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Address- C2-604, Raheja Residential Complex, Patrakar Colony
Email Id : drsanjaykedia9@gmail.com

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Email Id : bmyrboh07@gmail.com

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Assistant Professor
Commissionerate of College Education, Rajasthan
Address- 3,Lions Lane,Anjani Marg,Hanuman Nagar Ext.,Sirsi Road,Jaipur, Rajasthan
Email Id : Shekhawatedwa@gmail.com

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From the Editor

Dear Authors /Readers/ Reviewers of Research Reinforcement Journal (RRJ),

I am privileged to handing over this prestigious new volume of the RRJ (Vol. 7; Issue -1; May 2019- October 2019).

This Research Reinforcement journal, an initiative, was started to share research works, commenced in the disciplines of social science and humanities. Our focus is to provide platform to young and mature scholars who have been keenly exploring the possibilities to get their research published on one hand and also to ensure reach up to the pioneer researchers and learners in their respective fields. This journal is moving in its 7 th year of its circulation, is attracting academicians from all corners of the country, and even from abroad like Nepal, Sri Lanka and Bangladesh. It is a peer-reviewed journal, which is academically cooperated by legendary experts from various disciplines as advisor and referees. Research papers and articles from social science and humanities backgrounds are published in this journal. We more prefer the first hand based research and analytical articles in this journal. Besides, we are equally providing space to the research papers based on survey, discussions and reviews.

This volume 18 includes research papers & articles. We expect more scholarly research papers and articles on issues of concurrent importance and socio-politico-economic analysis based. Besides, we welcome the research papers and articles related to other allied fields including humanities, social sciences, science and commerce interpreting socio-economic relevance.

Best Wishes

Dr. Pankaj Gupta
The Editor in chief

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Shifting Cultivation Dynamics for the Last Two Decades, 1997-2017, Zunheboto District of Nagaland using Geospatial Techniques

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Libo Z yepthomi

Department of Geography, Nagaland University, Lumami, Zunheboto (Nagaland)

Wangshimenla

Department of Geography, Nagaland University, Lumami, Zunheboto (Nagaland)

Rocky Pebam

North Eastern Space Application Centre, Umiam (Meghalaya)

Abstract

Shifting cultivation is a distinct type of agricultural practice generally cultivated in the hill slopes after cutting the forest cover standing over it. It cultivation is commonly practiced by the people living in the hilly area and it is known by different names. Shifting cultivation has traditionally been practiced by the people of Zunheboto District and has been the main stay of the people's livelihood. Almost all the villages in Zunheboto District practice shifting cultivation and some villages living near the river bank practice terrace cultivation. The study understands the extent and dynamic of Jhum cycle in Zunheboto district during the last two decades where landsat 5 and landsat 8 from USGS were used for the time series analysis. The outcome of the study is to find out the practice of shifting cultivation in Zunheboto District. This paper tries to highlight not only the decreasing trend in the annual area under jhum fields and the changes in the jhum cycles but also the area that has been affected by shifting cultivation during the past 21 years.

Keywords: *Jhum Cycle, Traditional, Time Series*

Introduction

Shifting cultivation, an indigenously evolved age-old system, is sustainable if population pressure is low and length of intervening period between two successive cropping on the same site is longer than a period of 10 years. Much of the changes in shifting cultivation in recent times are oriented towards introduction of cash crops/and horticultural crops so as to improve economic efficiency of this centuries-old subsistence agricultural system (Barik 2007). This primitive slash and burn or Jhumming cultivation has presently lost its traditional innocuous nature, with increase of population ever larger and larger areas were brought under jhumming, at the same time reducing the period of keeping infertile plots of land fallow from 30 years or so to as low as 4 or 5 years (Mahanta 2008). Gupta (2002), stated that jhumming was the only economic occupation of almost all the tribals of the region and it provided them with their requirements. However jhum cultivation has lost its past status among the jhummians of the north east. He said that at present, jhumming does not satisfy their needs as it did in the past. At best, it satisfies their requirements of food for only three to four months in a year. Jhumming can be made productive by introducing new strains of high-yeilding jhum crops, introducing new inputs in jhumming, ensuring that the jhum fields do not have to be abandoned after every harvest and can be cultivated repeatedly without any loss

of productivity and minimizing pre and post harvest crop losses.

Shifting cultivation has traditionally been practiced by the people of Zunheboto District and has been the main stay of the people's livelihood. Almost all the villages in Zunheboto District practice shifting cultivation and some villages living near the river bank practice terrace cultivation. Shifting cultivation is commonly practiced by the people living in the hilly area and it is known by different name in different place or region. It is commonly known as Jhum cultivation in North eastern states of India. In Zunheboto district, shifting cultivation is called 'Ato-lu kichi' in sumi dialect which mean hilly field cultivation. Shifting cultivation is an age old traditional farming and it is considered to be the earliest attempts for cultivation, where all the people practiced it using traditional tools and implements. Shifting cultivation is non static and it has continuously evolved with increase in population and changes in land use. In Zunheboto district, the practice of shifting cultivation has reduced as compared to the past. This is largely due to the increasing income of the people, other economic activities and opportunities. Most of the cultivation is done by the people living in the rural areas but with the introduction of many schemes and developmental programs by the government to help the people, many farmers stop cultivation because they depend more on the other activities provided by the government. The decreased in the practice of shifting cultivation will help in restoring the environment but it will affect the economy of the people because all the people depend on the agricultural products.

Objective

1. To study the dynamics of shifting cultivation in the study area
2. To understand the extent and dynamic of Jhum Cycle in the study area

Database and Methodology

Landsat 5 and Landsat 8 data from USGS were used for the time series analysis. Data for the months of march-april were used except for 2005 due to non availability. Shifting cultivation area was delineated employing on screen visual interpretation for each year starting from the year 1997 onwards following Pebam (2018). The same shape file was again used for updating the attribute of polygons based on succeeding years' satellite data. The polygons of different years were checked for jhum attribute in between any two year starting from the largest combination year (eg. 1997 and 2017) till shorter combination years (eg. 2013-2017) for all the study year following the method described by Pebam (2018) and Thong et al. (2018). The polygon selected within each overlapped years are allotted a jhum cycle year corresponding to that year difference. Thus jhum cycle ranging from 4 years to 20 years polygon were identified.
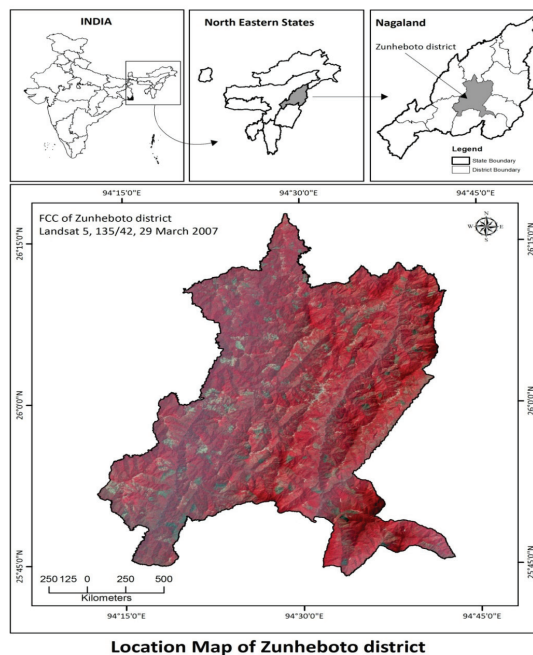
Location Map of Zunheboto district

The Study Area

Zunheboto District is situated in the central part of the state of Nagaland between 94.52° East Longitude and 25.97° North Latitude with an area of 1595.88 sq.km bounded by the districts of Mokokchung on the North, Tuensang on the east, Phek and Kohima on the South and Wokha on

the West. The name Zunheboto is derived from two sets of words from sumi dialect, 'Zunhebo' and 'To'. 'Zunhebo' is the name of a flower shrub with white leaves and 'To' means the top of a hill. Thus, the district is named after a flower shrub which was found on the top of the hill during the creation of Zunheboto town. Zunheboto is a home of sumi's and they are considered to be martial tribe among Nagas. The area was inhabited by the sumi people and so it was either called sumi country or sumi land without any common name. According to 2011 census, Zunheboto District has 13 circles, 1 statutory town, 1 census town and 191 villages with the total population of 140,757. The district is divided into two broad physiographic divisions, i.e, the Eastern Zunheboto and the Western Zunheboto. The area on the Western part is much hotter and usually called 'Ghaboh' implying a hot climate area including Akuluto, V.K, Atoizu, Akuhaito, Saptiqa, Ghathashi and Pughuboto and those on the Eastern part are called 'Ajo' relatively colder area including Suruhuto, Asuto, Zunheboto, Satakha, Aghunato and Satoi. Zunheboto town is the coldest place in the district. The district is hilly and the hill varies from 1000 to 2500 meters altitude. Most of the people practice shifting cultivation as the district is hilly and also it is the easiest way of cultivation which can be cultivate without irrigation with less capital investments.

Shifting Cultivation in Zunheboto District

Shifting cultivation is done on the hilly slopes with traditional methods of cultivation with traditional tools. Jhum cultivation is most prevalent in the district. 'Jhumland' as given in Nagaland Jhumland Act, 1970 (Nagaland Act No. 3 of 1975) means such land which any member or members of village or a community have a customary right to cultivate by means of shifting cultivation or to utilize by clearing jungle or grazing livestock and includes any beds or river provided that such village or community is in a permanent location'' (census handbook of zunheboto district). For the purpose of shifting cultivation a plot of land is earmarked beforehand and the trees and shrubs are cut down and cleared after which they are left to dry up in the sunshine for some weeks and after drying up they are finally burnt and clearing are made in preparation for the cultivation before the monsoon rains. Preparation for the sowing of crops is done manually with the spade and hoe. Manpower is the usual means of power for Jhum cultivation and transport. Rice is the stable food of the people in the district. Maize is also another important crop. Zunheboto district is divided into two physiographic divisions - Western and eastern zunheboto where in western Zunheboto, shifting cultivation is done mainly for paddy cultivation with mixed cropping and in eastern zunheboto, shifting cultivation is done mainly for maize cultivation with other crops as in eastern Zunheboto most of the people living near the river bank practice terrace cultivation for paddy cultivation. The type of crops and harvesting season of the crops also varies from region to region due to the differences in the climatic condition. Harvesting time of crops is more advance in the western part as the western part is warmer than the eastern area. The practice of shifting cultivation is less in the area where there is an availability of income sources, like in Northern part of Zunheboto District where the central university, Engineering college is located, people from the neighboring villages are engaged in the university and college works as a regular employees or as daily wages. Where as in the eastern part of the district flows Tizu River in which people practice terrace cultivation more than shifting cultivation.
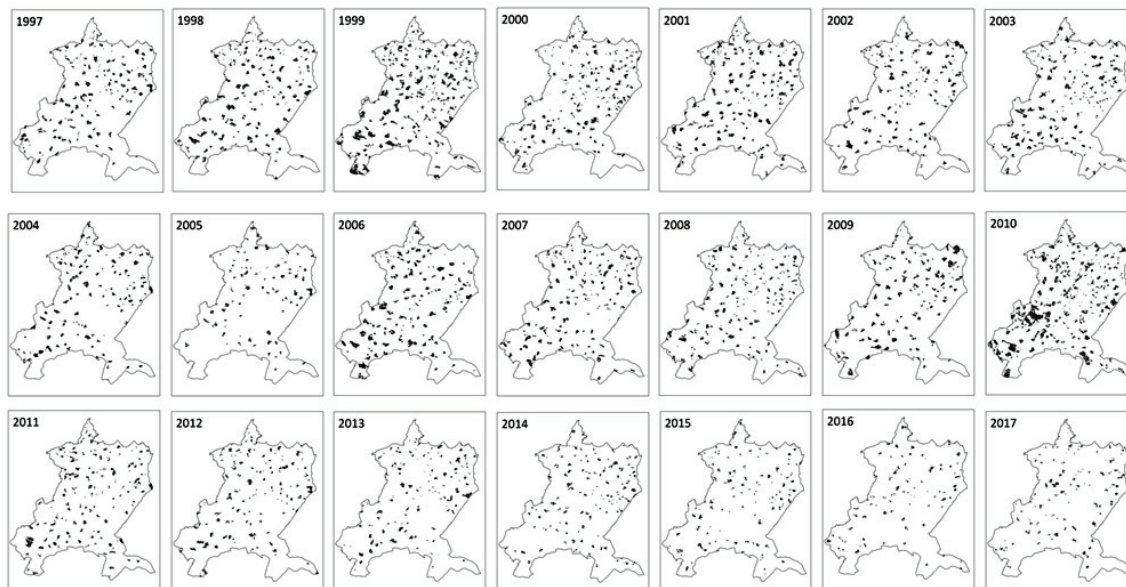
Fig. 1: Maps showing area under annual current jhum in Zunheboto District (*dot in the map indicate the current Jhum field)

Dynamic of Shifting Cultivation in the Study Area

Shifting cultivation is one of the most important agricultural activities in the district. Every year thousands of hectares of forest are cleared for shifting cultivation. Shifting cultivation is done mostly for the paddy cultivation and along with it some of the crops are also grown for home consumption. In early days most of the people depend only on the agricultural products and agricultural activities is the oldest economic activities of the people but with the introduction of many different schemes and developmental plans by the government, depending on the agriculture decrease as people depend more on the products from the outside markets. Most cultivation is done for home consumption. And only few surpluses are sold in the local markets by the villagers and some sell it through the middle persons. There is a change in the practice of shifting cultivation in the district during the last two decades. There is increase and decrease of shifting cultivation in some years depending on the area of Jhum plot they cultivate and also depend on the years of cropping because in some area they cultivate the field for 3 to 4 years. The first year cropping is done mainly for the paddy and maize cultivation and the 2nd , 3rd and 4th cropping is done mainly for the cultivation of crops like maize, potato, chilly, pumpkin, gingers, beans etc.

There is a drastic change in the total area of Jhum cultivation in Zunheboto District from 1997 till 2017. There is a decreased in the Jhum cultivation with the increase in population. There has been a decreasing trend in the annual area under Jhum field and the decrease has been more prominent from the year 2010. The total area of cultivation is highest in the year 2010 with 16.34 % and the lowest is in the year 2005 with 3.38%. From the year 1997 to 2001, not much change was found in the total area of cultivation but there is a decrease in 2005 and increased to 8.49 % in 2006. The increase and decrease in the total area of cultivation were found in between 2006 to 2009. Whole area of the district has been affected by shifting cultivation except the virgin forest in satoi range.

Changes in Shifting Cultivation during the Last 21 Years

The practice of shifting cultivation is the main livelihood of the people in Zunheboto district except the people living near the river bank who practices terrace cultivation. There has been a drastic change in the practice of shifting cultivation in the district where the practice of shifting cultivation seems to be decreasing despite the increase in the total population. During the last 21 years, total area of 886.29sq. km was affected by shifting cultivation in the district which is 55.54% of the total area of the district. Almost all the forest in the district has been cleared for shifting cultivation since 1997 till 2017 except in the south eastern part of the district where there are some forest area which has not been affected by the shifting cultivation. Satoi range is one of the only remaining virgin forests in the district which is surrounded by lush green trees and vegetation. This range offers facility only for camping and trekking. The change in the practice of shifting cultivation is due to the social economic conditions of the people. With the increased in the educational facilities and many developmental programs by the government to improve the life of the farmers and also to improve the agricultural activities there is a positive result by the decreased of shifting cultivation. Different activities like providing drinking water facilities, educational facilities, supply of rice, construction of agri link road in every villages, providing subsidies to the farmers and many different schemes helps in improving the life of the villagers and with all this facilities and developmental programs, involvement in the cultivation reduces as people depend more on other facilities and helps from the government and began to engage more on the other economic activities.

Fig. 2: Map showing the total area affected by shifting cultivation during the last 21 years i.e 1997 to 2017.

Table 1.Annual area under jhum fields during the 1997-2017 in Zunheboto District

Sl. No	Year	Current	%	2nd yr	%	3rd yr	%	4th yr	%	Total	%
1	1997	8227.88	5.16	5574.48	3.49					13802.35	8.65
2	1998	9589.47	6.01	7384.77	4.63	3508.01	2.20		0.00	20482.25	12.83
3	1999	14315.56	8.97	6901.31	4.32	1417.60	0.89	898.68	0.56	23533.15	14.75
4	2000	8031.82	5.03	8486.40	5.32	64.17	0.04		0.00	16582.38	10.39
5	2001	10217.73	6.40	8031.82	5.03	1151.28	0.72	64.17	0.04	19464.99	12.20
6	2002	7725.50	4.84	5994.98	3.76	101.33	0.06	37.67	0.02	13859.49	8.68
7	2003	8863.54	5.55	4802.67	3.01	1401.38	0.88	10.83	0.01	15078.42	9.45
8	2004	7450.68	4.67	6152.95	3.86	356.78	0.22	182.46	0.11	14142.87	8.86

Sl. No	Year	Current	%	2nd yr	%	3rd yr	%	4th yr	%	Total	%
9	2005	4396.48	2.75	985.18	0.62	19.38	0.01		0.00	5401.04	3.38
10	2006	10350.57	6.49	2991.18	1.87	199.45	0.12		0.00	13541.20	8.49
11	2007	8133.44	5.10	7030.43	4.41	1188.40	0.74	0.12	0.00	16352.39	10.25
12	2008	7539.44	4.72	3954.98	2.48	621.36	0.39		0.00	12115.78	7.59
13	2009	8812.88	5.52	5059.89	3.17	678.39	0.43	62.62	0.04	14613.78	9.16
14	2010	16461.60	10.32	6917.91	4.33	2520.29	1.58	182.71	0.11	26082.51	16.34
15	2011	7307.94	4.58	9990.91	6.26	2896.62	1.82	1452.20	0.91	21647.67	13.56
16	2012	5942.17	3.72	3334.17	2.09	2618.56	1.64	469.50	0.29	12364.41	7.75
17	2013	5099.87	3.20	3312.71	2.08	404.02	0.25	832.48	0.52	9649.08	6.05
18	2014	4842.20	3.03	3163.92	1.98	619.80	0.39	233.90	0.15	8859.82	5.55
19	2015	4054.49	2.54	4391.20	2.75	995.72	0.62	347.00	0.22	9788.42	6.13
20	2016	3287.53	2.06	3240.49	2.03	64.61	0.04		0.00	6592.63	4.13
21	2017	3753.40	2.35	2510.35	1.57	978.58	0.61	64.61	0.04	7306.94	4.58
	Total	**159588.5**		**159588.46**		**159588.5**		**159588.5**		**159588.5**	
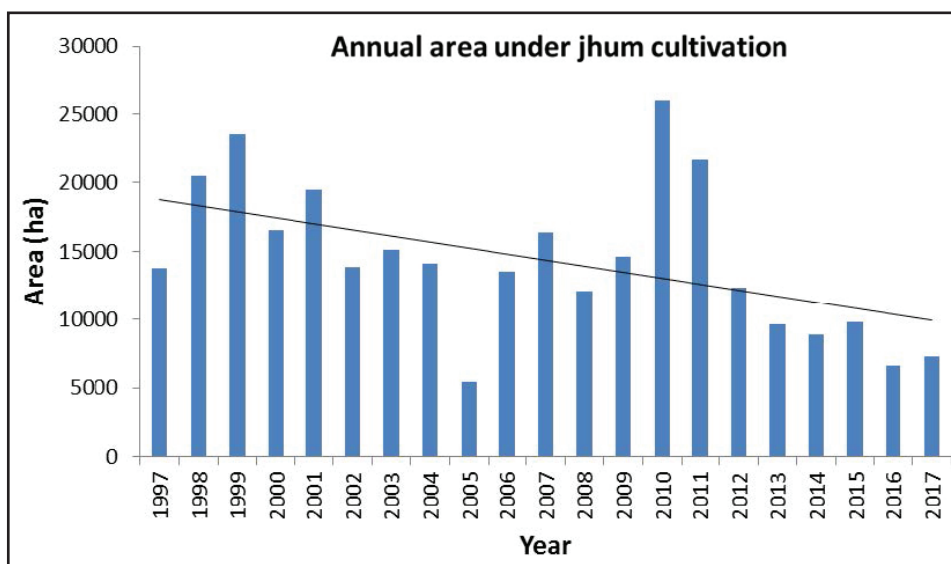
Fig. 3: Annual area under Jhum cultivation in Zunheboto District

Table 2: Area under different Jhum cycles in Zunheboto district

Sl.No	Jhym cycle (years)	Area (sq.km)	% of total	
1	4	26.988	5.32	16.07
2	5	28.082	5.53	
3	6	26.487	5.22	

Sl.No	Jhym cycle (years)	Area (sq.km)	% of total	
4	7	54.416	**10.73**	**65.47**
5	8	75.170	**14.82**	
6	9	71.337	**14.06**	
7	10	69.956	**13.79**	
8	11	61.271	**12.08**	
9	12	33.008	6.51	17.40
10	13	25.624	5.05	
11	14	13.474	2.66	
12	15	10.043	1.98	
13	16	6.139	1.21	
14	17	2.518	0.50	1.06
15	18	1.782	0.35	
16	19	0.770	0.15	
17	20	0.298	0.06	
18	Total	507.362		
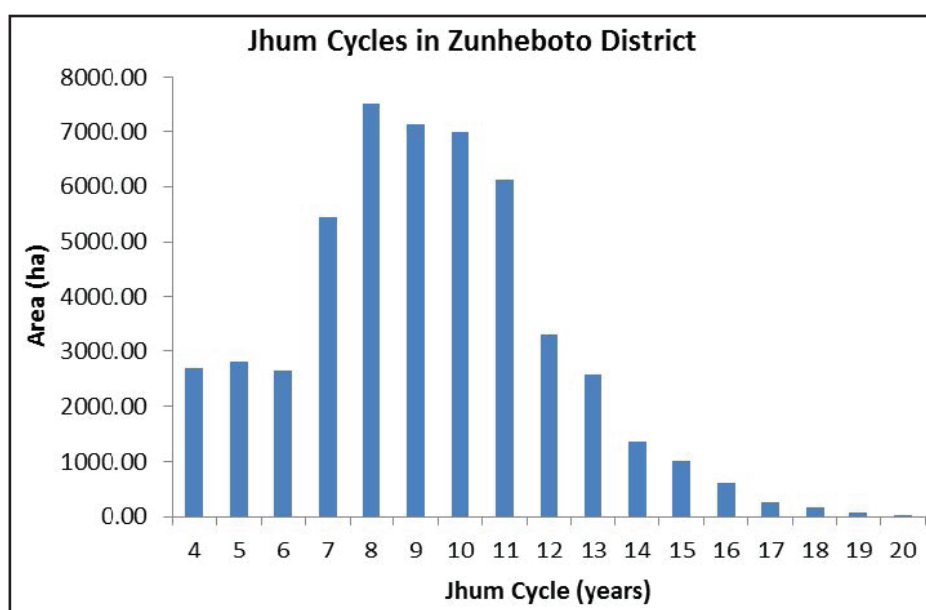
Fig. 4: Jhum cycle in Zunheboto District, Nagaland

Cycle of Shifting Cultivation

The cycle of shifting cultivation varies from place to place depending on the availability of forest land and also on the population depending on the cultivation. In some area of the district not all the forest is used for shifting cultivation but the forest is divided into different Jhum plots for Jhum cultivation. Every year cultivations is done in these Jhum plots and after cultivation that field is left fallow and they moved to other

plot for cultivation. After the harvesting of the first year crop, the field is cleared and cleans for second year cropping. The new forest is cleared for cultivation near the abandoned field so that some farmers can cultivate both the current field and the 2nd year fields. In some area of the district there is 3rd to 4th year cropping in which farmers does not cultivate all the areas of the field but only a small area are cleaned for cultivating chilies, bitter gourd, yam etc. In Zunheboto district, Jhum cycle of 4-20 years was observed in the study period from 1997 to 2017. Jhum cycle with 4-6 years is 16.07%, 7-11 years is 65.47%, 12-16 years is 17.40%, and 17-20 years is 1.06%. 7-11 year Jhum cycle was the most prevalent (65.47%) with a mean of 9 years cycle.

Results

- An area 886.29 sq.km. (55.54%) of the total area of Zunheboto district 1595.88 have been affected by shifting cultivation during the past 21 years.

- On an average 4.9% of the total geographical area was under current jhum fields with first year crop, while current jhum fields with 2nd year crop occupy about 3.29% of the total geographical area.

- An area of 8.99% of the district comes under current jhum fields with different cropping years.

- There has been a decreasing trend in the annual area under jhum fields. The decrease has been more prominent from the year 2010.

- Jhum cycle of 4-20 years was observed in the study period (1997-2017). 7-11 year jhum cycle was the most prevalent (65.47%) with a mean of 9 years cycle.

Conclusion

Agriculture is the main economic activity of the people of the district where Jhum cultivation is most prevalent in the district. Zunheboto district has a total area of 1595.88 where an area of 886.29 sq.km. (55.54%) have been affected by shifting cultivation during the past 21 years. On

an average 4.9% of the total geographical area was under current Jhum fields with first year crop, while current jhum field with 2nd year crop occupy about 3.29% of the total geographical area. Many people said that Jhum cycle has been decreased with increase in population but through this study it has been found out that in Zunheboto district the dominant Jhum cycle is 7-11 years and there has been a decreasing trend in the annual area under Jhum fields. With the decreased in the practice of shifting cultivation there will be a positive impact on environment but the production of crops will also decreased as most of the crops were cultivated from the jhum fields. The decreasing trend in the annual area under Jhum field shows the positive response to the effort given by the government to reduce the practice of shifting cultivation. But the district is hilly and most of the people live between 1500 and 2500 meters altitude in which other types of cultivation is not practicable except shifting cultivation. Therefore proper planning has to be made for the improvement of agricultural activities in the district by encouraging the farmers for terrace agriculture in the low-lying areas and settled agricultural system. Shifting cultivation is closely interwoven in the life of the people and it cannot be eliminated, so improved method of shifting cultivation should also be popularized among the farmers to increase the production of crops, cultivation of organic crops for better livelihood and also for the better sustainable development.

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Traditional Knowledge: Challenges to Preserve in Modern Knowledge

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Dr. Kewal Krishan

Assistant Professor, Department of Sociology
SCVB Govt. College Palampur, Kangra (Himachal Pradesh)

Abstract

Traditional knowledge Indigenous knowledge and local knowledge generally refer to knowledge systems embedded in the cultural traditions of regional, indigenous, or local communities. Indigenous peoples around the world have preserved distinctive understandings, rooted in cultural experience, that guide relations among human, non-human, and other-than human beings in specific ecosystems. These understandings and relations constitute a system broadly identified as Indigenous knowledge, also called traditional knowledge or aboriginal knowledge. Some forms of traditional knowledge find expression in stories, legends, folklore, rituals, songs, and laws. Traditional knowledge is knowledge, know-how, skills and practices that are developed, sustained and passed on from generation to generation within a community, often forming part of its cultural or spiritual identity. Local and indigenous knowledge refers to the understandings, skills and philosophies developed by societies with long histories of interaction with their natural surroundings. For rural and indigenous peoples, local knowledge informs decision-making about fundamental aspects of day-to-day life. It was a way to protect, preserve and develop traditional indigenous skills and cultures. Education is a significant step towards empowering indigenous peoples to participate more fully in their communities. Indigenous people needed cultural diversity and believed in unity through diversity. When community members innovate within the traditional knowledge framework, they may use the patent system to protect their innovations.

Keywords: *Traditional Knowledge, Indigenous People, Skill and Practice*

Introduction

"Vidya Dadati Vinayam, Vinaya Dadati Paatrataam

Paatratva Dhanamaapnoti, Dhanaat Dharmam Tatah Sukham."

This shloka in Sanskrit means true/complete knowledge gives discipline, from discipline comes worthiness, from worthiness one gets wealth, from wealth one does good deeds, from that comes joy. This ancient Sanskrit proverb resonates of the power and value of knowledge. It also echoes the need for protection of traditional knowledge. Traditional knowledge, indigenous knowledge and local knowledge generally refer to knowledge systems embedded in the cultural traditions of regional, indigenous, or local communities. Some forms of traditional knowledge find expression in stories, legends, folklore, rituals, songs, and laws "a cumulative body of knowledge, know-how, practices and representations maintained and developed by peoples with extended histories of interaction with the natural environment. These sophisticated sets of understandings, interpretations and meanings are part and parcel of a cultural complex that encompasses language, naming and classification systems, resource use practices, ritual, spirituality . Traditional knowledge is knowledge, know-how, skills and practices that are developed, sustained and

passed on from generation to generation within a community, often forming part of its cultural or spiritual identity. Indigenous knowledge refers to the understandings, skills and philosophies developed by societies with long histories of interaction with their natural surroundings.

The term "indigenous" has prevailed as a generic term for many years. In some countries, there may be preference for other terms including tribes, first peoples/nations, aboriginals, ethnic groups, adivasi, janajati. Occupational and geographical terms like hunter-gatherers, nomads, peasants, hill people, etc., also exist and for all practical purposes can be used interchangeably with indigenous peoples Indigenous Peoples are culturally distinct societies and communities. The land on which they live and the natural resources on which they depend are inextricably linked to their identities, cultures, livelihoods, as well as their physical and spiritual well-being. There are approximately 370 million Indigenous people in the world, belonging to 5,000 different groups, in 90 countries worldwide. Indigenous people live in every region of the world, but about 70% of them live in Asia, and they account for about 15 percent of the extreme poor. Indigenous Peoples' life expectancy is up to 20 years lower than the life expectancy of non-indigenous people worldwide. Indigenous peoples are those groups specially protected in international or national legislation as having a set of specific rights based on their historical ties to a particular territory, and their cultural or historical distinctiveness from other populations. They hold vital ancestral knowledge and expertise on how to adapt, mitigate, and reduce climate and disaster risks. Much of the land occupied by Indigenous Peoples is under indigenous customary ownership, and yet many governments recognize only a fraction of this land as formally or legally belonging to Indigenous Peoples. Insecure land tenure is a driver of conflict, environmental degradation, and weak economic and social development. This threatens cultural survival and vital knowledge systems.

Status of Traditional Knowledge

Traditional knowledge generates value that is currently not recognised and compensated adequately, and its holders are not adequately rewarded when their knowledge is appropriated by the system currently in place. Indigenous knowledge can help to meet the broader objectives of society, for instance conserving the environment, developing sustainable agriculture and ensuring food security, while its protection encourages the maintenance of traditional practices and lifestyles. Traditional knowledge typically distinguishes one community from another. In some communities, traditional knowledge takes on personal and spiritual meanings. Traditional knowledge can also reflect a community's interests. Some communities depend on their traditional knowledge for survival. Traditional knowledge regarding the environment such as taboos, proverbs and cosmological knowledge systems provide a lot of conservation ethos for biodiversity preservation. Some social scientists conceptualize knowledge within a naturalistic framework and emphasize the gradation of recent knowledge into knowledge acquired over many generations. These accounts use terms like "adaptively acquired knowledge", "socially constructed knowledge," and other terms that emphasize the social aspects of knowledge.

Traditional knowledge is at the core of indigenous identity, culture, languages, heritage and livelihoods, and its transmission from one generation to the next must be protected, preserved and encouraged "We need to ensure that our educational practices, languages, environmental conservation and management is acknowledged and respected globally, not only by Governments, but by all peoples," Traditional knowledge is transmitted between generations through stories, songs, dances, carvings, paintings and performances. However, global histories of colonialism, exploitation and dispossession continue to undermine and undervalue these aspects. In many countries, indigenous children and youth are not taught in

their native languages. Calling for financial and technical support from Member States and the United Nations, she encouraged "all of us make sure our children and our youth are connected to their indigenous community and their culture, which is inextricably linked to their lands, territories and natural resources."

India and Traditional Knowledge

India, as in all other regions of the world, local communities who have long history of interaction with their natural environment are a treasure trove of a cumulative body of knowledge, know-how, practices and representations. This local and indigenous-traditional knowledge is a key resource for empowering communities against marginalization, poverty and impoverishment. Intellectual property and the country's laws that govern intellectual property right (IPR) grant protection to the individuals/communities from whom the creative endeavor or knowledge is derived. Indigenous knowledge comes from a diverse range of populations and occupational groups, such as traditional farmers, pastoralists, fishermen and such others whose knowledge is linked to a specific place and is likely to be based on a long period of occupancy spanning several generations

India is home to the largest population of indigenous peoples of any country in the world. Roughly a quarter of the world's indigenous population – around 80 million people – are scattered across India, their numbers a staggering diversity of ethnicities, cultures and socioeconomic situations. They range from some of the last uncontacted indigenous communities in the world, like the Sentinelese of the Andamans, to some of the largest, such as the Gonds and Santhals of central India. They include not only communities who live under conditions of extreme destitution, but also communities with social indicators well above the national average. But across circumstances and areas, like other indigenous communities around the world, India's indigenous peoples do share one characteristic – social, political and economic marginalisation. *Traditional*

Value and Ethics (TVE) is linked to traditional cultural practices which prioritize dos and don'ts in the aspects in relation to natural resource harvesting, conservation, and equitable sharing etc. During the process, it evolves the concept of sacred species, space, forests, water bodies, etc. This involves seasonality based practices like restriction of fishing during breeding season, harvesting forest resources during flowering period, etc. Sometimes institutions are eveloped to manage human habitation, controlling human practices related to health and sanitation, like restriction of food in different seasons, restriction of waste disposal, norms for location of animal sheds, toilets etc

Challenges for Traditional Knowledge with Modern Knowledge

India is home to about 700 tribal groups with a population of 104 million, as per 2011 census. These indigenous people constitute the second largest tribal population in the world after Africa. As industries encroached upon their lands, many communities were displaced and some continued to wage a struggle to either protect their homes or demand a fair compensation. These tribal communities have traditionally controlled vast tracts of land and its resources, such as forests and coal, through well-established community institutions. They are now eager to exercise their ownership over oil. The Centre has for long protected their autonomy through various Constitutional provisions. The state governments have acknowledged this. But as the value of natural resources touch an all-time high; the governments turn their eyes to the largely untapped region, perhaps the most resource-rich landscape in the country. The hydrocarbon reserves in Nagaland may increase India's on-shore oil and natural gas production potential by 75 per cent. The coal reserves in Meghalaya are worth 10 times the state's GDP. In Arunachal Pradesh and Mizoram, 60 per cent and 30 per cent of forests are with communities

Traditional Knowledge is essentially culturally oriented or culturally based, and it is integral

to the cultural identity of the social group in which it operates and is preserved. "Indigenous Knowledge" is an open-ended way to refer to tradition-based literary, artistic or scientific works; performances; inventions; scientific discoveries; designs; marks, names and symbols; undisclosed information; and all other tradition-based innovations and creations resulting from intellectual activity. The definition of Indigenous Knowledge used by the World Intellectual Property Office (WIPO) includes indigenous knowledge relating to categories such as agricultural knowledge, medicinal knowledge, bio-diversity related knowledge, and expressions of folklore in the form of music, dance, song, handicraft, designs, stories and artwork. Process leading to the creation of Indigenous Knowledge may not be formally documented in the way that much scientific and technological information is recorded. The apparent non-systematic manner of creation of traditional knowledge does not diminish its cultural value, or its value from the point of view of technical benefit. In recent years concern has been expressed in relation to the recognition of traditional knowledge as prior art. Patents have been granted for traditional knowledge related inventions which did not fulfill the requirements of novelty and inventive step when compared with the relevant prior art. This prior art consisted of traditional knowledge that could not be identified by the patent-granting authority during the examination of the patent application. Indigenous Knowledge documentation data constitutes an important form of non-patent literature with specific characteristics. Some of those characteristics may necessitate specialized measures for traditional knowledge data to be adequately integrated and recognized as relevant non-patent literature. The development of new technology and the new use of traditional knowledge based products today is the major threat to the survival of many of these communities. The modern cultural industries as well as the manufacturing industries now commercially exploit the Indigenous Knowledge based products using new technology without the permission and sharing of profits with the communities. It is possible today to bring out new products or find out new use of existing products based on Indigenous Knowledge utilizing the technological developments in the field of biotechnology. This is proved beyond doubt particularly in the field of medicines, agriculture etc. The development of new products or new use of existing products enable the industries to get protection for these products through the formal intellectual property laws.

Recommendations

Traditional Knowledge is a valuable and sophisticated knowledge system developed over generations by local communities in various parts of the world. This knowledge's is validated over time in a way that is different to the western empirical system. It is important to develop an indigenous paradigm to discuss the issues related to Traditional Knowledge, identify the problematic areas and develop solutions. The debate and its content must be generated indigenously. We need a national legislation specifically to protect Traditional Knowledge. This should be followed by negotiations at the international level for an International Agreement to protect Traditional Knowledge and the rights of local communities. The real challenge before us is to develop a sui generis system to protect the Intellectual Property of communities in the field of Traditional Knowledge related to biological resources. This is the new, least understood and most controversial area and needs the most attention.

