabilities, reduction in their academic performance and concentration to study well, reduction in real human contact, reduction in their command over the language and their creative writing skills, time wastage, loss of motivation in students, etc. Moreover, the overuse of these sites on a daily basis has many negative effects on the physical and mental health of students making them lethargic and unmotivated to create contact with the people in person. They are also criticized for increasing violence and crime against women.

However, an agreement has also been put forward that social media has many positive effects. On the one hand, it allows the democratization of the internet, while on the other hand, it also allows individuals to advertise themselves and form friendships. Social networks sites enable people to communicate their thoughts and perceptions regarding varied topics with a large number of audiences, and raise our voice if there is any hanky panky. The sharing feature available on the social networks helps in communicating opinion about any topic to reach huge number of unknown people, some of whom even may not be in their list of friends. We have the option to share any news with groups, who may or may not be like minded. They may or may not think proper to respond with their opinion or input about the topic. Simply stated,

there are numerous available options for anybody to communicate with others on these social networks.

In the light of above analytical framework, an attempt has been made in this article to explain the positive as well as negative impacts of social media on youth in India. Positive impact means a boon for youth, whereas, negative impact as curse for youth. The arguements of both sides are as follows :

5·1   Social Media as a Boon fot Youth

Social media is fast becoming an important part of our daily life. Its widespread use is not only affecting the online world, while it is also bringing many changes in the offline world. In the offline world, it is changing our way of thinking and seeing the world. It has defined the areas of democracy, government, administration, media, market, social movement, communication, knowledge, education etc. in a new way with the life of common people and has made it stronger and more advanced than before.

In fact, social media has emerged as a powerful tool of activism, which gave rise to many movements. Widespread activism of youth was found in these movements. In this context, it is important to first mention the rebellion against the dictatorial regime in Tunisia in 2011, which later laid the foundation for the Arab Spring. In 2011, social media played an important role in starting and spreading the Occupy Wall Street movement. This movement was against the American capitalist system.[16]

The fight against corruption in India has been going on for more than the last seven decades, but social media has affected the youth widely on this issue. Now youngsters are showing activism against corruption and black money on various network sites. On the issue of the formation of Jan Lokpal in 2011, when social movement under the leadership of social worker Anna Hazare started a massive movement, social media played an important role in terms of spreading the movement to the youth and increasing their participation. This movement has been so widespread that a political party was formed from its womb, which won the government of Delhi in 2015 and 2020 by winning more than three-fourth seats in which social media has played a major role.

Social media has emerged as a useful tool in times of natural disasters. The means of communication usually fail during natural

disasters. At this time the biggest problem is in contacting people. Families and identities are eager to know if their loved ones are alive or not. In the event of flood, earthquake, tsunami, etc., telephone service may come to a standstill, cell phones get jammed, there are many problems in establishing quick connectivity. In such a situation, communication can be done quickly through the Internet to any corner of the world. Tools like Google Alerts Real Time, Google People Finder, Google Crisis Center, Real Time Search on Twitter have helped in many ways to communicate in times of disasters, raise money for relief operations and search for missing people. In times of natural disasters, social media has played an important role in establishing quick communication. Apart from this, social media has made a significant contribution in motivating the united and collective action of people all over the world in times of disaster and crisis. Social media has served as a life repo tug and brewing news for natural disasters. The first news of many natural disasters came on the social network site. The earthquake that struck Haiti on 12 January 2010 affected about 3 million people.[17] The utility of social media proved once again in the 2011 Japan earthquake and tsunami. About 17 thousand people died in it. In this time of crisis, Sabuk and Twitter became the best means of contact with family and acquaintances among people all over the world.

Social media has now helped the youth to interact directly with the government and other public institutions. Now the government has started using social media to understand the public and answer their questions. Government networks are being resorted to to connect with the general public. Departments such as Delhi Police, Delhi Traffic Police, Delhi Metro, Municipal Corporation of Delhi, etc. have been linked to the social network site. Apart from this, the Ministry of External Affairs, Prime Minister's Office (PMO), the Indian Postal Service, Planning Commission, UGC etc. have also opened Twitter and Pay account, which can be called a good initiative towards direct communication with the public. Social media has provided a platform for students and competitive students to share information. Today, students are connected to different pages and groups on various social network sites so that they can easily get information regarding competitive examinations, employment news, career counseling, information on admission to various courses of universities and necessary educational qualifi-cations etc. Social media has not only spread and disseminated

information related to malnutrition and health but has also helped in spreading awareness for treatment and prevention of various infectious and fatal diseases. Today, lakhs of youth are uploading, liking and sharing necessary information related to various diseases like AIDS, Malaria, Dengue etc. (Chaturvedi, 2006).[18]

Social media as a boon for youth in India is evident from its following uses :

» Social media has emerged **an effective tool of education** among youth. Media act as a source of the library for all kinds of knowledge, information, and documentaries. Social media has become a platform for different sources for youth to improve their education. The use of social media in educationis multi-fold. It provides students at different levels with the ability to get the information they need, to connect with learning groups and other educational systems that make education convenient. Social network tools provide students as well as institutions with multiple opportunities to improve learning techniques.

» Social media is a **strong force for global contact** among youth. Media help various people to stay in touch with each other anytime and anywhere around the globe. Billions of youth use social media every day globally and their number grows constantly. They use it for each aspect of their lives like their personal relationships, entertainment, work and studies. Media has now outdated traditional methods of communication like postal letters, telegrammes and telex etc. which were in use for global contact during last few decades.

