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Editor

Dr. Mahendra Kumar Swain

Asst. Professor in History, Hindol College, Khajuriakata,
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Trends of Social Movements in India: A Historical Perspective

Dr. Mahendra Kumar Swain

Asst. Professor in History, Hindol College, Khajuriakata, Dhenkanal,
Odisha, India

Abstract

A social movement is a collectively or a collective enterprise. The rules and cultural norms of an organized society may not be written in stone, but often it does take dedicated collective efforts to disrupt and raise them. Throughout history, people have come together in group campaigns to effect change in the structure or values of a society, Movements such as movement illustrative how common citizens can influence legislative action and modify cultural norms when they unite with the shared goal of bringing about a certain social change. Social change can also take place naturally as a result of the accumulation of many smaller changes within a society. Large- scale trends such as industrialization, modernization, and urbanization provide examples of this more passive process of change. Political science and sociology have developed a variety of theories and empirical research on social movements. For example, some research in political science highlights the relation between popular movements and the formation of new political parties as well as discussing the function of social movements and the formation of new political parties as well as discussing the function of social movements in relation to agenda setting and influence on politics. Sociologists distinguish between several types of social movement examining things such as scope, type of change, method of work, range, and time frame.

Key Words: Movements, Enterprise, Collective, Accumulation, Empirical, Illustrate

Introduction

The social movements and experiments manifest the true nature of contemporary world crisis and prepare for a future desirable society. The role of these people's movements and experiments transcends not only state power, but also the new existing civil

societies. They work to transform the state itself to become more human and responsive to the sufferings. The moral vision of the movements is significant. By highlighting the question of ecology, health, gender etc., which were earlier considered as peripheral, the social movements have a valuable role to play emerging the scope of lower class movements. The new social movements in the third world show a rare sensitivity to the heterogeneity of the sources and structures of exploitation and oppression. The social movements can be seen as vehicles of cumulative change in the social, economic and political fields. They are able to generate a new kind of consciousness among the socially deprived about the unjust arrangements in which they are placed and new social sensitivity to dismantle such arrangements. In the economic field these movements' initiative alternative development strategies and are able to involve the poor and the dispossessed in self-reliant development projects.¹

The Indian society is encompassed by caste, race, religion, languages, regions etc. and these have been highly stratified. There are profoundly ingrained social and economic disparities. Despite seven decades of democracy, norms are still rigid with rigid with respect to intergroup ties Marriage, religious and ritual observance. India's past is loaded with social movement's sets in motion against institutional and cultural obstacles that stopped persons going in the direction they wanted. Democratic movements aim to create a social system of equal standing in general. However, counter-social movements are also present, which oppose these attempts and do whatever possible to retain the status-quo.²

Twentieth century India witnessed a large number of non-institutionalized collective actions in the form of protests, agitations, strikes, Satyagraha, hartals, gheraos, riots etc. which strove for social and political change. Often it is seen, that these subtle acts of protest or agitation, mostly devoid of any organization or ideology for change, have in course of time generated immensely impact social movements in India. Both in the pre and the post-Independence period, India experienced such movements which included peasant, tribal, and dalit uprisings, the list also covers a whole range of women's students' and even middle class movements, Industrial working class movements also occupied considerable space. In the years before 1947, the British colonists, who represented completely alien racial, religious and linguistic identities, were perceived as the

principal enemy; hence, the only aim of all the anti-colonial movements was to transform colonial subject wood to citizenship of an independent nation. This resulted in the crystallization of many social movements on a very large scale.³ Here are some exemplary movements:

- The revolution that started in India's struggle for liberty centered on throwing the British Empire out of control by becoming self-sufficient Swadeshi. There were many Indians joining the campaign and boycotting foreign products. Both their imported clothes have been burned, British items boycotted and domestic goods are regenerated. This motivated people to speaks against their authority and the courage to share their opinions.⁴

- Satyagraha was one of Indian history's most noted campaigns that peacefully brought together thousands of people. Mahatma Gandhi started the non-violence Movement to return the British to their country and free India from foreign rule.⁵

- Acharya Vinoba Bhave and his Bhoodan (Land-gift) movement. In the early post Independent India, land movements occupied considerable space and significance, one of the most popular movements that revolved around land in the early 1950s was the Bhoodan (land-gift) movements initiated by Acharya Vinoba Bhave, an ardent disciple of M.K.Gandhi. The beginning of this historic movement was marked when Ram Chandra Reddy, a local landlord of the pochampally village in the Telegan region, offered 100 acres of land to the Harijan populace of that locality as a response to Vinoba's call of doing something for the landless villagers. Thus, began the first round of land-begging for the countless peasants who raised crops on lands that had never belonged to them since times immemorial, but remained poor and hungry forever. The movement ensured a non-violent solution for the land problem by gifting land as donations and thereby also tried to cut across caste and caste lines. The movements were an immediate success as it brought happiness to both the giver and the receiver. The donor offered the land, and poor/ landless received the donations gratefully. Vinoba visited the landed rich, soliciting the grant of land across villages in Andhra Pradesh. Soon the movement gathered momentum and spread into many states beyond Andhra Pradesh. Within three years, more than 27,40,000 acres of land were collected in Uttar Pradesh, and Madhya Pradesh together and more than 55,000 acres were distributed. Many state governments formed new legislations to cover Bhoodan. Later

in the concept of Bhoodan was widened through the imitation of Gramdan Movement. The movement lasted till 1957 and started waning thereafter. On the whole, the Bhoodan-Gramdan initiative could be considered as a superb attempt at a peaceful and non-violent solutions of the basic land problem in Indian Society.⁶