Conclusion

Knowledge is wealth and traditional knowledge has immense potential to resolve man's budding problems. Exploitation of this knowledge is extremely important but it must be coupled with protection, promotion and benefit sharing. However, traditional knowledge as such - knowledge that has ancient roots and is often informal and oral is not protected by conventional intellectual property systems. Some countries have specific legislation protecting this kind of

knowledge while some other countries feel their existing IPR regime protect such knowledge. A regional policy has to be developed for the protection of indigenous knowledge related to biodiversity which includes cultural, agriculture, medicinal, ecological related knowledge; and also for the protection of other traditional knowledge relating to folklore. Traditional knowledge systems are today being gradually replaced with modern lifestyle preferences and unsustainable development practices. For instance, traditional architecture is fast becoming extinct due to the emergence of concrete structures; hydraulic technologies are being replaced by a network of pipes and hand pumps; traditional medicinal systems have given way to allopathic treatment; and, traditional metallurgy has been wiped out by non-stick cookware.

But growing public interest in indigenous people and a long process of international negotiations involving indigenous organizations prompted the international community to proclaim 1993 as the International Year of the World's Indigenous People, and then the period 1995-2004 as the International Decade of the World's Indigenous People, to focus on issues of concern to indigenous people. Traditional knowledge has the potential of being translated into commercial benefits by providing *leads/ clues* for development of useful practices and processes for the benefits of mankind.

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Status of Food Security in Rajasthan

Sana Haque

Research Scholar, Department of Economics, MLSU, Udaipur (Rajasthan)

Dr. Monika Dave

Associate Professor, Economics, Government Meera Girls College, Udaipur (Rajasthan)

Abstract

Food security is essential to provide sufficient food to all population so they can live an active and healthy life, because if people get sufficient food in better quality or quantity, so they can stay away from diseases and undernourishment which is good for skill development. According to Food and Agriculture Association (FAO) – "Food security exists when all population at all times have both physical and economic access to sufficient, safe and nutritious food to meet their dietary needs and food preferences. According to this definition, food security has three dimensions: Food availability, access and its utilization. The first dimension relates to agriculture production, food supply and accounts for assertions that food must be available at all times. The second covers access by individuals to adequate resources to acquire appropriate food for a nutritious diet. Finally, utilization encompasses all food safety and quality aspects of nutrition. All these dimensions are related to health, including sanitary conditions across the entire food chain. Rajasthan is the largest state in a country with a geographical area of 3.42 lakh square kilometers. It occupies 10 percent of the total geographical area of India. The state is divided by the Aravali range of hills and there is wide variation in geography and climate within the state. In the state the role of agriculture is very important because most of population is dependent on it and the change in climate is directly affect food production. The consequences of agriculture's contribution to climate changes negative impact on agriculture is severe which is have a great impact on food production and may threaten the food security and hence, require special agricultural measures to combat with.

Keywords: *Food Security, TSP (Tribal Sub Plan), Food Availability, Food Accessibility, Food Absorption*

Introduction

Food security is a complex sustainable development issue, linked to health through malnutrition, but also to sustainable economic development, environment and trade. Food security is considered very essential to provide sufficient food to all population, through which they can live active and healthy life. If people are hungry and malnourished they lose many working hours and national resources. So the food security is very important around the world for development and economic growth. Wealthy and food secure people can do agricultural work and other allied employment such as labour, home industry etc. The concept of food security has been evolving over the last few decades with academic and policymakers.

The term first originated in the mid-1970s, when the world food conference (1974) defined food security in terms of food supply-assuring the availability and price stability of basic food –stuffs at the international and national level: "Availability at all times of adequate world food supplies of basic foodstuffs to sustain a steady expansion of food consumption and to offset fluctuations in production and prices. (1974).

While according to the Food and Agriculture association (FAO) 1986, "Food security exists when all people at all times have both physical and economic access to sufficient, safe and nutritious food to meet their dietary needs and food preferences." According to this definition food security has three dimensions: Food availability, Food access and its utilization. Food availability relates to agriculture production, food supply and accounts for assertions that food must be available at all times. While food access covers access by individual to adequate resources to acquire appropriate food for a nutritious diet. Ability to access food is depending on two pillars economic and physical access. Economic access is determined by disposal income. Food prices and the provision of and access to social support. Physical access is determined by the availability and quality of infrastructure, including roads, railways, communication, and other food storage facility. On the other hand, food absorption encompasses all food safety and quality aspects of nutrition. These dimension of food security related to health, including sanitary condition across the entire food chain.

Now, the entire world, food security is most important concept or situation, but it is very difficult to feed every person in the world in sufficient levels. In 1996, the world food summit has set a target- eradicating hunger in all countries for the world. Food and agriculture association (FAO) has going to be work to complete this target, which is set by the WFS and MDG.When millennium development goal (MDG) has created, worldwide the concept of food security has started. The main objective of this goal is "to reduce the percentage of hunger and poverty around the world." All countries around the world want to reduce poverty and hunger by the help of MDG targets and objectives. Most of 38 countries should get this target but most of the countries, mainly developing have very behind from this target. According to FAO (2013), globally 842 million people, i.e.,more than 12 percent population of the world doesn't get enough food according to their capacity. Every one

person out of 8 person has suffered from chronic hunger; they do not get nutritious and healthy food daily to maintain their workforce. Most of hungry people- approximately 827 million hungry people lived in developing countries, so the "prevalence of undernourishment" is very high in these regions. Changes in large populous countries, notably China and India, play a large part in explaining the overall hunger reduction trends in the developing regions. India is a home to more than a quarter of the hungry people of the world.The effect of climate change on agriculture adversely affected Indian agriculture, thereby making food availability scare. The existing production levels barely manage to keep pace with the growing population, a problem that is aggravated by high disparities in resources and purchasing power. India currently produces 230 million tons of cereals to meet the need of a population of 1.15 billion, but this availability is still not sufficient.

The study 'Report on the State of Food Insecurity (2008)' by M.S.Swaminathan describe that the incidence of food and nutritional security is not uniform in the country.In agriculture backward states like Bihar, Orissa and Rajasthan which are also highly populated, the challenge of food security is higher. Rajasthan was identified as one of the nine states in India in which high food insecurity exists. Food insecurity and vulnerability are high in Rajasthan because natural hazards such as droughts are frequent, a larger percentage of the population is excluded from full participation in the society through caste and tribe status, rural infrastructure is poor and the socio-economic conditions of women and children are unacceptable.

Rajasthan is the largest state in the country with a geographical area of 3.42 lakh sq. km. It occupies about 10 percent of the total geographical area of India. It's total population in 2001 was 5.65 crore which means increased to 6.85 crore in 2011. The decadal growth rate of population in Rajasthan is 21.30 percent which is higher than the national average of 17.64 percent. The average annual rainfall of the state is 530 mm which is erratic.

Around 30.9 percent of the state is classified as wastelands.

In Rajasthan, 65 percent population (i.e. about 57.5 million) is dependent on agriculture and due to uncertain rainfall and drought condition agriculture is not well developed. Agriculture in Rajasthan is basically "rain fed" only 30 percent of the cropped area is irrigated and major parts of the state are under "rain fed". An analysis of per capita value of agriculture output in Rajasthan indicates that Ganganagar, Kota, Baran have highest per capita value of agriculture output and Rajsamand, Barmer, Sirohi and Udaipur lie at the bottom of per capita agriculture output index because irrigation facilities are poor in these districts. As a major part of the state is parched so the risk and instability in agriculture production and productivity are high.

It's a well known fact that a healthy person has a higher capacity to work. The goal of any economic activity is human wellbeing, an important component which is health. The assimilation of the food into the body is the final step in achieving food security for a healthy and long life. Rajasthan's health status is still far from satisfactory. Rajasthan is found highly insecure in terms of food absorption. The state has high infant mortality rate, is poor in health infrastructure facilities and has a very low life expectancy. All those factors make Rajasthan the fourth most food insecure state after Bihar, Madhya Pradesh, Uttar Pradesh and Gujarat.

The food security situation of a state is affected by the level of income, poverty status and mostly the percentage of land holding. In Rajasthan, though there is reduction in the incidence of poverty, but there are wide variations in the poverty status across different regions of the state. In the southern region, conditions of the households are worse due to high poverty ratio as compared to rest of the regions. This ratio is more than one-third higher than that of the state level because of the factor such as a concentration of tribal population which has a limited access to the productive resources, limited size of holdings, etc. The south-eastern and north regions have a lower poverty ratio because these regions are endowed with water resources and favorable agro-climatic conditions, which have all aided in enhancing agriculture production.

Besides geographical backwardness, the threat of food security tends to be greater in TSP region of Rajasthan because incidence of poverty is higher here. The concentration of the ST population is greater in southern parts of the state which is Banswara, Dungarpur and Udaipur.In tribal regions, food and livelihood insecurity go together, as majority of tribals are landless and lesser availability of wage workers, this livelihood of a person slips their danger of food insecurity.

Dimensions of Food Security in Rajasthan

1. Food Availability in Rajasthan: To determine the food availability status in Rajasthan, three indicators have been chosen.They are *forest*, *irrigation* and *per capita agriculture production*. Forest is the common property resource (CPR). Availability of forest area affects rainfall which is important for irrigation and agriculture production. Most of the tribal districts of Rajasthan have high concentration of forest coverage, because these peoples are dependent on forest resources for their livelihood. As we concern about irrigation and per capita agriculture production, both the indicators are dependent on each other's. Irrigation is an important factor for stabilizing agriculture production and cropping intensity. The district which covers good rainfall and have canal command areas, irrigation facility and per capita agriculture production has also higher for them. But in western part of Rajasthan where rainfall is very low, irrigation facilities are not available, the farmers produce only single crop for domestic consumption. Udaipur, Dungarpur, Barmer, Jaiselmer, Sirohi, Sikar&Ajmerdistricts have very low percentage of irrigation facilities, so that the agriculture production and productivity is also very low in these districts. If irrigation facility could be available for all these districts then the agriculture productivity might have been raised and this might increases the rural income and lowers the food prices, making food more

accessible to the poor, which might improve the district's food security position.

2. Food Accessibility in Rajasthan: To determine the accessibility of food in Rajasthan, three indicators have been choseni.e., *BPL household*, *Marginal workers* and *Female literacy*. Below poverty line is an economic benchmark and poverty threshold used by the Govt. to indicate economic disadvantage and to identify individuals and households in need of Govt. assistance and aid. In Rajasthan, the incidence of poverty is higher in TSP regions because most of the tribal people are marginal workers which mean that they should get work for only less than 183 days in a calendar year. Dungarpur, Udaipur, Chittorgarh, Sirohi, Barmer, Bhilwara & Alwar districts have high percentage of marginal workers.The people of these districts get less days of work, so their income is very low and they have less purchasing power to buy food from the market. As we concern about the female literacy, it has been recognized as the single most important factor to increase food security and decline in malnutrition and mortality levels. Girls who attend school and obtain atleast the basic skills can teach right health and hygienic practices to their children once they become mothers. Female literacy can have a bearing on the nutritional status of families and consequently positively impact food security. In Rajasthan, the districts who have highest female literacy is Jaipur, Jhunjhunu, Ajmer, Kota, Jodhpur, Ganganagar, Sawai Madhopur and Udaipur, Sirohi, Barmer, Bhilwara come at the bottom of the literacy rate because most population of these districts are tribal and poor and they have lack of awareness.

3.Food Absorption in Rajasthan: To determine the food absorption in Rajasthan, two indicators have been chosen i.e., access to primary health services and safe drinking water. Health status of a population depends on a number of factors. This include, household economy, livelihoods, poverty, food security, social development especially literacy and education. The state has high infant mortality rate, which is an indicator of poor health infrastructure facilities, and has a very low life expectancy. This makes Rajasthan the fourth most food insecure state, after Bihar, Madhya Pradesh and Gujarat from the food absorption angle. Access to safe drinking water in Rajasthan is higher only in regions covered under canal command areas or has good rainfall conditions. Besides, in certain areas, the provision of safe drinking water has been made through the transfer of water from irrigation projects. In water scare regions as in the western arid region districts and flood- prone districts, the proportion of access to safe drinking water is considerably lower. In these districts, members of households, particularly women have to cover long distances to fetch drinking water.

Though Govt. of India has made provision under special central assistance for welfare of tribal community and various funds for TSP area has been given through special central assistance and state plan budget, but these funds have failed to meet the problem of poverty and food security. In this context, the proposed paper attempts to look the status of food security in the state of Rajasthan by following objective and methodology:

Objectives

1. To analyze the status of food security in Rajasthan.

Methodology

Secondary data have been used for this study. For analyzing the food security in Rajasthan, Composite food security index have been computed by calculating the following sub-indices:

(a) Food Availability Index- It is based on following indicators:

1. Percentage of forest area to total geographical area
2. Net irrigated area
3. Per capita agriculture production

(b) Food Accessibility Index- It is based on following indicators:

1. Percentage of marginal workers to total workers

2. Percentage of households below poverty line
3. Percentage of female literacy.

(c) Food Absorption Index-It is based on following indicators:

1. Access to safe drinking water
2. Access to primary health services

Empirical Analysis

To analyze the status of food security in Rajasthan, it is necessary to know the food availability, food accessibility and food absorption in Rajasthan. By using various indicators in each index (i.e., food availability, food accessilibility and food absorption), Composite Development Index is computed and presented in table 1.

Table 1: Composite Development Index of Food Availability, Food Accessibility and Food Absorption in Rajasthan

Districts	Composite Development Index of Food Availability	Composite Development Index of Food Accessibility	Composite Development Index of Food Absorption
Ajmer	0.11	0.37	0.34
Alwar	0.73	0.61	0.64
Banswara	0.36	0.48	0.31
Barmer	0.12	0.48	0.33
Bharatpur	0.44	0.47	0.26
Bhilwara	0.20	0.39	0.36
Bundi	0.33	0.22	0.48
Chittorgarh	0.37	0.26	0.21
Churu	0.20	0.43	0.44
Dholpur	0.22	0.34	0.48
Dungarpur	0.12	0.54	0.19
Ganganagar	0.38	0.47	0.21
Jaipur	0.56	0.63	0.94
Jaiselmer	0.36	0.09	0.26
Jhalawar	0.23	0.28	0.52
Jhunjhunu	0.56	0.45	0.54
Jodhpur	0.29	0.25	0.64
Kota	0.53	0.46	0.32
Nagaur	0.24	0.19	0.66
Pali	0.30	0.34	0.55
s. madhopur	0.19	0.24	0.39
Sikar	0.23	0.44	0.6
Sirohi	0.16	0.1	0.33
Tonk	0.37	0.21	0.25
Udaipur	0.42	0.79	0.4

Table 1 depicts that the highest value of the district indicates the top position for the food availability, food accessilibility and food absorption in Rajasthan. The value of the Composite Development Index as per food availability in Rajasthan varies from 0.11 to 0.73. Alwar is on the top position with 0.73 value and Ajmer (0.11) has the lowest value. According to food accessibility in Rajasthan, the value of Composite Development Index ranges between 0.10 to 0.79. Udaipur is in top position with 0.79 value and Sirohi is in the last position with a value of 0.10. As per food absorption in Rajasthan, the value of Composite Development Index varies between 0.19 to 0.94. Jaipur is in top position with the value of 0.94 and Dungarpuris in the last position with the value of 0.19.

Composite Development Index of Food Security in Rajasthan

By using the Composite Development Index of food availability, food accessilibility and food absorption, Composite Development Index of Food Security in Rajasthanis computed. The Food SecurityIndex is computed and presented in table 2.

Table 2: Composite Food Security Index

Districts	Food Security Index	Rank
Ajmer	0.27	22
Alwar	0.66	2
Banswara	0.38	10
Barmer	0.31	18
Bharatpur	0.39	8.5
Bhilwara	0.32	17
Bundi	0.34	15.5
Chittorgarh	0.28	20
Churu	0.36	12
Dholpur	0.35	13.5
Dungarpur	0.28	20
Ganganagar	0.35	13.5
Jaipur	0.71	1
Jaisalmer	0.24	24
Jhalawar	0.34	15.5
Jhunjhunu	0.52	4
Jodhpur	0.39	8.5
Kota	0.44	5
Nagaur	0.37	11
Pali	0.40	7
S. madhopur	0.26	23
Sikar	0.42	6
Sirohi	0.19	25
Tonk	0.28	20
Udaipur	0.54	3

Source: Computed

Table 2 depicts that the highest value of the district indicates the top position for the food security in Rajasthan. The value of the food security index varied from 0.19 to 0.71. Jaipuris on the top position with 0.71value, followed by Alwar (0.66), Udaipur (0.54) and Jhunjhunu with the value of 0.52. On the other side, Sirohi (0.19) has the lowest value, followed by Jaisalmer (0.24) and SawaiMadhopur(0.26).

According to Food Security Index, districts are classified into five groups, i.e., secure, moderately secure, moderately insecure, severally insecure and extremely insecure region.

According to the overall food security index, Sirohi, Sawaimadhopur, Jaiselmer, Dungarpur, Dholpur, Chittorgarh, Ajmer have been identified the extremely insecure districts. Banswara, Barmer, Bharatpur, Nagaur, Sikar, Jhalawaar, Bhilwara, Bundi districts are in the category of severely insecure. Only Jaipur, Alwar, Udaipur, are identifiedin the secure category. Due to this, the issue of food security in Rajasthan requires interventionist approaches and a customized way to achieve targets.

Conclusion

At an aggregate level the state has achieved "self-sufficiency" in food production in a normal year. But these normal years are very few and in- between. In this paper we show that ensuring food security and improving nutritional status is a challenge for the state as a whole. According to the ranking, the food insecurity problem is very severe in tribal's region or districts of Rajasthan because these people's having not so much land for agriculture so they can produce only limited crop for their domestic consumption and more over they have not so much employment opportunities, which they cannot give proper food to their entire family. Despite of this, the peoples of these families are undernourished. For food security of these regions government has made policy and also give information to them for all profits and schemes, and for this, NGO'S and sarpanch of panchayat samities also support the government. Moreover for food security, it is important to make employment for peoples especially for tribal's so that they should get work which increases their incomes and they purchase proper and nutritious food for their entire family, it is increases skill levels which is helpful in human resource development. In the end of this paper, we have endeavored the most insecure districts in two lowest categories i.z. extremely low and severally food insecure. They need urgent attention of govt and policy makers.

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Structural Analysis of Road Network in Banswara District

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Dr. Prachi Shastri

Assistant Professor, Department of Geography
S.R.L.S. Govt. P.G. College, Kaladera, Jaipur (Rajasthan)

Abstract

Transport network plays an important role in the development of any area. If an area is well connected, it will be served by more amenities and leads to the way of development. Present paper is an effort to analyse the road network of Banswara, southern district of Rajasthan. The district is tribal dominant. Present paper is based upon secondary data collected from Census, 2011 and Directorate of Statistics and Economics, Rajasthan. Main Problem of the district is non availability of Railway facility and its remote location. The district is prosperous in natural resources yet not properly developed. Various transport network analysis statistical methods like Cyclometic Index, Alpha Index, Bita Index and Datour Index have been applied to identify the current picture of district and its future prospects.

Keywords: *Connectivity, Accessibility, Edges, Vertices, Subgraphs*

Introduction

Development implies creating conditions in a given society for wholesome living of its members. Logically it stands for the rise in the standard of living of the weaker sections, the freedom from poverty and the greater participation of all categories and availing maximum infrastructural facilities. Rajasthan state is backward in comparison of other state due to climatic adversities. Disparities are found in Rajasthan at various district level. Various social and infrastructural facilities related to education, treatment, transportation and Communication provide strong foundation for the building of progress. Development depends upon the multi facet facilities get availed by the government and the administration. As planning suggests, facilitation of any centre depends upon the population and its connectivity.

Present paper is an effort to trace the level of connectivity and accessibility of Banswara district. Banswara is southern district of Rajasthan with tribal dominance. Since transport is an important parameter for to develop other social amenities. Higher the level of connectivity, more the amenities can be developed. It is not possible to provide all the services to every centre, so it is essential to identify the most suitable location for allocation of important services. Connectivity of the centre is most determining factor.

Study Area

Banswara is the southern district of Rajasthan located between 23°11' N to 23°56' N and 73°58' E to 74°58' E. This quadrangular shaped district was once full of forests and known as Wagad Sangh. The region retained its name upto 16th century and ruled by Bhil Raja Bansia, who was defeated by Raja Jugmal who in his turn occupied the territory and founded Banswara. Thus this area named after Bnasia Bhil. Subsequently Banswara became an independent state and Kushalgarh separate chieftainship. The state and the chieftainship merged with the united state of greater Rajasthan in the year 1949 and there

after Banswara was carved out as a separate district with Banswara town as the seat of district administration.

It is surrounded by Madhya Pradesh and Gujarat. (Fig. 1) Bhil Meena is the main tribe residing here. The district has 4522 sq. km. of area with 17,97,485 (2011) total population. The density is 398 persons per sq. km. Decadal growth rate is 26.53%. There are 980 females on every 1000 males. It shows the better status of female in comparison of state i.e. only 928 females on every 1000 males. Agriculture is the main occupation of the residents.
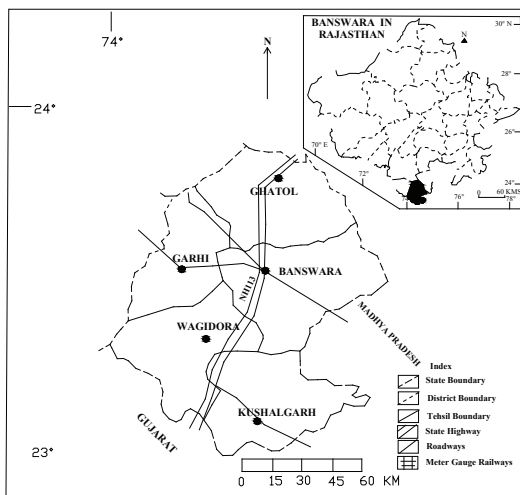
Fig. 1: Location Map of Banswara District

The district is quadrangular in shape and fairly open in the west by undulating in nature. The central and western portions are cultivable plains. There are scattered range of Aravali in the eastern half of the district, but none of them has of a great height. Average elevation decreases in west due to River Mahi and its tributaries work. Relief affects the distribution of infrastructural facilities and connectivity of transportation. More the physical hurdles less are the amenities.

Review of Literature

With the view to facilitate the movement of men and material from one discrete node to another across space some definite channels of transport are required. These channels consists of nodes and routes connecting these nodes. In order to describe, analyse and compare the network systems, we need to formulate methods, which are accurate as well consistent. (Raza & Aggarwal 1986)

Lalanne (1963) analysed the density and pattern of the railroad network of continental France.

Kansky(1963) argues that the structure of the transportation network of any area cannot be studied in isolation from the geographic characteristics of that area. His study uses abstract graph theory concepts to analyze hypothetical relationship between the structure of transportation networks and level of economic development. Other studies of a similar nature include works by Garrison (1960), Ramachandran (1972) .

Some places are more accessible as compared to others. It is vital to analyze the transport network in respect of settlement.

Taffe(1960) has examined the spatial diffusion and socio economic growth accompanying the expansion of a transportation network.

Khan (1973) discusses the impact of improved transportation facilities for metropolitan areas from economic, social and environmental point of view.

Transportation System

The well connected transport system plays vital role in the development of economy. Unless centre is connected outer centres and even intracentres, it remains isolated and thus undeveloped in all economical aspects.

Since transport, an indispensable part of the economy, developed in the district in terms of road length, which was only 307 km. till March 1949 but now the figure is 3140 km. according to 2011 Census.

This changing pattern is shown through table given below :

Table 1: Changing Pattern of Road length (in Km.)

Yr.	N.H.	Painted Road	Metalled Road	Gravelled	Kuccha	Total
1996-97	-	1381.90	142.30	-	146.9	1671.10
1997-98	-	1434.65	112.80	-	136.90	1684.35
1998-99	-	1460.00	109.50	1.00	147.50	1718.00
199-00	-	1475.00	109.50	1.00	138.50	1724.00
2000-01	-	1489.00	127.50	1.00	138.00	1756.00
2011-12	-	3115.00	-	25.00	-	3140.00

Source : Directorate of Economics and Statistics, Rajasthan.

It is evident that length of painted and metalled road increased, Kuccha Road length decreased. But the aspect which should be given attention that the length of gravelled road, which is only 1 km.

Another evidence of transport network development, is the increased number of village connected to the road (Table 2)

Table 2: Increasing Number of Villages Connected to Road

Year	Number of Villages Connected to Road
1996-97	731
1997-98	771
1998-99	778
1999-00	778
2000-01	801

Year	Number of Villages Connected to Road
2016-17	1332

Source : Directorate of Economics and Statistics, Rajasthan.

Thus it shows better connectivity with time, yet 45% of total villages are remained to be connected with road.

Primarily carts and Palanquins were the prominent transport mean, but with the flow of development as the length of roads increased, no. of palanquins and carts decreased. They are replaced by Cars, Jeeps, Buses, Trucks etc.

Their number is increasing day by day as the total number of vehicles were only 496 in the year 1969, but according to the year 2001 total number of vehicles are 46, 360 in district (Table 3)

Table 3: Increasing Number of Vehicles In The District

S. No.	Types of Motor Vehicle	96-97	97-98	98-99	99-00	00-01
1	Private cars and Jeeps.	1914	1975	2227	2458	2703
2	Private Buses	501	524	621	662	727
3	Motor cycle and Auto Rickshaw	27084	28028	31237	34946	38784
4	Contract and Taxi Carriages	145	148	163	173	206
5	Tractors	1214	2190	2460	2840	2896
6	Public & Private Carriers	341	683	854	935	1044
	Total	31199	33548	37562	42014	46360

Source : Directorate of Economics and Statistics, Rajasthan.

So the maximum increase can be noted in the number of motor cycles and auto rickshaw.

Methodology

The pattern of transport network is an area may be measured in terms of integration i.e. the number of possible routes which may be used in travelling from one place to another. It shows that some routes are direct and another needed to be direct (fig. 2).

Transport Network analysis was firstly used by Garrison (1960) and Later Kansky (1963) further developed this concept.

To access the transport connectivity of Banswara District, some topographical measures have been taken :

BANSWARA DISTRICT
TRANSPORT NETWORK
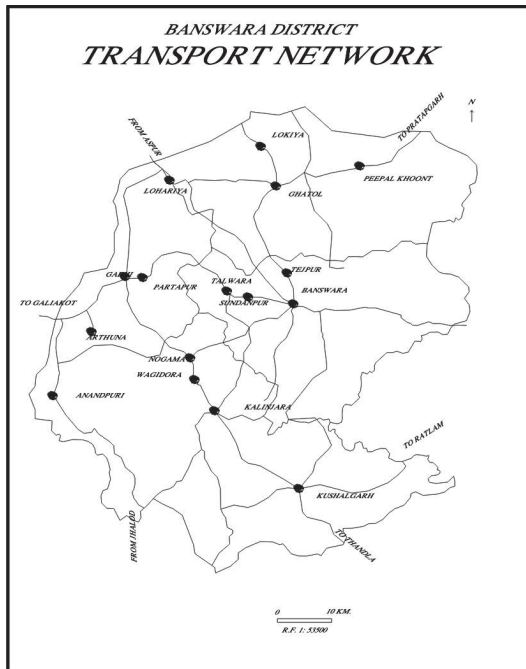
1. Cyclometic Index (μ)

μ = e - v + g

e= no. of edges (connecting routes)

v= no. of vertices (centres)

g= no. of subgraphs(total connected subparts)

It shows that the area has good degree of connectivity but it is evident that the no. of vertices (centres) are increased yet the direct connectivity is not increased in that proportion.

The cyclometic Index has been calculated for each tehsil. It is noticed that Banswara has the highest connectivity. It shows the physiographic impact on the transport connectivity.

2. Alpha Index (α)

The index Alpha in Fact is the ratio of actual no. of circuits and the maximum no. of possible circuits.

$$\propto = \frac{e - v + g}{2v - 5}$$

It indicates less connectivity, the reason is less value of edges.

3. Beta Index (β)

$$\beta = \frac{e}{v}$$

It corresponds more complex relation to vertices.

4. Datour Index

In order to find out the correct connectivity, actual road distance (Table 4) and direct distance (Table 5) have been calculated and indices of directness have been calculated. (Table 6).

I = Rd/Dd × 100

I = Index of Directness

Rd = Actual Road Distance

Dd = Direct Straight line distance.

Table 4: Distance Along The Road (In Km.)

Sr. No.	Centres	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	Total
1.	Banswara	0	6.95	13.37	8.02	16.58	32.63	40.12	43.33	51.35	37.45	25.14	22.47	39.59	24.07	36.375	53.5	450.95
2.	Sundanpura	6.95	0	2.67	14.97	23.53	39.58	47.07	50.28	58.30	44.4	18.195	15.52	32.64	31.02	43.32	60.45	488.90
3	Talwara	13.37	2.67	0	17.67	26.2	42.25	49.74	52.95	60.97	47.07	11.775	9.1	26.22	33.69	49.74	66.87	510.23
4.	Tejpur	8.02	14.97	17.67	0	8.56	24.61	32.1	35.31	43.33	44.94	33.165	30.49	43.86	32.09	44.4	61.52	475.04
5.	Senawasa	16.58	23.53	26.2	8.56	0	16.05	23.54	26.75	34.77	36.38	41.72	39.045	52.42	40.65	52.96	70.08	509.24
6.	Ghatol	32.63	39.58	42.25	24.61	16.05	0	7.49	10.7	18.72	20.33	57.78	60.45	68.48	56.7	69.00	86.13	610.9
7.	Badana	40.12	47.07	49.74	32.1	23.54	7.49	0	18.19	26.21	12.84	50.29	52.965	60.50	64.19	76.50	93.62	655.37
8.	Lokiya	43.33	50.28	52.95	35.31	26.75	10.7	18.19	0	29.42	31.03	68.48	71.15	79.18	67.4	79.7	96.8	760.67
9.	Peepalkhoont	51.35	58.3	60.97	43.33	34.77	18.72	26.21	29.42	0	39.05	76.5	79.17	87.2	75.42	87.7	104.85	872.98
10.	Lohariya	37.45	44.4	47.07	44.94	36.38	20.33	12.84	31.03	39.05	0	37.45	40.125	48.15	61.52	73.82	90.95	665.005
11.	Garhi	25.14	18.19	11.775	33.165	41.72	57.78	50.29	68.48	76.5	37.45	0	2.675	10.7	20.86	33.17	58.85	546.75
12.	Partapur	22.47	15.52	9.1	30.49	39.04	60.45	52.965	71.15	79.17	40.125	2.675	0	13.37	23.53	35.84	61.52	557.42
13.	Arthuna	39.59	32.64	26.22	43.86	52.42	68.48	60.50	79.18	87.2	48.15	10.7	13.37	0	31.57	43.87	69.55	707.30
14.	Nogama	24.07	31.02	33.69	32.09	40.65	56.7	64.19	67.4	75.42	61.52	20.86	23.53	31.57	0	12.30	37.98	613.00
15.	Kalinjara	36.37	43.32	49.745	44.40	52.96	69.00	76.50	79.70	87.72	73.82	33.17	35.84	43.87	12.30	0	25.68	764.41
16.	Kushalgarh	53.5	60.45	66.87	61.52	70.08	86.13	93.62	96.8	104.85	90.95	58.85	61.52	69.55	37.98	25.68	0	1037.85

Table 5: Direct Distance (in Km.)

Sr No.	Centres	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	Total
1.	Banswara	0.0	9.63	13.91	8.56	14.98	25.68	26.21	34.24	33.17	34.77	33.70	28.89	37.45	22.47	25.14	35.31	384.11
2.	Sundanpura	9.63	0	8.56	8.56	11.23	21.4	21.4	30.49	34.77	26.75	23.00	18.72	28.35	16.58	23.00	40.66	323.1
3	Talwara	13.91	8.56	0	11.77	12.30	22.47	21.4	30.49	36.91	24.61	19.56	15.51	25.14	14.98	22.47	42.26	322.34
4.	Tejpur	8.56	8.56	11.77	0	6.95	16.05	17.65	25.68	26.75	27.28	29.42	25.68	36.38	24.61	30.49	44.94	340.77
5.	Senawasa	14.98	11.23	12.30	6.95	0	10.16	10.7	20.86	24.61	20.86	26.21	23.00	35.31	27.28	34.24	50.29	328.98
6.	Ghatol	25.68	21.4	22.47	16.05	10.16	0	5.35	9.63	17.65	19.26	32.1	29.42	42.8	36.91	44.40	59.38	392.66
7.	Badana	26.21	21.4	21.4	17.65	10.7	5.35	0	9.09	22.47	13.37	27.82	25.68	39.05	35.31	43.87	61.52	380.90
8.	Lokiya	34.24	30.49	30.49	25.68	20.86	9.63	9.09	0	18.72	18.19	35.84	34.24	48.15	44.40	53.5	69.01	482.53
9.	Peepalkhoont	33.17	34.77	36.91	26.75	24.61	17.65	22.47	18.72	0	35.84	49.75	47.08	59.92	51.36	56.71	66.87	582.60
10.	Lohariya	34.77	26.75	24.61	27.28	20.86	19.26	13.37	18.19	35.84	0	19.79	19.26	32.1	35.31	45.47	65.27	438.13
11.	Garhi	33.70	23.00	19.56	29.42	26.21	32.1	27.82	35.84	49.75	19.79	0	3.21	12.30	20.86	31.56	53.5	418.32
12.	Partapur	28.89	18.72	15.51	25.68	23.00	29.42	25.68	34.24	47.08	19.26	3.21	0	13.37	18.72	28.89	50.29	382.00
13.	Arthuna	37.45	28.35	25.14	36.38	35.31	42.8	39.05	48.15	59.92	32.1	12.30	13.37	0	18.19	26.75	48.15	503.41
14.	Nogama	22.47	16.58	14.98	24.61	27.28	36.91	35.31	44.40	51.36	35.31	20.86	18.72	18.19	0	10.7	32.1	409.78
15.	Kalinjara	25.14	23.00	22.47	30.49	34.24	44.40	43.87	53.50	56.71	45.47	31.56	28.89	26.75	10.7	0	21.93	499.12
16.	Kushalgarh	35.31	40.66	42.26	44.94	50.29	59.38	61.52	69.01	66.87	65.27	53.5	50.29	48.15	32.1	21.93	0	741.48

Table 6: Index of Directness

Sr. No.	Centres	Total Road Distance (in km.) (Rd)	Direct Distance (in Km.) (Dd)	Index Of Directness (I=Rd/Dd × 100)
1	Banswara	450.95	384.11	117.40
2	Sundanpura	488.90	323.1	151.32
3	Talwara	510.23	322.34	158.29
4	Tejpur	475.04	340.77	139.40
5	Senawasa	509.24	328.98	154.80
6	Ghatol	610.9	392.66	155.58
-7	Badana	655.37	380.90	172.06
8	Lokiya	760.67	482.53	157.52
9	Peepalkhoont	872.98	582.60	149.84
10	Lohariya	665.005	438.13	151.80
11	Garhi	546.75	418.32	130.70
12	Partapur	557.42	382.00	145.92
13	Arthuna	707.3	503.41	140.50
14	Nogama	613.00	409.78	149.60
15	Kalinjara	764.41	499.12	153.15
16	Kushalgarh	1037.85	741.48	140.00

The index shows Banswara Centre has minimum value i.e. 117.40, so it has maximum connectivity with all 15 centres because it is the district headquarters and central hub of the district so it has maximum connectivity and best ratio between road distance and direct distance.

Table 7: All Index

Sr. No.	Tehsil	Cyclometic Index	Alpha Index	Beta Index	Datour Index (Rank)	Gross Value
1	Ghatol	2	0.66	1.5	5	5.16
2	Garhi	3	3	1.66	2	9.66
3	Banswara	5	1	1.8	1	8.8
4	Bagidora	1	1	1	4	7
5	Kushalgarh	4	-4	2.5	3	5.5

All the matrix have been calculated and gross value has been found . It shows that Garhi has the highest value followed by Banswara. It is the plain area so the connectivity level is higher whereas Kushalgarh and Ghatol has the least value due to physical constraints. Thus the level of connectivity is lesser.

Road Accessibility

Road Transport Network is the only possible link in the district. Bus service is available only on the metalled road, connecting tehsil headquarters, surrounding districts and other states. Banswara city is the central point of the transport network.

It is evident through that the villages distant from the transport routes, ranges 0 to 2 km., are the most accessible from the network. This range includes 25% of total villages. Due to the transport nearness, these villages have better quality of life and availability of infrastructure facilities.

Next category includes the villages having distance from 2 to 5 km. from the transport route. This category includes maximum no. of villages i.e. 50%. These villages are also accessible but not as good as the first category, so the level of infrastructural facilities are also lower.