» Social media has emerged as a **useful platform for building new relationships and networks** among youth around the globe. Social media makes them up date on the events happening around the globe and also enables them network and stay connected with their fellow youths and friends without physical meetings.

» Social media helps thousands of unemployed youth to have **job opportunities due to the enhanced awareness generated through internet.** Social media helps the employers to get the employees and those who are in search of new jobs. Even the social media sites creat thousands of job opportunities for the people and they have brought new avenues of income.

» Social Media is truly a **social butterfly that can help people to express themselves and share their feelings with others**. The social media is clearly meant to be used as a tool to connect with others across the globe, transcending not just geographical boundaries, but also reaching out to strangers sharing similar areas of interest. At the same time, they also serve as a platform to broadcast your own feelings and experiences online.

» Social media raises **awareness in the youth regarding sensitive issues** that are not discussed in many societies like HIV/AIDs and STDs. Media is the most powerful tool of communication in emerging world and increased the awareness and presents the real stage of society. Social media provides a firsthand account of the biggest issues facing the world today from those directly impacted. As a result, increasing awareness of an issue is where social media can have the greatest impact.

» Social media is serving as an **effective source for boosting or building self-confidence** in the youth. It makes them feel better and good about themselves. The number of likes, shares, and comments of approval they receive enhances their quality to feel good about themselves. Researches show that college students who viewed their own Facebook profiles enjoyed a boost in self-esteem afterward. They feel more social support when they present themselves honestly on social media, and tend to feel less stressed after they do so.

» Social media is an amazing platform that **offers the opportunity for showcasing the talent individuals have**. social media is also one of the most cost effective methods for finding the right talent. Recruitment costs via social media are almost always, lower than those of other methods. A simple Facebook ad can for instance get you over two times more visibility than the traditional recruitment methods like classified ads in the dailies and job boards.

» Social media has allowed us to **save the majority of our time and utilize it somewhere productive**. For example, education can be received in the comfort of our home through distance learning or live streaming of classes offered. It is important that youth attach value to their time. How theyu use their time has a huge impact on their ability to succeed. Increasing productivity

and using their time wisely means they will have more time to do things that matter to them, like exercising, spending time with family and friends, having a hobby or pursuing other projects.

» Social media has assumed an **important role in politics**. The participation of the youth voters has increased. Social media also gives birth to the idea of change in politics. Gone are the days when political parties had to depend on conventional mode of communication like wall campaign, public meeting, and public relation, but use of internet, social media like facebook, twitter, instagram create new way to market their political campaign. Social media has played very important role in general elections in 2014 and 2019 in India.

On the basis of above arguments, it may be concluded that social media has become a boon for the youth in India.

5·2   Social Media as a Curse (Bane) fot Youth

No technology is completely flawless. It can be misused. That is why many benefits of social media have come to the fore, then at the same time its side effects and possible dangers have also increased. Today, as social media Aps are proving beneficial for the youth, its negative effects are also not less. Youth sports and other physical activities are decreasing. They waste most of their time with social media. They are becoming self-centered and socializing is ending in them. He is losing his mind from studies and is having a bad effect on his educational progress and he is learning to misuse English grammar through social media. Physical and mental health of youth is also being affected. Due to these reasons, there is a feeling of depression in the youth and social media has increased the chances of cybercrime. Social media tools and applications are so engaging and interactive that youth are becoming addicts. According to research by the University of Chicago Booth Sway of Business, social network sites have now become more addictive than alcohol. Teens and youth are spending more and more time on social media. On an average, a teenager and a youth spend 4-5 hours on it every day. It is becoming an essential function of their routine. Such a mentality of users is happening. Where every day by opening the site again and again, to see which friends and friends have put pictures or messages or on their own messages, as many people are becoming hungry for likes

and comments. Its addiction has increased so much that in many places Internet Addicted Clinics have also started.

No identity card/ID proof is required to open an account on the social network. Here anyone can open his account and use it. Many people are using this to create fake accounts. Today there are countless fake accounts of social media and these platforms are being used for spreading communal riots, spread of terrorist activities, cyber crime etc. A report by the Brookings Institute based in Wanshigton, which was recently published, revealed that as of December 2014, about 4000 Twitter account holders are associated with the dangerous terrorist organization.

Social media as a curse (bane) for youth in India is evident from its following uses :

» Social media is such a dangerous drug that it can easily **distract and isolate the students from the real world**. Youngsters are usually happy to stay active online for most of their time. In other words, social media leads to isolation among the youth. Media reduces the number of face-to-face interactions amongst the youths because they normally spend most of their time on these online social platforms.

» Most of the youth face the **issues of security** of data. Hacking and Cyberbullying are the top most dangerous weapons for the youngsters that can cause huge harm to their mental health and well as personal details. In other words, social media leads to lack of privacy.

» Social media use has often resulted in high level of **anxiety and stress among youth**. Evidence is mounting that there is a link between social media and depression. In several recent studies, teenage and young adult users who spend the most time on Instagram, Facebook and other platforms were shown to have a substantially (from 13 to 66 percent) higher rate of reported depression than those who spent the least time.

» Exchange of all kinds of news and information including murder cases, crimes, pornography, rape cases, etc. on social media makes youth **highly vulnerable section of society**. Social media also exposes these teens to pornographic content being spread in some the social groups online. This, in turn, leads to early pregnancies amongst young girls causing them to drop out of school.