- In the late 1960s, India witness on of its most violent movements for land, which was popularly known as the Naxal Movement. Naxalism, started off as a militant peasant uprising, by a section of the communist party of India (CPI-M) led by Charu Majumdar and Kanu Sanyal, against the land-lords who attacked the farmers in a small village of West Bengal called Naxal Bari. This gradually turned into a large mass movement involving around 180 of India's 626 districts. The roots for these conflicts developed from the failure of the implementation of the 5th and 9th schedules of the constitution of India, which provided for a limited form of tribal autonomy, with regard to access to natural resources on their lands, besides, the failure of implement the 'Land Ceiling Laws', which promised to restrict the land holding of land lords and to distribute the surplus land to land less farmers and laborers was another important catalyst for the conflict.⁷

Under the influence of Mao Zedong's (the father of the modern Republic of China) philosophies, the leaders of the movement advocated that the formers and the lower classes must seize power from the so called 'Capitalist' government by dint of an agrarian revolution leading to land reforms and freedom of the poor from the ditches of the landlords. Later, Charu Majumdar also reinforced and spread the Naxal ideology through his writings like the 'Historic Eight Documents'. The Naxalities organized the All India Coordination Committee of Communist Revolutionaries (AICCCR) and peasants Uprisings were organized in several parts of the country. On April 22, 1969 the Communist party of India (Marxist- Leninist) was formed by AICCCR to provide a political platform for the radical factions believing in the Naxal Ideology, to highlight various issues for political mobilization. By the early 1970s, the Naxalite Movement had a presence in many states like Andhra Pradesh, Odisha, Bihar, Uttar Pradesh etc. The government, being worried about the deteriorating law and order situation because of the Naxalite uprisings, however, adopted repressive measures and forcefully dealt with the Naxal upsurge the ruthless police action. In spite of its failure and weakness, the movement continued to be described as "... the frow

paw of the revolutionary armed struggle launched by the Indian people under the guidance of Mao Tse Tung's teachings.⁸

In the 1970s, a pioneer among the movements' was Jayaprakash Narayan, who popularized the call for Total Revolution, a veteran Freedom Fighter and an active politician in post-independence India. The trigger of the movement known as Bihar Movement (1974-77), soon Narayan gave the call for a peaceful Total Revolution, leading a relentless confrontation against corruption, money, power and the misuse of political authority, which seemed to dominate the national scene even after 30 years of parliamentary democracy. In other words, he waged a war against the then Congress Government as well as the Prime Minister Indira Gandhi. Consequently, he was detained along with most other opposition leaders and many thousands of activists during the two year emergency authoritarian regime imposed by Indira Gandhi between 1975 and 1977. He inspired political parties other than the ruling one to combine into a single party called the Janata Party against dictatorship and the suppressing of all freedom under the Emergency. It was his leadership and guidance, which was mainly responsible for the victory of the Janata Party in the March 1977 elections. However, towards the end of his life, the gradual disintegration of the Janata Party and government left him disillusioned till his death in October 1979.⁹

The Women's Movement was initiated in India as a part of the social reform movement in the 19th century, thanks to the efforts of social reformers like Raja Ram Mohan Roy, Iswar Chandra Vidya Sagar etc. Around the turn of the century, however, women in India were gradually mobilized for participation in public life generally around the issues which concerned them. Slowly, the women associated with the Congress Party started demanding political rights including equal franchise, representation in the legislature etc. Women's organizations like the Women's Indian Association, All India Women's Conference (AIWC), which started working from the 1920's mostly in the field of spreading education and raising awareness among women. Continued well in the post- Independence period as well, with branches proliferating all over India.¹⁰

In Post- Independent India in the 1970s, one of the most significant among the women's movement was the Shahada agitation and the subsequent formation of the labour union by the Bhillandless labourers, the trigger for the movement was the rape of two Bhil

Women by the landlords who were extremely repressive and exploitative in nature. In protest, the Bhil women laid demonstrations with militant slogans and revolutionary songs, simultaneously persuading their male counterparts of the necessity to join the Union and developing solidarity against the landlords. Another landmark in the history of the women's movement in India was the Self-employed Women's Association (SEWA) Movement in Ahmadabad by Ella Bhatt, which started in 1972.¹¹

The progressive Organisation Of Women (POW) in Hyderabad (1974) embracing the concept of equality and economic Independence of women, worked against gender oppressive structures in society like the division of labour on sexual lines, indiscriminate payment structure etc. However, post 1975 India witnessed the development of autonomous women's movement with organizations springing up both in rural as well as urban areas; these uprisings had women's groups as their core which became unique in the history of women's movement because of principles of decentralization and collective participation. In the early 1980 there were protests throughout India against dowry deaths and various other kinds of violence against women. Organizations like Saheli and the Forum against oppression of Women (FAOW), formed during this time, worked consistently using mechanisms like collective activity, consciousness raising etc. Other significant issues generating protest movements included the issue of Sati following Roop Kanwar's immolation in 1987, the Muslim Women's Bill in 1986, alcoholism, wife-beating, sexual harassment etc. Women's organizations were also involved in environmental crises such as the Bhopal Gas Tragedy of 1984. It is interesting to note that many autonomous Women's Organizations, have moved far beyond the level of awareness creation and now make attempts to provide alternate support structures to women in need and these include legal aid, counseling, short stay homes etc.¹²

Trade Union Movement also occupies quite a huge space both in pre and post Independent India. In Post- Independent India, the contribution of leaders like George Fernandes and Dutta Samant, to name a few brought the movements into prominence. Fernandes rose to prominence as a trade unionist and fought for the rights of labourers in small scale service industries; he slowly emerged as a key figure in the Bombay Labour Movements and contributed to the Unionization of some sections of labour in Bombay in the early

1950s. He organized the most notable Railway strike when he was the president of the All India Railway Man's Federation in 1974. It originated in Bombay where the electricity and transport workers as well as the Taxi drivers joined the movement. Very soon it also spread to other parts of the country. As a consequence thousands of leader and activists including Fernandes were detained. The strike launched directly against the government, created a sense of insecurity in the government and was one of the reasons behind the imposition of emergency in 1975 by Indira Gandhi.¹³