Third category is made by the villages, which are least accessible, because they have the distance more than 5 km. from the transport network. This category includes North Eastern hilly region and distant area of Wagidora tehsil. North Eastern Hilly region includes Gara, Ambli Ka khera. Jetaliya, Ghantali Thakra, Jamli, Mau villages.

Conclusion

The causative factor of the absence of transport route is the physical barrier. Due to the hilly region, it could not have sufficient transport development.

On the other hand Mahi Doab region, i.e. western Wagidora, too has physical barriers. Early years this area also had connectivity but due to the construction of dam under Mahi Bajaj Project, its connectivity is disrupted. So there is a man built obstacle in the transport development.

Thus Transport is the foundation, on which the building of development is built.

Although the district is developing in transport aspect yet it is hazardous that the district is one of the few districts of India and Rajasthan, not served by railways. The nearest station is Ratlam (M.P.), Namli and Dohad (M.P.). So non availability of railways is one of the factor responsible for the backwardness of the District and needed to be removed as early as possible.

Transport network is established with a view to facilitate economic and social interaction in space both at the intra and inter regional levels. Once it is established it plays an important role in shaping the space economy itself. Socio economic status is governed by the level of connectivity. Thus to develop the region, it is vital to develop the road connectivity.

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New Great Game and Regime Security in Central Asia

Rakesh Kumar Arya

Research Scholar, Centre for Russian and Central Asian Studies
School of International Studies, Jawaharlal Nehru University (JNU) (New Delhi)

Abstract

Central Asia is a region which is very rich in terms of natural resources, and so that there is a different kind of competition occurs in the region for controlling maximum of its resources. The aim of this paper is to clarify the New Great Game and Regime Security in the Central Asian Republics, which has often been described as a puzzling geopolitical power politics. I propose first to analyze great game and new great game competition and regime security in the Central Asian region between USA, Russia, China, Turkey and Iran. In this paper I used deductive method to find out competition between major powers. I hereby firstly analyze the literature before making the conclusion of this paper.

Keywords: *Geopolitics, Great Game, Power Politics, Hegemony, Regime Security*

Introduction

After the disintegration of Soviet Union in 1991, in favor of the Mackinder's Heartland approach, some Western and Russian scholars—as well as politicians—have evaluated the regional political developments within the Central Asian States in conventionality with the zero-sum game attitude (Akbarzadeh 2006). For them, the future foreign policy orientations of the regional states would determine possible structure of the post-Cold War international system. Especially for the American scholars, if they chose to have close relations with Turkey, they would become pro-Western regimes, and Russia's influence in the region would thus be decreased. But on the other hand if they adopt the Iranian regime, the Islamic political systems and radical Islamic ideologies would dominate the Central and South Asian areas (Allison 2008).

Until 1995, in its foreign policy, the United States gave priority to Russia's and other former Soviet Republics' nuclear capabilities as well as the political and economic reform attempts in Russia (Atal 2003). Meanwhile, Russian Atlanticist politicians, for example Andrey Kozirev, while erasing their concerns about the Western threat, spent their energies to adopt free market economy and semi-democratic political system in their own country (Bassin & Aksenov 2006). In spite of optimistic expectations of the Gorbachev regime, Russia lived serious economic and social difficulties where the living standards of the Russians sharply deteriorated as a result of the shock therapy policy (Bohr 2004).

Thus the Atlanticist Russian politicians lost their power in the Russian politics and Eurasian nationalist group won the elections in 1995. Then they dominated the governmental institutions, particularly Duma. With the encouragement of their nationalist concerns based upon the Alexander Dugin's geopolitical foresights, Russia declared that the Central Asia was (and still is) its backyard, being its Near Abroad (Crandall 2007). On the other hand, due to the commercial and political interests of the American government as well as the American oil companies, the Clinton administration prepared a new Caspian Sea Policy formulated within the framework of

power politics (Edwards 2003). At the end, from mid-1990s, the great powers-Russia, China and the United States-including Turkey and Iran, have reviewed the developments in the Central Asia from the perspective of concept of New Great Game, by making an analogy with historical Great Game between British and Russian Empires, and from their geopolitical and geo-economic gains (Gleason & Marat).

But the Central Asian states had different agendas for their own countries from those of the great powers. First of all they had to create new independent states, completing nation- and state-building process; transforming state-controlled economies to free market ones, and finally enhancing their national security capabilities. Therefore, while rejecting any attempt that aimed at forming hegemony over the region, they have preferred to have mutually beneficial and equal relations with the states as much as possible.

New Great Game among the Great Powers: geopolitical implications

Just after the collapse of Soviet Union, the regional developments in the post-Soviet area were examined by the scholars, such as Alexander Dugin and Zbiegniew Brizenski, from the geopolitical perspectives based upon the understanding of geopolitical and geo-economic domination of the region by the great powers, in addition to zero-sum game mentality. Thus they mentioned that in favor of imperialistic geopolitical understanding, Iran as an Islamic country would control the regional affairs and then the regional countries could adopt the Iranian Islamic regime (Heathershaw 2007). For that reason, the American administration encouraged Turkey to be a democratic, secular and moderate Muslim model for the regional countries as an alternative to the Islamic regime. But after 1995 a strategic competition among Russia, the United States and China emerged as a result of the strategic features of the region (Ipek 2007).

First of all the Central Asia is estimated to be the world's third largest reservoir of oil and natural gas after the Persian Gulf and Russia and in the meantime it is a strategic transit center for delivering these energy resources toward the European market. By flowing the regional natural resources to the world energy market, dependence of the European countries, Japan, and other Western countries upon the Middle Eastern energy resources will be decreased. That flow will also substantially enhance global energy security (Kazemi 2003).

Secondly the region is located at the center of such a geographic location surrounded by China, Pakistan, India and Russia; thus, who dominates the region will control internal political affairs of others. Thirdly, the regional countries could contribute to the maintenance of world power balance. On the one hand they can challenge the Russian domination in the world energy sector. On the other hand, by cooperating with Russia and China, they can stabilize the growing American power in the world politics (Kazykhonov 2006).

Despite the geostrategic importance of the region, between 1991 and 1994, the Russian politicians disregarded the regional affairs. But since 1995 Russia has made serious attempts to dominate the region that has been seen as its backyard or near abroad (Khidirbekughli 2003). Because of its bitterness against the US domination, its search for a renewed great power status and its desire for economic progress, the Russian politicians are motivated to pursue imperialist policies toward the region. In the meantime, they have wanted to protect their territorial integrity by responding effectively to any regional rebellion, such as radical Islamic movements, the war in Chechnya, the Tajik civil war, while preserving its security and economic ties with the regional countries (Kubbicek 1997).

Russia has seen the American and European activities in the region as a direct threat to its national security and regional dominance. Even they have viewed the deployment of American troops in Kyrgyzstan, Uzbekistan and Afghanistan after the 9/11 attacks as a violation of its

unwritten post-colonial rights, so it enforced the regional countries to call total withdrawal of the American troops from the region (Kucera 2009).

Contrary to the Vladimir Putin's concerns, the Western countries described the collapse of former Soviet Union as a victory of Western liberal democracy; therefore, the American administration has strictly rejected re-domination of the region by any regional great powers, such as China and Russia (Kuzio 2000). Due to its geopolitical evaluations and its needs, such as energy dependency, and emergence of new commercial opportunities and nontraditional security threats, the American officials have pursued such foreign policy objectives, which are openly contrary to the Russia's expectations (Lahue 2003). Because of their growing dependency on the imported oil and natural gas, they supported the East-West Energy Corridor and financed several international oil pipelines in order to diversify energy sources; to stabilize energy prices; to maintain energy security, and to decrease their dependency on the Middle East oil. Secondly they encouraged the regional states to complete their nation and state building processes to become more autonomous and self-sufficient powers in the region. Thus, they have aimed at checking growing power of Russia, curbing influence of Iran, and opening the region to global markets (Lewis 2008).

In the security field, the Western countries have identified the region as part of an arc of volatility from the Middle East to North East Asia, so that they provided bilateral and multilateral assistances to the regional countries in order to enhance the border security, and to curb terrorism and drug trafficking. In favor of that policy, the United States has close military cooperation with Azerbaijan, Kazakhstan and Uzbekistan, organized joint military exercises, and encouraged the regional countries to become members of Partnership for Peace Program of NATO (Mcnab 2006).

In order to fight against the Taliban militants in Afghanistan, Pentagon currently develops military plans covering possible deployment of the US Special Forces that would train local military forces in Tajikistan, Turkmenistan, Uzbekistan, Kazakhstan and Kyrgyzstan. In the meantime, General David Petraeus, the Head of US Central Command, was in Tashkent on August 18, 2009 (Saudabayev 2005). He signed a military cooperation agreement in which both countries would expand bilateral strategic contacts and engage in joint trainings. Britain has also engaged Turkmenistan about the opportunity of opening a new supply route to Afghanistan across Turkmen territory. Currently a small reliant of US military personnel operates in Ashgabat to assist refueling operations. Thus the Turkmen government has allowed for the landing and refueling of transport planes at Ashgabat airport (Shaikhutdinov 2007). The Obama administration has proposed significant increases to its aid packages for Kyrgyzstan and Tajikistan. Thus the administration hopes that stabilizing these countries will enhance the US efforts to defeat Taliban militants in Afghanistan (Trisko 2005).

The Central Asian states are land-locked countries, they still heavily rely on the transportation and pipeline systems of Russia. Although they have seen Russia as a receding colonial power (Tynan 2009), and they have never welcomed any Russian supremacy again within the framework of CIS, they have still described Russia as their trustworthy strategic partner and the guarantor of regional as well as world peace and security (Tynan 2009). For the Central Asian states, Russia is still an essential part of the regional economy and trade, because more than 70 percent of all regional exports reach the world market through the northern route. Russia is also traditional market for local goods (Trisko 2005).

Secondly, Russia due to its military potential can maintain peace and security in the region against the radical Islamic movements and other separatist attempts. Thirdly there are illegal migrant workers in Russia from the Central Asia; therefore, they play very valuable role in their countries' economies by transferring their

salaries to their families. Lastly nearly 25 million Russians live in the Central Asian countries and they have close ties with their motherland, so Russia has an effective instrument to maneuver the regional affairs (Weitz 2006). While they are worry about any Chinese expansionist policies, they still see it as an upholder of status quo in the region by balancing the Russia's power and it is also new market for the local goods (Weitz 2006).

Despite the objections of both China and Russia, the Central Asian states have never eliminated the Western orientation in their foreign relations (Lewis 2008). For them, the West symbolizes new economic and commercial relations, financial support, foreign direct investment, and military assistance. In the meantime, they are concerned that if they have good relations with the Western countries, they can obtain credits for the social projects; integrate their economies with the world economy; to develop their national industrial infrastructure; to improve technological infrastructure of oil and natural gas sectors; to form their national armies; and to balance the Russia's power in the region (Kazemi 2003).

Kazakhstan has pursued multi-vector foreign policy, which meant having close relations with the United States, European countries, Russia, China, and other regional powers (Tynan 2009). Although Kazakhstan has planned to construct new pipelines that bypass the Russian route and to diversify sources and funding in order to secure its economic and political independence, the Kazakh leadership has established close and accommodating relations with Russia, due to the facts that its industrial enterprises are still mostly integrated into the Russian economic infrastructure, it is dependent upon existing supplies of oil from Russia, ethnic Russians have inhabited in North western part of the Kazakh territory and it has lacked trained and powerful military personnel and technology; therefore, it depends on the Russia's protection in order to guard its border with China (Zardykhan 2002). It has also favored regional security initiatives,

including Russia. Kazakhstan also has close economic, political and military relations with the United States. Today the Western oil companies dominate the Kazakhstan's oil industry (Bohr 2004). Although it does not have any intention to become full member of NATO, it has preferred to cooperate with the NATO within the framework of Partnership for Peace Program and to have bilateral military relations with the United States and Turkey (Lahue 2003).

Since 1990s Uzbek President Islam Karimov has pursued such a foreign policy that gradually distanced Uzbekistan from Russia, because he associated the pursuit of sovereignty of Uzbekistan with the Uzbekistan's attempts to undertake a foreign policy of de-linkage from Russia. While presenting himself as a defiant against the Russian imperialism, he has resisted the Russian-led integration efforts within the CIS (Lewis 2008). In favor of that mentality, in 1999, for example, Uzbekistan withdrew from CIS (Collective Security Treaty) by accusing Russia of using the organization as a hegemonic tool. By formulating a westward foreign policy, he had a close alliance with the United States in order to modernize its national army, to make Uzbekistan as a regional leader, and to improve its economic conditions (Lewis 2008).

But Uzbekistan has constantly interested in maintaining some degree of relations with Russia because of its dependency on the Russia's security guarantee against radical Islamic movements and its economic infrastructure (Tynan 2009). For that reason, President Karimov always describes Russia as its key neighbor as well as an insider. For example, although it signed the US–Uzbek Status of Forces Agreement after the 9/11 attacks, Uzbekistan did not give tangible concessions to the United States that would disturb Russia (Trisko 2005). The rise of Islamic extremism in Afghanistan and Kyrgyzstan and the Tulip Revolution in Kyrgyzstan enforced Uzbekistan to seek a rapprochement with Russia. In favor of that understanding, it immediately signed military cooperation agreement with Russia and in 2005 it applied to joint Eurasian

Economic Community. Meanwhile it became full member of Shanghai Cooperation Organization. In this year, the Uzbek and EU officials have hoped to improve bilateral relations (Ipek 2007).

In Kyrgyzstan, Russia has a special place in its political and military realm. Today Russia has dominated major economic sectors of Kyrgyzstan while being its most important economic partner. But on the other hand the Kyrgyz President Akayev opted for a foreign policy sympathetic to the West. In order to secure support of the Western states, he followed advice of liberal international economic advisers and implemented liberal economic reforms. Kyrgyzstan has also permitted the deployment of the US military troops in its territory. In 2008, Kyrgyzstan and USA signed an agreement in which they agreed to keep Manas air base in the operational named as Transit Center at Manas International air base (Allison 2008).

Basic Factors Being Significant in Their Foreign Policymaking

Although the regional countries did not have any intention to become a part of new great game, it does not mean that the geopolitical factors, such as demography, geography, natural resources did not play any role in formulating their foreign policies (Lewis 2008). For example, by mentioning its geographical location, huge oil and natural gas reserves, and permanent neutrality policy, President Turkmenbashi expressed that in the coming future Turkmenistan should become a center of peace-building activities and financial transactions in the region. By attracting attention to their populations, military power, natural reserves and political culture, a strategic competition between Uzbekistan and Kazakhstan has emerged for the regional leadership (Tynan 2009).

According to the Uzbek leader Islam Karimov, due to the Uzbekistan's strategic importance and being demographically strongest nation in the region, Uzbekistan had a legitimate right to claim its regional leadership. For him, as a prime regional actor, only his country could secure the regional stability (Trisko 2005). But with the assistance of its expanded military strength, the Uzbek government played very active role in the Tajik civil war and used the force against the opposition groups in Kyrgyzstan. But his assertive attempts created feelings of insecurity among Kyrgyzstan and Tajikistan. Thus they cooperated with Russia and China in order to counterbalance the growing power of Uzbekistan (Weitz 2006). One the other hand, Kazakh leader Nazarbayev regarded Kazakhstan as a natural center as well as a de facto regional leading power in the Central Asia by the virtue of its greater economic development and open political culture. Despite the regional strategic competition between Uzbekistan and Kazakhstan, existing geopolitical factors have never dominated their foreign policies, because after the independence, they had completely different agenda from those of the great powers (Lewis 2008).

For the Central Asian states, the collapse of former Soviet Union meant deterioration of economic conditions and living standards, emergence of political and ethnic clashes, territorial issues and boundary demarcations and eruption of intergroup tensions. When they became independent states, they lacked effective state institutions, industrial infrastructure, national army and national identification, because during the Soviet period, they were deprived of having direct contact with the international community and of having more autonomous state institutions (Kubicek 1997). Additionally their economies were interconnected to all other former Soviet republics.

In this case, they had to create sufficient ground for nation-building, to foster the conditions for economic and social development, to cultivate existing state institutions, to establish national armies, to adopt new legal regulations, to maintain internal security and stability, to reinforce their countries' independence by having bilateral and multilateral relations with other states on basis of mutual benefit and equality principle, and to avoid any territorial claims.

With the enforcement of these initial questions, the regional states preferred to follow such

foreign policies, which were based on active, balanced, pragmatic and constructive dialogue (Kuzio 2000). While they mentioned that the period of confrontation after the collapse of former Soviet Union had come to an end, and thus constructive cooperation and dialogue among the states became dominant paradigm in the world, they desired to have good neighborly relations with the European Union, friendship and cooperation with Russia, China, and mutually advantageous contacts with all interested states. In the meantime, they rejected any revisionist policies that would be pursued by great powers, such as Russia, the United States and China (Trisko 2002).

In favor of these concerns, in their foreign policies, they gave priorities to following matters: asserting and consolidating their sovereignties, assuring their political stability, facilitating their economic developments by exporting oil resources to the world market, decreasing their dependency on Russia, and effectively preventing the security questions.

Regime Security as a Geopolitical Factor

Despite the internal structural questions, first of all the regional leaders focused on consolidating their political regimes, which was contrary to their initial concerns of forming democratic states. After consolidating their political authorities through expanding security agencies, harassing the political opposition and putting the press under their strict control, they spent their energies to legitimize their regimes. They equated the concept of regime security to the pursuit of sovereignty (Tynan 2009), which was defined as the recognition of state independence by internal and external actors; therefore, the membership of international and regional organizations became the first priority in their foreign policies in order to gain international recognition. Within the framework of that mentality, the Presidents defined the national interests according to the demands of regime security. In the meantime, the regime continuity has been seen as synonymous with national security and political stability. So any movement that demanded democratic rights, but challenged the regime security, has

been described by the Presidents as radical movements, such as the Islamic parties or other opposition groups (Weitz 2006).

Nevertheless, that priority has also determined their foreign policy tendencies. For example, at the beginning, for them, the sovereignty, in other words regime security, meant decreasing their dependency on Russia, diversifying their relations with outside world, including the United States, and establishing their national armies. In favor of that understanding, they tried to have close relations with the Western countries (Ipek 2007). But in the course of time, when the Western countries criticized their human rights violations and even some American institutions, such as Soros Foundation, supported colorful revolutions in the region, they chose to have close relations with China and Russia. Thus while limiting their contacts with the Western world, the Collective Security Treaty Organization and Shanghai Cooperation Organization became fundamental instruments for the security of their regimes.

By using their countries' revenues to bolster their positions on power, on the one hand they resisted any kind of radical changes within the society that would threaten their regimes; on the other hand they formed solidarity groups based on kinship, clan, tribal or regional relations (Weitz 2006). They created nation-states where they provided privileged positions to their solidarity groups in the political and economic fields. Under these conditions, these privileged groups are allowed to use their positions in order to advance their private interests in exchange for supporting their presidents.

Role of Security Issues in their foreign relations and Economic Reform Attempts

After the regime security concept, internal and regional security issues have dominated their foreign policies. On the one hand, these security issues, such as organized crimes (drug trafficking), radical Islamic movements (Islamic Movement of Uzbekistan and Hizb-at Tahrir al – Islami), terrorism (Al-Qaide), instability in Afghanistan and Tajikistan, illegal migration and nuclear proliferation (Kazykhonov 2006), affect

directly their decision making process. Thus they wish to have close relations with the regional countries, including Russia and China, which have been seen as guarantors of their national securities, and they aim to obtain foreign aid in order to fight against the security questions, so that in the course of time strengthening and maintaining the regional stability have became the paramount objective of their security policies (Kuzio 2000).

On the other hand, they did not want to provoke possible threat areas, such as border issues and minority questions, in order to maintain security of their regimes. During the Soviet era, their boundaries were drawn artificially with no regard to ethnic lines, due to the fact that their boundaries were seen as administrative lines (Crandall 2007). But immediately they signed agreements in which they guaranteed principles of non-interference, territorial integrity and inviolability of existing borders.

As mentioned above, the existing regimes have used such threats as an instrument to justify their regimes. For example, while mentioning such threats, the local elites did not permit local people to express their complaints about the existing conditions. If the opposition parties declared their objections, the elites blamed them of representing and/or cooperating with the radical Islamic movements. In Turkmenistan, President Turkmenbashi declared his policy of Ten Year Stability. In Kazakhstan and Uzbekistan, having a nationalist perspective, the Presidents claimed that people should not organize demonstrations against the existing regimes for the sake of local people (Atal 2003).

Concerning the minority issue that several minorities emerged as a result of their independence, they managed to avoid serious inter-ethnic conflicts. In this respect, they did not pursue such a policy that aimed at protection of co-ethnics abroad and they kept themselves away from meddling with each other's minorities, because they gave priority to the issues of state independence, political stability and regime security (Lewis 2008). At the end, the Diasporas are marginalized from their political discourses.

In the economic field, the regional states advocated gradual economic reforms that would not disturb existing political order; because they concerned that shock therapy policy could cause social uprisings that could risk both the country's stability and continuity of their regimes. For example, the Uzbek leader preferred to adopt the Chinese model of gradually modernizing its economy in order to prevent any political change (Tynan 2009).

Conclusion

The determining factor in the foreign policies of the Central Asian states is the regime security rather than geostrategic competition among the great powers. Concerning continuation of their regimes so important, the regional leaders shaped both their foreign policy objectives. They equated the regime security to the concepts of national interests, national security and political independence. Even they accused the opposition parties of being current threats against their territorial integrity and national security. But in reality they challenged the existing regimes. Thus the leaders established authoritarian regimes and used the geostrategic competition as an instrument in order to consolidate their political powers.

But existing attitudes of the regional leaders inevitably will pave the way for the emergence of deteriorating conditions in the region that will threaten the regional stability in the coming future. First of all their current foreign policy mentalities have prevented to improve the economic, social and political conditions of the local people, because for the sake of their regimes the leaders have supported their solidarity groups by giving privileged positions in the political and economic fields and they have not made serious attempts for the economic and political reforms. Thus most of the local people have been condemned to the poverty and they have no any opportunity to express their concerns and demands. In the meantime, their attitudes have also blocked any kind of radical changes and solidarity among the regional people and states. On the one hand, the regional leaders have not desired to be a part of New Great Game and opposed domination of the region by any great

powers. On the other hand, especially Uzbekistan and Kazakhstan have an intention to dominate the regional affairs by mentioning their superior geopolitical capabilities. But these policies have worried other regional countries.

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Pandit Jawaharlal Nehru : The Creator of Modern India and His Views on Socialism

Dr. D. R. Sharma

Educationist and Political Thinker, Alwar (Rajasthan)

Abstract

Pandit Nehru wanted to make India economically prosperous. To remove poverty and illiteracy he always thought of strengthen the rural life of India. Nehru understood that Laissez Faire was dead and the group must be composed to build up social and financial justice. He trusts that political flexibility is an essential of National improvement for the arrangement of social and monetary issues. It is a necessary chore the end being the upliftment of masses. Pandit Nehru was a great International leader and he worked tirelessly for world peace. Nehru as one of the most distinguished leaders of third world solidarity, reached out to the rest of the colonised world and forged a joint front against colonialism and a reinvented imperialism. He was, by temperament and experience a cosmopolitan.

Keywords: *Democratic Socialism, Communism, Secularism and Political Flexibility*

Introduction

Pandit Jawaharlal Nehru was a influential leader and in the Indian independence movement and political heir of Mahatma Gandhi, Jawaharlal Nehru became the Nation's first Prime Minister in 1947. Pandit Neheu's personality and thoughts were great. In this context- Ravindra Nath Tagore called Pandit Nehru "Rituraj of India." According to Acharya Narendra Dev "Nehru was a symbol of democratic socialism." Tyson had said about Pandit Nehru, "He not only liberated India but also set the path for India in the coming years." In the words of Winston Churchill, "Nehru was a fearless man without malice."[1] Although faced with the challenge of uniting a vast population diverse in culture, language and religion, he successfully established various economic, social and educational reforms that earned him the respect and admiration of millions of Indians. His policies of non-alignment, Panchsheel, Principles of peaceful coexistence guided India's international relations.

The contribution of Pandit Nehru is also remembered by the powerful countries of the world. The 'Howdy-Modi' event in America's Texas on Sunday, 22 September 2019, was a packed affair, with the centre of attention naturally. At the time of respective speeches, American Democrat, Attorney and politician- Steny Hamilton Hoyer, in his address, brought up Mahatma Gandhi's teachings and even India's first Prime Minister Pandit Jawaharlal Nehru's vision of a secular India. With Prime Minister Modi standing next to him on stage, Hoyer said - "...Like America, (India) is proud of its ancient traditions to secure a future according to Gandhi's teaching and Nehru's vision of India as a secular democracy where pluralism and human rights safeguard every individual. America and India must strive to make our promises and aspirations a reality for all our citizens."[2]

Pandit Jawaharlal Nehru took charge of in 1947 was miserably poor, hardly literate and unable to feed itself. At that time India's economic condition

was very poor and not even an alpine was built in the country. It was also traumatized by a violent partition. Incredibly, Nehru while fire-fighting to bring together and consolidate our country, found the time to do things that transformed it. Pandit Nehru wanted to take the country forward with a scientific temper. He said that, "In a country with natural and human resource, where people are living in hunger and poverty only science can solve the problem of hunger, poverty, illiteracy and ignorance.[3] He had a lot to show for his 17 years as Prime Minister among them the reform of India's antiquated Hindu laws for instance, and an empathy-loaded approach to India's marginalized tribal communities believing that People should develop along the lines of their own genius. In a speech Aung San Suu Kyi said about Pandit Nehru, "The lesson Nehru learnt is one we have to learn and relearn, again and again along the long difficult journey to goal that can only be won through hard work and perseverance."[4] All the institutions that India is proud of today were founded in his time. Our IITs, IIMs, National Institute of Design, the Atomic Energy Commission and the precursor to Indian Space Research Organization. The country's first atomic reactor Apsara, went critical in 1956 and India successfully tested its first rocket from Thumba in 1963. Critical as one might be of the now defunct Planning Commission under Nehru, it undoubtedly brought a sense of purpose as well as focus to the task of transforming India into a modern state. All his successes, the greatest was the creation of the modern Indian state.[5] Pandit Nehru worked hard to ensure a major portion of British India emerged as one country and equally important as the successor state to the British Indian Empire. That India became a secular democratic republic with a modern constitution and universal adult franchise can almost entirely be credited to him.

Played a crucial role in International politics

Pandit Nehru was a great International leader and he worked tirelessly for world peace.[6] Pandit Nehru as one of the most distinguished leaders of Third World solidarity, reached out to the rest of the colonized world and forged a joint front against colonialism and a reinvented imperialism. He was, by temperament and experience a cosmopolitan. His frequent visits to Europe, his deep familiarity with the past, and his understanding of the contemporary ideologies of the day, from liberalism to fabian socialism, to communist internationalism, had convinced him that the future of India was incomplete without the liberation of other colonies.[7]

The final negotiations leading up to Independence Nehru and the Congress held nearly all the aces. Freedom from Britain, bled and impoverished by World War- II, no longer had to be wrested for it was now available for the asking. Instead of leveraging a British desperation to get out of the sub-continent, Nehru acquiesced to a hare-brained scheme to split the British-Indian Empire into two- within a matter of weeks - a guaranteed recipe for mayhem on a mass scale. He would have done well to 'hasten slowly' ensuring a velvet- divorce that would not have required the movement or death of so many millions, generating the kind of long-lasting inter-communal hatreds which destroyed religious accommodations built over a millennium in the sub-continent. Our historians, unpardonably avoid a discussion on this even as most of the documents relating to the transfer of power are now in the public domain and read together contradict all commonly accepted accounts of partition.

Pandit Nehru fancied himself an ace in foreign affairs. He took personal charge of India's external relations and proceeded to wring it of all professionalism by bringing in dilettantes. In the Non-Aligned Movement, NAM- he was co-founded of NAM, Pandit Nehru sat uneasily with strongmen like Tito, Sukarno and Nasser. From its inception, NAM remained a talking shop never taken seriously by anyone not by the Russians and even less so the Americans.

Nehru's views on socialism

Pandit Jawaharlal Nehru was the first and foremost Leader of the Indian National Congress who proved himself instrumental in making India

embark upon the path of socialism. It was due to his untiring efforts since late 20's that socialism, Nehru and Congress- the three words, became inter-linked and dominated the political scene of India. His powerful oratory art of presentation, non-violent approach and dashing personality put him at the apex among the socialists in India. Nehru became interested in the philosophy of socialism from an early period in his life, while studying law in London he was vaguely attracted to the fabian and socialistic ideas. But such ideas on socialism were formed mainly from books and not from practical experiences. In 1920 Nehru visited some of the villages in Uttar Pradesh. This adventure was a revelation to him.

He has recalled in his 'An Autobiography': Looking at them and their misery and overflowing gratitude, I was filled with shame and sorrow, shame at my own easy-going and comfortable life and our petty politics of the city which ignored this vast multitude of semi- naked sons and daughters of India, sorrow at the degradation and overwhelming poverty of India. A new picture of India seemed to rise before me, naked, starving, crushed and utterly miserable. Such a horrible scene shook his bourgeois political outlook, and gradually he looked moving towards the path of socialism. In 1926 he visited many European countries. This visit left an imprint on Nehru's outlook. While in Europe he attended the Congress of oppressed Nationalities at Brussels as the representative of the Indian National Congress. At the Brussels Congress he saw the inner conflicts of the western labour world on the one hand and straight-forwardness of the communists at other side.

This left bitter impression on Nehru regarding communism, which he has recorded in the following words: "They gave me also an insight into the inner conflicts of the western labour world. So I turned inevitably with good will towards communism for whatever its faults, it was at least not hypothetical and not imperialistic. These attracted me as also the tremendous changes taking place in Russia." After the Brussels Congress Jawaharlal Nehru visited Union of Soviet Socialist Republics along with his father Motilal Nehru and sister Krishna Nehru. Motilal Nehru found it hard to understand the new Russia and the collective idea of the Soviets. But Pandit Jawaharlal Nehru was greatly impressed by the tremendous changes taking place over there, Nehru has recalled: "My outlook was wider and nationalism by itself seemed to me definitely a narrow and insufficient creed. Political freedom, independence, were no doubt essential, but they were steps only in the right direction, without social freedom and a socialistic structure of society and the state neither the country nor the individual could develop much. In Soviet Russia despite certain unpleasant aspects, attracted me greatly and seemed to hold forth a message of hope to the world." This visit of the Soviet land left a profound impression on Nehru's mind. Socialism was his new creed now and the Soviet Union was seen as the land where such a creed flourished despite many draw backs.

Pandit Nehru realized that the root cause of India's poverty was the system introduced by the British imperialists. He knew that the whole setup of the British Government had been organized on the principle of exploitation. Thus the pledge of Independence on 26th January 1930, which was drafted by Pandit Nehru, clearly denounced the British Government. It goes, "The British Government in India has not only deprived the Indian people of their freedom but has based itself on the exploitation of the masses and has ruined India economically, politically, culturally and spiritually." In such a situation he perceived that, "India's immediate goal can therefore only be considered in the terms of the ending of the exploitation of her people. Politically it must mean independence and the severance of the British connection, which means imperialist domination must go. It meant the ending of all special classes privileges and vested interests. The whole world is struggling to this end, India can do no less and in this way the Indian struggle for freedom lines up with the world struggle." The nature of Nehru's socialism has been a great riddle. The reasons are obvious, first of all- Pandit

Nehru did not belong to any distinct school of socialist thought.

His ideas were fusion of several schools of thought of Western and Eastern traditions. Secondly, he wanted to introduce socialism in accordance with the traditions and necessities of India. Thus in a sense, Nehru's socialism became a compromise between Marxism and Gandhism, between Leninism and liberalism between proletarian socialism and nationalistic bourgeois between highly advanced industrialism and rural cottage industrialism, between violent revolution and non-violent revolution.

Pandit Jawaharlal Nehru was a man with vision and dynamism, who had left the cover of extravagance and committed his life for the country. Pandit ji stayed inside the fate of British jail cells for over nine years for the autonomy of the Nation and to make another India free from opinion, abuse and neediness. He was instrumental in bringing communist India's into the financial software engineers and arrangements of Indian National Congress and Indian constitution. He was persuaded communist. He trusted that communism is the main answer for all our financial shades of malice. Nehru's preference for socialism as a thinker he was passionately devoted to democracy and individual liberty this made it inconceivable for him to turn a comrade. He had confidence in man and love for enterprise dynamism and dynamic were his most loved words. This loaned to his communism a dynamic character. He trusted that communism is more logical and valuable in the financial scene. It depends on logical strategies for endeavoring to comprehend the history, the past occasions and the laws of the improvement. He pursued it since it can persuade us the reasons of neediness, worldwide clash and government.

Thoughts on democratic socialism

Pandit Nehru wanted to make India economically prosperous. To remove poverty and illiteracy he always thought of strengthen the rural life of India.[8] Nehru understood that Laissez Faire was dead and the group must be composed to build up social and financial justice. Numerous variables contributed for the development of democratic socialism in the brain of Nehru. In England he was dubiously pulled in to the fabian and socialistic ideas. When he took an interest in National development these thoughts again blended the coals of socialistic ideas in his mind this enthusiasm for communism principally got from books not from the immediate contacts with the wretchedness and misuse of poor by the rich. When he straightforwardly comes into contact with neediness of workers he felt that unimportant political opportunity was inadequate and without social flexibility individuals could gain no ground without social opportunity.

Pandit Nehru as President of the Indian National Congress in 1929 at the Lahore session proclaim that since communism had turned into the objective of the world. At the Karachi session of the congress puff in 1931 and Lucknow session in 1936 he repeated his confidence in communism. Nehru presented the soul of communism in Part-IV of the Indian constitution. It was embraced as a model of financial advancement. In January 1955 the 60th session of the Indian National Congress embraced the determination going for a communist example of society. Starting from a vague attachment to fabian communism, he had been pulled in towards Marxism he came to view communism not just as a monetary teaching but rather as the main response to the ills of a debauched capitalism at its session in avoid it showed up the congress put out the statement of faith of communist example of society. Nehru had an enormous shortcoming towards the Marxian rationality. As he stated "the Marxian rationality advances to me in an expansive sense and comprehends the procedure of history." He concurred with Marxian tenet that freedom and vote based system had no significance without equity. Correspondence can't be set up inasmuch as the guideline instruments of creation are exclusive.

He additionally concurred with Marx that class quality in unavoidable on the grounds that the individuals who benefit by a current property

connection don't as a class deliberately consents to a change which includes lost power and benefit. In any case Pandit Nehru was not a standard Marxist, he firmly condemned Marxian strategy for 'savagery' and 'fascism' of the low class socialism, Nehru attested for its triumphs in numerous fields smashes the free soul of man alluding to the nonappearance of the right to speak freely in the Union of Soviet Socialist Republics, Pandit Nehru pronounced India can't take after such an arrangement. It at last hampers the advance of the country by limiting the inventive resources of normal man. Democratic socialism and socialist pattern of society Nehru was profoundly worried about India's autonomy and financial changes. The financial conditions in India are not quite the same as different nations. So a similar method of communism ought not to be connected to every one of the nations. He had especially confidence in singular flexibility. He trusts that political flexibility is an essential of national improvement for the arrangement of social and monetary issues. Pandit Nehru contended that majority rule government and communism are correlative to each other he expressed, "I don't perceive any reason why under communism there ought not be a lot of flexibility for the individual to be sure for more prominent opportunity than the present framework gives" Pandit Nehru contended, vote based system without communism will be joke and communism without popular government will prompt tyranny and regimentation."

Pandit Nehru's contribution on socialism

Pandit Nehru's socialism was both a 'scientific method of social analysis and a normative doctrine describing a 'desirable' society. Like Marx, by whom he was once deeply influenced, he found it difficult to integrate the two and ran into all kinds of difficulties. The 'socialist method' explained phenomena no other method could. The British had colonised India not in a fit of absent-mindedness, nor to 'civilize' its people but to procure cheap raw material and a captive market for their goods. Pandit Nehru remained a socialist all his adult life and entertained the

same broad view of it. According to Pandit Nehru socialism was not just an economic doctrine nor just a form of social organization but a 'new civilization' based on a radically transformed 'humanity'. It was classless, democratic, provided the material and moral conditions necessary for the fullest development of the human potential, and encouraged cooperative and non-acquisitive impulses. In the true sense Pandit Nehru was the creator of modern India. He has done positive work towards strengthening the country in all areas. He emphasized on working with science based thinking. Pandit Nehru is currently being criticized by some anti-social elements, which cannot be justified from any point of view. Nehru's thinking in terms of science, secularism, foreign policy, strengthening rural India and democratic socialism are relevant even today.