» **Lack of focus on studies** definitely results in bad results/ grades in examinations at various levels. Students' concentration is adversely affected by social networking sites. Social net- working websites like Facebook have negative effects on students, and those who frequently use such websites are more likely to get lower marks in school/colleges/universities.

» Too much engagement with social media among the youth **hampers their health conditions**. Headache, poor eyesight, bad eating habits, and lifestyle are all the disadvantages of social media for the youth. Evidence suggests that social media can impact detrimentally on children andyoung people's mental health. Research also demonstrates that increased social media use has a significant associa-tion with poor sleep quality in young people.[19]

» It is also said that the **independence thinking of the youth is jeopardized** with the excessive use of social media as a result of peer group pressure. Peer pressure may occur directly or indirectly. Direct pressure involves peers explicitly asking you to do something. Indirect pressure happens when you witness others engaging in an activity and are motivated to do the same. Peer pressure can lead to alcohol abuse.

» The young generation is mostly found loafing around on the internet instead of spending their time in a productive task. In other words, **social media reduces productivity**. Studies have shown that the unrestricted usage of social media is having a negative impact on workplace productivity, as employees spend more of their time on social media every day for personal work.

» There is a very strong temptation in social media for the youth. It can become an **addiction for the youth** and begin to side-track them. Social media addiction is a behavioral addiction that has been found to have negative impact on the youth. Social media exposes teens to more than drugs. The compound effects of peer pressure and unrealistic expectations of life facilitated through social media may cause an increase in teen mental health concerns.

» Social platforms also encourage the **spread of wrong information** which may be in the form of rumours. Such wrong

information has debasing impact on youth. Falsehoods spread like wildfire on social media, getting quicker and longer-lasting pickup than the truth. Disinformation in times of a pandemic may have very devasting impact on youth. The point which is quite clear is that social media misinformation can overturn a democratic process. It is antithetical to human rights for which the UNO stands for.

6.   Conclusion

Today social media has become an important part of our life. It has increased our strength and capacity. Just like we all know that everything has two aspects, similarly social media also has two aspects - positive and negative. On the one hand, social media is being used from personal entertainment to social revolution. Its use has played an important role in uniting people, empowering them, and reshaping ideas in the recent world. On the other hand, some negative uses and effects have also emerged and its excessive use may have damaging and devasting impact on the youth.

Social media has become a basic need for the individuals, therefore, it is essential that we educate the youth on the usage of social media. There should be an open discussion on social network etiquettes that will help foster a healthy behavior making social media a boon. Considering all of the above pros and cons, it is necessary to develop certain regulations over the use of such social networking sites, especially for high school and college students. It may be stressed that anything done in moderation may enhance the positive impact of a particular thing and reduce the negative impacts. Youth should be helped in developing the cognitive and intuitive ability via awareness which will help them in analyzing how much time they want to spend on social media.

In conclusion, social networking has been proved to have both positive and negative effects on our youths. Individuals should make a conclusion whether to go on using the sites or stop or even moderate on their usage. Parents should guide and advise their children on current matters like the usage of social media and warn them of its negative impacts to them when misused or overused. Like any other technology, social media also has the potential to become a bane orboon depending upon how it is used. Just as the internet has made access to knowledge andwisdom as easily accessible as

pornography, social media will also influence the educational scenario, in India and the world, in a mixed way. In fact, social networking sites are a boon. It depends on how we use them, whether to improve ourselves or to degrade. But children and teenagers must be guided by their guardians because they can easily be manipulated and affected by cyber threats.

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Use of E-Resources by the Faculty of Engineering Colleges of Sangrur District

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The use of electronic resources by the faculty members of the engineering colleges of District Sangrur, Punjab is presented in this Paper. Knowledge and awareness of those faculty members about different types of e-resources, their purpose of using those e-resources, the hurdles and limitations in the use and access of these resources faced by those faculty members and their satisfaction with these resources is dealt with in this paper. The data was collected, tabulated and analyzed after conducting a survey of all the faculty members available in all the six engineering colleges of District Sangrur. The data was collected through structured questionnaires served to the users regarding eresources, their use and impact. It also reveals about the satisfaction of faculty members with the facilities available for accessing e-resources and its user-friendliness.

[**Keywords :** Faculty member, Engineering, E-Resources, E-Journals, E-Books, Awareness, User satisfaction]

1. Introduction

Electronic Resources are the materials available in digital format, which are accessible electronically. E-resources can be

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defined as the resources which require computer or any other electronic device. They deliver knowledge which may be in text format, full data bases, e-journals, images collections and multimedia products. It may be numerical, graphical or time based, as a commercially available title that can be published with an aim to be marketed. E-Resources generally comprise of journals, books, databases, magazines, thesis, news papers, dictionaries, encyclo-pedia, abstract, full-text documents and digital collections all in electronic form. Also online databases, internet sites are the choice to the medium.

In the present scenario, „the library and information centre? has become integral part of all those establishments which are the centers of teaching and learning activities, where students, teachers and researchers get their required information according to their need. In the age of information and communication technology, house-keeping activities of the libraries are now automated in most of the academic libraries and e-resources and database facilities are made available to all the users of these libraries.

With the onset of the digital era the library and data centre has transformed and today traditional libraries have changed their roles. Now-a-days these libraries are serving as "Knowledge Centers" with priority to value-added electronic information services. Academic and research institutions are now getting specialization in how best they can facilitate research with specific information as cutting-edge technology.