Another important Trade Union activist in Bombay was Dutta Samant who joined the Indian National Congress and its affiliated Indian National Trade Union Congress (INTUC) in the 1960s. Under INTUC he successfully and regularly organized labour strikes. However, in 1981 he led a huge strike of the Bombay Mill Workers against the Bombay Mill Owners Association. A large number of Mill Workers walked out, forcing a closure of the entire industry in Bombay for over a year. Samant demanded that along with wage hikes, the government should also scrap the Bombay industrial Act 194). Samant was considered to a political threat by Prime Minister Indira Gandhi because of his tremendous influence over the working class, hence, the government was determined to reject his demands hardly and point of negotiation could be reached in spite of the severe economic losses suffered by the industry. After a protected and destabilizing tussle, the strike was dissolved leaving Samant and his allies on the back-foot. The failure of the strike marked the end of his control over the Bombay Trade Unions.¹⁴

During the post-independence period till the declaration of internal emergency (1975-76), the Indian State acted as the initiator of social transformation and economic development. However, from the latter half of the 70s this role of the state faced criticism as the state-sponsored, Capital intensive, high-tech model of development led to high rates of displacement and deprivation, particularly among the rural masses. As a consequence, with the beginning of the 1980s, India witnessed a series of issue-based movements, which demonstrated varied yet interrelated experiences, confrontations and approaches towards the then customary notions of development. Hence, these issue-based movements dubbed development together with the rights of the marginalized communities and the nitty-gritty of environmental sustainability. Some of the most popular movements of the period included the Chipko Movement, which aimed to save the

forest lands in parts of Uttar Pradesh, the Koel Karo Andolan in parts of Bihar (now Jharkhand) against the displacement that would be caused due to the contribution of dams etc. A brief discussion on the above mentioned movements will help gain a clearer understanding of the shift in the nature of movements in the late 1970s and 1980s.¹⁵

In the 1970s, an organized resistance to the destruction of forests spread throughout India and was called the Chipko Movement. It began in the hills where the forests are the main source of livelihood, since agricultural cannot be carried out easily. In fact, an unusually heavy Monsoon in 1970 marked a turning point in the ecological history of the Alaknanda Valley region. However, the first Chipko Actin took place spontaneously in April 1973 in the village of Mandal in the upper Alakananda Valley and over the next five years spread to many districts of the Himalayas in the Uttar Pradesh. The success achieved by this resistance led to similar protests in other parts of the country. One of the major protagonists and the leader of the movement, Mr. Sunderlal Bahuguna, a Gandhian activist and Philosopher, coined the Chipko protests in Uttar Pradesh achieved a major victory in 1980 with a 15-year ban on green felling in the state's Himalayan forests by the order of the then prime minister, Indira Gandhi. Besides, the movement put a stop to the feeling of trees in the Western Ghats and the vindhyas and successfully generated pressure for a people and ecology sensitive natural resource policy.¹⁶

On the other hand, the Koel Karo struggleremains a testament to the will of the indigenous people in the eastern part of India, who used various means to resist the building of a hydroelectric project that threatened to, destroy their lives, livelihood and cultural roots. The two dams proposed for the project in the basins of the rivers Koel and Karo, located in then Bihar would have submerged not only villages, but also sources of livelihood and sites of historical significance.¹⁷

A large number of Adivasi, Villages environmental activists and human rights came together in this rally, to share their views of a great number of dams in comparison along the Narmada River. The movement included popular people and began hunger strikes to demonstrate support for this cause. The decision is pending, but the court originally ruled that the decision was in favour of Andolan and thus made an immediate halt to the work on the dam and ordered the

states concerned to first complete the process of reconstruction and replacement. The court then allowed the building to continue.¹⁸

Students from all over India started protesting on the 27% quota in government employment for other Backward Classes in August 1990. VP Singh led the government to implement the recommendations made to the government in 1980 by the Mandal Commission. Although the protest began at Delhi University, it has spread across the world to various educational institutions that have led to violent protests in many regions of the country. Students boycotted tests in many locations. This upheaval ended when on November 7, 1990, Singh withheld support for his Janata Dal government from the Bharatiya Janata Party (BJP).¹⁹

It was a second major outcry against the system of reservations. In 2006, there were massive demonstrations at schools against the united progressive Alliance government's Legislative decision to introduce quotas for OBCs at both the public as well as private universities. The move was considered racist by students and doctors from the lowest castes. Counter-protest were organized in support of the OBC student group's resolution.²⁰

The entire nation came together and stay by him when anti-corruption activist Anna Hazare launched a hunger strike in New Delhi, Jantar Mantar, on 5 April 2011. The movement resulted in the resignation from the group of ministers responsible for reviewing the draft Jan Lokpal province of minister of agriculture Sharad Pawar. The program brings together many people and in many decades it has been a one-of-a-kind event. It was also one of these extraordinary incidents that showed what is possible when the biggest democracy in the world wakes up and takes power.²¹

One of the angry reactions from people who expressed very clearly that they have had enough was the Delhi Gang rape 2012. After the incident, thousands of people protested around the country on the streets. The campaign has also generated a backlash in social Media, where people have converted their opinion into a black dot and tens of thousands have signed a petition to condemn the incident. The central government and many states announced various measures to ensure the protection of women, taking account of the campaign.²²

Thus social movements contribute to the emergence of a radically new social, economic and political structure. The majority of

social movements strive to create new ideas which are expected to be adopted and implemented by the leaders of the party. Social movements are clearly, not an individual act, but collective action. Across India, the post-independence movements of Women, Students, SCs, STs and peasants had a particular significance as they were deprived in the British period of some fundamental rights and remained largely non-beneficiary of development gains. We had some hope for the upliftment of the Indian constitution and subsequent legislative initiatives. Now they are motivated to suit the affluent sectors of Indian Society.