Conclusion

Pandit Nehru was the foremost who belonged to the tremendously influenced and shaped the destiny of Indian subcontinent as the titans of the National movement, his dynamic and towering leadership and progressive ideas richly deserve to be evaluated.[9] In true sense, Pandit Nehru has given a strong foundation to India. While laying the foundation stone of the National Institute of Sciences of India at New Delhi on 19 April 1948 Pandit Nehru said "The scientific method is the only right method of approach to life's problems and in India today it is even more important than elsewhere, because we are backward with science" In India today we should pursue science in the right way and try our utmost to foster it.[10] Pandit Nehru's political and philosophical vision for India will endure, for two reasons- One was his commitment to democracy. Nehru believed in democracy and a civil libertarian polity and that included freedoms at various levels, whether it is freedom of speech or expression, freedom to dissent, freedom to form associations and unions. This vision will endure in the long run. Second was his commitment to equity. He believed strongly in giving equal opportunities to all to have a good life. He didn't have an elitist vision of society, he had built a strong foundation

of equity in his own time and again this will also endure in the long run.

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Constitutionalism under the Garb of Morality

Prabhpreet Singh

Assistant Professor, School of Law, Manipal University Jaipur, Jaipur (Rajasthan)

Abstract

Any law which is made by the parliament is tested on the touchstone of the basic principles of Constitution also sometimes referred as basic structure of Constitution. Equality is one of such principle among the basic structure. Supreme Court acting as custodian of the rights of people held in the case of Kharak Singh vs The State of U.P. 1963 AIR 1295 that it is the principle of equality which restricts state from acting arbitrary. The doctrine of due process was inserted in the constitution by Supreme Court under Article 21 of the constitution. The transformative constitutionalism is one of the fundamental pillars of the Constitution. The purposive interpretation done by the Supreme Court has always acted as catalyst in evolving the principle of transformative constitutionalism. Recently, in the case Joseph Shine &Navtej Singh Johar case the apex court has held Section 497 IPC & Section 377 as Unconstitutional. The Apex Court stated that above-mentioned sections where violating equality enshrined under Article 14 of the Constitution. The Apex Court held that State cannot exercise "social control" under the garb of its notion of morality. Thus, the present Paper will deal on the scope of constitutionalism via the ambit of morality. The author has adopted doctrinal research. In the present paper the author has done case analysis of recent judgement of Supreme Court in accordance to vires of Constitutional Morality.

Keywords: *Equality, Basic Structure, Due process, Arbitrariness, Morality*

Introduction

The beauty of the Indian Constitution is that it includes 'I' 'you' and 'we'. Such a magnificent, compassionate and monumental document embodies emphatic inclusiveness which has been further nurtured by judicial sensitivity when it has developed the concept of golden triangle of fundamental rights. If we have to apply the parameters of a fundamental right, it is an expression of judicial sensibility which further enhances the beauty of the Constitution as conceived of. In such a situation, the essentiality of the rights of women gets the real requisite space in the living room of individual dignity rather than the space in an annex to the main building. That is the manifestation of concerned sensitivity. Individual dignity has a sanctified realm in a civilized society. The civility of a civilization earns warmth and respect when it respects more the individuality of a woman. The said concept gets a further accent when a woman is treated with the real spirit of equality with a man. Any system treating a woman with indignity, inequity and inequality or discrimination invites the wrath of the Constitution. Any provision that might have, few decades back, got the stamp of serene approval may have to meet its epitaph with the efflux of time and growing constitutional precepts and progressive perception.

Constitutional values infuse the letter of the law with meaning. True to its transformative vision, the text of the Constitution has, time and again, been interpreted to challenge hegemonic structures of power and secure the values of

dignity and equality for its citizens. One of the most significant of the battles for equal citizenship in the country has been fought by women. Feminists have overcome seemingly insurmountable barriers to ensure a more egalitarian existence for future generations. However, the quest for equality continues.A woman cannot be asked to think as a man or as how the society desires. Such a thought is abominable, for it slaughters her core identity. Equality is the governing parameter. All historical perceptions should evaporate and their obituaries be written. It is advisable to remember what John Stuart Mill had observed that the legal subordination of one sex to another-is wrong in itself, and now one of the chief hindrances to human improvement; and that it ought to be replaced by a system of perfect equality, admitting no power and privilege on the one side, nor disability on the other.

Through the current paper the author would like to bring into light recent cases where the Apex Court has made a worthy transformation. This transformation has been made by cutting the roots of stereotype ideologies by recognizing Constitutional Morality. In the era of global warming, Constitutional morality has added oxygen mask to life of women by holding inclusiveness as vital part of Constitution. This has also made the life of women worth living.

Transformative Constitutionalism

The concept of transformative constitutionalism has at its kernel a pledge, promise and thirst to transform the Indian society so as to embrace therein, in letter and spirit, the ideals of justice, liberty, equality and fraternity as set out in the Preamble to our Constitution. The expression 'transformative constitutionalism' can be best understood by embracing a pragmatic lens which will help in recognizing the realities of the current day. Transformation as a singular term is diametrically opposed to something which is static and stagnant, rather it signifies change, alteration and the ability to metamorphose. Thus, the concept of transformative constitutionalism, which is an actuality with regard to all Constitutions and particularly so with regard to

the Indian Constitution, is, as a matter of fact, the ability of the Constitution to adapt and transform with the changing needs of the times.

The idea is to steer the country and its institutions in a democratic egalitarian direction where there is increased protection of fundamental rights and other freedoms. It is in this way that transformative constitutionalism attains the status of an ideal model imbibing the philosophy and morals of constitutionalism and fostering greater respect for human rights. It ought to be remembered that the Constitution is not a mere parchment; it derives its strength from the ideals and values enshrined in it. However, it is only when we adhere to constitutionalism as the supreme creed and faith and develop a constitutional culture to protect the fundamental rights of an individual that we can preserve and strengthen the values of our compassionate Constitution.

Charter of Shifting Paradigm & Progressive Rights

The democratic ideals which are embodied in Constitution like ours is a living and organic document with senses that are adaptive to its surroundings.

The Apex Court in the case of *Chief Justice of Andhra Pradesh and Ors. v. L.V.A. Dixitulu and Ors.*[1] highlighted that the Constitution is a living, integrated organism having a soul and consciousness of its own and its pulse beats, emanating from the spinal cord of its basic framework, can be felt all over its body, even in the extremities of its limbs.

In the case of *SaurabhChaudri and Ors. v. Union of India and Ors.*[2] it was observed by the Apex Court that our Constitution is organic in nature, being a living organ, it is ongoing and with the passage of time, law must change. Horizons of constitutional law are expanding.

Thus, we are required to keep in view the dynamic concepts inherent in the Constitution that have the potential to enable and urge the constitutional courts to beam with expansionism that really grows to adapt to the ever-changing circumstances without losing the identity of the

Constitution. The idea of identity of the individual and the constitutional legitimacy behind the same is of immense significance. Therefore, in this context, the duty of the constitutional courts gets accentuated. We emphasize on the role of the constitutional courts in realizing the evolving nature of this living instrument. Through its dynamic and purposive interpretative approach, the judiciary must strive to breathe life into the Constitution and not render the document a collection of mere dead letters.

The following observations made in the case of *Ashok Kumar Gupta and Anr. v. State of U.P.*[3] further throws light on this role of the courts: Therefore, it is but the duty of the Court to supply vitality, blood and flesh, to balance the competing rights by interpreting the principles, to the language or the words contained in the living and organic Constitution, broadly and liberally.

The rights that are guaranteed as Fundamental Rights under our Constitution are the dynamic and timeless rights of 'liberty' and 'equality' and it would be against the principles of our Constitution to give them a static interpretation without recognizing their transformative and evolving nature. The argument does not lie in the fact that the concepts underlying these rights change with the changing times but the changing times illustrate and illuminate the concepts underlying the said rights.

In this regard, the observations in *Video Electronics Pvt. Ltd. and Anr. v. State of Punjab and Anr.*[4] are quite instructive: Constitution is a living organism and the latent meaning of the expressions used can be given effect to only if a particular situation arises. It is not that with changing times the meaning changes but changing times illustrate and illuminate the meaning of the expressions used. The connotation of the expressions used takes its shape and colour in evolving dynamic situations.

Our Constitution fosters and strengthens the spirit of equality and envisions a society where every person enjoys equal rights which enable him/her to grow and realize his/her potential as an individual. This guarantee of recognition of individuality runs through the entire length and breadth of this dynamic instrument. The Constitution has been conceived of and designed in a manner which acknowledges the fact that 'change is inevitable'. It is the duty of the courts to realize the constitutional vision of equal rights in consonance with the current demands and situations and not to read and interpret the same as per the standards of equality that existed decades ago. The judiciary cannot remain oblivious to the fact that the society is constantly evolving and many a variation may emerge with the changing times. There is a constant need to transform the constitutional idealism into reality by fostering respect for human rights, promoting inclusion of pluralism, bringing harmony, that is, unity amongst diversity, abandoning the idea of alienation or some unacceptable social notions built on medieval egos and establishing the cult of egalitarian liberalism founded on reasonable principles that can withstand scrutiny. In Ashok Kumar Gupta (supra), the Court had observed that common sense has always served in the court's ceaseless striving as a voice of reason to maintain the blend of change and continuity of order which are sine qua non for stability in the process of change in a parliamentary democracy. The Court ruled that it is not bound to accept an interpretation which retards the progress or impedes social integration. The Court further observed that it is required to adopt such interpretation which would give the ideals set out in the Preamble to the Constitution aided by Part III and Part IV a meaningful and living reality for all Sections of the society. It is through this armoury of expansive dynamism that the courts have been able to give an all-inclusive interpretation to the fundamental rights enshrined in Part III of our Constitution. This is borne testimony by the decisions of the constitutional courts which have evolved views for extending the protection of fundamental rights to those who have been deprived of the enjoyment of the same. If not for such an approach adopted by the courts, our Constitution and its progressive principles would have been rendered ineffective and the dynamic charter

would be reduced to a mere ornate document without any purpose or object.

The Court, as the final arbiter of the Constitution, has to keep in view the necessities of the needy and the weaker sections. The role of the Court assumes further importance when the class or community whose rights are in question are those who have been the object of humiliation, discrimination, separation and violence by not only the State and the society at large but also at the hands of their very own family members. The development of law cannot be a mute spectator to the struggle for the realisation and attainment of the rights of such members of the society. The Court has gone on the extent of holding the laws unconstitutional if they violate individual liberty. The Court has heard the suppressed voices of minor against majoritarian masses. The purposive interpretation made by the Courts is been vital in keeping the law at pace with changing times.

The Classical View of Constitutionalism

In enforcing the fundamental right to equality, this Court has evolved a test of manifest arbitrariness to be employed as a check against state action or legislation which has elements of caprice, irrationality or lacks an adequate determining principle.

In *E.P. Royappa v. State of Tamil Nadu*,[5] Justice Bhagwaticharacterised equality as a "dynamic construct" which is contrary to arbitrariness. Equality is a dynamic concept with many aspects and dimensions and it cannot be "cribbed, cabined and confined" within traditional and doctrinaire limits. From a positivistic point of view, equality is antithetic to arbitrariness. In fact, equality and arbitrariness are sworn enemies; one belongs to the Rule of law in a republic while the other, to the whim and caprice of an absolute monarch. Where an act is arbitrary, it is implicit in it that it is unequal both according to political logic and constitutional law and is therefore violative of Article 14.

In *S.G. Jaisinghani v. Union of India*,[6] the Court held that absence of arbitrary power is the first essential of the Rule of law upon which our whole constitutional system is based. In a system governed by Rule of law, discretion when conferred upon executive authorities must be confined within clearly defined limits. The Rule of law from this point of view means that decisions should be made by the application of known principles and Rules and, in general, such decisions should be predictable and the citizen should know where he is. If a decision is taken without any principle or without any Rule it is unpredictable and such a decision is the antithesis of a decision taken in accordance with the Rule of law.

Constitution Bench judgments in *Mithu v. State of Punjab*[7] and Sunil Batra v. Delhi Administration[8] and, eventually, came to hold thus:

It is, therefore, clear from a reading of even the aforesaid two Constitution Bench judgments that Article 14 has been referred to in the context of the constitutional invalidity of statutory law to show that such statutory law will be struck down if it is found to be "arbitrary". And again: ...The test of manifest arbitrariness, therefore, as laid down in the aforesaid judgments would apply to invalidate legislation as well as subordinate legislation Under Article 14.

In so far as "manifest arbitrariness" is concerned, it is important to advert to the majority judgment of this Court in *ShayaraBanov. Union of India*,[9] The majority, in an exhaustive review of case law under Article 14, which dealt with legislation being struck down on the ground that it is manifestly arbitrary, has observed following in para 87;

The thread of reasonableness runs through the entire fundamental rights chapter. What is manifestly arbitrary is obviously unreasonable and being contrary to the rule of law, would violate Article 14. The arbitrariness doctrine when applied to legislation obviously would not involve the latter challenge but would only involve a law being disproportionate, excessive or otherwise being manifestly unreasonable. All the aforesaid grounds, therefore, do not seek to differentiate between State action in its various

forms, all of which are interdicted if they fall foul of the fundamental rights guaranteed to persons and citizens in Part III of the Constitution.

Manifest arbitrariness, therefore, must be something done by the legislature capriciously, irrationally and/or without adequate determining principle. Also, when something is done which is excessive and disproportionate, such legislation would be manifestly arbitrary. Arbitrariness thus would apply to negate a legislation as well as would also apply to subordinate legislation.

Transformative Constitutionalism vis-à-vis Constitutional Morality

The concept of constitutional morality is not limited to the mere observance of the core principles of constitutionalism as the magnitude and sweep of constitutional morality is not confined to the provisions and literal text which a Constitution contains, rather it embraces within itself virtues of a wide magnitude such as that of ushering a pluralistic and inclusive society, while at the same time adhering to the other principles of constitutionalism. It is further the result of embodying constitutional morality that the values of constitutionalism trickle down and percolate through the apparatus of the State for the betterment of each and every individual citizen of the State.

In one of the Constituent Assembly Debates, Dr. Ambedkar, explaining the concept of constitutional morality by quoting the Greek historian, George Grote, said: By constitutional morality, Grote meant... a paramount reverence for the forms of the constitution, enforcing obedience to authority and acting under and within these forms, yet combined with the habit of open speech, of action subject only to definite legal control, and unrestrained censure of those very authorities as to all their public acts combined, too with a perfect confidence in the bosom of every citizen amidst the bitterness of party contest that the forms of constitution wall not be less sacred in the eyes of his opponents than his own.[10]

Our Constitution was visualized with the aim of securing to the citizens of our country inalienable rights which were essential for fostering a spirit of growth and development and at the same time ensuring that the three organs of the State working under the aegis of the Constitution and deriving their authority from the supreme document, that is, the Constitution, practise constitutional morality. The Executive, the Legislature and the Judiciary all have to stay alive to the concept of constitutional morality.

In the same speech,[11] Dr. Ambedkar had quoted George Grote who had observed: The diffusion of 'constitutional morality', not merely among the majority of any community, but throughout the whole is the indispensable condition of a government at once free and peaceable; since even any powerful and obstinate minority may render the working of a free institution impracticable, without being strong enough to conquer ascendance for themselves.[12] This statement of Dr. Ambedkar underscores that constitutional morality is not a natural forte for our country for the simple reason that our country had attained freedom after a long period of colonial Rule and, therefore, constitutional morality at the time when the Constituent Assembly was set up was an alien notion. However, the strengthening of constitutional morality in contemporary India remains a duty of the organs of the State including the Judiciary.

The society as a whole or even a minuscule part of the society may aspire and prefer different things for themselves. They are perfectly competent to have such a freedom to be different, like different things, so on and so forth, provided that their different tastes and liking remain within their legal framework and neither violates any statute nor results in the abridgement of fundamental rights of any other citizen. The Preambular goals of our Constitution which contain the noble objectives of Justice, Liberty, Equality and Fraternity can only be achieved through the commitment and loyalty of the organs of the State to the principle of constitutional morality.

It is the concept of constitutional morality which strives and urges the organs of the State to maintain such a heterogeneous fibre in the

society, not just in the limited sense, but also in multifarious ways. It is the responsibility of all the three organs of the State to curb any propensity or proclivity of popular sentiment or majoritarianism. Any attempt to push and shove a homogeneous, uniform, consistent and a standardised philosophy throughout the society would violate the principle of constitutional morality. Devotion and fidelity to constitutional morality must not be equated with the popular sentiment prevalent at a particular point of time.

Any asymmetrical attitude in the society, so long as it is within the legal and constitutional framework, must at least be provided an environment in which it could be sustained, if not fostered. It is only when such an approach is adopted that the freedom of expression including that of choice would be allowed to prosper and flourish and if that is achieved, freedom and liberty, which is the quintessence of constitutional morality, will be allowed to survive.

In *Government of NCT of Delhi v. Union of India and Ors.*[13] (DipakMisra, CJI) observed: Constitutional morality, appositely understood, means the morality that has inherent elements in the constitutional norms and the conscience of the Constitution. Any act to garner justification must possess the potentiality to be in harmony with the constitutional impulse. We may give an example. When one is expressing an idea of generosity, he may not be meeting the standard of justness. There may be an element of condescension. But when one shows justness in action, there is no feeling of any grant or generosity. That will come within the normative value. That is the test of constitutional justness which falls within the sweep of constitutional morality. It advocates the principle of constitutional justness without subjective exposition of generosity. The duty of the constitutional courts is to adjudge the validity of law on well-established principles, namely, legislative competence or violations of fundamental rights or of any other constitutional provisions. At the same time, it is expected from the courts as the final arbiter of the Constitution to uphold the cherished principles of the Constitution and not to be remotely guided by

majoritarian view or popular perception. The Court has to be guided by the conception of constitutional morality and not by the societal morality.

We may hasten to add here that in the context of the issue at hand, when a penal provision is challenged as being violative of the fundamental rights of a Section of the society, notwithstanding the fact whether the said Section of the society is a minority or a majority, the magna cum laude and creditable principle of constitutional morality, in a constitutional democracy like ours where the Rule of law prevails, must not be allowed to be trampled by obscure notions of social morality which have no legal tenability. The concept of constitutional morality would serve as an aid for the Court to arrive at a just decision which would be in consonance with the constitutional rights of the citizens, howsoever small that fragment of the populace may be. The idea of number, in this context, is meaningless; like zero on the left side of any number. In this regard, we have to telescopically analyse social morality vis-à-vis constitutional morality. It needs no special emphasis to state that whenever the constitutional courts come across a situation of transgression or dereliction in the sphere of fundamental rights, which are also the basic human rights of a section, howsoever small part of the society, then it is for the constitutional courts to ensure, with the aid of judicial engagement and creativity, that constitutional morality prevails over social morality.

A country or a society which embraces constitutional morality has at its core the well-founded idea of inclusiveness. While testing the constitutional validity of impugned provision of law, if a constitutional court is of the view that the impugned provision falls foul to the precept of constitutional morality, then the said provision has to be declared as unconstitutional for the pure and simple reason that the constitutional courts exist to uphold the Constitution.

Recent Instances where Apex Court upheld Constitutional Morality

In *Anuj Garg v. Hotel Association of India,*[14] this Court struck down Section 30 of the

Punjab Excise Act, 1914 which prohibited the employment of women in premises where liquor or other intoxicating drugs were consumed by the public. Holding that the law suffered from "incurable fixations of stereotype morality and conception of sexual role", the Court took into account "traditional cultural norms as also the state of general ambience in the society" and held that "no law in its ultimate effect should end up perpetuating the oppression of women."

In *Navtej Singh Johar and Ors. v. Union of India and Ors.*[15] (Chandrachud J.) held thus: A discriminatory act will be tested against constitutional values. A discrimination will not survive constitutional scrutiny when it is grounded in and perpetuates stereotypes about a class constituted by the grounds prohibited in Article 15(1). If any ground of discrimination, whether direct or indirect is founded on a stereotypical understanding of the role of the sex, it would not be distinguishable from the discrimination which is prohibited by Article 15 on the grounds only of sex. If certain characteristics grounded in stereotypes, are to be associated with entire classes of people constituted as groups by any of the grounds prohibited in Article 15(1), that cannot establish a permissible reason to discriminate. Such a discrimination will be in violation of the constitutional guarantee against discrimination in Article 15(1).

In *Joseph Shine v. Union of India*[16] Writ Petition (Criminal) No. 194 of 2017 in para 132 court observed:

Section 497 rests on and perpetuates stereotypes about women and sexual fidelity. In curtailing the sexual agency of women, it exacts sexual fidelity from women as the norm. It perpetuates the notion that a woman is passive and incapable of exercising sexual freedom. In doing so, it offers her 'protection' from prosecution. Section 497 denudes a woman of her sexual autonomy in making its free exercise conditional on the consent of her spouse. In doing so, it perpetuates the notion that a woman consents to a limited autonomy on entering marriage. The provision is grounded in and has a deep social effect on how society perceives the sexual agency of women. In reinforcing the patriarchal structure which demands her controlled sexuality, Section 497 purports to serve as a provision envisaged for the protection of the sanctity of marriage. In the context of a constitutional vision characterized by the struggle to break through the shackles of gender stereotypes and guarantee an equal citizenship, Section 497 entrenches stereotypes and existing structures of discrimination and has no place in a constitutional order.

Control over women's sexuality is the key patriarchal assumption that underlies family and marriage.[17] When it shifts to the 'public' as opposed to the 'private', the misogyny becomes even more pronounced.[18] Section 497 embodies this. By the operation of the provision, women's sexuality is sought to be controlled in a number of ways. First, the husband and he alone is enabled to prosecute the man with whom his wife has sexual relations. Even in cases where the relationship is based on the consent of the woman, the law treats it as an offence, denying a woman who has voluntarily entered into a consensual relationship of her sexual agency. Second, such a relationship would be beyond the reach of penal law if her husband consents to it. The second condition is a telling reflection of the patriarchal assumption underlying the criminal provision: that the husband is the owner of the wife's sexual agency.

In para 139, it was observed by Dr. D.Y. Chandrachud, J.,[19]

Section 497 chains the woman to antediluvian notions of sexuality. Chief Justice Dipak Misra in Navtej emphasised the importance of sexual autonomy as a facet of individual liberty, thus protected Under Article 21 of the Constitution: The sexual autonomy of an individual to choose his/her sexual partner is an important pillar and an insegregable facet of individual liberty. When the liberty of even a single person of the society is smothered under some vague and archival stipulation that it is against the order of nature or under the perception that the majority population is peeved when such an individual exercises his/her liberty despite the fact that the

exercise of such liberty is within the confines of his/her private space, then the signature of life melts and living becomes a bare subsistence and resultantly, the fundamental right of liberty of such an individual is abridged.

Indian Hotel and Restaurant Association (ahar) &Anr vs. The State of Maharashtra &Ors.[20] the Apex Court has held that State cannot exercise "social control" under the garb of its notion of morality.

The Apex Court declared certain provisions of the Maharashtra Prohibition of Obscene Dance in Hotels, Restaurant and Bar Rooms and Protection of Dignity of Women (Working therein) Act, 2016 and also the Rules framed there under being the Maharashtra Prohibition of Obscene Dance in Hotels, Restaurant and Bar Rooms and Protection of Dignity of Women (Working therein) Rules, 2016 as unconstitutional which made a complete ban on bar dancers under the notion of morality. The court further went on to observe that, any law which is passed by the state to prevent obscenity must have real, apparent and reasonable nexus and it must not be fictitious in nature. The notion of morality and its interpretation rests on the shoulders of judiciary. By laying a complete ban on bar dancers thus creating a different class must be based on intelligible differentia and reasonable nexus. In the present case, where it violates right to equality and right to livelihood of women employed in bar dancers not only infringes their fundamental rights but also contravenes the principle of inclusive democracy.

Conclusion

Constitution which is living and organic document restrains the abuse of power of state under ambit of Article 14. The classical view which opposed arbitrary act of the state has widened its scope to include Constitutional Morality. Devoid from the principle of utility, Constitutional morality talks about individual liberty. Protection the interest of suppressed class against the masses the Court has upheld the faith of minority in the Judiciary. The notion of justice no more remains a text in books and it seems to be done by the Apex Court. Equality which is also basic structure has now included in its ambit Constitutional Morality. The essence of personal liberty has now been protected by upholding the dignity of each and every individual. The pillars of justice which were entrusted to the judiciary by constitution drafters seems to uphold their promise. Judicial review which was a procedural as well as substantive safeguard against abuse of power has starting showing its effect in upholding the democratic society.

Through certain questions still remain unanswered regarding judicial over-reach but still cumulative effects suggest that democracy has been able to withstand on its principles even after 70 years of independence. A country which such a diversity with culture, religion, language, different cuisines and lifestyles is able to withstand all the hurdles and barriers by living the dreams and aspirations of the Constitution drafters.

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Committees As Instrument of Parliamentary Control over Executive: A Analysis

Dr. Prem Singh

Assistant Professor (Guest Faculty), Department of Political Science
Raj Rishi Bhartrihari Matsya University, Alwar (Raasthan)

Abstract

Committees are inseparable institution of any legislature and modern parliamentary system is not complete without these. The demands of modern government and the development of the party system at times work at cross purposes. The intricacies of modern legislation make it incumbent on the legislature to be sober and watchful not only about the broad issues involved but also about its innumerable niceties and ramifications. The party system on the other hand turns the parliamentary well less into an arena for sober debate and more for mutual fault findings. This necessitates the development of committees which work off-stage and behind public view. The committees do not indulge in fire works and accusing each other necessarily but work at considerable depth, and then report back to the House. Their findings invariably create a sobering effect on the members of the legislature even though they are drawn from different parties. A large portion of legislative work which consists in non-partisan and judicious evaluation of legislative problems and their appropriate solution has largely shifted to the committee. But the legislature as a whole remains the ultimate authority as usual.

Keywords: *Committee, parliamentary Control, Executive, Chairman public account committee, Privileges*

Introduction

Effective, useful and constructive functioning of the Legislative Committees primarily depends on the personality and role of its chairman. Chairman has to guide the members in seeking clarification from the witnesses on complicated issues and he has to pick up important issues and bring the same to sharp focus in the Committee. He has to be very alert about economizing time particularly when the official appear before the committee by checking the members for irrelevance and repetition of questions. Not only he has to control the proceedings but also he is to see that everybody point of view is accommodated enabling the Committee to transact real business of the Committee. As a driving power of the committee he has to maintain a link with the Ministry, member and the public.

Chairman

The Chairman plays an important role, the manner and the method of this appointment deserve consideration. Previously the members of the Committee elected the Chairman. This practice is still in vogue in some State Legislature of India. The number of member of different political parties elected or nominated to the various standing Committees is in proportion to their strength in the House. Therefore, if the chairman is elected the ruling party will always win the election whether the person is qualified, capable and efficient or not. But if the power of appointment of the Chairman is left to the Speaker, he will be in a position to appoint a capable member as the Chairman of the Standing Committee. In selecting a member as the Chairman, the Speaker will be in a better position to judge the capability of a member

after observing his performance in House. He can also judge the suitability of a member for appointment as a Chairman to perform particular nature of work of a committee keeping in view the seniority, viz. past experience as a member of the Legislature and Legislature Committee, educational qualifications, past experience as a Legislator and member of Legislative Committees are vital elements which not only determine the quality of the report but make the Standing Committee viz. Committees on Subordinate Legislation, Committee of Privileges, Committee on Government Assurance and Committee on the Welfare of Scheduled Caste and Scheduled Tribes will amply prove that the Chairmanship gave strength and vitality to the standing committees of the legislature are their reports created a great impact on the administration upon implementation of various recommendations of the Committees by the Executive as indicated under appropriate Committees. Their higher educational qualifications enabled them to understand the complex details of administrative as well as financial procedures including legal implications of Subordinate legislations. They could therefore, offer valuable recommendations capable of being implemented by the Executive.

"I have received a letter from the Leader of the Opposition to say that all these Members "from his group who have been nominated as members to the various committees tender their resignation from the committees set up by this House. According to Article 191 of the Rules of Procedures and Conduct of Business in Nagaland Legislative Assembly, 'a member may resign his seat from a Committee by writing under his hand, addressed to the Speaker' and not conveying the resignation enblock of various members through the Leader of the United Parliamentary Groups, as has been done in the present case. I therefore, declare that the elected members of the various committees will continue to remain as Member of these Committees, regardless of the fact that whether they actively associated or dis-associated themselves from discharging the functions entrusted to them.

Quorum-2001 (1) - The quorum to constitute a sitting of a committee shall be, as near as, may be one third of the total number of member of the Committee.

(2) If any time fixed for any sitting of the Committee, or if at any time during any such sitting there is not quorum the Chairman of the Committee shall either suspend the sitting until there is a quorum or adjourn the sitting to some future day.

(3) when the Committee has been adjourned in pursuance of sub-rule (2) on two successive dates fixed for sitting of the Committee, the Chairman shall report the fact to the House.

Provided that where the Committee has been appointed by the Speaker, the Chairman shall report the fact of such adjournment to the Speaker." When the first and second sitting of the Public Account Committee were held no business could be transacted for want of quorum. Because out of 9 members of the committee only two including the Chairman were present in both the Sitting of the Committee. The Committee could not function for a long time with the result the works of the Committee suffered. When the matter was reported to the House by the Chairman in accordance with rule 200 (3) of the rules of procedure, the Minister, Parliamentary Affairs moved a resolution in the House for dissolving the Public Accounts Committee by rescinding the decision of the House adopted previously for the constitution of the same. The Chairman of Public Accounts Committee submitted before the House that since the Speaker made the appointment of Chairman of the Public Accounts Committee, the resolution to dissolve the Public Account Committee was moved against the Speaker.

It is always desirable to evolve a precedent in the matter of appointment of Chairman of the Public Accounts Committee from the Opposition to be followed in future. As in the House of Commons, here also it is always desirable to appoint a Senior Opposition member as the Chairman of the Public Accounts Committee for obvious reasons. Thus the appointment of a Opposition

member as the Chairman of the Public Accounts Committee will help in the growth of the Opposition which is absolutely necessary in a Parliamentary democracy. The episodes quoted above run counter to the spirit of basic assumptions that Committees of the Members and that the members forget the party affiliation in the Committee.

Members of the Committee

A Legislative Committee is a miniature House. It enjoys the powers and privileges of the House as it transacts complicated business on behalf of the House. The strength of the Legislative Committee is laid down in the Rules of Procedure and Conduct of Business in the Legislature. Normally, the members of different political parties are elected or nominated to various Committees in proportion to their strength in the House. Some independent members also find a place in various Committees. The personnel of a Committee is decided by the parties and whips furnish the Speaker the list of their representatives. In the selection of members the political parties are not guided by the principle of merit. The parties try to accommodate as many members as possible irrespective of their interest in Committee work with the result it becomes difficult for the Speaker to constitute a functionally efficient Committee.

Term of Office

In this connection it is to be noted that the term of office of all members of all Legislative Committee except the Committee on the Welfare of Scheduled Caste and Scheduled Tribes and Financial Committees viz. the Committee on Public Accounts, Estimates and public undertakings in one year from the date of constituting the Committee or till a new Committee is constituted. The term of office of members of a Select Committee or other ad hoc committees terminate on the presentation of their report to the House. It has been suggested that the term of some of the Committees should be longer on the ground that the services of the experienced persons may not be lost. But we feel that the term should be short for some

very valid reasons. It provides opportunities to greater number of members to understand the intricacies of administration. However, in order to justify longer tenure of membership of Standing Committees to enable the members to do justice to the work it is considering expedient to make a brief reference to duties and responsibilities of members of a few standing Committees.

At present very few members take interest in the deliberation of the Committees. This is because the political parties do not nominate right types of members to the Committee. The members very often treat or consider the membership of the Committee as means for visiting the capital of the State Government for the transaction of private business. They just mark attendance to draw T.A. and D.A. Actually, the Chairman and the officers of the State Government and one or two members carry on the deliberation.

Membership in more than one Committee

Nomination of a member to more than one Committee is not in the interest of the Committee System. The principle of monogamy in politics must be adopted. It must be remembered that Legislators are very busy men. They have to spend most of their working hours in attending to public grievances particularly to the grievances of the constituency. They rarely get sufficient time to do home work for effective participation in the deliberations of the Committee. Without deep study of the materials which may be voluminous, there analysis and assimilation, the members can not be effective. If one is a member of two or more Committees, one can easily imagine consequences. A new dictatorship comes into existence; the dictatorship of the Civil Service and parliamentary democracy is discredited. Again if, one is a member of more than one Committee, the meetings of one Committee or the other may not be held for want of quorum. The Committee will function in a perfunctory manner and its report will be of inferior standard.

An effective functioning of Standing Committee is a sine-quo-non-for proper functioning of the House. Therefore, there should be no frequent

change in the membership of the Committee, which requires certain amount of specialized knowledge. If new members are nominated every year, the members do not get time to settle down and acquaint themselves with the vast materials supplied to them as the number of sittings of the Committee is very less which is held only during the non-session period. They therefore cannot contribute substantially for bringing about improvement in the administration. The long tenure of membership of the Committee can help the Chairman and the members to acquire full knowledge about a particular department and enable them to examine the estimates of various departments more closely. Closer examination of the estimates and administrate machinery enable the members to identify the defects of the department of the Government. The Committee can make effective recommendation for toning up the administration of the department.[5]

Working System of Committee

The methods of working of the Financial Committees are slightly different from other Committees. The Public Account Committee and the Committee on Public Undertakings get the assistance from the Account General of the State; but other financial committees namely; Committee of Estimates does not get any assistance from the Accountant General. The Comptroller and Auditor General of India submit the audit reports pertaining to every state on the basis of which investigation is carried on by the Public Account Committee and Committee on Public Undertakings. But like the Estimates Committee, the Public Undertakings Committee has to perform another duty; that is to say examine the organizational side. For this purpose both the Estimate Committee and the Committee on Public Undertakings prepare questionnaire for collecting materials from the department of the Government and Public Undertakings under study. After examining the preliminary materials, if issuing also collects necessary further materials further questionnaire. So far the case of Public Accounts Committee is concerned, the Accountant General

prepares a note for the members pertaining to the audit and if necessary additional point or questions are including by the Committee secretariat and the same is circulated among the members. The members of the Committee study this material and ascertain the fact from the representatives of the Government who appear before the Committee as official witnesses. The Public Undertakings Committee follows the same procedure. The Departmental Secretaries appear before the Estimates Committee to furnish clarifications and further information in addition to information already furnish in reply to the questionnaire. The Committee may appoint sub-committees to study any specific matter. Rules of procedure provides as follows:

(1) "A Committee may appoint one or more sub-committees each having powers of the undivided Committees, to examine any matters that may be referred to them and the reports of such sub-committees shall be deemed to be the reports of the whole Committee, if they are approved at a sitting of the whole Committee."

(2) "The order of reference to a sub-committee shall clearly state the point or points of investigation. The report of the sub-committee shall be considered by the whole Committee."

Spot Study of Committee

Privileges Whenever the Committee feels that on the spot study is necessary for proper appreciation of particular action; it may do so with the permission of the Speaker. In this connection, the Rule provides that:

"The sittings of the Committee shall be hold within the precincts of the Assembly House, and if it becomes necessary to change the place of sittings outside the Assembly House, the matter shall be referred to the speaker whose decision shall be final."

In expressing one's view about the desirability or otherwise of undertaking on the spot study tour it is necessary to examine the benefit and advantage derived by such visit and whether disadvantages caused by visiting a particular projects or establishment including expenditure

incurred in this account will out weight the benefit and advantages. The supporters of such inspection maintain that the visual impact of the working an office, factory or other installations help the members to know the actual operational efficiency, drawback and difficulties. This knowledge helps the members to draw their conclusions on certain on certain complicated issues. Further, such visit or study tour affords opportunity to the Committee to collect and record necessary evidence. These records, evidence and other source materials may prove to be very useful in finalizing the recommendations. It is also argued that for setting up a new industry it may be necessary for the entrepreneur to have clear idea as to how the industry should be started, what is to be done for its growth, what should be the target and how to achieve it. The question whether a personal visit will help him to ascertain minutest detail and thereby enable him to form a concrete idea of the project. Now the question is whether the expenditure on such tour results in waste of public funds. The answer will be possibly be unqualified "No", because the visit to the developed industrial areas will help the people or entrepreneur. Such practical experience will help them to gather knowledge for starting and managing industries, which will ultimately help in developing the industries in their own State. In the case of Public Undertakings Committee such tours may help the members to understand the operational process for manufacturing goods and services, how factories are maintained, how the management of a financial institutions or a public utility service carry on their day today business, and what problems they actually face. When the Committee visits such industries, meet the management, workers informations flows freely to them and they understand the achievements, the difficulties and aims of those in charge of industry. It is worth while to mention that some standing and *ad hoc* Committees of the Legislative Assembly visited a number of States to study the functioning of similar industries and their such visits proved very useful and fruitful. Such tours should be encouraged.

Power and Immunities of the Committee

Article 105 and 194 has laid down the powers, privileges and immunities of the Committees of parliament and State Legislature respectively. Clause (3) of Article 194 provides:

In other respects, the powers, privileges and immunities of House of the Legislature of a State and of the members and the Committees of a House of such Legislature, shall be such as may from time be defined by the Legislature by law and until so defined shall be those of the House of Commons of the Parliament of the United Kingdom, and of its members and Committees, at the commencement of this Constitution."