Dawn of globalization in the field of education, there has been an information explosion. Almost all the Science and Technology and academic institutions and organizations have changed their contemporary outlooks to automated environments most rapidly.

2. Objectives

Specifically the main objectives of this study are :

- To know the provision and usage of those e-resources by the faculty members in engineering education system.
- To review the use and purpose of using e-resources.
- To spot the electronic gadgets used for accessing e-resources.
- To find out the difficulties faced by the users while accessing e-resources.
- To review the extent of satisfaction of users of e-resources.

3.   Literature Review

A very little number of studies are made on e-resources. Chauhan, Chand and Kaur (2011) have conducted a study and evaluated the limitations and problems about lower usage of these e-resources at the Himachal Pradesh University and have offered a few suggestions in order to boost the usage of E-resources. Nallathamb and Kanakaraj (2012) noticed that a lot of users in the engineering colleges use electronic resources daily. Adebayo (2013) =evaluated the challenges in cataloguing electronic resources in six randomly selected university libraries in Southwest Nigeria and then he pointed out some challenges in the field of cataloguing electronic resources. The lack of adequate physical description of a few electronic resources; incomplete and insufficient workflow in cataloguing sections; some copyright issues among others were the pointed out challenges by this researcher. Kalbande, Shinde, and Ingle (2013) made a survey of 108 faculty members at the Mahatma Phule Agricultural University in India and observed that the influence of e-resources was visible as the number of printed documents decreased and there was a rise in number of electronic resources. Elavazhagan and Udayakumar (2013) examined the exposure and measured the use of e-resources by the school members and research scholars of BITS, Pilani - Hyderabad Campus and reported that the e-resources are proved to be time saving, easy to use and handle, more informative, effective and flexible.

But we can?t take these studies as final conclusion as although these studies summarize certain conclusions about how people use Electronic resources, there are library-specific differences available, that proves it to be more beneficial for some individual libraries to make their own conclusions.

4.   Scope of the Study

The study is restricted in to the faculty members of six engineering colleges in Sangrur District. This paper only highlights the awareness;, purpose of using E-resources and problems faced while accessing these, availability and use of e-resources by the faculty members; level of satisfaction of the users and suitable recommendations to boost these facilities and services in the form of E-resources in these libraries.

5.   Methodology

The faculty members of six engineering colleges are the targeted population of the study. To complete the objectives of the study, a detailed and well-structured questionnaire was prepared and distributed to all the available faculty members of six Engineering Colleges in Sangrur District. Total 240 questionnaires distributed and 40 questionnaires were distributed in every college, out of these, 160 comprehensively filled-in questionnaires were collected. The information given by the Faculty Members was then tabulated, analyzed, interpreted and presented by simple percentage technique usage.

6.   Data Analysis and Discussions

The Information collected through the questionnaires distributed to all available faculty members of the six assorted engineering colleges in Sangrur District of Punjab, analyzed and interpreted is given below :
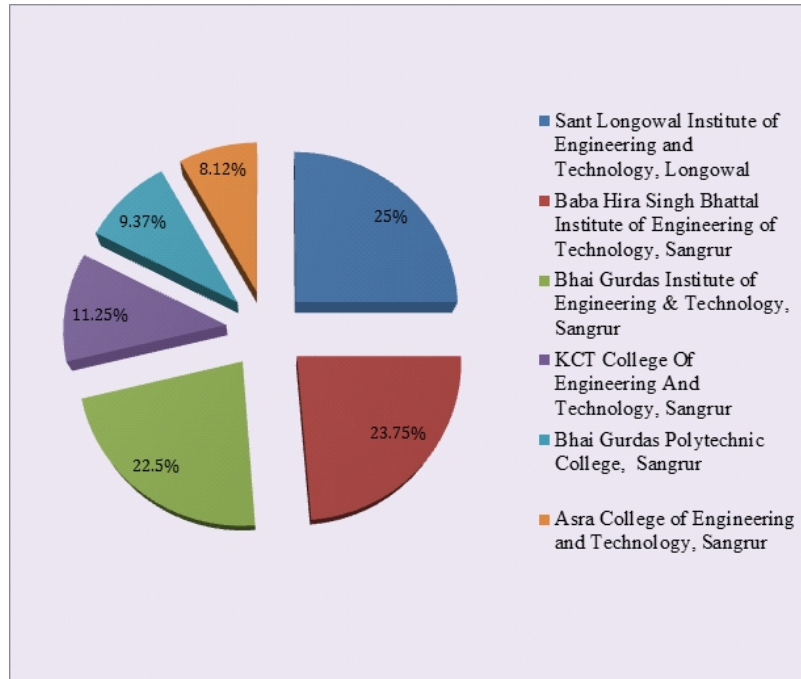
Table-1 : College Wise Distribution of Respondents

Name Of The College	No. of Respondents	Percentage (%)
Sant Longowal Institute of Engineering and Technology, Longowal	40	25.00
Baba Hira Singh Bhattal Institute of Engineering of Technology, Sangrur	38	23.75
Bhai Gurdas Institute of Engineering & Technology, Sangrur	36	22.5
KCT College of Engineering and Technology, Sangrur	18	11.25
Bhai Gurdas Polytechnic College, Sangrur	15	09.37
Asra College of Engineering and Technology, Sangrur	13	08.12
Total	**160**	**100.00**

As we can see in Figure-1, Table-1 shows that the best respondent's replies 40 (25.00%) are from Sant Longowal Institute of Engineering and Technology, where as Baba Hira Singh Bhattal Institute of Engineering of Technology respondents are following

with 38 (23.75%) ,from Bhai Gurdas Institute of Engineering & Technology 36 (22.5%) responses received, from KCT College Of Engineering And Technology 18 (11.25%), 15 (09.37%) respondents are from Bhai Gurdas Polytechnic College and least no. of respondents 13 (08.12%) are from Asra College of Engineering and Technology.