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Women and Religion: A Christian Perspective

Dr. Grace Laltlinzo

Asst. Professor, Department of Social Work,
Indira Gandhi National Tribal University- RCM, Makhan,
Po/Ps Sehmai, Kangpokpi, District- Manipur, Manipur, India

Abstract

The introduction of Christianity by the missionary in the 19th century had a tremendous impact on the life, culture and religion of the people of north east India as a whole. If one looks at the condition of tribal women in north east India at present, it is clear that they have made a lot of progress in almost in every field and have been able to enter into conventional and unconventional occupations. Yet there seems to be areas where growth has been limited when one thinks of a total emancipation of women. Even though women have made a tremendous contribution to the Church from the beginning of Christianity, one of the most ironic is being the fact that under Christianity, especially among the Church administration, women have not been able to make much impact among the male dominated circle. This paper is an attempt to throw light on the status of north east tribal women before Christianity and after Christianity.

Key words: Women, North east India, and Christianity

The introduction of Christianity by the Western missionaries in the early 19th century had a tremendous impact on the life, culture and religion of the people of North East India as a whole. The immediate impact and the consequences of the introduction of Christianity could still be felt all round by the people who inhabited the North East India, especially the majority tribal inhabitants. This in particular seems to be true when one observes the status of the tribal women and how their lives were changed by the introduction of Christianity.

Yet some would argue that the status of the tribal women was not pejorative and that they had enjoyed a substantial amount of freedom in comparison to some of the status of women found in other parts of India. For instance, the anthropologist like N. Chatterji holds the view that the Mizotribal women do not need liberation and expresses his view. He said that "the status of women in society was in no way inferior to that of men and suffered none of those

derogatory and discriminatory treatments as may be found in some of the more advanced societies¹. At the same time there are administrators like J. Shakespeare², the first British administrator in Mizoram and missionaries like Chapman and Clark³, the missionaries to the Southern Mizoram who are critical about the status of women. They emphatically expressed the plight and subjugated status of women in the Mizo society.

To simply write about the impact of Christianity on the tribal women seems quite easy enough but it seems, on closer observation, there are complexity and difficult conditions that needs to be closely addressed as one attempts to find out the impact of Christianity on the tribal women in the North East India.

This complex and difficult condition is rightly observed by F. S. Downs when he says, thus, "the historical study of the status of women obviously is a very complex undertaking. It involves the traditional evaluation of women as revealed in folk stories, saying and songs – and the determination of whether or not and to what extent such traditional attitudes have carried over into the present; it involves women's role in society – which is in itself very complex because there are many different levels ranging from that of the home to public polity."⁴

Life before Christianity

To get the best picture of the impact that Christianity brought to the life of the tribal women, it would be fair to say that their status and way of life before the coming of Christianity be studied in detail. It is generally believed that tribal women enjoy a high status because their societies are egalitarian, they have no purdah system, there is no restriction on women's movement, foodhabits, attire and widow remarriage and when a woman is in trouble or when she is ill-treated by her husband, she is supported by her parents, brothers and clan members.

Although the status of tribal women is higher as compared to their non-tribal counterparts elsewhere in India, yet in their own society, women were badly mistreated and hardly looked upon as equal by their male counterpart. A look at the different aspect of the society would tell us the reality of the status of women before the coming of Christianity.

Psychological Condition

A casual look at the attitude of the society and the mindset of the male towards the tribal women back then is truly revealing in identifying the position of the tribal women of the North East India. The tribal society from time immemorial is a 'patriarchal' society. It implies that men hold power in all the important institutions of society and that women are deprived of access to such power. It does not imply that women are either totally powerless or totally deprived of rights, influence and resources⁵. However the images of women in tribal societies of the region are rather negative. They are often equated with animals or birds and conceived of as having less intelligence or wisdom. The Superintendent of the 'Lushai' Hills Major A. G. McCall vividly describes this in his book 'Lushai Chrysalis' and said, "there is little in the Lushai background to disclose the sense of any great chivalry towards woman. Without any ambiguity Lushai has been, and still is, a country for men before it is one for women, or even children⁶. He continues to say that, the attitude of old Lushai is betrayed by an old saying "A woman, a dog, and a walnut tree, the more you beat them the better they be."⁷ Old Lushai says: "Crab's meat is not counted as meat as women's word is not counted as word, bad wife and bad fence can be changed Unthreatened wife and unthreatened grass of the fields are both unbearable"⁸.

Even among the traditional Garo society, women are ridiculed with the saying that just as a goat is without teeth, so a woman lacks brain. Among the Nishis of Arunachal, a man's social status is reckoned in terms of the number of wives and mithuns he possesses. The Mayon Nagas of Manipur consider women as having no principles because they do not have a permanent clan, for their clans change into that of their husbands when they marry. Even when their pre-marital clans are reckoned, these have little or no value in society. According to the Lotha Nagas, while males possess six kinds of strength, females possess only five. Because of this belief, they christen the boys on the sixth day after birth and girls on the fifth day.

There are instances where even a woman's contact is supposed to bring evil to a man. For instance, among the Zeliangrong Nagas, it is a taboo for a man to sleep with his wife or to touch her inner garments before going to war or going hunting because this may bring bad luck to the whole group. The Zemei Napmales will not touch the meat of an animal killed by a woman that would be below

their dignity because bravery is a quality that belongs to men only. The Khezha (Chakhesang) Naga men are strictly forbidden to sleep with their wives or touch their garments or their looms or weaving before leaving for wars or raids, hunting and wrestling since they believe that such an act may bring bad luck.

In the case of Angarni Nagas the husband is credited for his extra-marital illicit affairs. The more mistresses he keeps, the higher is his status. The loincloth of a male is originally decorated with three lines of white cowries but that of a man who has illicit affairs is decorated with four cowries as an honor to his male prowess. The opposite treatment is meted out to a wife. She is made to undergo physical punishment. The tip of her nose is chopped off, her heel sliced off or her hair cut off. Besides, she will be socially exposed to shame⁹.