A Committee may also enjoy may other powers:

First, if member is absent from two or more consecutive sittings off a Committee without the permission of the Chairman, a motion may be moved in the House for the discharge of such member from the Committee. Second, it shall be in the discretion of the Committee to treat any evidence tendered before it as secret or confidential. Third, no document submitted to the Committee shall be withdrawn or altered without the knowledge and approval of the Committee. Fourthly, a Committee shall have power to send for personal papers, and records:

Fifth, a Committee may under the direction of the speaker, permit a witness to be heard by the Counsel appointed by him and approved by the Committee. Sixth, all evidence shall be taken on oath.

The form of the oath shall be as follows: "I swear in the presence of Almighty God or solemnly affirm that the evidence which I shall give in this case shall be true, that I will conceal nothing, and no part of my evidence shall be false."

The examination of witnesses before a Committee shall be conducted as follows:

(i) The committee shall, before a witness is called for examination, decide the mode of procedure and the nature of question that may be asked of the witness.

(ii) The chairman of the committee may first ask the witness such question as he may

consider necessary with reference to the subject matter under consideration or any subject connected there with according to the mode of procedure mentioned in clause (1) of rule 214.

(iii) The chairman may call other members of the committee one by one to ask any question.

(iv) A witness may be asked to please before the committee.

(v) A verbatim record of proceedings of the committee shall when a witness is summoned to give evidence by kept.

(vi) The evidence tendered before the committee may be made available to all members of the committee.

Committee Secretariat

Committee Secretaries has great responsibilities for making the Committee system successful. The work of the Committees is very technical and complex. The Committees are to control, supervise and evaluate the performance of the administration. The members of the Committees are generally laymen. They require adequate assistance from Committee Secretariat for understanding the work and problem before the Committee. The Committee Secretariat has to prepare briefs and background materials on the issues before the Committee for the guidance of the members. It is the primary duty of the Committee Secretariat to make the members interested in the Committee work by presenting materials in the simple and lucid manner pinpointing the shortcomings or lapses of the Government departments. The members may not take interest in the technical aspect of surrenders and savings or anfractuous expenditures. If the materials and bried contain that certain expenditure has become anfractuous because alignment of the road had been made and expenditure was shown to have been incurred in papers for the construction of the road, but when audit was conducted, the members have some curiosity to know as to what has actually happened. The departmental explanation that every thing was washed away by flood will evince keen interest in the members. Similarly, if the members can be appraised that some amounts were surrendered for non-implementation of certain schemes like construction of roads, tube-wells, dispensary, however indifferent they may be, they may develop some interest in the matter and they will definitely seek clarifications. Such participation of members will amount to active involvement in Committee works and this helps them to develop specialization. Therefore, proper presentation of materials to the members is a sin-quo-non-for successful functioning of Committee system.

But unfortunately the attitude of the Finance Department is very unhelpful. They are not aware about the nature of works that has to be done by the Committee Staff nor do they want to learn it. While the Government departments are armed with formidable armies of Civil Servants, obviously the Legislature is not evenly matched. The Legislature finds itself utterly unequal to the stupendous task of helping the Committees in supervising the administration with the assistance of a few junior officers. The inevitable result is that the work of the Committee is normally help up for not getting the desired information from the concerned department or corporation. At present, in many of the Legislature, one officer held the charge of many Committees in addition to his other normal duties. Accordingly, he cannot pay his wholehearted attention to the work of a particular Committee. This is one of major drawbacks from which the Committee work suffers. Inability to obtain full facts and information pertaining to a matter waiting to be discussed in the Committee, a great discord takes place during the deliberations which affect or retards the progress of work. This is because adequately qualified staff for which the quality of the report becomes poor does not assist the Committees.

Implementation of committee Recommendations

The standing Legislative Committees presents two kinds of reports viz, and action takes reports.

Every report contains comments or observation and recommendations of the Committee. A statement containing the summary of conclusions and recommendations of the Committee is appended to the Report.

The true value of a Report depends on the nature of recommendations and the extent of their implementation by the Government. A report shall have no value if its recommendations are not capable of being implemented by the concerned authorities. The image of the Committee depends by and large on the quality of its report. If the report can create an impact on the administration by its recommendations, purpose of the Committee is fulfilled otherwise it will bring a bad name.

Conclusion

Executive accountability to the elected representatives of the people is the fundamental principle of parliamentary democracy. Today, Parliament and State legislatures have been facing new challenging situations. These representative institutions have to perform a variety of functions such as representative, legislative, financial scrutiny, eliciting facts and redressing public grievances. All over the world, people are aware about the developments that have affected the human life. We are aware how every piece of legislation can affect human relations. Therefore, the House must subject every piece of legislation, which may either create or deprive right, to a detailed scrutiny. Likewise, Parliament and State Legislature are to over-see whether the Government of the day has acted in conformity with law. It is felt that various procedural devises and the establishment procedure of debates are not adequate to secure accountability particularly when there has been an increasing demand for open Government. An open Government can be possible where every activity of the Government can be discussed and explained openly by the public representatives. It has been felt that Legislatures can exercise a limited influence over finance, as they do not have sufficient time for detailed study. Hence it has been felt that for ensuring scrutiny and to evaluate the performance of the Executive of the legislature should develop its own apparatus.

The Committee system enables the members to associate themselves with the work of supervision, control and evaluation of the performance of the Executive. If the members are interested they can utilize this opportunity and make their own contribution to the work of the Legislature. If the members are keen and alert they can make their Parliamentary life more fruitful by actively participating in the Committee work. It has been generally agreed that exchanges across the floor of the House cannot serve the critical problem of Parliamentary form of Government nor are these exchanges sufficient to supervise and control the administration. The performance of the Government can be properly evaluated only by more specialized and informed scrutiny of Government policies in Committees. Executive accountability can be ensured only when the Committees of the House function effectively. This necessarily needs upgrading of the Committee system. Institutionally, the administration has been growing speedily during the last thirty-eight years while the Legislature has remained relatively static. Therefore, traditional parliamentary methods of control are not effective. The solution lies in the formation of strong committee system as the parliamentary tool or apparatus to meet the prevailing exigencies. The philosophy of parliamentary form of Government rests on the accountability of the Executive to the legislature, which can be ensured only through an integrated Committee system. There are several legislative Committees having the power to enquire into the performance of the administration. If these Committee members perform their duties honesty and sincerely in their respective sphere, they can certainly assist the Legislature in discharging its duties and functions effectively. The Committee system thus provides a balance in the present system of Administration, which is geared to the hegemony of Executive. In fact, we can't do without legislative Committees in a democratic set up.

Thus the Committee system as agency of parliamentary apparatus alone can help to work democracy successfully affording a ground of consensus and the Legislature. It is hoped that Parliamentary will take note of these suggestions and it will go a long way in the successful working of our democratic institutions. The importance of Committee system in a democratic set-up cannot be over emphasized.

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Culture as a Tool of Soft Power in Indian Context

Vijay Laxmi

Assistant Professor, Political Science, G.D. Govt. College for Women, Alwar (Rajasthan)

Girija Joshi

Associate Professor, Political Science, G.D. Govt. College for Women, Alwar (Rajasthan)

Abstract

The present paper is a modest attempt to discuss the role of culture as a tool of Soft Power in Indian context.This study is descriptive in nature.This study focuses on extensive study of secondary data collected from reference books, publications, various national and international journals and articles, newspapers, web-blogs which focused on soft power concept in Indian context. In this paper focused to study the concept of Soft Power and its main source culture and highlightsome aspects of Indian culture like yoga, music, food, style, spiritualityand religions have become fashionable in many parts of the world. These assets may not directly persuade others to support India but the enhancing their intangible standing in the world's eye. Indian culturehave been playing an important role to rising India and enhancing their power.The Indian government is promoting culture in its foreign policy but more efforts are needed in it.

Keywords: *Soft Power, Hard Power, Culture, Religion, Spirituality*

Introduction

Nations do not work only for hard power, they need to harness the Soft Power to propel the nation forward in the international pecking order. Indian government understood this fact very well therefore Indian government is promoting the country as strong economic partner by highlighting India's Soft Power, especially its values and culture. The values and culture that help guide Indian foreign policy and underpin its image are rooted deep in country's cultural history. Indian government has explicitly incorporated a cultural element into its policy. The present paper focus to study the concept of Soft Power and its main source culture and highlight some aspects of culture that India's attractiveness rising very well.

Although Indian government places high emphasis on domestic and foreign policy, culture is still a core of India's soft power sources. Ancient cultural heritage along with modern technologies and inherent dynamism allows Indians to spread its influence around the world. Traditions of Indian crafts, Classical Dance, Music, architecture or cuisine are highly estimated universally.

Concept of Soft Power in International Relation

Soft Power is a persuasive approach to international relation, typically involving the use of cultural influence.[1] When concept of influence that derives from culture, basic principles and values, public diplomacy called as Soft Power.

The term "Soft Power" was introduced by Joseph S. Nye in 1990 in his book " Bound to lead : The changing Nature of American power."[2]According to Joseph S. Nye Jr. if power means the ability to get (or influence directly) the outcomes one wants from others (mainly by coercion or inducement) then Soft Power is the ability to shape the preferences of others.Nye developed the concept of "Soft Power"as akin to that of mana among maories.[3]

In the preface of the latter book Nye described that a nation emerge their co-optive power from Soft Power and immaterial sources such as 'cultural and ideological attraction as well as the rules and institution of international regimes.'[4]

According to researches of Joseph Nye and his successors it is possible to divide notion of Soft power into 5 different categories, depending on the desired policy effect. "There are:

1. Soft power to improve external security environment by projecting peaceful and attractive images of a country;
2. Soft power to mobilize other countries' supports for one's foreign and security policies;
3. Soft power to manipulate other countries' way of thinking and preferences;
4. Soft power to maintain unity of a community or community of countries;
5. Soft power to increase approval ratings of a leader or domestic support of a government."[5]

In International Relation Soft Power is refer to instruments used to include debates on cultural values, dialogues on ideology, the attempt to influence through good example, and the appeal to commonly accepted human values. Means of exercising Soft Power include diplomacy dissemination of information analysis, propaganda and cultural programming to achieve political ends.[6]

Former External Affairs Minister of India Shashi Tharoor once said that it is not the size of the army or of the economy that matters, but it is the country that tells the "better story" that qualifies as a global player.

There is no doubt that image can be very powerful tool. In an international negotiation a country would have to make concessions to achieve its goals – it would be a matter of give and take. The great advantage of using Soft Power is that it does not cost anything. Using soft power a country need not make concessions, it simply gets is way softly.[7]

Some Aspects of Culture as a Tool of Soft Power in Indian Scenario

The main sources of Soft Power are culture, political institutions and values expressed in the policies that a state follows within its boundaries and in the way it handles itself internationally.[8]Much of the globe sees India as relatively non violent, tolerant and pluralistic democracy with a benign international influence. Its values are seen as largely positive. India's reputation extends beyond its nuclear posture. Since independence the country has been viewed as a neutral and harmless power by most foreign audiences. South Asian states do not see India as a threat in the way that many of 'Russia' and 'China' neighbours views those power.[9]

Nicolas Blarel argued that if India is now perceived as a superpower, it was not just through trade and politics but also through its ability to share its culture with the world through food, music, technology and Bollywood. However, it is difficult to determine India's actual soft power resources, or which of these resources have actually helped strengthen India's global status.[10]

Sudha Ramchandran described their article that India boats an amazing variety and wealth of Soft Power resources. Its spiritualism, yoga, cuisine, movies and classical dance & music have all attracted people across the world.[11]Many aspects of culture like as Religion, Yoga, Food, Bollywood, Classical Dance and Music enhancing India's Soft Power capacity.

Religion and Spirituality

A civilization which gave birth to four of the world's great religion- Hinduism, Buddhism, Jainism and Sikhism and where every major faith, with the exception of shintoism and Confucianism, has coexisted for millennia, India offers a unique and syncretised religious discourses.[12]

India is a cultural melting pot. It has a tradition of ancient wisdom and spirituality. India's fabled intellectual and material wealth attracted foreign interest and wave of invasion and occupation from central Asia and the Arab Islamic world, bringing with them knowledge and institution of Iran and

Arebia to a Hind- Buddhist culture, which under the mightily Mughal empire, synthesized into a composite Indo-Islamic culture.

Indian diaspora has been playing a pivotal role in facilitating cultural interaction and co-operation. They spread Indian spiritualism and religious values all over the world. They are culturally very active and celebrating major Indian festivals like as Holi, Diwali, Lohri, Ed-ul-Juha and introducing local to Indian tradition and values.

Yoga

Yoga is the systematization of mysticism, the end product of civilization which seeks to develop techniques applicable to all human beings rather than rely on the spontaneous gift of nature. Yoga is based on a rigorous control of 'Prana'(breath) a vital force or spirit that animates both man and the universe. Yoga is the supreme expression of the Indian mind.[13]Yoga is not just a fitness system but a complete culture and way of life.

V.K. Singh (Minister of state for External Affairs) said that yoga was the Indian civilization's gift to the world, which benefited both body and mind.[14]

June 21, 2015 the world observed International Day of yoga for the first time ever. UN resolution to this effect that India moved in the General Assembly co-sponsored by an unprecedented 170 countries. It reflects Yoga's immense popularity worldwide,underscoring it richness as a Soft Power resources.

Food

Kuznetsova Aleksandra explained in their research **"Globalization of Korean Cuisine as a Part of South Korea's Soft Power Strategy"** that food, being a part of culture also can be used as a soft power mechanism. Although some academics believe that such kind of soft power does not possess enough political visibility, Joseph Nye systematically mentioned food in his writings upon soft power. Moreover, due to the acceleration of the world's globalization processes, food's potential as a soft power engine continues to grow rapidly. Today it is used consciously and unconsciously by many political actors, corporations, governmental and non-governmental organizations, as well as individuals. Correctly applied, soft power in food can influence not only social, but also political and economic spheres.[15]

Food is often cited as form of Soft Power with Joseph Nye explicitly mentioning food in his initial writing upon soft power. Christian John Renolds described their research paper that food can be a useful soft power vehicle and when applied correctly can produce control and coercion in both the political and social sphere.[16]Food is becoming a staple or global diplomacy mixed with culture and ethnicity. Food is a powerful ingredient in human and foreign relation.[17]

According to dynamic chef Adam India's 5000 years old civilisation reflects in its extraordinarily diverse food culture that entices taste buds. Contrary to popular belief Indian food isn't just about a homogenous mix of spices and curries. The flavours here are plenty of option for every appetite that is why Indian cuisine appeals to the international palate as a well. India is actually a Soft Power when it comes to foods.[18]

During the America visit September 2015, Indian PM Mr. Narendra Modi was hosting a dinner for some of the worlds biggest CEOs at the Waldorf Astoria in New York. In this occasion chef Vikas Khanna was the man in charge. All of it seemed to have gone very well and one of the CEOs told Khanna that it was a "brutal dinner.....the dishes looked like painting; it was difficult to cut them." Its present 'rich beautiful India' in a New Age Avtar.[19]

Indian Samosa is popular not only in India but also abroad. Its name was also used in politics. Samosa Caucus is the term used to describe the group of Indian-American lawmakers in Congress- Ami Bera, PramilaJayapal, Raja Krishnamoorthi and Ro Khanna in the House of Representatives and Kamala Harris in the Senate.[20]

Bollywood

Amongst the tools of political influence the role of cinema as a Soft Power cannot be undermined.

Bollywood's ability to shape narratives in the course of diplomacy gives soft power a whole new connection.[21]

According to DayaKishanThussu the globalisation of the country's popular cinema aided by a large diaspora, has created possibilities of promoting India's public diplomacy. The global imprint of Indian cinema as an instrument of Soft Power.[22] Indian movies are extremely popular all over the world specially neighbour countries. In past years Raj Kapoor and Amitabh Bachchan enjoyed a devoted fan base, today the entire world is entertained by the three Khans and by International stars Irfan Khan, Priyanka Chopra and Deepika Padukone. Superstar's mega budget movie is not only becoming popular, but the low budget movies of Bollywood is also becoming increasingly popular.

Rani Mukherjee Starrer"Hichki" Movie achieved Success at the Global Box Office. In *Hichki*, Rani's struggle to provide equal education to underprivileged children in the face of many adversities. However, it isn't the first Indian film to attract the global box office. Before it, Aamir Khan's *Dhoom 3, PK, Dangal* and *Secret Superstar*, Prabhas's Bahubali and Salman Khan's *Bajrangi Bhaijaan* have also enjoyed stupendous success in a broad.[23]

More recently, Vidyut Jamwal's film "Junglee" has been awarded in the fifth Jackie Chan Action Film Week in China.The film won awards for Best Action Sequence Choreographer and Special Jury Prize: for Best Action Family Film. International icon Jackie Chan and the entire jury members gave Vidyut and the team a standing ovation. "Junglee" is about a unique relationship between man and elephant.[24]

Bollywood is one of the strongest global cultural ambassadors of a new India. According to Chan Hui Yu Hollywood would have to content with Bollywood which is a major competitor.[25] This shows that Bollywood is going global. As seen by the many stories of Box Office success and popularity of Bollywood stars. Indian motion movies are widely popular and contribute to India's Soft Power. Now Bollywood Cinema is one of the strongest Global cultural ambassador of a new India.

Classical Dance and Music

India's classical dance and Music have a strong presence on the world stage. The music of India has a particularly peaceful character. In Indian context music is known to be a mystical experience, analogous to yoga. A substantial number of Indian musical traditions such as Hindustani, Karnatik, Instrumental music (especially using a flute, table and sarod) and Ghazal singing all have potential to be marketed and appreciated on a global scale.

Bharatnatyam, Kathkali, Odisi, Khathak, Kuchi-pudi, and Mohini Yattam are the prominent classical dance forms of India. These are unique art forms of India that many foreigners initially fictions, they could be made internationally more attractive.[26]

Indian dance and culture needs further professionalisation through adequate invest-ment. Meera Kaushik OBE recommend that the Government of India sets up the National School of Dance and a repertory company attached to it which will tour internationally to enhance 'Image India'. We require one holistic vision to augment our creative output bringing it at par with other world class dance experiences.[27]

Conclusion

Indian government would do very well to emphasise the power of culture, not only for projecting India outside but for the good, it will do inside India too. Indian government particularly emphasized using soft power greater people to people contact and greater state to state diplomacy to further relation. Ministry of External Affairs, Indian Council for Cultural Relation (ICCR), Ministry of Tourism and the Ministry for Overseas Indian to showcase India's cultural assets abroad.

Today Soft Power is very important in International Relation. Culture is main source of Soft Power. Indian culture and their aspects Religion, Yoga, Food, Bollywood, and Classical Music & Dance have been playing an important role to rising India and enhancing their power.

These assets may not directly persuade others to support India but the enhancing their intangible standing in the world's eye. However, since India did not have any meaningful public diplomacy program until recently, it is not yet perceived as a political and societal model in other countries.

A survey of the top 30 countries of soft power in 2018 conducted by Jonathan McClory, from the US Centre for Public Diplomacy in Portland, used the following criteria for ranking soft powers: Government, Digital, Culture, Enterprise, Engagement, Education, Cuisine, Friendliness, Culture, Tech Goods, Foreign Policy and Liveability. India, with a score of 40.65, did not even make the shortlist. This indicates that much more remains to be done by India to increase its soft power capacity.

For enhance their Soft Power capacity India should be use of soft power with the combination of hard power. This combination is called Smart Power which increased a nation's power smartly.

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What can SAARC Learn from ASEAN?

Deepika Garg

Research Scholar, Department of Political Science, University of Rajasthan, Jaipur (Rajasthan)

Abstract

Regional organizations have been established in different parts of the world from time to time to foster cooperation and political and economic integration among member states. Two such regional organizations are SAARC and ASEAN. Despite of many problems ASEAN has helped the member states not only in benefiting in economic areas but also helped them to improve their political relations. It has brought security, economic development and identity to the region. On the other hand, SAARC at present , is one of the least integrated regional organisation in the world. The unfortunate reality is that with abundant resources and more than 1.5 billion people, SAARC has the potential to become the world's largest economy after the USA and China yet SAARC is failing to harvest the benefit with intra SAARC trade of only less than 6% compared to ASEAN's 32%. This paper discusses the lessons that SAARC can learn from ASEAN. The methodology used is interpretative, exploratory, comparative and analytical.

Keywords: *SAARC, ASEAN, Economic development, Integrated Regional Organization*

Introduction

ASEAN i.e. Association of South East Asian Nations was established on 8 August, 1967 when the five countries- Indonesia, Malaysia, Philippines,, Singapore and Thailand, decided to establish a regional cooperation body for the establishment of the free trade and intensive economic integration Brunei joined ASEAN in 1984, Vietnam in 1995, Laos in 1997, Myanmar in 1997 and Cambodia in 1999. The Bangkok Declaration stated the common goal of security, economic development and to provide a quality of life to its citizens. ASEAN's headquarter is situated in Jakarta, Indonesia.

SAARC i.e. South Asian Association for Regional Cooperation is the regional intergovernmental organization of South Asian countries. It was established in December, 1995 with its headquarter at Kathmandu, Nepal. It came into existence for promotion of social, economical and cultural development of South Asian region. Its seven finding members were Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan and Sri Lanka, while Afghanistan joined SAARC in 2007.

As Kishore Madhubani said-" The key point is that regional organizations are designed to fail because you are getting together a group of neighbouring countries, so it is not a grouping of choice, but an accident of geography."[1] This statement is true with SAARC whereas ASEAN has worked hard on its problems and issues and has become quite a success.

What Can SAARC Learn From ASEAN?

The Summits are the core of any association as they are attended by the Heads of State or Government of each member states. These summits fulfill two major goals-first and obvious- the main policy decision making bodies and secondly, they provide an opportunity to be the leaders of the member states to interact with

each other and could discuss their bilateral and regional issues. But if we see there have been only 18 summits in last 34 years which shows the reality of SAARC whereas in ASEAN we can see the regular meetings and summits. ASEAN has never allowed the bilateral issues between its member states to hamper its progress. On the other hand SAARC has hardly overlooked any issue that can bar its progress and used each and every issue to postpone the summits. This is what has happened to SAARC. It has become a hostage to Indo-Pak rivalry. SAARC has nothing to do with bilateral disputes and region can't grow rapidly without cooperation among South Asian nations. According to Nepal Ambassador to India, Nilambar Acharya "BIMSTEC which India is looking to shore up, can't be a substitute for SAARC. BIMSTEC is a good vehicle to connect with South-East Asia but it should not be promoted at the cost of SAARC or vice versa. SAARC has definite and specific objectives. Its importance for rapid progress of the region SAARC is very much about South Asian culture, identify and also diversity marked by similarities."[2] One big lesson that SAARC can learn from ASEAN is to have regular meetings as they make a huge difference to trust levels. It is important for leaders and officials of countries to spend time together as it is an important way to understand the commonalities and to break down the hostility between two countries. The 19th SAARC summit has been postponed since 2016 due to URI attack by Pakistan. Nepal, as current chair of SAARC, has repeatedly stated that it wants to revive the association. Indian Prime Minister is unlikely to travel to Pakistan anytime soon which is the venue of delayed Summit. Summit could be held anywhere else a place accepted by all SAARC members. Also if Indian Prime Minister Narendra Modi and his counterpart Imran Khan could together attend the SCO Summit, they could also consider attending SAARC without having a bilateral meeting. Recently India-Pak also held the second bilateral meeting over the Kartarpur Corridor at Wagah in Pakistan on 14 July, 2019, where both countries have agreed for required cooperation on this project. So now its high time that bilateral issues should be kept aside to give way to 19th SAARC Summit.

ASEAN has innovated many novel mechanism to deal with certain issues within the regional framework and one of them is ASEAN-X formula which can be adopted by SAARC. "The ASEAN-X formula is a mechanism by which members who are ready to cooperate on certain issues can do so without having to compel other members or wait for them who are yet not ready to participate in regional cooperation. This made is an improvement upon bilateralism as it extends to more than two countries, and the resulting cooperation is formally recognized by the regional grouping. A sub regional variation of this mode consists of a cooperation formula for members who choose to explore common concerns not limited to the country level, and allow for participation by national and sub national authorities. This mode of cooperation has been employed in initiatives like the Greater Mekong Sub-region (GMS) Programme and the Brunei-Indonesia-Malaysia-Philippines East Asian Growth Area (BIMP-EAGA)). These initiatives facilitate cooperation between similarity situated states and for countries without having to reform national legislation or policy. Sub-regional cooperation is an important component of ASEAN's programme to narrow the development gap between the bigger and older members and the lower and less prosperous members."[3]

Pakistan opposes any degree of regional integration under the SAARC framework. It has opposed connectivity initiatives in the SAARC Summit and pulled out of SAARC Satellite project. "Pakistan's dilemma in SAARC is apparent. It realizes the impossibility of avoiding development cooperation with other countries in the region, but fears genuine integration in a group where India is the dominant factor. It also fears that great cooperation with India would imperial its political and strategic identify as the non-India."[4] But at the same time, Pakistan continues to blame India for the failure of SAARC. According to Islamabad, it was New Delhi's unwillingness to develop SAARC satellite as a

Collaborative project that led to Pakistan's exit from the project."[5]

SAARC charter says "decision at all level shall be taken on the basis of unanimity."[6] This unanimity clause gives the power of veto to the member states to delay or abstract any proposed making it null and void. The trans-South Asian road connectivity project is an example of how one member can finder a regional initiative that was supported by the rest. So, there should be made an amendment in Charter that decision should be based on consensus like ASEAN and not on unanimity. Also, SAARC can apply the formula of SAARC-X like ASEAN. If any member state or states are not ready for a certain proposal, they should not retard it. Rather the agreed members states should continue with it and the rest, if they belt in future to join, can join or else can remain away from it.

India is the largest and most developed country of SAARC. Given that India occupies 70% of the SAARC region and no other state of SAARC can complete with India in terms of size, economy or military power. India has the responsibility to lead the organization and bring SAARC nations together. India prefers economic cooperation to be the driving force of regionalism as India believes that if the region prospers economically, the political conflicts would gradually loose importance. While most SAARC members agrees with this logic, Pakistan argues that unless political issues are resolved, economic cooperation won't be a success as Parvez Musharraf in his to SAARC leaders in 2004 said, "SAARC will never achieve its full potential, unless the disputes and tensions that draw us apart are resolved peacefully."[6]

The other member states have big brother fear or have some or other issues with India. The best way for India to increase its effect in South Asia is to promote integration. Even if we leave Pakistan, with which there is a problematic relationship, India should integrate other South Asian countries-Bangladesh, Sri Lanka, Maldives, etc. so closely and economically that they would always have to consider India's view. Kishore

Madhubhani suggests that "India as the biggest country in the region, should study Indonesia's role in ASEAN. Prez Suharto was wise enough to say we will let the smaller countries of ASEAN run the group, and took a backseat and that is something India could try to do. Maybe sometimes that group may take decisions you don't like, but eventually the group will come together."[7] And if India binds the South Asian countries together with her, they will have to consider and prioritize India's view.

In ASEAN, Indonesia was the lead member state which gave enormous importance to the success of ASEAN. As against this, SAARC is not a priority for South Asian states. India could provide a lead but it is unwilling to do so as its motives are suspected by the other member states especially Pakistan. ASEAN partners have always been careful to give a marked level of respect to the biggest country of the group-Indonesia. They accept its status and acknowledge it as the regional power and there is an unstated understanding among them to give a certain amount of courtesy to Indonesia. But this is not the case with SAARC. No benefit of doubt is ever given to India by the member states of SAARC. A bully is never called a bully to its face except in the case of India which is very odd as India is not a such a bully after all as can be seen from an example of Bangladesh. The Director of Bangladesh Rifles accused India of having a hand in the serial bombings in Bangladesh on August 17, 2005, during a press conference in New Delhi. Member States of SAARC have to acknowledge the vastness, power and importance of India to make SAARC successful.

SAARC can look forward to ASEAN in terms of economic cooperation on regional bases, Regional trade in SAARC accounts for less than 6% of total trade compared to 35% within ASEAN. Free trade give boost to economic growth giving way to more investments, creating jobs and raising incomes. "From SAFTA the region can achieve considerable gain due to enhance bargaining powers to the outside world if the region can improve in terms of trade with the rest of the world by acting in

concert.[8]. Natural resources of SAARC member states create large opportunities for cooperation among themselves. "It is helpful to expand the economies on the basis of comparative cost from natural endowment for instance, India and Bangladesh together hold monopoly in jute production. Rice supply largely comes from India and Pakistan to the world market. Kashmiri wool is exclusive speciality of Kashmir. The spices are mainly produced in South India and Sri Lanka. The Himalayan kingdom is full of herbal plants, natural varieties of flora and fauna for the natural lovers. There is immense scope for variety of industries to come up and contribute largely to economic development of their countries."[9]

"For SAARC to progress it must first capitalise on less contentious issues, short term success will create the momentum to work on long term goals of regional connectivity, resource sharing and investment. A good start can be adopting a 'South Asia First' policy, making SAARC countries import products first from within the region. For example, major garment manufacturing countries like Bangladesh and Sri Lanka import more than 80% of raw materials from outside SAARC, even though India and Pakistan are net exporters in this sector."[10] This has to be changed. The member states have to give preference to trade among themselves if they want to make SAARC a success like ASEAN.

While SAARC is high on boosting and low on performance ASEAN has two emerging mega traditional trade blocs-Regional Comprehensive Economic Partnership (RCEP), led by China and Trans Pacific Partnership (TPP), promoted by USA. ASEAN welcomes the funding and participation by international financial institution such as Asian Development Bank (ADB) which has contributed financially as well as technically in the creation of Greater Mekong Sub-regional Cooperation (GMSRC). On the other hand SAARC is deeply suspicious of the role of any foreign organ.

"As South Asia is one of the few regions which does not harmonise or coordinate its economic policies and approaches on global issues. This has cost South Asia dearly, as for example, SAARC has not been able to take full advantage of the European Union's (EU)'s cumulative rules of origin concession, preferential tariffs (GSP, Generalised System of Preferences), benefit of common investment and technological regimes, dispute redressal mechanism and form a coordinated approach on issues in the context of the WTO (World Trade Organisation), World Bank, International Monetary Fund, ADB and in dealings with other groupings such as EU, North American Free Trade Area (NAFTA), ASEAN & so on. A regional mechanism for coordination and harmonizing policies on such issues is a must for South Asia in a highly complex and competitive enviornment."[11] So now its high time that SAARC countries especially Pakistan whose economy is at its lowest in present, realise the value of cooperation and benefits resulting from a larger common market despite of differences in politics.

One more thing that SAARC can learn from ASEAN is the use of Track 2 and Track 3 diplomacy effectively. "Over the years, new forms of diplomacy have been recognized in ASEAN. Complementing and engaging the Official meetings (Track1), gatherings of public intellectuals, academics and other non-state actors (Track 2). Track 2 diplomacy provides expert advice and inputs to official processes before concrete projects on policy recommendations are adopted. The ASEAN People's Assembly (APA), a Track 2 - Track3 interface organised by ASEAN-ISIS, is designed in such a way that Track 2 also serves as a bridge between official tracks and the people's track.[12] This functional aspect of ASEAN has played an important role in making ASEAN impactful as it enhances the quality of input in policy making. SAARC can learn a lot from this Track-2 and Track-3 diplomacy.

Conclusion

"SAARC continues to operate, but without making any progress towards its mandate."[13] There are many similarities between SAARC and ASEAN in terms of problems but a lot of differences are also there in regards of the functioning of both

the associations. ASEAN has helped the member states not only in benefiting in economic areas but has also helped them to improve their political relations with neighbouring states. It has brought security, economic development and identity to the region. There are still many problems and conflicts in ASEAN regions which ASEAN has dealt in its own way. But SAARC has failed to solve such problems in a successful manner.

Recently, Indian Foreign Minister S.Jaishankan stated that even apart from tourism there are issues concerning trade and connectivity which made progress in SAARC difficult. Then what is the solution. Is it to leave it as it is or to talk about those issues. If Pakistan is not supporting or barring the progress, India and SAARC can work on SAARC-X i.e. SAARC-Pakistan as done in satellite case. But now its high time that India should take the lead and make SAARC continue to run as without India there could not be any SAARC and if this stagnant condition continues to grow, soon there will be a question mark on the existence of SAARC. And for success, definitely SAARC can learn a lot from ASEAN.

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Parenting Support of Adolescents in Conflict Stability

Dr. Poornima Goswami

JPF for PAC Programme in Regional Institute of Education, Ajmer (Rajasthan)

Abstract

The present study was undertaken to assess the parenting support in conflict stability of adolescent boys and girls studying in 8th and 9th standards. The sample taken for the present study comprised of 100 adolescents (50 boys and 50 girls). The sample was chosen randomly from DAV senior secondary School and M.P.G.D. Sen. Sec. Girls School, Ajmer. For data selection two standardized tools were used: IstChild Rearing Practices Report developed by Dr. Rama Paul and Shamim Karim in 1985. IInd Conflict Management Style developed by UdaiPareek in 1986.The research found extremely healthy and healthy parenting style, No unhealthy parenting style was observed. Adolescents use approach and avoidance conflict management as coping style.The results show that parent used good parenting style (extremely healthy and healthy) so the adolescents use approach conflict management style which is the healthier method of resolving of conflicts. By all count and with proven results, it is no wonder that if parents are supportive, accommodating and ready to solve their children's problems, these adolescent's can easily resolve conflicts there. Results suggest that healthy parenting style and good family environment support adolescent conflict stability. This study can help parents reduce negative / rejection related behaviors and spend quality time with them. This will help people understand the stability of adolescent conflict according to parental behavior.

Keywords: *Parenting Support, Conflict Stability, Adolescents*

Introduction

Adolescent comes from the Latin word 'Adolescere' meaning to grow to maturity. An adolescent is defined as a period for growth between childhood and adulthood. Parents play an important role in the development of children. Parental behaviour for children is a very important factor in conflict resolution between siblings, peer group and parents. Perceived loving behaviour or rejected/ neglected behaviour of father and mother affects the conflict in children to a great extent. Adolescents who perceived loving behaviour develop good conflict management as comparedto others. The perception of the out-group should perhaps, be used as a basic in understanding the modes of conflict management. Avoidance modes or style of conflict management aims at avoiding or postponing conflict in a variety of ways. Approach modes or style may take more aggressive or understanding forms by taking positive steps to confront conflicts and find solutions. Parenting support is defined in terms, if parent child relationship whether the parent play friendly and positive role with their adolescents children or not. The parent child relationship is also greatly influenced by the way children perceive the training they receive and the interpretation they place on the parent's motivation for punishment. The more authoritarian the child training, the more resentful the child and the more likely the child is to be defiant and willfully disobedient.

Defiant behavior contributes heavily to the characterized deterioration of parent's child relationship as the child grows older. Conflict stability since adolescence is the stage of identity crisis and conflicts with parents, teachers and peers. And also regarding their carrier, here the parents with positive relationship can act as a guide, motivator and agents to resolve conflicts and are available for their problems. As Blak,Shapard and Mounton (1964) suggest, conflict is seen as inevitable and a solution is not possible, a situation of helplessness may lead either to resignation to fate or to a power struggle, however the assumption about the conflict will mainly depend upon the perception of the out group. The perception of the out group should perhaps, be used as a basic in understanding the modes of conflict management. Role space is the dynamic relationship between the various roles an individual occupies and his self. It has three main variables 1. Self, 2. The role under question and 3. The other role, he occupies. Any conflicts among these are referred to as role apace conflict or stress. These conflicts may take several forms.