Figure-1 : College Wise Distribution of Respondents

Table-2 : Category Wise distribution of respondents

Category (Academic Status)	No. of Respondents	Percentage (%)
Professors	22	13.75
Associate Professors	36	22.5
Assistant Professors	102	63.75
Total	**160**	**100.00**

Table-2 and Figure-2 show the category wise distribution of respondents. Out of 240 total respondents, the 102(63.75%) of them are Assistant Professors and 36 (22.5%) of them are Associate Professors. In this study, 22 (13.75%) of the respondents are Professors. it's concluded that more Assistant Professors followed by Associate Professors are the respondents within the study.
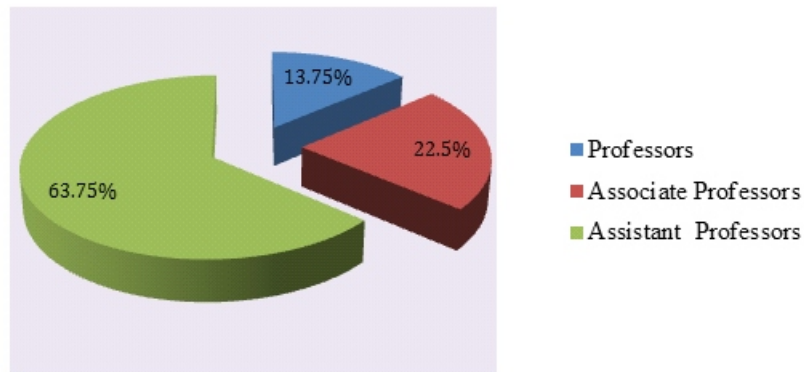
Figure-2 : Category Wise distribution of respondents

Table-3 : Gender Wise Distribution of Respondents

Gender	No. of Respondents	Percentage (%)
Male	86	53.75
Female	74	46.25
Total	**160**	**100.00**

Table-3 and Figure-3 reveal that out of a total of 160 respondents, the bulk of the males respondents 86 (53.75%) was slightly more than females 74 (46.25%) is gender wise classification by the e-resources. This shows that the males gender wise classification is over the females.
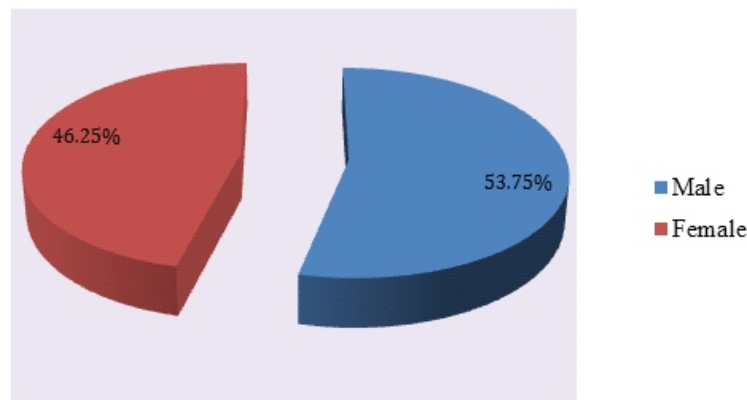

Figure-3 : Gender wise Distribution of Respondents

Table-4 : Faculty Member's Awareness of E-Resources

Gender	Aware	Not Aware
Male	74	12
Female	64	10
Total	**138** **(86.25%)**	**22** **(13.75%)**

Table-4 reveals that 138 (86.25%) faculty members were aware of different types of e-resources whereas 22 (13.75%) of faculty members were not aware of the e-resources in their respective subject field.

Table-5 : Preference of Using Information Resources

Information Resources	No. of Respondents	Percentage (%)
Electronic Version	79	49.37
Print Version	33	20.62
Both	48	30.00
Total	**160**	**100.00**

Table-5 results show that preference was given to electronic version of resources by79 (49.37%) respondents whereas 33 (20.62%) of faculty members want to read the printed resources but 48 (30.00%) respondents prefer to use both electronic and printed version of resources.

Table-6 : Types of E-resources Accessed

E-Resources	No. of Respondents	Percentage (%)
E-Journals	31	19.37
Full Text Databases	45	28.12
E-Books	34	21.25
E- Audio- Visual Resources	15	09.37
E-Thesis	35	21.87
Total	**160**	**100.00**