Such attitudes towards women reflect their status and the impact it had on the psychological mindset of the tribal women. No wonder one usually read of submissive and low self-esteem tribal women. All these observations and the sayings were prevalent in the society because man dominates the socio-economic, political and religious affairs and woman plays only the subordinate roles.

Life in the Family

The position of the tribal women in the family was no less special. Most of the tribal family set up was patriarchal in nature where men always occupied a high and respected position. Men never helped women in their works for fearing of being called 'Thaihbwih' (henpecked) by others. So, for women there were no holidays in which they can enjoy life with joy and happiness.

The birth of a girl is not an unwelcome event in tribal families particularly in matrilineal ones. She is always wanted for one reason that is because she will help her mother in household chores and to help her brother in any capacity. Yet there are tribes who prefer sons to daughters because sons are needed to continue the family lineage and are important for the defense of the village. Zeliangrong Naga husbands can divorce their wives if they fail to give birth to sons. In Mizo society, at the birth of a male child, the village Elder blessed him by saying that he will be a mighty warrior killing even elephant. But to a female child she was greeted with apprehension that she would cost a mithun. All major decisions inside and outside the family are

taken by the husband/father and the wives/daughters are to abide by the wishes and orders of their men folk.

When single, the tribal woman is dominated by her father, brothers and mother. And when married, by her father in law, husband and mother in law. They do not have any legal claim on the family property except a small share at the time of marriage which they carried with them to their husband's house. They neither have any say in their religious profession and they have to embrace whatever religion that their husband is professing.

She has no voice in the family administration, even if she does, her words are never accepted. They are hard working. They would get up at dawn to start working and had very little time available for leisure. She did the maximum works both at home and in the field. She might not go to bed till her men folk went, and they should sit smoking late while she cooked the pig's food for next day and then spun the cotton for cloth, often nearly dead with fatigue. Women with their heavy loads would stagger uphill, and should men be with them they would often be empty-handed¹⁰.

They were regarded as moveable property bought with a price to be thrown away if she disobeyed the order of male authority. With all the burdens and hard work, with no proper nutrition, tribal women appeared old very quickly and many died an untimely death. Traditionally a new bride particularly was expected to eat less and work more. A woman who ate more or who was outspoken would be immediately criticized. Therefore the status of woman was pathetically low.

In a poetic injustice that echoes the plight of the North East Indian tribal women, Lianhnuni remarked, "(the) women became old very soon and many die untimely death"¹¹. In short a tribal woman had no rights at all be it body, mind and spirit, she belonged from birth to death to her father, her brother, her husband!

Inheritance

The tribal society being patriarchal, property is inherited by men rather than women. The family property usually goes to the youngest son although the father may leave shares to other sons, if he desires. If a man has no sons, his property is inherited by the next kin on the male side. If a man dies leaving a widow and minor children, a male relation (who usually happens to be a brother of the deceased) takes charge of the family and looks after the property until one of the sons

comes of age. If no such male relative is around, then the widow acts as a trustee of her husband's property until such times as his son or sons are old enough to inherit it.

However, although the youngest son of the family is the natural or formal heir to his father under the Mizo customary laws, in actuality the paternal property is generally divided among all sons. The youngest of them gets a preferential treatment in that he would get the first choice of the articles, and he would get two shares of the cash in case of one each for the other brothers. A daughter or a wife can inherit property only if the deceased has no heir on the male side.

Life in the Society at Large

The tribal society in pre-modern times was strictly based on what is known as an extreme patriarchal society. This created 'private' and 'public' domain, where women were stigmatized to the private sphere that relegated their status in the social and religious life. Sociologist Subhankar Goswami said, "Women therefore had no opportunities to go beyond the scope of the 'domestic sphere' and it was only men who controlled and dominated the entire 'public sphere'. They were not supposed to have any independent religious loyalty, but were required to follow the religion of their husbands"¹². This observation seems to be very true when it comes to the attitude of the dominant male in the tribal areas.

Women are prohibited to go near men or to walk past them. One rarely finds or sees a couple walking hand in hand or side by side. The wife will usually walk behind the husband and rarely will they talk to each other. In terms of political empowerment, tribal women, whether belonging to matrilineal or patrilineal society, were not allowed to take part in the deliberation of the village council nor were they allowed to address or even stand before the village crowd.

Among the Khasi-Jaintia society, women were not allowed to enter any council because politics was considered solely men's affair. The Jaintias have a superstition that bad days are ahead if women are allowed to enter politics. A popular saying prevalent among the Khasis is: 'If the hen crows, the world including the family will change for the worse'.

Even among the Mizo, though society as it existed in the past was deeply community based and men and women can freely court and work together but one cannot help noticing the imbalance of freedom that the male enjoy over the women. After coming home

tired from working the whole day in the Jhum, the boys' main business is leaving aside household chores and courting girls who were equally tired but have to continue doing household duties while at the same time paying attention to them. If the girls failed to do so, she will be branded and stigmatized. So, inspite of the heavy eyelids and the body shouting and aching for rest, they have to endure patiently the male courting which sometime goes well into the night. The girls were overburdened, yet they are not supposed to complaint it.

Needless to say more, living was a daily struggle that the tribal women endured, though mentally, physically and emotionally drained, they shouldered on the responsibility of the family and the society as a whole in a silent yet resilient manner. Truly they were the unsung heroes of the days of yore!

The Coming of Christianity and its Impact

Christianity has become the harbinger of 'modernity' as well as women's liberation among the tribal women of the North East India. The Christian missionaries were regarded as a symbol of 'modernization' that led to gradual changes in the conservative attitudes of men towards women¹³.

Christianity was introduced in the 1890's. It is to be noted that the introduction of Christianity and the growth of different denominations paved the way for the tribal women to play a role in the society. Women had been given the chance to participate at the initial stage of Christianity. Even among the Mizo tribal people, two women members namely Pawngi and Thankungi were included among the team who went to Khasi Assembly at Moirang in 1906¹⁴. The life and contribution of women Missionaries seemed to have more effect on the improvement of women's condition; they were the savior of Mizo women. But it has to be noted that the change was gradual and it did not take place suddenly.