Thomas (1979) developed management of different exercise (MODE), consisting of thirty sets of paired items, each item describing one of the five conflict style of the managerial grade high reliability validity and low social desirability have been reported. Sharma, (2001) found that children are the lifeline of our society and our world; they are the greatest natural resources of a country. Parents and teachers have the responsibility for nurturing and teaching the kind of healthy attitude and skills that children require in order to develop these attributes for developing positive self-concept. The mode of conflict is primarily determined by the perceptions of the conflicting parties.Adams (2001) the specific dynamics of conflicts however varied in a manner that reflects differences in relationship power and stability, relative to those with friends, parent-child conflicts more often involved a combination of daily hassle topics, neutral or angry affect afterward, power-assertive resolution, and win lose outcomes. Relative to those with parents, friends' conflicts more often

involved a combination of relationship topics, friendly effects afterward disengaged resolutions and equal or no outcomes. Most differences in the rate at which topics of conflict arose in each relationship: across topics, parents usually reported more coercion than friends, and friends usually reported more mitigation than parents. Some studies found that either high or low parental dominance produce more avoidance behavior among nursery school children than did a moderate amount. Probably high dominance generated resentment and withdrawal while low amounts may be interpreted as a look of parental concern. Malhi (2002) found that parents get the respect, love and compliance to a much greater extent from their adolescent when they have healthy relationship if they understand the developmental needs of this period and extent their support and encouragement.Graber (2005) conducted a study to examine the thinking of parents and young teens about conflict and conflict resolution in their relationship. In their focus group research they found that the young teens thought parents or siblings initiated most disagreements and that such disagreements were routine and handled conflict with their parents by trying to prevent it. If a conflict ensued, they used emotion, aggression, cooling off, accepting some of the blame, or submission to resolve it. Parents viewed the disagreements as representing their struggles with their role as a parent or opportunities to install a sense of intrinsic responsibility in their child. Parents used the strategies of setting clear expectations, parental authority, negotiation, cooling down, and feedback to solve disagreements with their teenage children. Consequently they concluded that those parents and young teens do not use a systematic method of solving disagreements but that with structured guidance, the parents and teens were able to resolve conflicts.Riesch at al (2005), researched on conflict and conflict resolution on parent and young teen perception, the purpose of this preliminary study was to describe a novel approach to as amine the thinking of parents and young teens about conflict and conflict resolution in their relationship. The

novel approach was that teens and parents were asked to solve in focus groups, a hypothetical conflict resolution guide.

Taking into consideration all of these findings, this study sought to examine the ways in which supportive-responsive parent-adolescent relationships influence coping strategies used by adolescents. Due to the limited research on the role of mothers and fathers, particularly in relation to adolescent coping, this study contributes to the literature by examining whether gender of the parent and adolescent matter in predicting the way supportive-responsive parent–adolescent relationships influence adolescent coping strategies. Additionally, this study contributes to research by considering these questions within Mexican American families, as a majority of research on parenting and adolescent coping has mostly included European American families (Aldrige&Rosch, 2008; Compas et al., 2001; Halgunseth, Ispa, & Rudy, 2006; Hill, Bush, &Roosa, 2003). To understand the proximal nature of parent–adolescent relationships and the effect of gender on adolescent coping, this study drew upon bio ecological theory and coping frameworks. Yilmar (2007) indicated that intense and frequent perception of interparental conflict and parental rejection are associated with social anxiety whereas unresolved interparental conflict was found notto be related to social anxiety whereas unresolved interparental conflict was found to be not related to social anxiety. Infact, research of this area suggests that parents who successfully resolve their conflicts provide positive problem solving models for their children and that may lead to increased social problem solving skills and social competence. It is also indicated that resolution reduces the negative effects of observing interparental conflict because children perceive resolved anger less negatively.

Sampling

The present study was undertaken to assess the Parenting support in Conflict stability of Adolescent boys and girls studying in 8th and 9th standards. The sample taken for the present study comprised of 100 adolescents (50 boys and 50 girls). The sample was chosen randomly from D.A.V. Senior Secondary School and M.P.G.D. Sen. Sec. Girls School, Ajmer.

Procedure

For data collection two standardized tools were selected: IstChild Rearing Practices Report developed by Dr. Rama Paul and Shamim Karim in 1985. IInd Conflict Management Style developed by UdaiPareek in 1986.The scoring of tests was done strictly according to the instruction given in the manual. Random sampling technique was used for data collection. The subjects were informed that the data obtained will be kept strictly confidential, will not be misused and will be used only for research purposes, after establishing a good rapport with the subjects, questionnaires were distributed to them. Introduction for each questionnaire was given on the basis of the information provided in the manual. The subjects filled the conflict management style in front of the investigator.Parents were also asked to fill up the questionnaire.

Result and Discussion

The result was found extremely healthy and healthy parenting style, no unhealthy parenting style. The adolescents use different style of conflict management i.e. approach and avoidance. 55% of adolescents used approach style that indicates the positive aspects of conflict resolution using conformation, compromise, arbitration and negotiation. This is probably because of their parent's supportive, co-operative, and friendly behavior which helped in providing conduct family environment. Since parents are helpful in solving the approach style of conflict resolution their adolescents use approach conflict management style which is healthier method of resolving conflict. Only 45% of adolescents used avoidance style of conflict resolution. The avoidance style indicated the negative aspect of conflict resolution using resignation, withdrawal, appeasements and diffusion. This is probable

because of their parent's solving behaviour nature. Almost equal number of boys and girls are using approach and avoidance style of conflict resolution. This depends on the style of parents and family atmosphere.

Table 1: Percentage of parental style:-[N=100]

Score	Level of Parental Style	Fre-quency	Per-centage
Below 47	Unhealthy	0	0%
47-69	Healthy	25	25%
69-93	Extremely Healthy	75	75%

Table 1 depicts the percentage obtained for various levels of parenting styles of total subject [N=100]. The scores obtained on parenting style had three categories i.e. extremely healthy, healthy and unhealthy. The table shows that 25% of the subjects had used healthy parenting style & 75% of the parents assessed were indicative of using extremely healthy parenting style.

Table 2: Percentage of adolescents using different dimensions of conflict resolution style [N=100]

Type of conflict resolution style	Percentage of subjects
Approach style	55%
Avoidance style	45%

Table 2 depicts the percentage of subjects using different styles of conflict resolution. The table shows that 55% of adolescents used approach style and 45% of them used avoidance style [N=100]. That means most of the adolescents areusing approach styles which indicats their healthy relationship with their parents who are friendly and supportive and are ready to solve their problems and provide conductive family environment.

Table 3: Percentage of boys and girls using different style of conflict resolutions

Sex	Avoidance style 45%	Approach style 55%
Boys (n=50)	22.99%	27.34%
Girls (n=50)	23.01%	27.96%

Table 3 showing sex differences in adolescent boys and girls using different conflict resolution style (Approach and Avoidance). This table shows that 23% boys have used avoidance style and 27.34% boys have used approach style. In girls 23% have used avoidance style and 27.96% girls have used avoidance style. In general, it is seen that almost equal number of boys and girls are using approach style and avoidance style of conflict resolution. This depends on the style of parents and family atmosphere. If parents are supportive & friendly, the adolescents can approach conflict in them but if parents are authoritarian and criticising then adolescents may avoid them to resolve the conflicts.

Table 4: Showing ratio between total score of Approach style and Avoidance style use by adolescents [N=100]

	Approach style	Avoidance style
Total Score	4682	4010
Mean Score	46.82	40.10
S.D.	6.79	6.30

Table 4 showing ratio between total score of approach style and avoidance style used by adolescents. The result that majority of adolescent had used approach style of conflict management which is healthier style as compared to avoidance style.
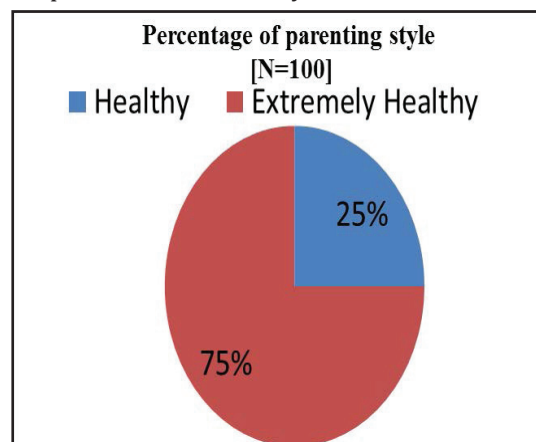

Fig. 1: a graphical representation of they score obtain on different parenting styles.
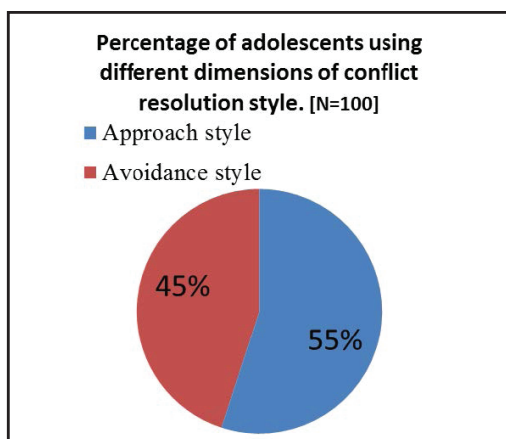
Fig. 2: gives graphical representation of the percentage of the type of conflict resolution style.

Conclusion

By all count and with proven results, it is no wonder that if parents are supportive, accommodating and ready to solve their children's problems, these adolescent's can easily resolve conflicts there. Results suggest that healthy parenting style and good family environment support adolescent conflict stability. More independence provided by parents, more child initiative, less hostility, and higher levels of spontaneity were inherently linked. It is observed in the results that almost equal number of boys and girls are using the approach style of conflict stability. Many conditions are responsible for the development of adolescent conflict stability. This study expects that there will be a wide variety of different parental attitudes, not a uniform attitude. This study can help parents reduce negative / rejection related behaviors and spend quality time with them. This will help people understand the stability of adolescent conflict according to parental behavior. Parents using healthy and extremely healthy parenting styles and fulfilling their role positively.

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Dalit Politics in India

Dr. Minal Sharma

Assistant Professor, Department of Political Science
Kanoria PG Mahila Mahavidyalaya, Jaipur (Rajasthan)

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Abstract

This article focuses on the increase of Dalit political mobilisation in Asian country and analyses the meanings of caste that emanate through the writings of some modern Dalit activists. It's argued that almost all of the potent social science interpretations of caste have had in common a bent to treat caste 1st and foremost as a static development of 'traditional' Asian country, and thence that these ar light so as to grasp caste in Asian country nowadays. Caste has become more and more vital in Indian politics and within the method the means of caste has modified radically. It's argued that solely a historical and structural perspective is capable of capturing the various manifestations of caste practices and ideologies over time.

Keywords: *Caste, Inequality, Discrimination, Economic development*

Introduction

This article focuses on the increase of Dalit political mobilization in Asian countries and analyses the meanings of caste that emanate through the writings of some modern Dalit activists. It's argued that almost all of the potent social science interpretations of caste have had in common a bent to treat caste 1st and foremost as a static development of 'traditional' Asian country, and thence that these are light to grasp caste in Asian country nowadays. Caste has become more and more vital in Indian politics and within the method that means of caste has modified radically. It's argued that solely a historical and structural perspective is capable of capturing the various manifestations of caste practices and ideologies over time.

Dalit political parties in North associated Central India have over poweringly pursued an agenda of recognition occupation for equal respect, instead of one in all distribution. Whereas this has improved the social and economic standing of Dalits higher located in terms of sophistication,

it's didn't substantively improve the lives of the bulk Dalits. Ultimate, Dalit's look for equal treatment is restricted see you later because it lacks a redistributive politics that consumptive economic relations. however, ought to we tend to perceive the increase of the caste-based politics among India's Dalits since then 1990? Ought to we tend to celebrate it because of the management of the traditionally laden community? We tend to argue that caste-based politics cannot attain social justice for the Dalits unless it takes category under consideration, that it's mostly didn't. The politics of recognition utilized by Dalit parties have brought solely restricted gains for Dalits on the complete because the edges related to it are raped by Dalit higher located within the term of the category. Ultimate, Dalits look for equal treatment are restricted see you later because it lacks a redistributive politics to handle consumptive economic science relations.

Inherited caste identity is a very important determinant of life chance for a fifth of the world's population, however, it isn't given a similar

significance in world development policy debates as gender, race, age, faith or alternative identity characteristics. This review asks why addressing caste-based difference and discrimination doesn't feature in intergovernmental commitments like the property Development Goals, and whether or not it ought to. Taking the Asian nation as its focus, it finds that caste has been treated as Associate in Nursing archaic system and supply of historical disadvantage because of compensation through social action in ways in which overlook its continued importance as a structure of advantage and discrimination within the fashionable economy, particularly post-liberalization from the Nineties. A body of recent literature from social science, economics, history, and politics is employed to explore the fashionable lifetime of caste in society, economy, and development. queries area unit asked concerning caste as social hierarchy, the role of caste in post-liberalization rural difference, in urban labor markets and also the business economy, and also the impact of policies of social action in public-sector education and employment. Caste is found to be a fancy establishment, at the same time weakened and revived by current economic and political forces; it's a contributor to continuous national socioeconomic and human capital disparities and has major impacts on subjective eudaimonia. Caste effects aren't locational; they travel from the village to town and into nearly all markets. Caste persists within the age of the market thanks to its benefits – its discriminations enable chance signboard for others and also the threat of the advancement of subordinated teams provokes demeaning violence against them. The proof points to the requirement for policy innovation to handle market and non-market discrimination and to get rid of barriers, particularly within the informal and personal sector; and to confirm caste has its correct place within the world development policy dialogue.

Meaning of Dalits

Untouchable, additionally known as Dalit, formally scheduled Caste, once castaway, in ancient Indian society, the previous name for any member of a good vary of low-caste Hindu teams and somebody outside the class structure. the employment of the term and also the social disabilities related to it were declared banned within the constitutions adopted by the Constituent Assembly of India in 1949. Gandhi is known as untouchables Harijans ("Children of the God Hari Vishnu," or just "Children of God") and long worked for his or her liberation. However, this name is currently thought-about patronizing and offensive. The term Dalit later came to be used, although that too often has negative connotations. The official designation scheduled Caste is that the commonest term currently utilized in India.

Traditionally, the teams characterized as untouchable were those whose occupations and habits of life concerned ceremonially polluting activities, of that the foremost necessary was taking life for a living, a class that enclosed, as an example, fishermen, (2) killing or taking away dead oxen or operating with their hides for a living, (3) following activities that brought the participant into contact with emissions of the physique, like BM, urine, sweat, and saliva, a class that enclosed such activity teams as sweepers and washermen and (4) intake the flesh of oxen or of domestic pigs and chickens, a class into that most of the autochthonous tribes of India fell.

Many different hereditary castes are historically subsumed below the title untouchable, every of that subscribes to the social rule of marriage (marriage solely at intervals the caste community) that governs the class structure generally.

Traditionally, the teams characterized as untouchable were those whose occupations and habits of life concerned ceremonially polluting activities, of that the foremost vital was (1) taking life for a living, a class that enclosed, as an example, fishermen, (2) killing or taking out dead kine or operating with their hides for a living, (3) following activities that brought the participant into contact with emissions of the bod, like ordure, urine, sweat, and saliva, a class that enclosed such activity teams as sweepers and

washermen and (4) ingestion the flesh of kine or of domestic pigs and chickens, a class into that most of the autochthones tribes of Bharat fell.

Orthodox Hindus regarded hill tribes of Bharat as untouchables, not as a result of they were primitive or pagan however as a result of they were eaters of beef and also the scavenging village pigs and chickens. abundant confusion arose on this issue as a result of the unassimilated hill tribes ne'er accepted their relegation to the ranks of the untouchables, nor did they appear to understand that their standing was selected a strictly behavioral basis.

Political meanings of caste

What meanings of caste are conveyed through the lip political practices? Firstly when the cast is used to draw Voters in party politics, two things happen simultaneously. On the one hand, caste cost is enlarged into a much larger category and, on the other hand, the concept of caste is like into the concept of class. In order to make the 'Bahujan', segment vote for the BSP, they have to become aware that they are 'Bahujan', and thus the stress is lead on their shared oppression. Dalit were already defined as a cast group of shorts, called untouchables, the 'Bahujan', segment, factors associated with the class, such as the Bahujans' shared lack of access to the resource are used.

A second point about political meanings of caste is conveyed in connection with the debate on reservation. Both in the case of the BSP and in the case of reservation, the structural aspect of caste as-emphasised by some scholars. Instead, caste is presented as consisting of group with shared identity and share attributes. However, contrary to the view of the caste as inborn, as emphasised by the the substantialist, the whole point of the anti-caste movement is that caste is a social phenomenon. Furthermore, because Bahujan identity is presented as a resting on the fact that this section of the population is oppressed and exclude from material and cultural resources. This makes it similar to class identity does comparison with oppression yaar in other parts of the world is possible.

India's Untouchables

Like the "Eta" outcasts in Japan, India's Untouchables performed spiritually contaminating work that no-one else needed to do to, like preparing bodies for funerals, tanning hides, and killing rats or various pests. Doing one thing with dead bovine or cowhides was notably unclean in Hinduism. below every Hindu and Buddhist beliefs, jobs that involved death corrupted the workers' souls, making them unfit to mingle with others. a gaggle of drummers world organization agency arose in the southern Republic of India spoken because the Parayan were thought of untouchable as a result of their drumheads were the product of cowhide.

Even WHO|people that|folks that|those that|those who} had no selection within the matter (those born of oldsters who were each Dalits) weren't allowed to be touched by those of upper categories nor ascend the ranks of society. thanks to their uncleanliness within the eyes of Hindu and Buddhist gods, they were prohibited from several places and activities, as ordained by their past lives.

An Untouchable couldn't enter a Hindu temple or be educated to scan. They were banned from drawing water from village wells as a result of their bit would taint the water for everyone else. they'd to live outside village boundaries and can not practice the neighborhoods of higher caste members. If a Brahmin or Hindustani approached, Associate in Nursing Untouchable was expected to throw himself or herself face down on the all-time low, to forestall even their unclean shadows from touching the higher caste.

Why They Were 'Untouchable'?

Indians believed that folk was born as Untouchables as social control for activity in previous lives. associate Untouchable could not ascend to succeeding forged among that lifetime; Untouchables had to marry fellow Untouchables and can not eat a similar house or drink from a similar well as a solid member. In Hindu reincarnation theories, however, people that rigorously followed these restrictions will be

rewarded for his or her behavior by a promotion to succeeding caste in their next life.

The class structure and conjointly the oppression of Untouchables still hold some sway in Hindu populations. Even some non-Hindu social groups observe caste separation in Hindu countries.

Objectives

1. To oppose casteism every in the state.
2. To oppose anti-Dalit, anti-minorities data and deliberate confusing knowledge place out by the enemies of Dalits.
3. to show Dalits and their friend's altogether necessary issues.
4. to seek out from friends of Dalits, notably from the elite and pass this knowledge on for diffusion into the Dalits world.

Social Justice

There are to conceptions of Social Justice: one that center of redistributive claims, comprising demand the extra just distribution of product and resources; and second conception built on claims for recognition with a goal of a "difference- friendly world" that accords equal relevancy the plurality of social groups. The politics of distribution and recognition ought to use together: either one on its own is incapable of addressing the advanced cultural and economic realities of injustice.

Recognition vs. distribution

Dalit political parties in Northern and Central states have emphasized a politics of recognition, while they have marginalized and politics of distribution, thereby precluding the fuller accomplishment of justice. Such organizations and parties are supported, and articulate demands for respect from others. They're concerned primarily with changes to the cultural order as to how of securing equal treatment in social relations.

However, the very fact of caste is extra advanced, for caste and class do not map seamlessly on to a minimum of each other. With changes in economy and policy, caste Hindus, however as Dalit, became additional and additional differentiated internally. With releasing, alleviation of the economy and higher process rates, folks from varied rungs of the caste hierarchy have gained numerous economic profit. As some members of lower castes acquire higher levels of education and have benefited from caste-based reservations in government employment class divisions among them have accumulated.

An increasing trend of social quality for educated, urban Dalits; the prospects for the extra varied ruler section of the Dalit population, with less education, are less optimistic. so all the members of any one caste do not belong to a similar class: caste and class are not interchangeable, which we tend to cannot infer one directly from the other. Consequently, a politics of recognition does not, in and of itself, entail a politics of distribution.

Socio-economic difference

The limits of a politics of recognition area unit evinced. when it's embraced of politics of recognition and advanced a for the most part symbolic agenda, several parties have did not intervene in disputes over land and labor and to implement policies that address difference and impoverishment in numerous areas. The realities of social-economic difference, frozen in unequal land and plus possession, conjointly impact however Dalits will cash in of the policies of recognition offered to them. whereas reservation in State instructional establishments and a government official are enforced with the claim of advancing Dalit economic, political and social standing, in reality, they need doing very little for the bulk of the community.

Furthermore, a politics of recognition while not distribution is proscribed even in its pursuit of respect during a massive ruler society wherever dignity and respect area unit sure up with land possession and use. Land possession has been a supply of dignity and claim to respectful treatment from others across the Indian country. For the bulk of ruler Dalits, their landlessness has left them utterly keen about landlords. The skew labor relations engendered by this pattern of land possession has been a supply of tolerating humiliation among Dalits and exposed them

to continued exploitation by their employers. Respect for Dalits will solely be meaningfully secured through direct intervention within the labor relations between them and alternative caste-either through land distribution heightened salary regulation, or alternative redistributive measures. The aim of a politics of recognition parity in participation in social-life will solely be achieved with the distribution.

Conclusion

All of this can be to not deny the worth of a politics to recognition. Dalits are denied dignity and respect even their humanity has too usually been denied, These harms area unit so injustice of recognition and demand remedies of recognition of equal value. However, a Dalit politics of recognition that's unable to substantiate a redistributive agenda is doomed to be Shallow, delivery tangible gains to those happier in school terms whereas allowing at the best symbolic achievements for several.

Furthermore, such politics ignores the reticular nature of economic and social relations while not important distribution, Dalits area unit sure to continued dependence on higher castes to create ends meet. This economic dependence intern fosters relations of exploitation that preclude the parity of participation in social life to that a politics of recognition aspires. Indian democracy will solely be a partial success while not the total social and economic incorporation of the country,s most laden and marginalized teams.

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Acting and The Alexander Technique

Nitesh Kumar Meena

Research Scholar, Department of Dramatics, University of Rajasthan, Jaipur (Rajasthan)

Abstract

Stanislavski understood that excessive and unnecessary tension interferes with creating the spiritual life of the character in performance. The Alexander Technique deals with this directly. It is a method that empowers the actor to become aware of the physical habits that impede performance and to transform those habits thus improving breathing coordination and vocal production, facilitating the creation of the physical life of characters with ease and allowing fuller emotional expression. The Technique is fundamental to the training of actors; it is an integral part of the curriculum at theater schools, universities, and conservatories in the United States, the United Kingdom, and Europe.

Keywords: *Excessive, spiritual, character, Performance, Breathing, Emotional, Expression*

Introduction

In 1888 when Frederick Matthias Alexander the Australian actor completely lost his voice in the middle of a performance. He had been having severe vocal difficulties for a while and was getting nothing more than temporary relief from conventional medical treatments.So the day after that failure, out of personal necessity, Alexander embarked on the prolonged period of self-study out of which emerged the ground breaking technique that bears his name. The benefits of the Alexander technique are widely known to actors, singers, and dancers, yet unlike yoga and other forms of body-mind therapy.

"The technique's basic concepts of awareness, inhibition, use of imagery and thought processes to change physical behaviors are clearly rooted in the connections between the mind and body Because the Alexander technique is not about what we do but about how we do it."

However, Alexander had no medical training and the validity of his work has been based largely on intuition and informal evidence. But now a growing body of scientific research is showing how well-aligned the Alexander technique is with solid neurological principles**.**

The Art of Breathing

The breathing mechanism, how we use the breath in our bodies and voice, through an Alexander technique. when you can access that freedom of the breath, you are accessing yourself at a much deeper level. And for performers, to be able to access your emotions that deeply and then be able to communicate with them, that is ultimately what we're striving to do. Sometimes it's a little scary to feel all of that, but it is very powerful. It is no coincidence that in the early phases of his investigations, Alexander called his work 'the art of breathing.'

The breathing is beneficial "*Particularly for upper back, shoulder, and neck pain*". Because the lungs are housed in the back of our bodies, when the breath starts to move more freely, it seems to really help people open up that shoulder and neck area. Alexander work is not for people who want a quick fix, but for people who really want

to engage in the process of their own wellness.

There are a lot of teachers who use the work to teach singing, and within the acting community there are now teachers—one is in South Carolina"*Kristin Linklater".*Her influential '*method of voice'* training for actors with the help of Alexander technique, is useful in the idea of freeing up the natural vocal mechanism.

"No one should study Alexander technique just for the sake of understanding Alexander technique, Alexander technique is something that you apply to whatever you love to do."

'Un-Getting Ready' for performance

Alexander taught mainly performers and public speakers, working with them on making direct connections between Alexander work and what they do in auditions and presentations.

It's all about application, he says. If you understand the work but can't apply it to what you want to do, it's not very useful. For example, do some floor work, some hands-on guidance, first identify then release tension, but now let's stand up and do a monologue.' At the very beginning of a monologue, a performer's habits jump in right away, so as soon as they go up on stage, he asked them what they notice. They might notice that 'they're locking their legs, or their lower back, or their chest'—and that's before they even begin speaking. Then at the next class, he asked them to speak just the first line of the monologue and notice what they do when they're getting ready to speak. Do they gaspfor breath? Lift their chin? Tighten their neck? Then I give them guidance regarding how to undo all of those inhibiting habits—'*un-getting ready*'**,** so to speak. That's one of my favorite terms. I teach actors how to 'un-get ready.'"

Alexander work is still essential to the training of performing artists, particularly actors. "The Alexander technique grounds you, it gives you a place to start, it allows you to stand up and speak clearly. The Alexander technique helps you become aware of unnecessary things you may be doing that specifically relate to the narrowing or shortening of the body. It helps you to see those things and stop doing them. And it gives you a way of solving movement and speaking problems without the use of excess tension."

An Acting Approach

"As long as you have this physical tension you cannot even think about delicate shadings of feeling or the spiritual life of your part. Consequently, before you attempt to create anything it is necessary for you to get your muscles in proper condition, so that they do not impede your actions." It is mentioned in Constantine Stanislavski, 'An Actor Prepares'.

Stanislavski understood that excessive and unnecessary tension interferes with creating the spiritual life of the character in performance. The Alexander Technique deals with this directly. It is a method that empowers the actor to become aware of the physical habits that impede performance and to transform those habitsthus improving breathing coordination and vocal production, facilitating the creation of the physical life of characters with ease and allowing fuller emotional expression.

In his work with student and professional actors, he taught them how to better use themselves. By 'Use of Self' the relationship and coordination of muscles, sensory appreciation and thinking. If an actor is performing with rigidity then the actor is not using herself or himself well. Both the actor and audience will typically experience this as poor vocal production, lack of freedom in movement and tense expression of emotions.

The negative impact on performance is obvious. Moreover, actors often have an unreliable sensory appreciation of their performance. They may not be aware of excessive or unnecessary tensions, or they may sense it but not understand how to change what is going on. Through studying the Alexander Technique actors become aware of their habits of '*misuse*'**.** Alexander work includes hands-on work as part of the process. The teacher - with gentle touch - listens (in*'kinesthetic'* terms) to what the actor is doing and offer suggestions and directions for the actor to create improved use. Actors and non-actors have the capacity

to self-direct themselves and change habits of misuse to improve their performance. Through self- direction the actor creates new ways of performing so as to not impedeactions. Among the benefits are a lengthening of the musculature, improved general use and functioning and the re-kindling of accurate sensory appreciation.

Stanislavsky wrote: "With the best intentions, the job of acting can become a display of accumulated bad habits, trapped instincts and blocked energies. The Alexander Technique gives you sightings of another way. Mind and body, work and life together with Real imaginative freedom."

Interfering with The Primary Control

It is a challenge for students to work side by side with actors who have such ''finely calibrated instruments." Students working in university repertory companies are asked to find acting resources which are often beyond their experience. They are asked to do this in a short amount of time. Too often their response is not from experienced artistry but from fear, and because of that, inappropriate effort, the throat and neck tighten. That is, the students interferewith their "*primary control*." F.M. Alexander discovered the importance of the primary control, which, defined by 'Frank Pierce Jones', is "that a dynamic relationship of the head and the neck promotes maximal lengthening of the body and facilitates movement throughout the body." It is the work of the Alexander teacher to teach the student to stop interfering with their primary control.

Over the years he had the opportunity to view performances of various repertory companies. At times he found himself distracted by the degrees of difference in artistic ease between the professional actors and the student actors. The held energy with which the less experienced students performed visibly contrasted with the ease of the professional actors' performances. As a teacher of the Alexander Technique, he looked forward to the time when student actors would have the opportunity to begin their Alexander studies.

Student Actors and The Alexander Technique Training by F.M. Alexander

Eric, Daniel and Rachel student actors who had the opportunity to study the Alexander Technique as part of their MFA curriculum. Eric's military background was apparent in his "*use*." His head was pulled back, his neck muscles were shortened and his upper body strength was over-emphasized. He appeared energetically over-protected. His weight training further shortened his stature. This pulled his shoulders forward, taking the weight of his head back and down on his neck, which then pressed forward on his vocal apparatus. After seeing photos of himself, Eric became motivated to take charge of his use.

This Alexander class viewed the Bravo interview with Christopher Reeve that included apart in which Clark Kent transforms into Superman. Reeve, having studied the Alexander Technique, skillfully uses his downward pull to drop into Clark Kent and releases out of his habit to transform himself into Superman. Through Reeve's example, Eric was inspired to use Alexander's principles to guide the performance of his one-person final project. Inhibiting his downward habits, including a habitual pattern of sitting in his hips that placed pressure on his larynx, he became fuller in stature and freer in sound.

Daniel had a dance background, yet lacked spontaneity. He would hold himself up, rarely allowing the natural support from his reflexes. When asked where his center of gravity was, Daniel would point to his chest, which is called the "center of levity" in dance training. Finding support from one's center of levity is not conducive to stability nor strength, so when Daniel brought his thinking to his chest he was easily taken off balance. As he brought his thinking to his pelvis he was able to remain centered and stable on his feet when challenged.

Daniel's ability to change his thinking through the Alexander Technique shifted his position-

oriented use to a more flexible and centrally available one, allowing more of his whole expressive self to be present for his acting.

Rachel was attempting to stop upstaging herself with her hands, which she used when the words were slow in coming and when she lost trust in herself, and thus the primary control. Employing the Alexander Technique, Rachel improved her coordination. This process of gaining awareness, using inhibition and direction allowed her the time needed to reduce unnecessary hand gestures.

Rachel's access to her inner life was a valuable resource for the building of character. Without interfering with her inner connection, she was able to stay in the moment, enlivened and connected, and more compelling on stage.

Greater Ease through Redirection

These students learned that by finding greater ease through redirection, they can grow in stature, poise and the ability to be spontaneous in their performances. Their voices fill the theater with increased strength and enhanced resonance. The overall effect on the repertory company is that of more evenly balanced performances by the students, a more effective ensemble between student actors and professionals, and heightened enjoyment for the audience.

At the core of an actor's training is the process of learning to respond truthfully in the moment to imaginary circumstances. Constriction of the body in the form of fear and performance anxiety causes a hyper-responsive nervous system over-contracted muscles and an unbalanced skeletal system. As a result, timing becomes erratic, lines and actions are anticipated, and emotional responses become forced or faked. The Alexander Technique can serve as a powerful catalyst for opening the actor's instrument to the deepest resources of available responses in the moment of performance. The results are a blend of vulnerability and absolute commitment that can create riveting moments in the theater.

The Alexander Technique offers the actor a very specific psychophysical process, a means of guiding a performance toward a deep sense of attunement with each moment as it unfolds. The study of the Alexander Technique is a gradual, in-depth process of re-education, requiring time and repetition. As the actor rebuilds a more reliable kinesthetic feedback system, he or she grows to be a more consistent, mature and dynamic performer, vividly contributing to the magic of the overall theatrical event.

Alexander Technique Contribution in Actors Fundamental Skills

Alexander technique is the "Actor's Secret." It's true because the Alexander Techniqueis the one unified concept that delivers mastery of the actor's most fundamental skillsThe Alexander Technique helps you to:

- Prevent habits of excess tension.
- Increase breathing efficiency.
- Move with greater ease.
- Speak with a clearer, stronger voice.
- Achieve a permanent feeling of openness.
- Break performance habits.
- Maintain a clear connection to the floor.
- Experience your own innate sense of lightness,
- Reduce the chance of vocal, back, and other injuries related to posture and poor movement

Altogether, the Alexander Technique gives you power to allow your talent and training to shine. That's why it is taught in the finest performing arts programs in the United States and Europe. Learning the Alexander Technique does require lessons or classes, but these tips can give you an ideaabout what it is about and get you started. To find out how you can learn the Alexander Technique,

Alexander Technique Tips for the Actorsvoice
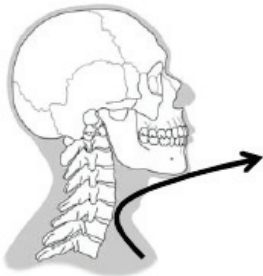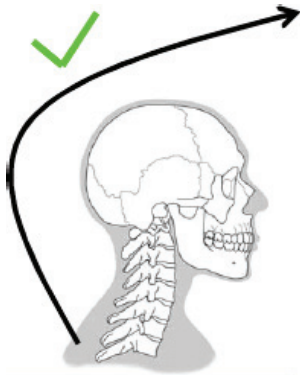
1. Avoid thinking of your voice as coming from your throat or under your chin. Notice also in the above image the head pullin gback and down as the neck pushes forwarding order to produce sound.

2. Try thinking of your voice as a hood that comes from the back of your torso and rises up andover your head

3. Try thinking of your voice ascoming from the top of your head as if your head is the bell of a horn.

An Acting Teacher's take on what the Alexander Technique can do for you

There's a reason the Alexander Technique is the only form of movement training that the 'Yale School of Drama' requires its acting students to study for the full three years that they attend. It's an extremely powerful practice of body-mind integration that pays dividends for actors on many levels.

If you talk to an Alexander teacher, you're probably going to hear them talk about ease of movement and efficiency—both extremely important when it comes to acting. And while studying the technique certainly requires that you invest your time and money in the practice.

A big part of the Alexander Technique is becoming conscious of the unconscious physical habits we've developed to move through our lives and do the things we need to do. Most of these habits involve chronic tension or overexertion aka using more effort than we really need to.

Engaged in continuously over time, chronic tension and over exertion have an impact on our neuro muscular system: the tensed muscles form a kind of body armor that we use to brace ourselves against the incoming emotional volleys we're constantly subjected to.

How 'NOT' to Freeze in an Audition: Alexander Technique-Based Tips

For actors, this is a problem. We need to be emotionally available to the impulses being directed at us by our scene partners and the armor chronic tension outfits us with obstructs this process.

One thing we learn with the Alexander Technique is how unconscious we are of much of this chronic tension. This means we can't expect to be able to just throw a switch and deactivate the armor when we want to—or at least not without some training. It's this training that's one of the most valuable things that the Alexander Technique can offer an actor: the ability to consciously promote physical openness and receptiveness, which go hand-in-hand with emotional openness and vulnerability.

The ability to be vulnerable is essential to crafting a memorable performance, but so is the ability to engage, to assert oneself, to play to win. The characters we play have needs and we need to embody these needs and then take up the character's struggle to get those needs met. If that involves confrontation or conflict, we need to be able to enter into this conflict fully, to truly care about the outcome of the conflict, and to use our will, body, and voice to resolve it in a way that means that our character's needs are met. In this process of pursuing what we need, we want to avoid either under-exerting or overexerting ourselves.

The Alexander Technique is terrific for learning to do what is necessary but not more so that we manifest our emotional truth without blocking ourselves up with unnecessary tension.

There are other advantages to the Technique as well. Through the study of the Technique, you will gain an intimate understanding of the human anatomy and how it functions, allowing you to see more subtle possibilities as you explore a character's physicality. But in some sense, this is icing on the cake; the Technique's capacity to help us become more emotionally available on the one hand and to assert ourselves without overexerting on the other are gifts any actor can derive enormous benefit from for fuller, richer, more memorable work

Alexander Techniquea Tool for Transformation

(Keep your back straight when you sit)

More important than any warm-up or drill is the knowledge of how to use your body and voice with openness and clarity. There is no better way to optimize this ability than learning the Alexander Technique.

The Alexander Technique is not something you do. It is not a warm-up or an exercise. It is a learned skill of awareness that gives you more and better choices about using your body.

(keep your back straight when you stand)

Conclusion

There are many methods and approaches in the acting world. What is unique about the practice of the Alexander work is that it offers the actor the opportunity to assess what is happening during the performance and improve it. Understanding how you do what you are doing in an Alexander way is what Stanislavski spent his life's work exploring.

This experience is a classic example of **"downward pull."** neck muscles get overly constricted, causing to roll back and press down on, and shorten spine. Actor literally choking himself while trying to contact some shred of emotional responsiveness and unable to respond to internal or external stimuli. Actor instrument is so restricted that the flow of rhythmic impulse, known as performance, significantly get distorted and disrupted.

When Stanislavsky worked with actors, herelates this experience as a cautionary tale, and as an example of why a well Balanced, finely-tuned instrument is so crucial for an artistically successful performance. Fortunately, he showed them immediate and excellent examples of contemporary actors speaking about their

process, coupled with film clips from their movies.