Table-6 and Figure-4 show that most of the respondents 45 (28.12%) make use of full text databases following E-Thesis 35 (21.87%), E-Books are used by 34 (21.25%), respondents who make use of E- Journals were 31 (19.37%) and 15 (09.37%) respondents were those who make use of E-audio-visual resources.
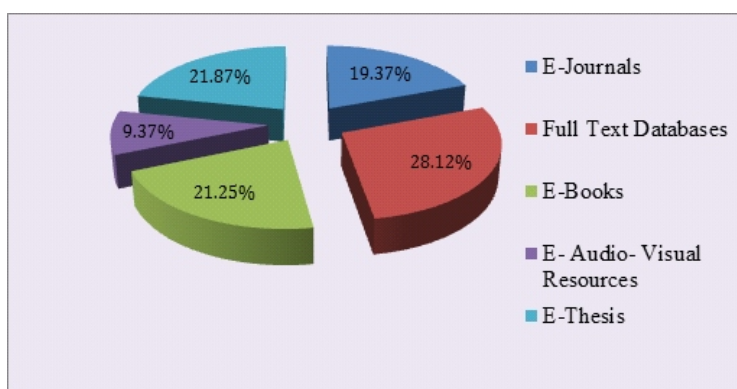
Figure-4 : Types of E-resources Accessed

Table-7 : Purpose of Using E-Resources

Academic Status	Research Articles	Lecture Notes	Update Knowledge	Any Other Purpose	Total (%)
Professors	8	12	4	5	29 (18.13)
Associate Professors	16	18	8	9	51 (31.87)
Assistant Professors	20	26	16	18	80 (50.0)
Total	**44 (27.5%)**	**56 (35%)**	**28 (17.5%)**	**32 (20%)**	**160 (100%)**

Table-7 shows that purpose of 56 (35%) of the respondents using e-resources was preparing lecture notes, 44 (27.5%) of them were using e-resources for research articles, 28 (17.5%) of them were using e-resources for update knowledge, and rest of the respondents 32 (20%) used e-resources for some other purpose.

Table-8 : Satisfaction with present collection of E-resources

Respondent's status	Responses			Total
	Yes	No	Can't Say	
Professor	14	4	4	22
Associate Professor	22	8	6	36
Assistant Professor	80	13	9	102
Total	**116 (72.5%)**	**25 (15.62%)**	**19 (11.87%)**	**160 (100%)**

Table-8 reveals that 14 of Professors, 22 of Associate Professors and 80 of Assistant Professors, total 116 (72.5%) of the faculty members were satisfied, while 4 of Professors, 8 of Associate Professors and 13 of Assistant Professors total 25 (15.62%) were not satisfied with the collection of E-resources where as 4 of Professors, 6 of Associate Professors and 9 of Assistant Professors, total 19 (11.87%) faculty members could not decide their point of view about E-resources.

Table-9 : Problems in Accessing E-Resources

Problems	Agree (%)	Disagree (%)
Difficulty in searching applicable information	73 (45.62%)	87 (54.37%)
Library does not subscribe the desired titles	69(43.12%)	91 (56.87%)
Limited access to computers	71 (44.37%)	89 (55.62%)
Lack of time	78 (48.75%)	82 (51.25%)
Poor bandwidth	72 (45%)	88 (55%)

According to Table-9 faculty members faced some problem during accessing E-resources. 73 (45.62%) of the users found difficulty in searching applicable information, 69 (43.12%) faculty members felt that library does not subscribe the desired titles, while 71 (44.37%) faced problem of Limited access to computers, where as 78 (48.75%) users were facing lack of time problem and 72 (45%) of the faculty members found poor bandwidth problem.

7. Major Findings

❧ It is evident that males respondents 86 (53.75%) were slightly more than females 74 (46.25%)

❧ 138 (86.25%) faculty members were aware of different types of e-resources whereas 22 (13.75%) of faculty members were not aware of the e-resources in their respective subject field.

❧ Reference was given to electronic version of resources by79 (49.37%) respondents but 48 (30.00%) respondents prefer to use both electronic and printed version of resources.

» Most of the respondents 45 (28.12%) make use of full text databases following by E-Thesis 35 (21.87%) where as 31 (19.37%) respondents make use of E- Journals.

» Most of the respondents 56 (35%) were using e-resources for preparing lecture notes following for research articles 44 (27.5%).

» 116 (72.5%) of the faculty members were satisfied with the collection of E-resources.

» Faculty members faced some problem during accessing E-resources. Maximum number 73(45.62%) of the users found difficulty in searching applicable information and 72(45%) of the faculty members found poor bandwidth problem.

8.   Recommendations

The subsequent recommendations are made, which are based on the findings of the study :

» The training programs must be conducted for the faculty members at some regular intervals about the effective use of the electronic resources.

» The content page of the e-journals must be displayed on library website home page for attracting faculty members and thereby increasing its usage by them.

» Digital library management software is to be made essential to manage the digital documents which will help the users to access the e-resources even from outside the campus and should be secured with the password of accessing different e-resources.

» Their suggestions about their needs and capabilities must be taken before purchasing the e-resources. It will help to provide relevant e-resources and increase the satisfaction level of users.

» Latest configuration PCs should be made available in the libraries and also in the departments for quick access to e-resources by the faculty members.

» Fast internet connections, latest anti-virus packages are also need of the hour run the scenario smoothly and to shield the systems from malicious attacks.

9. Conclusion

The attention and utilization of electronic resources and related matters among the faculty members of Engineering Colleges in Sangrur District is explored in this study. The development in the knowledge and communication technologies, particularly internet and electronic resources has facilitated the convergence of present time electronic devices and formats. It has given a revolutionary change in the standard methods of storage, search, retrieval and communication of information. Latest Information has been embedded in various varieties of electronic devices. Nowadays Faculty members are strongly hooked in to e-resources for their information requirements and to keep themselves up-to-date in the field. Therefore, the importance of libraries during this age of e-resources has been increased tremendously. It is particularly useful in providing training and guidance to use authentic and relevant information to the users. For this purpose all the libraries should keep updated with new and necessary tools to produce better services.