Chapman and Clark, the missionaries to the Southern Mizoram explicitly explained the position of tribal women saying that "Before the entrance of Christianity, women were treated as inferior beings, bought for the price of a few Mithuns, and beaten or discarded at will. They owned nothing, not even their clothes, which men wore first¹⁵. But Christianity has brought about a change. Now tribal women have become as able as men in the fields of economy, education, churches and social organizations.¹⁶

A Changed Attitude towards Women

No longer were the tribal women looked upon as mere materials. They had found a friend in Christianity that instill in them self-worth and upliftment of their low self esteem. The old sayings are still there but slowly it has lost its effect. Gone are the humiliating days where they are simply an object to be ridiculed and taken advantages off. Christianity has shown them that they are also truly human being with self worth and people who can contribute to the society and family.

Even in the family, they had become a breadwinner, just a walk at the market place post Christianity reveals so many women working to support their family, even the butchering of animals traditionally reserved for the male has been done by the tribal women. The relationships between parents and children, between husband and wife have gradually changed after Christianity. The absence of female infanticide shows the true social value of women.

Tribal women have started to believe in themselves that they can be game changers in any fields along with the self believe came the explosion of their creativeness. The missionaries taught them how to knit and sew. Their handy works such as weaving, knitting, craft and other small household items are in fact the main source of income for their local market. They proved their independency through their creativity. Their identity is very much visible in their weaving; each tribal group will have different pattern and colors of their own dress. Tribal Men are in complete dependence on their women regarding weaving and designing of their traditional dress. Their creativity in fact brings them closer to other people who belong to different religions and cultures.

A More Active Role in the Society

Male idea about the position of women in the society has also changed to a great extent. Women played a leading role in many areas now. They are even allowed to hold important posts in government jobs. So many Non Governmental Organizations are run by women who tirelessly tried to fight injustice and bring stability to the tribal regions. Even in terms of eradication of social injustice and drugs abuses, women today are seen as the fore runner of social activities. One shining examples of tribal women fighting for justice was the amendment of inheritance law among the Mizo which allows the women to be able to inherit properties that belongs to their family.

This was fought by the women organization called the Mizoram HmeichhiahInsuikhawm Pawl (MHIP)¹⁷. It therefore proves that even the 'social system', which is within the 'nature' of patriarchy can also be over-powered if women get together and pose a challenge to any social evil practice in the society

In The Field of Education

It was not so easy for women to have good education. One of the main reasons seems to be that when a woman get education, all the benefits would go to her husband's family and thought that they would misuse their writing ability. It was in such a context that missionaries like Mrs. Jones, Rev. Edwin Rowland and other lady Missionary, Mrs.Sandy become very interested in educating the Mizo tribal women. So in 1903, the first Girls' School was established at Mission Veng North, Aizawl and Mrs. Jones was in charge of this School.

This note of tribal women literacy accounts proves that they are ready to learn in order to grow. This eagerness to learn is indeed a very positive sign of the tribal women's attitude towards life. This also points towards their readiness to learn from others. This attitude to life is the basic necessary for building up peace and harmony amidst diverse cultures and religious belief within the context of our mother land. One of the most important contributions made by the medical missionaries was the establishment of School of Nursing. It was Dr. John Williams who started School of Nursing in 1928 in Mizoram. Here, many young women were trained and this undoubtedly raised the status of women in the family, and in the society.

Women in Religious Sphere

In the early years of the 20th century, Christians were very few in number. The Missionaries felt that women should also be appointed as evangelists thus they appointed tribal women as evangelists, and were called 'Bible Women' because they always carried the Bible with them. They played an active role in spreading the gospel. They also held an important position for the growth and development of Christianity in North East India. One such missionary by the name Ms. Katherine Ellen Williams started a weekly Women's Meeting, which was held on Friday afternoon as early as 1904. Those who attended the meeting had a chance to practice speaking in public as well as to relate their spiritual experiences¹⁹. These tribal evangelist women were sent to have training as midwives and preachers. They

were also given first-aid lessons, child-care and fundamental sanitary teachings to help the villages²⁰.

Now-a-day one finds so many women who would willingly spend their time and energy in theological seminaries. They serve as missionaries and even hold important positions in the church which are male dominated areas. It would not be too farfetched if one was to say that the post Christian tribal women has so many contributions in the religious sphere that if they were to abstain their support, the function of the church might be badly hampered and possibly ceased to function. Thus the work done by the missionaries in training the women and giving them opportunity has paid dividend even in the field of religion.

Improvement in Health

It has been written that the tribal women die young. From the break of the dawn to the setting sun and even at night, her whole world revolves around working, doing countless chores in and around the house. They led very hectic lives. Even during pregnancy, they did not receive proper care and attention and were not exempted from their daily works. As a result, about 50% of infants died and many mothers died at childbirth due to lack of proper care and also due to superstitious beliefs and practice²¹. It is not strange to hear of tribal women giving birth to their infant baby in the fields and sometimes on the way to jhum!

Among the Mizo tribal women, after the birth of a child, the mother is given rice water to drink. And if her condition worsens to the point of being faint and losing consciousness, she would then be given some mild Zupang or rice beer in order to raise her body temperature so that she would be revived. They believed that this rice beer helps to alleviate the mother's pain and she would also be encouraged to smoke tobacco as a sedative. Except on the day of actual delivery, the mother straight away looks after her newly-born herself, washing herself and the baby. She is not allowed to rest given the fact that she may be labeled as someone who cannot endure pain. She goes about her ordinary household the very day after her delivery, unless she is in serious pain²¹. It was in such a situation the Welsh Medical Missionaries carried out their works and through their works, the condition of women in the society marked improvement.