The prominent actors connected with the Actors Studio in New York. Watching fine actors such as Dennis Hopper, Sally Field, Shelley Winters, Angelica Huston, Paul Newman, and Tommy Lee Jones speak of their careers and approaches to acting is a rare privilege. Each of these actors reveals a finely calibrated instrument with a hair-trigger readiness to respond to a stimulus. Each creates a palpable sense of dangerous excitement, certainly sexual, that is simultaneously under their complete control. We watch them talk in these interviews and perform in their films, experiencing a sense of keen anticipation as we wait for their next move or response. '*The pleasure of watching them arises in not knowing what they will do next'.* We know that whatever they do will be spontaneous, yet totally in keeping with the character they have developed. Their commitment is so complete and their instrument so sensitive and well-trained, that you cannot take your eyes from them. You become fascinated by trying to figure them out.

"The artistry of 'Actors' work lies in their ability to access and shape a variety of experiences for the viewers delight".

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Initiatives for Women Empowerment and its Journey

Suman Maurya

Assistant Professor, Department of Political Science, University of Rajasthan, Jaipur (Rajasthan)

Abstract

This article is about the rising crime against women. In this paper an attempt is made to study and anal yze the concept of women empowerment in legislative terms as a dimension of development in the country. Thus, the main concern of the women empowerment is not only to end gender discrimination and establish complete equality between women and men but also to empower women so that they become masters of their destiny. Women's life is a vicious circle the intense desire to expose the deplorable condition of women in all fields of life such as social, economic, political, cultural and moral to the public gauge to examine it within an integral view and suggest to the solution about women's problem and human rights has became more remarkable venture by empirical study with the means of BBBP Scheme.

Keywords: *Women Empowerment, Gender Discrimination, Human Rights*

Introduction

Women and human rights are of universal importance. The study on this subject has become essential all over the world. Rights are classified into moral and legal rights. Legal rights are subdivided into civil and political rights. Civil rights consists of right to life, liberty, work, education, property, contract, speech, association, family, equality, and political rights consists of right to vote, stand for election, petition & criticize government . The word justice is derived from Latin word just 'Justicia' it means the idea of joining or fitting. It also implies the idea or Bond of all the civilized societies and United Nations agreed upon women are cradle of Civilization and are better understood with human rights and it examines Human Rights. The Universal Declaration of Human Rights. Indian Constitution guarantee human rights, Civil and political rights, women's right to dissent. Tribal women's Rights in Indian context. Press and human rights, atrocities against women, sexual harassment and suppression are major

challenges. International level organisation i.e United Nations Human Rights Commission and National level Organisation i.e The National Human Rights Commission in safeguarding of human rights in India.[1]

Women's life is a vicious circle the intense desire to expose the deplorable condition of women in all fields of life such as social, economic, political, cultural and moral to the public gauge. to examine it within an integral view and suggest to the solution about women's problem has became more remarkable venture, traditions, customs and theories to undergo a change. Along with the passage of time without change the very basis of existence loses ground Revolution involved fundamental changes of great magnitude. philosophical Revolution has to proceed social Revolution, literary Revolution has to follow philosophical Revolution literature is the reflection of human life the slogan for equality has become a fashion now a days. Today those men who dare proclaim that women cannot claim equality, deny the principle of Representation

to women justify the present inferior status of women and Canvas for lower wages for female labour are scared in number women begin to be considered as equal human being after the declaration of human rights The American, French and Russian Revolution have established the holistic human rights. Women have to best themselves to strive to solve the problems of the society. Women are confused and confounded because of their wrong belief that their problems are not part and parcel of the social problems.[2]

The main role of women in most of the society all over world is expected and confined to perform the household job childbearing and care of entire family. In agrarian setup their duties are further extended to work in the field cultivation, plantation, Forestry, fishery and little more skilled jobs in forms of weaving Dyeing printing and household industry for all these works there was neither wages nor they were recognised as much important as that of men housework. It does not constitute real labour but with the advancement of Science and Technology there has been tremendous changes in the lifestyle of men and women especially in Urban areas due to development of education communication change in family life women education and participation in the outside job has gained impetus after independence of our country. More and more women year after year are making say in the vacations which were primarily male dominated gender theory by itself cannot clear search space without feminist political action theories which are inadequate And ineffectual. However we believe that the further development of feminist theory also depends upon locating our theorising within the drawing more subconsciously upon the white philosophical contacts besides the conceptual development of the social theory of women would we have also described the nature of cruelty against women and its preventive steps taken by government and non government agencies.[3]

We have to do comprehensive evaluation of women's performance it shows how women's movements took up the question of protection of women and children in custody and gradually made the authorities realise the need for having women police. It shows that more and more countries are designating duties concerned with women and children to women police. In fact many countries are removing distinction in duties between men and women. In the United Kingdom women have risen to important administrative ranks and out of 11 inspectors of constabulary two are women. Israel has one of the best traffic police in the world and 90% of the personal are female. The sociological impact of women taking jobs within exclusively male territory had aroused much controversy traditionalist feel that a women's place is in the home in recent years. However society has accepted and women in particular have gained acceptance in areas of life does sent to the male women of course had always been hired by police departments on selected duties whenever women came in contact with the law enforcement Agencies this remember untrained and without police powers women police officers emphasize that the success of women in police work will required the firm commitment of police chiefs the desired to give the women in police in essay exams must be clearly and universally visible to all ranks of police women objectively is critical and failures must be recorded as meticulously as success.[4]

Modernization means development of modern approach and outlook and adoption of modernity in everyday life but modernization does not mean only abandonment of religious views are only acceptance of modern tools and equipments. It is a complex phenomenon involving the development of rational Outlook and acceptance of realities and facts in the context of scientific value it refers to an inherent change in the mode of life the very attitude Idea outlook and approach should change in a party cooler direction for attaining modernity in certain aspects rational approach is becoming significant and the traditional ways and practices are being replaced by modern ones in this way the process of tradition modern continue has emerged in the

developing countries India is a developing nation of the world, the study of modernization in India demand analysis of the extent of acceptance of modernization and modernity in relation to the degree of exposure to modern forces and modern world. It is a process of transformation of society and prosperous structural build-up modernization in the changes in the material culture but also belief system and values and way of life it is a process which helps the nation to establish its own identity modernity and modernization does not destroy the identity of nation.[5]

By the means of various case studies, the struggle of women SHG in their search for self-realization economic empowerment and social empowerment while spearheading community mobilizing efforts the real life stories. Emanating from this case studies cannot but move us and make us wonder about the perseverance of the tribal SHG's women of Gadchiroli. In the face of ignorance social precious and even violence and how women SHGs could overcome the indignities of lack of modern sanitation facilities in Kavthepiran. The empowerment of women is a crucial point in the SHG movement and this component is promoted by the state allotting many government programs such as food supply to anganwadis, stitching school uniforms and managing fair price shops to the SHGs. This all has done towards a radical new beginning and women empowerment by the means of social transformation the model of development adopted by the SHGs program. It is based on the understanding that in order to bring about sustainable development interventions are needed at many levels there is a need for many kinds of educational economic social and political inputs. The empowerment of women is therefore a process it is not a finished product that can be assessed with the mathematical precision. Through the formation of women's collective is the program seeks to unfold women's in capacity is the process requires input to strengthen women's self confidence. It requires technical support to enable women to access credit and to enhance their entrepreneurship and earning capacity towards this goal all the linkages has been built to provide employment opportunities and market.[6]

Women play a crucial role in the socio economic development of a country. But both in the industrially developed and less developed countries women are burden with cumulative inequalities as a result of discriminatory socio-economic practices. The situation is much was particularly in the case of rural women. women in the third world agrarian system suffer from discriminatory social economic practices, in spite of their indispensable role in the development of the rural sector. Division of labour in rural sector leads to jobs segregation creating disparity in wage rates between male and female labourers and reservation of high Prestige and High wage jobs for men and the low Prestige and low wage jobs for women. This only shows that women agricultural labourers are discriminated against in terms of wage payment and employment because of prejudice. In America The Women agricultural labourers have also faced the brunt of discrimination. In addition to the regularly hired farm labourers there existed the so-called casual labourers in this country which included women and children. As far as female labourers found in the unorganised sector nearly 80% belong to agriculture. These agricultural women labourers handicapped by poverty illiteracy and ignorance are affected very badly with regard to wages. Apart from wage differentials for the same job discrimination against women is strengthened by assigning lower rates for jobs traditionally done by men. As far as domestic sexual division of labour is concerned women are expected to look after most of the domestic chores involving amazing endurance, stamina, and patience. Legislation, awareness, education, starting rural industries which could provide more employment opportunities to women organisations. The policy measures recommended to be framed in such a way that social economic condition improved in their status.[7]

The Census (2011) data showed a significant declining trend in the Child Sex Ratio (CSR) between 0-6 years with an all time low of 918. The issue of decline in the CSR is a major indicator of women disempowerment as it reflects both, pre-birth discrimination manifested through gender biased sex selection, and post birth discrimination against girls (in form of their health, nutrition, educational needs). The principal factor behind the Child Sex Ratio being so adverse is the low Sex Ratio at Birth (SRB) . Social construct discriminating girls on the one hand, easy availability, affordability and subsequent misuse of diagnostic tools on the other hand, have been critical in declining CSR. The strong socio-cultural and religious biases, preference for sons and discrimination towards daughters has accentuated the problem.

The sharp decline as pointed by Census 2011 data is a call for urgent action, as it highlights that the girl child is increasingly being excluded from life itself. Coordinated and convergent efforts are needed to ensure survival, protection and education of the girl child. In this background, Beti Bachao Beti Padhao (BBBP) Scheme was launched by the Hon'ble Prime Minister on 22nd January, 2015 in Panipat, Haryana to address the issue of decline in CSR and related issues of empowerment of girls and women over a life cycle continuum. The scheme was initially launched in 100 districts in 2014-15, and was expanded to 61 additional districts in 2015-16. Following initial success of the scheme, the initiative has been expanded to all 640 districts of the Country (as per Census 2011) through a nation-wide mass media campaign, and focused intervention and multi- sectoral action in select districts.

The purpose of these guidelines is to serve as a reference material with all necessary practical information on the components of BBBP and how to implement, monitor and report it at various levels. These are also intended to serve as an effective reference manual for officials at the National and State / Union Territory (UT) levels for policy guidance and monitoring. The Guidelines cover key components of the Scheme as well as modalities of implementation. It also lays down monitoring and reporting formats to be used at different levels. It is expected that these guidelines will be used by the target audience as a reference material for understanding scheme strategy and its processes. It will also help them to ensure effective implementation of the Scheme at all levels. The guidelines are not exhaustive and the feedback received from States/UTs from time to time will be incorporated as per requirements.

The Overall Goal of the Beti Bachao Beti Padhao (BBBP) Scheme is to celebrate the girl child and enable her education. The objectives of the Scheme are as under:[8]

i. To prevent gender biased sex selective elimination

ii. To ensure survival and protection of the girl child

iii. To ensure education and participation of the girl child

As the issue of decline in Child Sex Ratio is complex and multi-dimensional, a multi- sectoral strategy which is governed by the core principles of respecting, protecting and fulfilling the rights of girls and women, including the ending of gender discrimination and violence will be adopted. The core strategies will be as follows:

i) Implementing a sustained Mass Media Advocacy Outreach Campaign with a 360° media approach to create equal value for the girl child and promote her education.

ii) Placing the issue of decline in CSR/SRB in public discourse, improvement of which would be an indicator of gender balance.

iii) Focusing on Districts and Cities low on CSR for intensive and integrated action.

iv) Adopting Innovative Interventions/Actions by the districts as per their local needs, context and sensibilities.

v) Strengthening capacities of Panchayati Raj Institutions/ Urban local bodies/ Elected Representatives/ Grassroot workers as catalysts for social change, in partnership with local community/women's/youth groups.

vi) Engaging with Communities to challenge gender stereotypes and challenge social norms.

vii) Facilitating service delivery structures/ schemes and programmes which are sufficiently responsive to issues of gender and children's rights.

viii) Enabling Inter-sectroal and inter-institutional convergence at District/Block/ grassroot levels.

Implementation of BBBP requires linkages for convergent action with concerned Ministries/ Departments for policy and programmatic interventions, training and capacity building and communication. Further linkages will also be established with states and district administration for implementation. Ministry/ Department Role and Responsibilities Ministry of Women and Child Development (MoWCD) National level i. Provide overall guidance and support to States/UTs/Districts and other stakeholders in implementation of BBBP. ii. Provide overall administration of the scheme. iii. Collate best practises/initiatives on creating value of girl child. iv. Undertake Training/Sensitization & Orientation of officials, functionaries and stakeholders. v. Undertake National advocacy and media outreach campaign vi. Development of Online Management Information System (MIS) for reporting and monitoring. vii. Protection of Children from Sexual Offences (POCSO) Act 2012.

Conclusion

The continued prevalence of child marriage in Rajasthan is a violation of the human rights of children especially that of girl children, which often takes the form of physical and sexual slavery. Child marriage is also a threat to social development and it hampers the prosperity and stability of any country where it is prevalent. It is harmful to the child as well as to families, communities, society and the nation as a whole. It is a grave public concern rather than a private matter between families. Child marriage has several micro- and macro-level repercussions, with implications for gender equity, socio-economic, development and the rights of the girl child (UNICEF, 2001). Hence with its focus on the survival, protection and holistic development of the girl child, BBBP finds immense significance for women empowerment.

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Farmer Empowerment: A new Paradigm of Human Resource Development in India

Dr. Sharwan Kumar Daukiya

M.com., M.Phil., Ph.D., LL.B., M.B.A., M.S.W., Jodhpur (Rajasthan)

Abstract

As agriculture is the main source of India's national Income and pivotal for rural development, the Government is leaving no stone unturned to improve the condition of the farming community. The agricultural development activities are improving the quality of human resources (HR) of farmers and their families. It aims to increase the knowledge, attitudes, and skills of farmers and their families so that they can develop a more productive farming and at the same time improving the welfare of their families. The lower crop production will cause a lower level of farming income. To obtain maximum yield and higher incomes it is needed empowerment involving the technical aspects, social and institutional aspects. During recent years the farmer empowerment's concept has been put on the agenda and now is a part of the government program

Keywords: *Empowerment, Human Resource, Development, Capacity Building, Mechanism*

Introduction

Empowerment is not something that can be done by outsiders "to" people. Development programs can help to create the conditions whereby people become agents of their own development and empowerment.

Empowerment is about strengthening the position of people in their multiple roles as members of families, societies and as economic actors. Empowerment is both process and result. The process is awareness and capacity building. The result (outcome) is: greater participation, greater decision making power and control and of transformative action. There is need for a parallel political process in the creation of channels to enable farmer involvement in policy making if greater participation is to have meaning.

"Human Resource Development is about the development of people within an organization" HRD also refers to the advancement of knowledge, skills, and competencies for the purpose of improving performance within an organization.

Human Resource Development is a process concerned with an organized series of learning activities designed to produce behavioral changes in the human resource in such a way that they acquire desired level of competence for present and future roles. However, HRD is more than just professional development. It is also about optimizing the match between organizational needs and human resource. HRD brings about '*all-round development*' of the people so that they can contribute their best to the organization, society and the nation.

India's economy has experienced tremendous growth in urban industries such as services and information technology. However, around 172 million Indians continue to live in poverty and of these, 69 percent live in rural areas. More than two-thirds of the population depends on agriculture—mostly at a small-scale or subsistence level—for their livelihoods.

Agriculture is the backbone of the Indian economy and will remain so for the next century

or so. However, subsistence agriculture does not generate enough income for the farmers and rural families due to which they are forced to leave this industry. So our country needs to develop the framework for upgrade the agriculture process through technical help. One of the present government programs is the revitalization of the agricultural sector. It has focused the development of human resources and the empowerment of farmers. This was to be achieved, among other, through the development of extension service capacity and improved service delivery; improved access to information; and increased investment in long-term technological research.

A viable model of agriculture can emerge only by connecting the farm sector to value-adding channels and the food processing industry. India can develop only when its villages develop and villages can develop only when the farmers and the rural youth prosper. Farmers and rural youth will prosper when they are empowered with the required knowledge, skill and entrepreneurship and are connected to value addition economic activities in the agri-business domain. A large network of agri-based rural micro-enterprises, owned by farmers and rural youth, needs to be established to bring prosperity to farmers/rural youth and villages.

Just like a farmer prepares his field before sowing the seeds so as to get a good yield, we should have to make the farmers and the rural youth aware about the benefits of value addition and food processing. We should have to train them and give them knowledge so that they either become entrepreneurs or trained workers for the food industry. We should have to also handhold them for some time so as to help them establish micro-enterprise in the rural area itself.

Strengthening and development of agricultural education is being done primarily to make agricultural education better through Centers of Advance Studies, professional chairs, infrastructure up gradation, faculty competence building, scholarships to students, and their practical training in laboratory and real life field situations.

The human resource development approach empowers people and gives new meaning to all other roles. Development of technical capabilities must be combined with management capability. Training modules are now available to help develop individual and group management skills. The entire philosophy of human capacity building is to encourage rural communities to understand their personal and group styles of managing themselves and to improve their planning, implementation, and monitoring skills.

To Empower Farmers

The Following Resources are Essential:

1. Availability of water resources and irrigation facilities.
2. Availability of Good seeds of standard quality.
3. Availability of Good and sufficient fertilizers on time.
4. Availability of Effective pesticides on time.
5. Availability of Proper storage facilities for the product, which can protect them from the vagaries of nature.
6. Availability of Finance for farming activities at reasonable interest rates.
7. Availability of Electric and generators for the pumps and other electrical equipment used for farm activity.
8. Availability of schools, colleges and research institutes for knowledge related to farming activities.
9. Transport facility to move the produce to the market and their safe storage at the market.
10. Appropriate protection of farmer from natural risk through agricultural insurance
11. Ultimately proper price that covers the production costs and gives a decent amount into the hands of the farmer.

And the above list is not exhaustive.

Central government targetby 2022 to double farmers' income through various programs like:

E-NAM

National Agriculture Market or **eNAM** is an online trading platform for agricultural commodities in India. The market facilitates farmers, traders and buyers with online trading in commodity. It is a pan-India electronic trading portal to promote uniformity in agriculture marketing by streamlining of procedures across the integrated markets, removing information asymmetry between buyers and sellers and promoting real time price discovery based on actual demand and supply. It creates competition and better returns to the farmers commensurate to the quality of their yield. It also ends geographical barriers and buyer-seller information asymmetry, as it brings onto one single platform potential buyers and sellers from across the nation.

NMSA

Sustaining agricultural productivity depends on quality and availability of natural resources like soil and water. Agricultural growth can be sustained by promoting conservation and sustainable use of these scarce natural resources through appropriate location specific measures.National Mission for Sustainable Agriculture (NMSA) has been formulated for enhancing agricultural productivity especially in rain fed areas focusing on integrated farming, water use efficiency, soil health management Nutrient Management, Livelihood Management, conservation of natural resource, Integrated farming, promotion of environmental friendly technologies etc. .

PM-KMY

Pradhan Mantri Kisan Maandhan Yojana (PM-KMY) is a old age pension scheme for farmers. The scheme has been envisioned with an aim to improve the life of small and marginal farmers of the country. The scheme is voluntary and contributory for farmers in the entry age group of 18 to 40 years and a monthly pension of Rs.3000/- will be provided to them on attaining the age of 60 years. The farmers will have to make a monthly contribution of Rs. 55 to 200, depending on their age of entry in the pension fund till they reach the retirement date. The central government will also make an equal contribution of the same amount in the pension fund.

PMKSY

Pradhan Mantri Krishi Sinchayee Yojana (PMKSY) have made a great efforts to bring in more area under irrigated agriculture. In 2017, approximately 1484 crores have been sanctioned under PMKSY scheme, aiming to cover 39 lakh hectare of land. The scheme is beneficial for small and marginal farmers and in geographies where water source are available. Water is a precious natural resource and lack of it leads to non-remunerative farming. Ensuring its availability and proper use is crucial to reform the farming sector. It is an end-to-end solution to our nation's irrigation woes, with the objective of "Water To Every Field". This programme is working towards developing long-term remedies to mitigate the effect of drought.

PKVY

Paramparagat Krishi Vikas Yojana (PKVY) It is implemented with a view to promote organic farming in the country. Groups of farmers would be motivated to take up organic farming under Paramparagat Krishi Vikas Yojana (PKVY). Fifty or more farmers will form a cluster having 50 acre land to take up the organic farming under the scheme. In this way during three years 10,000 clusters will be formed covering 5.0 lakh acre areas under organic farming.There will be no liability on the farmers for expenditure on certification.Every farmer will be provided Rs. 20,000 per acre in three years for seed to harvesting of crops and to transport produce to the market.Organic farming will be promoted by using traditional resources and the organic products will be linked with the market.It will increase domestic production and certification of organic produce by involving farmers.

PMFBY

Pradhan Mantri Fasal Bima Yojana (PMFBY) is the government sponsored crop insurance scheme that integrates multiple stakeholders on a single platform to provide insurance coverage and financial support to the farmers in the event of failure of any of the notified crop as a result of natural calamities, pests & diseases. To stabilize income of farmers to ensure their continuance in farming. To encourage farmers to adopt innovative and modern agricultural practices etc. Another hindrance to the growth and prosperity of farmers has been the lack of an accessible and equitable common marketplace. Often, cartels would fix prices to their own benefit and deny farmers the profits that were rightfully theirs.

The government is planning to set up a Rs 6,660 crores fund to nurture 10,000 farmer producer organizations (FPOs) across the country over the next five years, a promise made by finance minister in the budget 2019.

These FPOs organized groups of small and marginal farmers will help farmers improve income through better market access and collective bargaining power. Under this programme, the agriculture ministry will fund, handhold, train, ensure easy credit availability and provide other support to these FPOs to make them viable.

These FPOs will run as a business unit and the profit generated would be shared between the member-farmers. Like a corporate body, these FPOs would also have capacity-building programs to enhance their competitiveness in the market.

The country witnessed record food grain production in 2017-18 due to key Government initiative like Pradhan Mantri Krishi Sinchayee Yojana, Soil Health Cards, Neem Coated Urea, credit facilities for farmers, e-NAM and various other schemes to support the farmers of the country. Human Resource Development is incomplete without the overall development of farmers in rural area.

Farmer Empowerment Mechanism

India's farmers started getting empowered from the 1950s. The first, and most important, step was abolition of zamindari pratha and re-distribution of land to cultivators according to their cultivation area. Now cultivators became land holder. The second important step was providing access to finance by PSU banks, starting from 1969. Around that time, agriculture researchers developed the high yield seeds which raised agriculture productivity by many time.

Basically, there are hundreds of tiers of middle men that exist between farmers and buyers. Since a huge population of farmers is uneducated, it is easy to buy products off them at very cheap, unfair prices. This leaves the farmers poor. Many continue to exist in poverty. Some try to make a living inother ways.

So, the government needs to introduce much better technology. Mechanized farming is practiced in many places but there are still lots of areas where technology hasn't reached. Farmers should have access to the latest information to deal with pest control, crop failures, and climatic changes and so on.

Now farmers need to be coached extensively in modern techniques like drip irrigation, water optimization, crop-to-land matching, and making available GM seeds which can raise outputs dramatically. Farmers also need knowledge, information, and market access for more profitable crops like vegetables & fruits, and alternatives like dairy farming, eggs & poultry farming and such.

Rural and Community Development

A process that enables human beings to realize their potential, build self-confidence and lead lives of dignity and fulfillment. The aim is to develop a spirit of community life among the people by promoting cooperation and community works and instilling enthusiasm among them to participate both in planning and execution of development works to improve their own life.

- Development means that improvement of farmer's lifestyle through education and skill development.

- Development means that farmers should have decent housing and that they should have security within those houses.
- Development means that members of farmer's family should be able to read and write.
- Development means that society should change their traditional way of thinking, traditional methods of production to more modern and technological ways.
- Development means that to promote all-round development of village community pertaining to economic, social and cultural aspects.
- Development means alleviation of poverty, generating employment in rural areas and general developmentand upliftment of people living in rural areas.

Rural and Community Development Improving the welfare and livelihoods of people living in rural areas involve a range of activities primarily focusing on community development. Social issues are usually a priority for community development. Other rural development activities focus on improving roads, electrification, and technology. The extension programs in the case studies provided training opportunities and constructed facilities for education, meetings, and accommodation. In addition, extension advisers sought to improve agricultural productivity, build capacity, and promote income-generating activities in host communities.

The rural farmer is no more that much traditional bound which he was earlier. He is gradually being conversant with the new methods of agriculture and is adopting new equipments. This has been possible due to different demonstration centers, and other via media like film shows, publication of magazines, discussions etc.

A countrywide irrigation facility is being created and many areas have already been benefited by the different schemes. The establishment of cold storages and warehouses has helped the rural farmer to a great extent. Establishment of Agricultural Universities, college of basic science, engineering institutes, university for animal husbandry has gone in a long way to remove the pressure on technically qualified man power to serve the developmental process. Now so many people taking training and experience to serve rural area.

Integrated Farming Approach

Farming is not an activity that happens in isolation. It has a host of allied sectors that directly and indirectly play key roles. It is important to bring in synergy between these allied sectors by taking an integrated approach. The interest of smallholder farmers is being taken care of by bringing allied sectors under the umbrella to expand the definition of farming.

The integrated farming system is a commonly used term to explain a more integrated approach to farming compared to mono culture approaches. It refers to agricultural systems that integrate livestock and crop production or integrate fish and livestock and may sometimes be known as integrated biosystems. In this system, an inter-related set of enterprises is used so that the "waste" from one component becomes an input for another part of the system. This reduces costs and improves production and/or income. Since it utilizes waste as a resource, farmers not only eliminate waste but they also ensure an overall increase in productivity for the whole farming system.

Integrated farming tries to imitate nature's principle, where not only crops but also variedtypes of plants, animals, birds, fish, and other aquatic flora and fauna are utilized for production. The basic principle is to enhance the ecological diversity:

- IFS(Integrated Farming System) has enables farmers to develop a framework for an alternative development model to improve the feasibilities of small sized farming operation.
- IFS is also a sustainable system which focuses on increasing farm productivities by increasing diversification resources integration and creating multi use of product.

- IFS is recycled the farm product waste and make useful for another activity of farming.
- IFS is a whole farm management system which aims to deliver more sustainable agriculture. It refers to agricultural system that integrates livestock and crop aquaculture, horticulture, agro-industry and allied activities.
- IFS is also to integrate different production system like dairy, poultry, livestock, fishery, horticulture, sericulture, apiculture etc., with agriculture crop production

Farmers are also being educated to diversify their efforts and spread their potential. It offers varied options to the farmers who can grow fruits, nuts, tuber crops, mushroom, ornamental plants including cut flowers, spices, plantation crops and medicinal and aromatic plants. It facilitates better returns per unit of the area. The government also started the Blue Revolution to boost fisheries sector with increased investment, better training and development of infrastructure.

Technology Driven Farming

We live in a world where technology is at the heart of our everyday lives. Similar to the transformations in other sectors, technology is sure to shape farming practices. Technology can transform Indian agriculture by addressing challenges related to quality, quantity, distribution and storage. Here's how:

Production: Currently farmers choose crops on the basis of the trends of the last season. Technology can assist them in making right growing choices by carefully analysing demand, pricing and fluctuations in weather conditions. This will create a better balance between supply and demand.

Financing: Technologies that enable contract farming arrangements can help solve financing inefficiencies in the system.. Apart from with this, technology can also help farmers avail crop insurance and credit that are rightly priced. This can be possible by analysing data from various sources including land records, weather analysis, historical and current satellite imagery and remote monitoring using drones

Distribution: In the traditional model, middlemen walk away with a large chunk of a farmer's income. E-marketplaces that can connect buyers and farmers directly and offer better incomes to farmers.. Most of the existing cold storage units are outdated. Technology enabled cold storage chains that are controlled using smart devices can prevent post harvest losses. Automated grading and sorting of crops using robotics and machine vision, can also reduce efforts and wastage in the supply chain.

Digital India

It seeks to empower people through access to digital technology riding an increasingly robust infrastructure and service platform has equally immense potential to positively impact agriculture. Modern agriculture is driven by continuous improvements in digital tools and data as well as collaborations among farmers and researchers across the public and private sectors.

Weather stations are used to gather the appropriate weather data, which allows farmers to see how different weather patterns may affect their water and soil. There are many different technologies for irrigation, but one very useful technology is called drip irrigation, which allows farmers to irrigate their land by the use of pumps and valves that can be manually or automatically controlled. The application of digital technology in agriculture has been instrumental in promoting data generation as well as the advanced analytics that allow farmers to make smart decisions about farming and to benefit from an economical use of inputs and labour.The need to find technological solutions to problems faced by the farmers is understood well by our government. Our PM Modi urged researchers to think about "an inch of land and a bunch of crops" and provide instant solutions.

- Digital technology in Indian agriculture is not about big box solutions only. A large number of young entrepreneurs have ventured into this sector to tackle specific challenges. The technology thrust of these ventures has

been on reducing the time duration of crop cycles, saving on water and energy, reducing the usage of agro-chemicals, automating for efficient farm management, strengthening farmer market linkages, and improving cold chain logistics for higher value addition.

- Technology is proliferating into all aspects of business, and agriculture is no exception. Farms are becoming increasingly automated and data-driven. Wireless and GPS technology now helps farmers monitor their crops and livestock; it also aggregates and analyzes data to help them make better decisions.

- Farmers now use GPS-based technology to steer farm equipment like tractors, sprayers or harvesters. This allows farmers to control their equipment remotely from their office or wireless device. They can also calibrate equipment to run in the fields automatically and achieve down-to-the-centimeter precision. This decreases the cost of labor or time spent by farmers tending to crops, and gives them the ability to multitask in the fields.

- Enhancing technology assessment and dissemination, improvement of linkages to the private sector; Provision of knowledge and information services-supporting applications developed by the Centre for Agricultural Data and Information to improve information services to farmers through use of ICTs; and Extension policy and project management support.

The future of farming is very bright. There are more and more precision agriculture technologies coming out every month. All of these solutions offer substantial value for farmers in their effort to optimize production, better manage their operations, and both save money and make money off bigger yields.

Agricultural Market System

In this online world, our agricultural market is not left behind. We are aware of E-NAM. It is an online portal that links various mandis and brings the agricultural market system to the world of internet. It has brought more than 500 mandis online. Now selling of agriculture produce is very easy through technological help.

- Agricultural marketing system is a mechanism through which agriculture goods reach all over country depends on market channels.

- Agricultural marketing system is a process that involves assembling, storage, processing, transportation, packaging, grading and distribution of different agricultural commodities across the country

Our country has made remarkable progress in terms of increased agriculture production. However, we continue to come across instances of distress sales by farmers even though consumers have to pay abnormally high prices for agri-commodities. The root cause of this problem is the asymmetry in demand and supply which can be addressed by setting our agri-marketing sector in order. Farmer Empowerment is thus a priority for any government that intends to push our nation to greater heights.

Doubling farmers' income, securing them and their endeavors', making them tech savvy, boosting agriculture research and education, and building farm-related infrastructure are some of the major goals set and being worked upon for the growth of agriculture sector and farmers' welfare.

The initial thrust to any transformation comes from awareness. In this regard, the government's inspiring themes of messaging such as "Lab-To-Land", "Har Khet Ko Paani" and "Per Drop More Crop" have raised awareness about the need to create systems that turn the farming activity into a hub of productivity and prosperity.

Farmer Organisations

Farmer organisations (FOs) are one of the key mechanisms for supporting farmer empowerment. Concept of Farmers Organizations (FOs) are groups of rural producers coming together based on the principle of membership, to pursue specific common interests of their

members and developing technical and economic activities that benefit their members and maintaining relations with partners operating in their economic and institutional environment. The farmer group has been key organizational instrument to facilitate small-scale farmers' collaborative efforts aimed not only at improving their own economic and social situations but also those of their communities. Farmer organisations have the potential to enhance the capabilities of their members to make choices, institute changes and to influence the opportunity structures. At national or regional/district levels FOs are seen to possess considerable potential for representing farmers' interests with respect to government programs as well as in the private sector. FOs also suffer from problems concerning their legitimacy as representative or membership organisations and the accountability of their leaders, in particular with respect to poorer farmers, to rural women and to other marginalized

The purpose of establishing Farmers' Organization (FOs) is to internalize extension services for its members and provide information of credit, technology, production facilities, market and value addition. The FOs provide an effective channel for both dissemination of technology to large number of small and marginal farmers and feedback to research.

Benefits of FO's

- Social support
- Generation and Management of financial resources
- Improving members economic and social situation
- Space for participation
- Development of technical capabilities of members and it must be combined with management capability
- Encouraging rural communities to understand their personal and group styles of managing themselves

- To improve their planning, implementation, and monitoring skills

What more?

- Government plans should promote through campaigns and demonstrations.
- Methods of improving soil health through integrated nutrient supply will have to be prescribed and farmers should be assisted to adopt the recommendations.
- All staff working in Soil Testing Laboratories should be retrained according to different type of soil.
- Integrated wasteland and biofuel programme should be promoted.
- The Agri-clinics programme should be restructured and revitalized and farm graduates should be encouraged to take to a career of self-employment in the rural services sector.
- Wasteland development could be linked to the production of bio-fuel and industrial raw material.
- Community Land Care movements may be launched by Panchayats
- The banking system needs to develop credit business potential of financing projects for improving/modernization of markets, storage including cold storage facilities, rural based transport operators, etc.
- There is a need to encourage instruments based or secondary markets of agriculture produce.
- Pariwar Bima Policy: An integrated micro insurance policy providing floating cover for various risks i.e., hospitalization of husband, wife and dependents, natural death, accidental death, permanent total or permanent partial disability and loss/ damage to dwelling unit etc., may be introduced with government support for the poor. The Panchayats and NGOs/ Self Help Groups could be the delivery arrangement for reaching a large number of clients. The

government may meet a part of the premium cost as a life saving support towards a safety net for the poor.

- A Rural Insurance Development Fund may be created to take up development work for spreading rural insurance.
- Crop insurance is covering about 14% of the farmers. The need is to expand the cover to all farmers and all crops in a time bound manner. The scheme needs to be made more farmer friendly and the premium reduced.
- Establish Credit Counseling Centers where severely indebted farmers can be provided with a debt rescue package of information in order to get them out of the debt trap, and thereby save them from committing suicide.
- Establish in every block a Self-help Group Capacity Building and Mentoring Centre in order to equip members and managers of SHGs with the needed management, marketing and accounting expertise. The use of Kishan Call Centers needs to be popularized.
- Promote credit and insurance literacy through the Every Village a Knowledge Centre movement. For this purpose, introduce policies for more extensive use of Community Radio linked to the internet/ cell phone.

Conclusion

It is concluded,that Importance of agriculture sector in Indian economy cannot be undermined. The sector along with its significant achievements in form of Green, Blue and White revolution has developed certain stress points over a period. The human resource base for the agriculture sector is weak and there is a growing gap between scientific know-how and field levels do-how. This knowledge deficit should be overcome speedily in order to enhance the productivity and profitability of the small farms.

For the development of an economy in both rural and urban areas need to be focused upon optimum use of available Human Resources. Rural areas need drastic changes in areas like infrastructure, credit availability, literacy, poverty eradication, technological awareness, proper implementation of government plans, banking facilities, marketing of product, etc. The schemes that are already in place with the aim of rural development need a new outlook and proper updating. Accordingly, the government needs to act for the up-liftment of farmers in rural India.

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English Language Teaching and Learning with Special Reference to Dalit/ Marginalized Indian Learners: An Overview

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Dr. Mohit

Assistant Professor, Department of English, University of Rajasthan, Jaipur (Rajasthan)

Abstract

The education system of India consists of two types of sub-systems categorized on the medium of language, i. e. regional language system and the English language system. On such basis, there is a clear cut division between the Upper Castes' elite children who are exposed to education in English Medium because of their sources, recourses and standard in society and Dalit/ Marginalized children who have to complete their education in Hindi medium or other regional language. This division is quite visible in the government schools and private English medium schools. This education system plays a pivotal role in moulding the personality the children. Those who study in English medium schools are considered superior to those who have to complete their education from Hindi medium schools. This is a fundamental problem in Indian education system. Although, SarvaShikshaAbhiyan (SSA) of Indian Government attempts to provide equal opportunities to all of the elementary education, still this binary of Hindi and English medium is one of the major problems of Indian Education System. This paper is divided into four parts, the first part deals with difficulties and challenges faced by Dalits/ Marginalized learners of India, the second part talks about the cognitive aspect of the learners which includes their motivation to learn English. The third part deals with the various teaching methods especially oriented towards the teaching of marginal children according to their need analysis, and finally this paper also suggests few ideas to the government for the betterment education system.

Keywords: *Education System, English/Hindi Medium, Dalits/Marginalized, Teaching Methods, Government*

Introduction

It is commonplace to state today that English is the unrivalledlingua franca of the world and it is rolling ahead like a juggernaut. In this age of globalization, Fisherman's remark that "the sun never sets on the English language" rings truer than ever, and although thereis no guarantee of eternal hegemony, the chances are that English willreign supreme for several more decades. The advocacy of English language is not a new concept to our country. It was first initiated by B. R.Ambedkar. He compares English to the milk of the lioness, and said those who drink it become stronger. Chandra Bhan Prasad also says

"if your child learns English it's as if he or she has inherited 100 acres of land" (Sharma 124). Dr. ShyamaBabu, a Dalit scholar, has advocated, "English is no longer just a language, it's a skill. Without it you remain an unskilled labourer" (Sharma 124).