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The Neuroscience of Employee Engagement

Richa Vats* and S. K. Sharma**

Employee Engagement has gained a significant importance in the past years. Organization use engaged employees as a tool for strategic collaborator in the business. This study explores how neuroscience can be applied to employees brains, in the form of procedures, small actions that can optimistically improve engagement at the workplace. This study will also through light on how leaders can enlighten about processes involved with their own leadership, but also about the minds of their employees. In terms of neuroscience, there are threats and reward domains that emphasize the workplace behaviour are activated in the brain. Director of the Neuroleadership Institute, David Rock's SCARF model describes these domains as: status - our relative importance to others; certainty - our ability to predict what lies ahead; autonomy - a sense of control over events; relatedness - a sense of connectedness and safety with others; and fairness - a perception of fair exchanges between people. High levels of engagement occur when people experience rewards from all five of these domains, but they become disengaged when experiencing high levels of threats.

[**Keywords :** Organization, Threats, Rewards, Behaviour]

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1.　Introduction

Employee engagement can be a constant struggle for many leaders. They need to be thinking of new behavior to keep employees engaged in order to boost job satisfaction, efficiency, and employee maintenance. One of the growing factors in employee engagement is neuroscience.

Neuroscience, the study of the nervous system, can enlighten leaders about processes involved with their own leadership, but also about the minds of their employees. Since the brain is plastic, it is always adjusting and adapting based on the surroundings. When managers create supportive and collaborative environments, the brains of employees can process the information easier, leading to more effective change. But if the brains of employees perceive things as threats than the ease, enthusiasm, and contentment decrease.

By knowing more about the brain, one can learn to limit fear. Often, those fears or threats can come from the normal business practices of judgment, opinion, and assessment. Because of the lasting negative impacts threats have on our brains, one can also have to learn to decrease the amount of pressure in the workplace; in order improve employee engagement and motivation.

According to a recent study by the Hay group, employee engagement is on the rise worldwide. More and more employees are stating that they intend to stay with their current employers and that they find their work significant and tricky. This is good news for the international economy, since several studies point to the economic advantages of engaged, dedicated employees. The likelihood of an individual's "intent to stay" increases with age, indicating that some kind of development is taking place to enhance the level of engagement.

While professionals long have known that levers like reward and appreciation have a direct effect on engagement, neuroscience now gives us an understanding of why and how these levers work. It's a complicated dance between our brain's reward and threat response systems.

In a recent study by Queen School of Business and Gallup Organization, it was found that organizations with low engagement scores experienced 18% drop in productivity, 16% lower profitability, 37% reduction in job growth and 65% lower share

prices. Engaged employees have a significant effect on the functioning and the success of a company.

Strong engagement is defined by a few psychological factors like feeling connected with colleagues, rewards, feeling of being a significant contributor and a sharp learning curve. David Rock, Director at NeuroLeadership Institute, also shared how neuroscience helps to understand, what makes our brain perform at its best and how this information can be effectively leveraged to increase engagement, thereby increasing profitability and business growth for companies.

2. Neurological Factors that affect Employee Engagement

2·1 Leadership and Business Tactics

The capability of top management to give a clear understanding of an employee's contribution to the organizational goals is the prime requirement to improve engagement. Organizations must have a tale to express which talks about how every employee is contributing towards their accomplishment and make the contribution noticeable to the extent of business growth. It provides an employee with a sense of being precious and making a difference to the business they are working for.

2·2 Mentoring

Mostly employees agree that engaged managers who enthusiastically contribute in their usual task, make sure that every employee feels a part of the team and provide effective communication and feedback, which drives more job happiness and efficiency.

2·3 Trust and Veracity

All organizations have a vision and mission statement which talks about core values that must be followed and assimilate into the company culture. However, many of them fail to bring it into practice within the organizations and they remain a carved part of a wall which is usually ignored. The values an organization talks about and preaches must boom with what an employee experiences on a day to day basis. Our brains energetically sense activities, supporting deviating values and this can create ambiguity and lack of faith towards an organization.

2·4 Right to Voice Opinion

A research from Harvard says that employees feel less worried in a culture which promotes comprehensiveness and motivates its employees to speak up or ask for help, primary to better performance and knowledge.

These factors play a major role in increasing performance at the workplace and creating positive attitude towards employer and organization.

3. Leveraging Neuroscience for Better Employee Engagement

A positive workplace environment plays a vital role in ensuring effective engagement. To progress employee engagement effectively, one must act on the neurological factors which have an elevated impact on employees. Here are four action items that leadership teams & managers can adopt for higher engagement.

3·1 Evade Threat

One of the quickest triggers to the brain is when it senses a threat. At the workplace, this is caused by lack of continuous feedback. In organizations which have infrequent feedbacks systems like annual reviews, feedback is received by the brain as an attack and it naturally draws up defence strategies to avoid the threat. Hence, most leaders in employee engagement and recognition believe that uninterrupted feedback and listening enables these reviews to be guiding machinery for employees to work upon rather than making them feel undervalued and become defensive. When brain feels in jeopardy, it closes itself to ideas and employees can begin to see the workplace as a more unfriendly environment.

3·2 Rewards and Recognitions

The Human brain is wired to be motivated when it sees rewards and incentives as a result of any task. As revealed in surveys also, that pay raise is considered as the most important form of appreciation. An international report revealed better levels of employee engagement, preservation and efficiency by adopting rewards and appreciation strategies.