When Dr. Peter Fraser came to Mizoram, he gave importance to maternity and midwifery and imparted education in this line among several women. Also the establishment of nursing school paved the way for women's liberation and improvement in the society. Since most of the trainees in Nursing School were women, their status and position in the society was elevated. Several of these trained nurses served the people in villages and this considerably made them valuable to the society²².

Many of them no longer depended on their husband. Rather, they become the bread-winner in the family. In this way, they started occupying a very significant place in the society in general and in the family in particular. The medical missionaries also extended their works in rural areas and they opened up dispensaries, clinics and carry out mobile clinic on regular basis. Here they taught the people the importance of giving care to the sick and preventive measures were taken for the improvement of health care. They gave importance to maternity and midwifery case. As a result, infant mortality rate came down and many mothers survived painful childbirth. As they gave awareness to the people, the public began to realize the importance of hygiene and preventive measures for combating epidemics and other diseases. Thus the Welsh medical missionaries contributed much toward the elevation of the tribal women in North East India.

Conclusion

If one looks at the condition of tribal women at present, it is clear that they have made a lot of progress in almost every field and have been able to enter into many conventional and unconventional occupations. What one sees of the tribal women in North East India now is almost unbelievable when one compares it with the pre-Christianity days.

Yet there seems to be areas where growth has been limited when one thinks of a total emancipation of women. Even though women have made a tremendous contribution to the Church from the beginning of Christianity, one of the most ironic is being the fact that under Christianity, especially among the Church administration, women have not been able to make much impact among the male dominated circle. No doubt, Christianity has brought great changes in the life of tribal women in north east India, the truth that the missionaries who came to convert them were also strictly belonging

to the patriarchal set up could not be denied. Today, out of the many theologically trained tribal women in north east India, only few could be mentioned to occupy leadership roles where their voices could change the flow of decision. Wati A. Longchar also notes, "Christianity re-enforced a male-biased theology. The whole Christian tradition is interpreted from the perspective male's experience. Christianity has given an ideology of male deity, inferior status of women and an exclusive male Christian ministry" (Wati:118). It becomes a sad fact that the missionaries who came from the patriarchic culture imposed some of patriarchic values among the converts. It is ironic that the place where the gospel is supposed to be the bases on life has become the place where discrimination is largely seen. Certain marks of discrimination appeared to have happened to a great extent even in a Christian church. The only roles women are assigned to have leadership position in the church administration is either in the women, child or youth department. But when it comes to having real authority in the church, it is where men are preferred to women. Women are consequently denied leadership roles and equal participation in the ministry and society.

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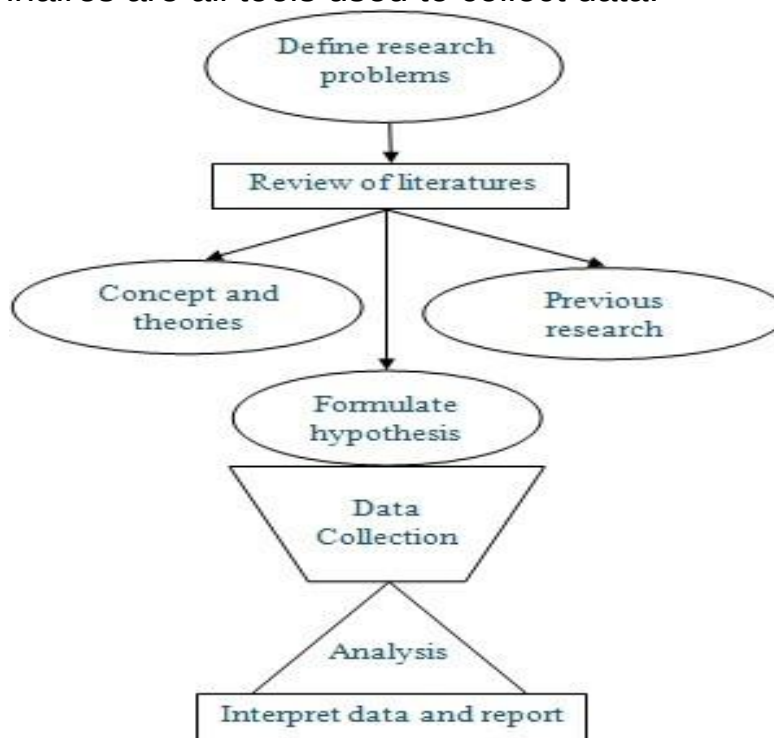
A Review of Data Collection

Dr. Anuradha Lakra

Assistant Professor, Department of Geography,
Radha Govind University Ramgarh, Jharkhand, India

Abstract

Research is a highly specialized activity that entails much more than simply gathering data or writing a description. It entails gathering information in a specific manner, which is then thoroughly analyzed to provide answers to research questions and evaluate results. Regardless of the subject of investigation, data collecting is at the center of any research strategy. Any research project begins with a set of questions that must be answered. Data collection is the process of carefully acquiring the desired information with the least amount of distortion possible so that the analysis can produce responses that are believable and logical. Data collection tools refer to the devices/instruments used to collect data, such as a paper questionnaire or computer-assisted interviewing system. Case Studies, Checklists, Interviews, Observation sometimes, and Surveys or Questionnaires are all tools used to collect data.



Keywords: Data Collection, Experimental, Primary Data, Observational, Secondary Data, Simulation

Introduction

Data collection is the process of acquiring and evaluating the information on variables of interest in a systematic manner that allows researchers to answer research questions, test hypotheses, and assess outcomes. All fields of study, including physical and social sciences, humanities, business, and others, use data collection as part of their research. While the methodologies differ depending on the discipline, the emphasis on accurate and honest data collection stays the same. The process of collecting, measuring, and evaluating correct insights for research using established approved procedures is referred to as data collection. On the basis of the facts gathered, a researcher might evaluate their hypothesis. Regardless of the subject of study, data collecting is usually the first and most significant phase in the research process. Depending on the information needed, different approaches to data gathering are used in different disciplines of study.