As English has become a global necessity,it is learnt and taughtalmost everywhere in the world.It is the language that is widelyused in our society and the learners need to acquire it in order to survive inthe society,therefore,learners from various disciplines like Arts,Science,Technology,Medicine,Journalism and so forth are learning English.

Difficulties and Challenges

Teaching English to non-native speakers presents a significant challenge. Language and culturalbarriers make it especially difficult for beginning students grapplingwith English for the first time. According to an organization, theteacher's skill in motivating learners plays a pivotal role in students'achievement. Lack of motivation leads to lack of focus and effort, andultimately lack of success. There are various kinds of difficulties thatcome when a marginalized or peripheral starts learning English. Thefirst thing is the environment of the person which is not supportiveand conducive to learn English. They hesitate while speaking English.They come from the rural background and there are no Englishmedium schools at their places. Their parents, friends, relatives allspeak the local or regional language. In their schools which aregenerally Hindi medium, there is no environment of English. That'swhy a kind of fear lies in these people that English is a very difficultsubject and it is not so easy to learn or understand it. On the otherhand, in the schools in cities, the background of the student isconsiderably stronger and English both as medium and subject beginfrom the Play Group and Nursery Classes. Another hurdle that comesin the way of Marginalized or Peripheral that they don't have enoughmoney to buy good books of English. Their mother tongue is theirregionallanguage and from their birth they speak in that languageand this thing affects the process of learning English in many ways.The regional pronunciation dominates the actual pronunciation of the words of English.

For Example:the natives of Barmer district orof a few areas of Jalore district in Rajasthan have the natural tendency to utter:

/s/ as /tʃ/ and /tʃ/ as /s/, they pronounce /skruː/ (screw) as /tʃkruː/ (iChkrew) and similarly they pronounce /riːsətʃ/(Research) as /riːtʃsə/ (Rechars).

2. Motivation

To facilitate a Marginalized or Peripheral learn English, we haveto motivate him by creating a healthy, positive, receptive, andcreative environment. The person should not feel depressed. Wehave to develop a kind of faith, confidence and a belief system thathe can also learn the new language easily. We have to motivate himby using several methods, and the simplest method is the **'Trialand Error Method'**, that suggests, as the numbers of trial increasethe possibility of errors decrease, in other words **'practice makes a man perfect'**. And it is wisely said by Alexander Pope that "to err is human and to forgive divine." (Pope Pt. II) So, it is our duty to increase anddevelop the interest of the students in this language because interest develops a tendency to become absorbed in an experience and tocontinue it. We can motivate them like they already know somewords of English unconsciously, a few words you always speak in English i.e. School,Road, Light, Fan, Smart, Hero, Heroine, Accident, Hospital, Doctor,Nurse, Bottle, Cap, Transport, Live, Telecast, Picture, Corruption,Duster, Table, Chair etc. Now it's time for more successes, time tostart using powerful methods of effective learning. This is the timeto gain an impressive knowledge of English. We can use smallrewards as positive reinforcement for their learning advancements andgood behaviour. We can also give out little treats to the studentswho earn high scores on their homework and tests, orprovide amodest prize for the winners of group games.

For developing the interest we have to make the subject creative.For example we can show them movies and cartoons of English withthe subtitle. We can tell them to read story books written in simple English. If we start tenses directly andsaythe persontomug it up,that would be a massive hassle for him. We have to include Englishin sports, dramas, discussions, writings, music, and in all art forms.

3. Directions and Guidance

Use English Whenever you can: Probably it is the most important way to improve English.It is simply very enjoyable to useEnglish likereading a good book and understanding an English song, watching an interesting movie,getting an answer

to a computer problem, exchanging e-mails with a nativespeaker, etc. therefore, using English in that way is fun. The more you use English, the more you will want touse it. This is great, because using English is learning English.

Talk to People about English: This is a very simple method, but effective. We usually talkabout things which interestus,but the opposite is also true. If westart talking about a boring subject, very soon we will begin to find interests in it.

Find a Friend who is Learning English: If a learner finds a friend who is learning English or on a similarlevel of skill, this will be an excellent situation to learn this language. For Ex.

- If a learner finds someone with whom he can talk about English. Theseconversations will increase his interest in this language.
- Learning English will be easier, because the learner will be able todiscusstheproblems that occur while learning with such friends and resolve.

Spend Some Money on Learning English: If a person spendssome money on something, he will definitely want to use that thing.For example, if I buy an expensive tennis racket, I would probablygo out and play tennis every day.

Some Exercises: The role of the teachers is very important to make studentlearn anything. Therefore, theyalso need to upgrade and orient their domain knowledge at regular intervals.They need to be aware of the recent trends,techniques andmethodologies of teaching and learning English.The advent of theinformation technology has revolutionized the world of education;the teaching of English is not left untouched too. There are some simple methods for teaching English. For ex.

Substitution Table: The teachermay suggest the students to make sentences bypicking up Pronoun,Helping Verb and Activity (verb) from the following table:

Pronoun	Helping Verb	Activity
I		Reading
We	Is	Playing

Pronoun	Helping Verb	Activity
You	Am	Eating
They	Are	Swimming
He	Was	Coming
She	Were	Going
It		Sleeping

and the sentences are like:

I am eating.

They are playing.

He is reading.

You were going. etc.

Finding Errors: The teacher may give the students a few wrong sentences and askthem to correct it.For ex.

S. N.	Wrong Sentence	Right Sentence
1	She has given me any sugar.	She has given me some sugar.
2	He is more wiser thanhis brother.	He is wiser thanhis brother.
3	This book is so good as that.	This book is as good as that.
4	The climate of Shimla is better than Delhi.	The climate of Shimla is better than that of Delhi.

There are so many other methods that can make English easier for the beginners. For example:

The Direct Method

In this method the teaching is done entirely in the target language. The learner is not allowed to use his or her mother tongue. Grammar rules are avoided and there is emphasis on good pronunciation.

Grammar TranslationMethod

Learning is done largely by the translation to and from the target language. Grammar rules are to be memorized and long lists of vocabulary learned by heart.

Audio-lingual Method

The theory behind this method is that learning a language means acquiring habits. There is much

practice of dialogues of every situation. New language is first heard and extensively drilled before being seen in its written form.

The government of India has done significant work in developing the conditions ofmarginal community of our country. It has facilitated marginal group with the equal opportunities to acquire education from school to university level. The learning of English as the second language is compulsory in schools as well as colleges. The linguistic dogma as a skill and as a need fits into this large domain of globalization and development of the country. The marginal community of our country is also an inevitable part of it. So, to cope up with the problem, the special measures must be taken to promote the education of English in marginal groups of India.

The important factors that can be included to improve the teaching of English particularly to the marginal groups are as follows:

1. Equal chances to study in good schools: Undoubtedly, Indian government has worked on various educational policies in which it has proposed equal rights to education for the students of every social class. The study of Caste Based System of India 2009 found that almost 41% of marginal children withdraw themselves from education because they succumb to in-affordable fees as well as other learning aids. This condition requires the attention of the government to control such whimsical attitude of private schools for improving the education of marginalized students.

2. Proper place for English in the Curriculum: The various problems which are still there in the curriculum of Indian education system are:

a. From which StandardEnglish should be introduced?

b. Is there any need to keep it as a mandatory subject in the curriculum?

c. If yes, upto which standard it can be kept as a mandatory subject?

Solutions have to be found out if government literally wants to facilitate marginalised or peripherals learn English.

3. Low quality of textbooks: The quality of textbooks is needed to be improved when it comes to the teaching of English language. Without the aptness of the books we cannot talk about the elevation of any group of the society. To this problem Prof V.K Ghokak puts in:

> "Either, because of the distribution of patronage or because of fear of charges of favouritism, a Reader which is an organic part of one series is prescribed for a certain standard and it is followed by a Reader from another series… Books are prescribed which bear no relevance to the needs of pupils at the stage" (Ghokak28).

The selection and gradation of the prescribed books is an important measure to be taken for the process. Vocabulary of the text, appropriate subject matter and course content, exercise, language, style, printing and relevance of the prescribed subject matter have a lot to contribute to solve this problem.

4. Application of teaching methods at various levels: As discussed earlier, marginal children of India do not have any exposure to English language prior to the school. The first encounter they have with their target language is in their school, because of this there is a dire need to employ certain teaching methods to get the desirable teaching outcomes.

a. **Pre Nursery to 5ᵗʰ Standard:** The students from pre nursery to 2ⁿᵈ standard should be made familiar with alphabets, words and sound pattern of the language. The objective of the teaching should be the acquaintance of the learner with the basic vocabulary (fruits, color, relations, vegetables, objects of surrounding, etc.). Teachers should employ **Grammar Translation Method** for the teaching at this level as the learners (children of marginal background) are completely alien to the target language that is English. The 'Grammar Translation Method' is also called classical method since it was first used to teach the classical languages like Latin and Greek. In this type of method learning is facilitated through attention to

similarities between the target language and the native language. It means that native language is used for the explanation of the target language, so the learners are able to comprehend with the target language easily by drawing the parallel between the words of native language and the words of target language. The teacher has the liberty to shift to the **Direct Method**, in which he/she can provide illustration by drawing pictures on the blackboard. As long as the students have some hold over the vocabulary the teacher is liberal to shift to demonstrating and not translating the things in the target language.

b. **5ᵗʰ standard to 12ᵗʰ standards:** After attaining some sort of competence in vocabulary the learner must be taught the use of language within the context. **Audio-Lingual Method** of teaching plays an important role if the focus is on accuracy, fluency and competence of speech in a language. The use of target language in classroom has to be compulsory. Neither the teacher nor the student is allowed to have conversation in any other language accept of the target language. Action, picture or realia are used to give meaning otherwise. The native language and the target language have separate linguistic systems. Therefore, they should be kept apart. This method has its theoretical basis on behaviouristic school of psychology which believed in the idea that language learning is the process of habit formation. Therefore, students are supposed to repeat the provided content as many times as possible. The stimulus is given by teacher and the result of it is the response of student. There can be two possible chances of the responsethat are; a positive response or a negative response. If the response is not positive the learning is incorrect but if the response is positive the learning is correct. The correct learning is to be followed by reinforcement and drill of the stimuli to implant it into mind through habit. This method also advocates the idea of giving real life situations to the learner

to learn something in a given environment. After picking-up the rules of grammar phonetics and phonology through drill and reinforcement the teacher should shift to **Communicative Language Teaching Method**. This method is based on Chomsky's 'Transformational Generative Grammar', suggests that the generation of the new sentences by the prior knowledge of the sets of rules and regulations on which the whole linguistic and grammar system is based. The entire teaching process is focused on the speech competence of the learner. The various activities of speech acts in class are important tool to facilitate the learning process to fully expose the learners to the target language. Sharing about their learning experience allow learners to get to know one another and to build community**.** Being one of the participants of the activity, teacher counsels the student instead of offering any kind of advice.The students are set free sometimes to choose their topic of conversation.

Conclusion

It is an undeniable fact that marginalized or Dalits suffer from low rate of literacy and primary education in India. Therefore, to make them learn English and further profess them as English speaker has been a great challenge before this country. English is a tool of social emancipation of such section. This language not only opens up job opportunities, but also helps them to ease the caste and power constraints that come with speaking regional languages. One who knows English has a more elaborate society before him to communicate with.

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The Conflict and Contradictions from Past to Present: A Socio-Cultural Study among Rebari Community

Basanti Shahu

Ph.D. Scholar, Department of Tribal Studies
Indra Gandhi National Tribal University, Amarkantak (M.P.)

Abstract

The Rebari community comes under different category in India as somewhere they come under Nomadic Tribes, Semi-Nomadic Tribes, Other Backward Classes and in Rajasthan present time they are in Special Backward Class.The Rajasthan government took initiative schemes and ads in the name of financial welfare of this community. They have their own traditions and culture which is still following by them but the new generation of their community trying to adopt new culture and livelihood. This is a community who wants to live very clam and love to nature. They are very much depended on natural resources for their livelihood. Many of the families still following their traditional occupation of camel and cattle herding. This research paper is an overview of past to present socio-cultural status of Rabari community in Deedwana Tehsil, Nagaur District of Rajasthan. The main aim and objective of this paper is to understand their historical and contemporary socio-cultural status. The data was collected through participant observation and focus group discussion method. The main question asked to them includes,their past and present socio-culture, their family system, their education status, the status of women in their family, their source of income, the role of ICT among them, and how far they are benefited by government policies. The key findings of the research are: they are still following their tradition but also adopted new changes in their social and cultural life. They are moving towards technological tools and other income generate sources.

Keywords: *ICT, Socio-Culture, Community, Technology, Tradition, Modernization, Nomadic Tribes*

Introduction

The origin of this community is not known till now, where it comes first. They are also known by several names in different regions such as Desai, Devagi or Utwalle,Dewasi, Rabari and Raika. There is a myth prevails in the society about their origin that Lord Shiva sent them to please Parvati and it is said that Parvati made a figure of camel using clay. She wants to see it, so Lord Shiva made Rebari look after of camels. There are many stories behind the origin of Rebaricommunity and segregation of each clan and other synonyms given by people. Many times, they associated with Rajput families in Rajasthan and call themselves Rebari Rajput. But it is believed that they are not originated in India. They are migrated from outside of this sub-continent because their nature of pastoral. The Rebari's found their origin from Rajasthan and Baluchistan towards Kutch. The original home of Rebari nomadic community was Marwar (Rajasthan). Their traditional profession is camel rearing. In Gujarat Rebari women wears black dress and men white and behind that they have some story and Legends. Other parts in India they use to wear colourful dresses. The Rebari Nomadic tribes mainly followers of Hindu Religion and visit Hindu pilgrimage places. They believe in sorcery and witchcraft. Milk is very sacred for them.

According to Rajratna Goswami, the Rebari nomadic community are mainly successors Turks, Mongols and Berbers and came to India in fourth century AD and settled down in various part of country as Marwar, Sind, Kutch etc.

According to Rajasthan Government Department of Social Justice and Empowerment the Rebaris comes in Semi nomadic Tribes. In past they mostly live in rural areas but in present time many of them are living in urban areas and they prefer to live in cities. They constitute a wide community. Basically, they consider as pastoral nomadic community. They live at one place for a long till that the availability of grass is there for their sheep and camel. Pastoral nomadic community live in a herd and their income is depends on milk and other animals or sometimes they work as food delivered through exchange. Their economy is more secure rather than other hunting nomads. The Rebari's are one of the main nomadic group of Kutch. Mainly they are living in Kutch Gujarat and move beyond the territories of Gujarat to Rajasthan, Madhya Pradesh, Maharasthra and Haryana.

Issues of Research Study

This study has focused on following issues of Rebari community:

1. Social Status 2. Their Culture 3. Adoption of New Technologies 4. Status of Women 5. Economic Status 6. Education Status

Objectives

- To analysis the traditional socio-Cultural status of Rebari Community.
- To find out new changes among their livelihood in present time.
- To examine the education status of Rebari community
- To know the present scenario of women in Rebari Community

Aim of the Study

The main aim of this study is to critically analyse the past to present socio-cultural status of Rebari a semi-nomadic community.

Methodology

The study is focused on the area of Deedwana tehsil of Nagaur district in Rajasthan. For the primary data collection participant observation and focus group discussion have been done among 20 families and out of them the 60 respondents were selected from Rebari Community. The respondents were chosen through random sampling method. To know the individual opinion on the changes and adoption of ICT personal interview was also conducted.

This is a descriptive research study and it describes the socio-cultural status from past to present. It is a combined or qualitative and quantitative based research. The questions have been asked to respondents were, what are the traditions they are following yet? What are the new technologies they are using?, what are the changes occurred in their life in present? What is the present status of women in their community?, etc.

Scope of the Study

This research is important to know many things about Rebari community as: recent changes among them, Existence of traditional culture in present time, role of new technologies in their day to day life and their socio-cultural life from past to present. It also try to know the role of women in their family.

Result and Discussion

The findings of the study shows that the youth or below 25-year-old of the Rebaricommunity people much familiar with the new technology and want to change their traditional profession and adopt new culture but the aged people wants that the young generation should not forget their culture, values and norms . It was also noted that some of them were enriched with the knowledge as well as they are fit in the era of modernization. They also have vehicles and electronic equipment's.

During the field work an important fact was observed that the women are still living in their traditional way and they did not ready to change themselves. The women in Rebari community

are playing equal role in their family. Women are working in home only as milking, milk processing, cooking and some other work basically inside the tent and home but men carry out the work outside the home as grazing livestock, trading etc. their group members collectively grazing their livestock. Generally, women take care of the new born animals and take the decision to sale or transfer of the livestock and sell of milk. Women are more vulnerable than man in Rebari nomadic community.

In the families under study were found that the Rebari community consider themselves as Hindu and they follow Hindu rituals and festivals. In past they believe in child marriage but at present they try to avoid it. They consider marriage as a social institution.

According to them 10 to 5 years before they try to live in joint family but in the present, they preferred to live in nuclear family as the data shows that more than 50 percent or 12 families are living in nuclear family and 8 families are living in joint families. Majority respondents had six to ten members in their family and this is because of the strong urge for a male child. One thing also noticed that their close relatives want to stay near by places to each other because they feel secured in joint family.

Family System among Rebari Community

- Nuclear Family - Joint Family ■ ■
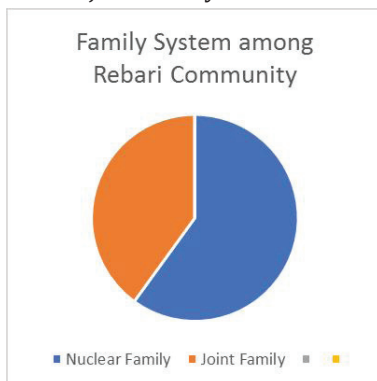
Only 15 respondents are literate and 45 are illiterate. The investigation brought that above 25 year old boys are illiterate and 5 to 20 years boys are going to take education and 20 to 25 year old boys are dropout from the school but in context of girls 5 to 15 year old girls are going to school and above that they got married and dropout from school. The ratio of girl's education is very less and prefer to work at home only rather than go out. The socio-cultural factors play a big role among them. They go for primary education only but the new generation those who are going to school and some of them are also going to college they have different type off mind set, and they try to work in government and private sector. They don't want to work in their traditional occupation because their traditional occupation pattern depends on environment and land and that is very kind of changeable, they earn very less income from that and very difficult to survive their big family. Some of respondents have their own a little part of land. They have big number of cattle as camel, goats, sheep etc. The cattle breeding was their main occupation.

Literacy among 60 respondents of Rebari Community

- literate - Illiterate
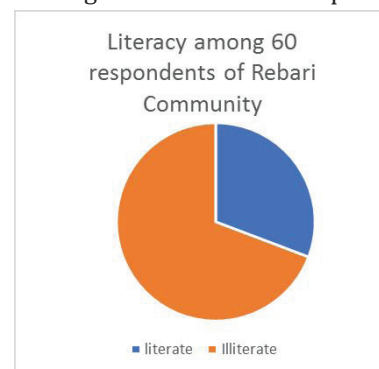
Only 13 families were aware about government initiatives from them 5 families were availed the benefit from that. Another 7 families were totally unaware about the procedural formalities.

Views about Government Policies

- Unaware
- Aware but not Benfited
- Benefited
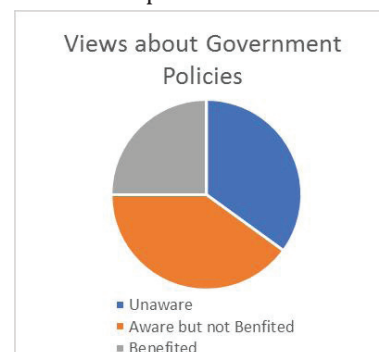
Many people from this community were not aware about government plans that is designed for them and they can takebenefit from the many government schemes but the lack of awareness they were not able to take proper benefit from them.

Conclusion

This study comes with the result that theRebari Community were primarily engaged in cattle breeding and some of them work to others as labours or labour work in field, driving, transportation and some other jobs. Now the trend of shift in occupation pattern was observed which could favourably or adversely affect the sustainability aspect.Many young people were influenced by modernization or urbanization and have mobile phones, computer, television etc. at their home.

The overall findings of the study show that the Rebari community is facing some conflicts and contradictions in their present socio-cultural livelihood and it's because, modernization has been forcefully making place in their traditions.

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A Study of Pradhan Mantri Mudra Yojana and It's Performance Review with Special Reference to Rajasthan

Eesha Dangi
Research Scholar, Department of Economics
Mohanlal Sukhadia University, Udaipur (Raj.)
Dr. Monika Dave
Associate Professor, Department of Economics
Govt. Meera Girls College, Udaipur (Raj.)

Abstract

Pradhan Mantri Mudra Yojana (PMMY) is a flagship plan of Government of India to "fund the unfunded" by bringing such enterprises to the formal financial system and extending affordable credit to them. It empowers a small borrower to get money from all Public Sector Banks such as PSU Banks, Regional Rural Banks and Cooperative Banks, Private Sector Banks, Foreign Banks, Micro Finance Institutions (MFI) and Non Banking Finance Companies (NBFC) for loans up to Rs 10 lakhs for non-farm income generating activities. This scheme was launched in April, 2015 by the Hon'ble Prime Minister. The motivation behind MUDRA is to give credit to the non-corporate private venture. Advances worth about Rs 1 lakh crore have been authorized to micro business people under the PMMY. Prime Minister said that the administration needs youth to be work makers and not work searchers. Under PMMY three classifications of mediations has been named. Prime Minister, in a recent interview, indicated that his focus was to create a third sector—the personal sector—other than farms and factories wherein a person turns into a job provider through entrepreneurship rather than a job-seeker in the other two sectors.

Keywords: *Micro Small Medium Enterprise, NABARD, NFBC, SME, OAE (Own Account Enterprise)*

Introduction

Providing finance is important for providing opportunities. The concept of financial inclusion was introduced in India by Y.V.Reddy in 2005. Financial inclusion is the process of providing access to banking services and credit to every strata of society, specifically to the weaker sections of the society. A number of schemes have been introduced by government of India to achieve this objective. Pradhan Mantri Mudra Yojana, Pradhan Mantri Jan Dhan Yojana, Atal Pension Yojana, Pradhan Mantri Jeevan Jyoti Beema Yojana etc have been introduced for small businesses and weaker sections of the society.

The MSME sector has, for since quite a while ago, been disregarded due to their absence of dependable money related data and as a result of the assumption that it doesn't create as a lot of income. Subsequently the development of this powerful division has stayed hindered and they have endured because of absence of access to capital. The PMMY addresses this very issue by offering them bother free services with simple clearances and by dispensing with the requirement for guarantees all of which have helped the segment tremendously.

MUDRA has finished 4 years of stretching out renegotiate to a wide range of Lending

Institutions, for example, Banks. (Commercial Banks, Regional Rural Banks, Small Finance Banks), NBFCs, MFIs etc. engaged in providing financial assistance to borrowers from micro enterprises. MUDRA's help is additionally reached out as securitization of advance resources. Over 60% of these units are claimed by people having a place with weaker area of the society, the scheduled castes, scheduled tribes, Other Backward Classes, minorities and women. (According to NSSO Survey 2013). Larger part of these units doesn't approach the proper financial framework and are compelled to get from casual sources, or utilize their constrained reserves. The present approved capital of MUDRA is at ₹ 5000 crore with a paid up capital of ₹ 1675.93 crore. SIDBI has contributed the whole capital of MUDRA. RBI has allocated an amount of ₹ 20,000 crore from Priority Sector lending of Commercial Banks for making a Refinance Corpus Fund, as announced by the Hon'ble Finance Minister.

Category of loans under PMMY

Lending under MUDRA loans focuses around the unfunded segments of the Micro Enterprises by granting the credits in the following 3 sections so that they can essentially add to the country's GDP:

- Loans up-to ₹ 50,000 (Shishu)
- Loans above ₹ 50,001/- and up-to ₹ 5 lakh (Kishore)
- Loans above ₹ 5,00,001/-and up-to ₹ 10 lakh (Tarun)

The above 3 classifications of MUDRA credits depend on the business life-cycle that the loanee venture right now is in. These three classifications imply the development, advancement and funding needs of the beneficiaries.

MUDRA supplements the endeavors of the current organizations by giving giving support through refinance and securitization of credit resources, to stretch out money related help to borrowers from small scale enterprises.

Commercial Banks, Regional Rural Banks (RRBs), Cooperative Banks, NBFCs and MFIs engaged in financing micro enterprises are eligible for refinance support from MUDRA.

Benefits and of the Mudra Scheme

Since long MSME sector has been ignored. Small businesses had depended on informal sector for their loan requirements. This had led to low business confidence among the people. In this scenario MUDRA Yojana has been a boon for these sectors.

Loans offers to private ventures in the unorganized sector are now secured by a credit guarantee. It likewise helps connect the shortage in credits for these organizations. This enables small business entrepreneurs to save money on the premiums that they have to pay. Beneficiaries of the credit don't need to visit the bank each time for withdrawal of the advance sum, as they can make withdrawals utilizing the Mudra Debit Card. Landless and powerless segments can make huge gains from this plan as a result of the expanded liquidity and access to reserves. Shadow banking institutions are also being promoted with the launch of Mudra scheme.

Meaning of MSME

The Government of India has enacted the Micro, Small and Medium Enterprises Development (MSMED) Act, 2006 in terms of which the definition of micro, small and medium enterprises is as under:

"Enterprises engaged in the manufacture or production, processing or preservation of goods as specified below:

- A smaller scale venture is an endeavor where interest in plant and apparatus doesn't surpass Rs. 25 lakh.
- A Small venture is an endeavor where the interest in plant and apparatus is more than Rs. 25 lakh however doesn't surpass Rs. 5 crore
- A medium undertaking is a venture where the interest in plant and hardware is more than Rs.5 crore yet doesn't surpass Rs.10 crore.In instance of the above endeavors, interest in plant and apparatus is the first cost barring area and building and the things indicated by the Ministry of Small Scale Industries vide its notification.

- Enterprises engaged in providing or rendering of services and whose investment in equipment (original cost excluding land and building and furniture, fittings and other items not directly related to the service rendered or as may be notified under the MSMED Act, 2006 .
- A micro enterprise is an enterprise where the investment in equipment does not exceed Rs. 10 lakh.
- A small enterprise is an enterprise where the investment in equipment is more than Rs.10 lakh but does not exceed Rs. 2 crore.
- A medium enterprise is an enterprise where the investment in equipment is more than Rs. 2 crore but does not exceed Rs. 5 crore".

Objectives of the Study

- To understand the functions and arrangements of Pradhan Mantri Mudra Yojana in Rajasthan
- To analyze the role of the PMMY in Rajasthan
- To review the performance of Pradhan Mantri Mudra Yojana in Rajasthan

Research Methodology

The study is based on secondary data. The data has been collected from various sources magazines, newspapers and websites.

Importance of the Study

- It will greatly enhance the confidence of young, educated or skilled workers who can now become first generation entrepreneurs.
- Existing small businesses will also be able to expand their activities.
- Under the scheme, through floating MUDRA bank, the Centre is ensuring credit flow to MSMEs sector and has identified NBFCs as a good fit to provide loans to them.
- People will now be able to get refinanced at lower rate and it would be passed on to the MSMEs. This would enable MSME to expand their business activities.

Monitoring of PMMY

For effective monitoring of PMMY, a dedicated portal linked to MUDRA website www.mudra.org.in was commissioned for capturing weekly data on the performance of various institutions under PMMY. Provision has been made to capture district level disaggregated data giving details of loan and borrower wise categories. The portal captures data on women beneficiaries, SC/ST/OBC/Minority/NewEntrepreneurs/accounts etc. under PMMY. Portal has been fine tuned to capture NPA data also from partner institutions. The data is used for analysis and monitoring the progress under PMMY, both at State and Central Government level. An NPA module has also been launched to capture NPA position under PMMY portfolio. Similarly, a module for online boarding of success stories of PMMY is also being made available in the portal. It is now proposed to carry out a longitudinal impact assessment of PMMY covering base line, mid line and end line studies. An independent agency is to be appointed to evaluate the impact generated by the PMMY Scheme with a view to make the scheme more effective and in line with the demand.

Effect of PMMY

Micro Units Development and Refinance Agency Ltd. (MUDRA) was created as a result of the Pradhan Mantri Mudra Yojana (PMMY) launched on April 08, 2015 by the government. Now PMMY has completed 3 years of it's operation. An amount of Rs. 5.71 lakh crore has been authorized under the program. This has benefited almost 12.27 crore advance accounts, in the initial three years of the program. In India, having an immense financial system, there are still numerous small scale units which are outside the formal financial system. As indicated by NSSO Survey (2013), there are 5.77 crore independent venture/small scale units, for the most part singular ownership or 'Own Account Enterprises'(OAE), and majority of them possessed by individuals belonging to marginal sections such as Scheduled Caste, Scheduled Tribe, Women or Other Backward Classes (OBCs). Of these, just 5% approach conventional credit organizations and the rest need to depend upon casual hotspots for financing their business (companions, family members or

cash moneylenders). The objective behind the launch of Mudra Yojana was to bring them under the conventional acknowledge channel, as a major aspect of the financial inclusion.

State-wise Performance

The bank-wise/agency targets were additionally appropriated state-wise by the individual banks dependent on their system and potential to provide loans.The state level performance was checked by state level banking committees (SLBC). Out of all the States, Tamilnadu topped with Rs. 25,331.68 crore sanctions, closely followed by Karnataka with Rs. 23,009.73 crore and Maharashtra stood at third with Rs. 22,751.40 crore..Following Top ten states, have contributed 71% of total sanctions in in FY 2017-18 and performance along with their comparative position in sanctions during the previous year is as under:

Table I: Performance of top 10 states

Name of the State	Target (2017-18)	Sanction Amt. (2017-18)	Sanction Amt. (2016-17)	Growth (%)
Tamil Nadu	23,083.75	25,331.68	18,052.68	40%
Karnataka	22,049.76	23,009.73	18,002.55	28%
Maharashtra	22,242.92	22,751.40	17,286.66	32%
Uttar Pradesh	21,592.85	22,077.89	15,282.61	44%
West Bengal	18,871.92	20,552.19	15,695.01	31%
Bihar	17,190.56	15,919.40	12,190.60	31%
Madhya Pradesh	14,672.07	14,886.15	10,506.45	42%
Rajasthan	11,815.11	13,862.55	9,024.71	54%
Gujarat	11,505.73	11,386.52	7,781.94	46%
Odisha	11,290.08	11,558.91	7,891.34	46%

Source: Annual_Report_of_Mudra

Pradhan Mantri Mudra Yojana – Rajasthan

MSME sector is vital for the development of the economy as they provide base for the large industries and they are also stand alone provider of services. They are actually the backbone of industries as they provide the largest employment opportunities after the agricultural sector. Rajasthan is the largest state (area-wise) in India situated in north western part of the country. The state is improving in terms of industrialization. Medium and small scale industries have increased as a result of supportive strategy of Rajasthan. Rajasthan has over 2 lakh small scale industries and these small scale industries provide employment to over 8lakh people. State's rich mineral resources and rich handicrafts, skills, agricultural surplus also provides nourishing environment for the development of the MSME sector. However, there is vast potential which is unmet and if tapped can increase the GSDP by a large amount. For providing conducive environment to the MSMEs, the state of Rajasthan has introduced MSME policy.

In this scenario PMMY is also assuming significant job in Rajasthan. Loan amount in different schemes like shishu, kishor and tarun in increasing year by year, it clearly indicates that PMMY playing a vital role in generating employment. The number of sanctions is 1410353 in 2019-20 which has increased from 1159819 in the year 2015-16. It shows that government spending more and more in PMMY. Number of sanctions were 2727579 in year 2018-19 which is maximum since the start of the scheme. Thus it is evident that reach out of the PMMY has decreased from 2018-19 to 2019-20. Total disbursed amount has shown an increasing trend from 2015 to 2018, however shows a fall in the provisional figures of 2019-20.

Table II: Pradhan Mantri MUDRA Yojana (2015-2019 Provisional) – Rajasthan

Year	Amount	Shishu (Loans up to Rs. 50,000)	Kishor (Loans from Rs. 50,001 to Rs. 5.00 Lakh)	Tarun (Loans from Rs. 5.00 to Rs. 10.00 Lakh)	Total (In crore)
2015-16	No of Sanctions	1068001	68468	23350	**1159819**
	Sanctioned Amt	2050.40	1601.20	1833.35	**5484.95**
	Disbursement Amt	2004.32	1504.66	1739.30	**5248.28**
2016-17	No of Sanctions	1015448	148125	41264	**1204837**
	Sanctioned Amt	2456.79	3360.09	3207.83	**9024.71**
	Disbursement Amt	2380.44	3291.10	3151.76	**8823.30**
2017-18	No of Sanctions	1430399	254867	61482	**1746748**
	Sanctioned Amt	3715.15	5530.44	4616.96	**13862.55**
	Disbursement Amt	3629.75	5350.55	4523.46	**13503.76**
2018-19	No of Sanctions	2274699	306144	146736	**2727579**
	Sanctioned Amt	6280.34	5784.25	5441.81	**17506.39**
	Disbursement Amt	6104.65	5578.50	5324.21	**17007.35**
2019-20	No of Sanctions	1257027	113742	39584	**1410353**
	Sanctioned Amt	3502.70	2044.19	2012.66	**7559.55**
	Disbursement Amt	3469.60	1949.98	1917.57	**7337.15**

Source: https://www.mudra.org.in/PMMYReport

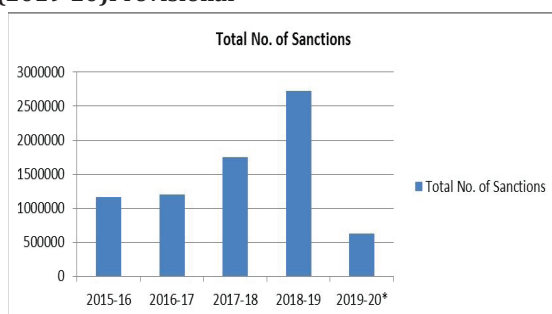**(2019-20)Provisional**

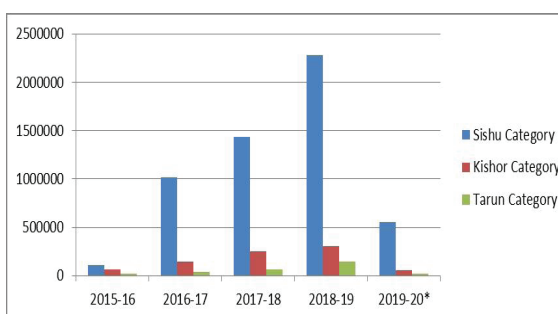**Figure I: Total Number of sanctions under PMMY**

Figure II: Number of Sanctions under different categories

Among the beneficiaries, shishu caters has maximum number of sanctions. It varies around 80-90% for Shishu category from 2015-16 to 2019-20. Under PMMY it has to be ensured that at least 60% of the credit flows to the shishu category. Table 2 shows that sanctioned amount to Shishu category have been less than 40% till year 2018-19. In year 2019-20 this percentage has increased to 46%.

Changes Requirement

The scheme is likely to undergo to some structural changes, going forward. It has been advised from experts that an arrangement for up gradation of credits should to be considered under the plan. As major part of the credits have been provided into Shishu category, experts argue that the amount is very meager to open a new business.

However, It is not yet clear if the evaluation to be carried on the effect of the credits will prompt any structural changes in the plan. The procedure is expected to be finished in next a half year.

Conclusion

PMMY is an extraordinary scheme initiated by the government of India. The plan will enable the more fragile segment, to low salary gathering and unfunded sections and furthermore will build upon the competition in Rajasthan. PMMY will open the doors for credit requirements and refinance in Rajasthan. However**,** The draft report prepared by Labour Bureau under the ministry of labour has revealed that number of new job creations has not been up to the mark. Only 1 out of 5 loans sanctioned has resulted into new job. This is a worrying situation as PMMY has been the flagship program of the government for employment generation. Mudra loans also have high probability of turning into NPA. In recent interviews minister of state for finance has also In recent interviews minister of state for finance has also remarked that 7277.31 crore of public sector banks disbursed under PMMY has turned into bad loans at the end of year 2018.

However, PMMY has been an innovative approach to provide finances to the MSME sector. 73% loans disbursed under PMMY have been given to the women entrepreneurs which itself is an achievement. There is a need of better implementation of the scheme. With proper monitoring and implementation PMMY can achieve the desired objectives. MUDRA Yojana is the most supportive plan to expand work and micro and smaller scale units in Rajasthan. This plan has been taken to concentrate only on small business segments and is a great initiative towards financial inclusion in the country.

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