3·3 Assurance

The mind often doubts the unknown. This is also reflected in an employee's focus on his work. If the brain feels susceptible by

uncertainties, it becomes highly vigilant and makes a person feel less protected and attentive. Here, the clarity provided by the leadership in terms of individual and organizational goals and expectations helps employees to be more secure and comfortable about their jobs and coerce better engagement.

3·4 Societal Associations and Comprehensiveness

Humans are wired to feel associated both in individual and professional space. At the workplace, we are continuously trying to be a part of a squad and feel linked to our manager and the organization. Approval and acknowledgment in a social circle are one of the main motivational drivers for the brain.

Continuous engagement depends on an employee's capability to be at their innovative best, work as a part of the group and his involvement towards effective problem-solving.

4. The SCARF Model

Dr. David Rock is a neuroscientist who has formed a model for improving the relationship between leaders and employees. He calls this model SCARF. This model stems from research that states the brain is always trying to lessen threats and maximize rewards. The model is based on neuroscience research that implies that these five social domains activate the same threat and reward responses in our brain that we rely on for physical survival.

Feeling threatened blocks our creativity, reduces our ability to solve problems, and makes it harder for us to communicate and collaborate with others. But, when we feel rewarded, our self-confidence increases, we feel empowered, and we want to do a good job.

The SCARF Model can help us to minimize perceived threats, and to maximize the positive feelings generated through reward when working alongside others.

Dr. Rock uses the SCARF acronym to explain these social forces.

S - Status

C - Certainty

A - Autonomy

R - Relatedness

F - Fairness

Status : When people feel vague of their social position or feel they are being evaluated, the brain interprets that environment as a threat. This threat is treated the same as a physical threat. In order to be safe, the brain has mechanisms that help us clash or run from the threat. In the case of social threats, sometimes those may not be an option, but our brains stay on high alert, making it difficult to focus on other things until the threat is gone.

As a leader, one can work to create an environment where it is not perceived as a threat. Start by allowing employees to evaluate themselves and gain insights into their behaviors. Encourage change to come from the employee rather than from the leader. This way, one can decrease the threat level but also improve the engagement the employee has with company and their personal growth.

Certainty : The brain has developed to be aware of threats. Some people are more sensitive to threats than others, but everyone is able to recognize threats to some degree. The indefinite can often be worse than being able to see the threat. Not knowing what will happen next increases the awareness of threats and puts the brain on high alert, making a person feel less safe and less focused on tasks.

Offer more certainty by working in order to increase communication with staff. Be clear in communication and state expectations, goals, and other information that makes it evident that one feels confident and relaxed. When employees feel protected and certain in their jobs and in their workplace, they will be more engaged in their work.

Autonomy : Usually with any kind of change comes a choice. We have to think about when we react and how we react. Without this choice, the change (or threat) becomes even more powerful and overwhelming. It can stop us from being able to move forward and leave us unmotivated and feeling hopeless.

Make employees aware that they have choices and that they have some control over their jobs. One should limit minimal interference in an employee's daily tasks. The members should be trusted to do their work without anyone constantly checking on them. This is a perfect way one can improve employee engagement using neuroscience.

Relatedness : People relate to one another in various ways, but often they view others as reliable and friendly if they feel the other person seems similar to them in some way. Often people have ways

that protect them from the threat of someone new or different. These defenses can block out the things that others say or do when they are not perceived as a member of the group.

Relationship building is a vital part of a dynamic team. One should look ways to connect to employees and for employees to connect with each other. When everyone in a work environment is viewed as friendly, then the brain's threat alert system is lowered, allowing people to feel more in sync with the team and with their work.

Fairness : Our brains can be very sensitive to fairness and we are usually responsive of and react strongly to situations that we feel are unjust. These threats and the reactions to them can often be emotionally charged, possibly leading to annoyance and resentment.

To improve a sense of fairness, try to be conscious of how you interact with all employees. One should not show any sign of discrimination or unique behavior. One should be transparent in all decision making processes. When fairness is at wager, address the issue at hand immediately so that there can be some understanding of why things occurred.

The SCARF model uses a very basic aspect of human reality, threat and security. We may not think about these two things on a minute to minute basis, but our brains are always reacting in ways that relate to the pathways that were created in our ancestral pasts.

As leaders or employees, we can probably all think of ways in which something we were affected by could have been looked at as our brains raising the threat alarm. With this in mind, we can learn to be more engaged leaders and employees on a brain-based level.

5.   Conclusion

Neuroscience helps us to understand what enables our brains to perform at their best and provides a scientific lens through which to see engagement. It is proving very influential with even the most skeptical leaders.

Constant success depends on employees' ability to think at their finest, collaborate and innovate. Neuroscience, the study of the nervous system including the brain, is still in its infancy.

What is particularly interesting for organizational leaders is that we can apply learning from neuroscience to the workplace. It provides the insights into what helps our brains to work at their best.

It also demonstrates that improving employee engagement doesn't have to be difficult - many little procedures can put our brains into an optimistic shape.

Creating a brain-friendly workplace does not have to be complex but it does need attentiveness of what helps the brain and what hinders. We pay far too little attention to our brains' need to be connected socially. Small actions can make a big difference to our brains. If every leader and every manager understand what our brains wishes to perform at their best at work, what a difference this would make to their understanding of employee engagement.

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I, Dr. Dharam Vir, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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