Data is a collection of facts, figures, objects, symbols, and events gathered from different sources. Organizations collect data to make better decisions. Without data, it would be difficult for organizations to make appropriate decisions, and so data is collected at various points in time from different audiences.

For instance, before launching a new product, an organization needs to collect data on product demand, customer preferences, competitors, etc. In case data is not collected beforehand, the organization's newly launched product may lead to failure for many reasons, such as less demand and inability to meet customer needs.

Although data is a valuable asset for every organization, it does not serve any purpose until analyzed or processed to get the desired results. It is important to decide the tools for data collection because research is carried out in different ways and for different purposes. The objective behind data collection is to capture quality evidence that allows analysis to lead to the formulation of convincing and credible answers to the posed questions.

What is the origin of data?

There are two kinds of data: primary data and secondary data. Secondary data can be gathered from various government

departments such as health, education, and population (e.g. hospitals, clinics, and school records) and used in our own research. Secondary sources include private foundation databases, local and county government data, surveillance data from government programmes, and statistics from federal agencies such as the Census and the National Institutes of Health (NIH). If the information was obtained from a government agency, this secondary data could save us money and time while also ensuring accuracy. It does, however, have some disadvantages. Secondary data may be found 'out of date' during analysis. It's possible that the data wasn't collected for a long enough period of time to detect trends, such as a two-month-old organism pattern in a hospital. We must formulate the research, which is a significant constraint. Additionally, we can break up data into qualitative and quantitative types. Qualitative data covers descriptions such as color, size, quality, and appearance. Quantitative data, unsurprisingly, deals with numbers, such as statistics, poll numbers, percentages, etc.

Primary Data Collection Methods

Primary data is collected from first-hand experience and is not used in the past. The data gathered by primary data collection methods are specific to the research's motive and highly accurate. Primary data collection methods can be divided into two categories:

- ✦ Quantitative methods
- ✦ Qualitative methods

In primary data collection, you collect the data yourself using qualitative and quantitative methods. The key point here is that the data you collect is unique to you and your research and, until you publish, no one else has access to it. There are many methods of collecting primary data.

The main methods include:

- | | |
|--------------------------|-------------------------------|
| ✦ Questionnaires | ✦ Interviews |
| ✦ Focus Group Interviews | ✦ Observation |
| ✦ Survey | ✦ Case-studies |
| ✦ Diaries | ✦ Activity Sampling Technique |
| ✦ Memo Motion Study | ✦ Process Analysis |
| ✦ Link Analysis | ✦ Time and Motion Study |
| ✦ Experimental Method | ✦ Statistical Method etc.□ |

Questionnaires

Questionnaires are a simple, straightforward data collection method. Respondents get a series of questions, either open or close-ended, related to the matter at hand.

Interviews

The researcher asks questions of a large sampling of people, either by direct interviews or means of mass communication such as by phone or mail. This method is by far the most common means of data gathering.

Projective Technique

Projective data gathering is an indirect interview, used when potential respondents know why they're being asked questions and hesitate to answer. For instance, someone may be reluctant to answer questions about their phone service if a cell phone carrier representative poses the questions. With projective data gathering, the interviewees get an incomplete question, and they must fill in the rest, using their opinions, feelings, and attitudes.

Focus Groups

Focus groups, like interviews, are a commonly used technique. The group consists of anywhere from a half-dozen to a dozen people, led by a moderator, brought together to discuss the issue.

Data Collection Tools

Now that we've explained the various techniques, let's narrow our focus even further by looking at some specific tools. For example, we mentioned interviews as a technique, but we can further break that down into different interview types (or "tools").

Word Association - The researcher gives the respondent a set of words and asks them what comes to mind when they hear each word.

Sentence Completion - Researchers use sentence completion to understand what kind of ideas the respondent has. This tool involves giving an incomplete sentence and seeing how the interviewee finishes it.

Role-Playing - Respondents are presented with an imaginary situation and asked how they would act or react if it was real.

In-Person Surveys - The researcher asks questions in person.

Online/Web Surveys - These surveys are easy to accomplish, but some users may be unwilling to answer truthfully, if at all.

Mobile Surveys- These surveys take advantage of the increasing proliferation of mobile technology. Mobile collection surveys rely on mobile devices like tablets or smartphones to conduct surveys via SMS or mobile apps.

Phone Surveys - No researcher can call thousands of people at once, so they need a third party to handle the chore. However, many people have call screening and won't answer.

Advantages of Using Primary Data:

- The investigator collects data specific to the problem under study.
- There is no doubt about the quality of the data collected (for the investigator).
- If required, it may be possible to obtain additional data during the study period.

Disadvantages of Using Primary Data:

1. The investigator has to contend with all the hassles of data collection-
 - deciding why, what, how, when to collect;
 - getting the data collected (personally or through others);
 - getting funding and dealing with funding agencies; ethical considerations (consent, permissions, etc.).
2. Ensuring the data collected is of a high standard-
 - all desired data is obtained accurately, and in the format, it is required in;
 - there is no fake/ cooked up data;
 - unnecessary/ useless data has not been included.
3. Cost of obtaining the data is often the major expense in studies.

Secondary Data Collection Methods

Secondary data is the data that has been used in the past. The researcher can obtain data from the sources, both internal and external, to the organization. Sources of secondary data include books, personal sources, journals, newspapers, websites, government records, etc. Secondary data are known to be readily available compared to that of primary data. It requires very little research and needs for manpower to use these sources.

In other words, data collected from a source that has already been published in any form is called secondary data. The review of literature in any research is based on secondary data. It is collected

by someone else for some other purpose (but being utilized by the investigator for another purpose). For example, Census data is used to analyze the impact of education on career choice and earning. Common sources of secondary data for social science include censuses, organizational records, and data collected through qualitative methodologies or qualitative research. Secondary data is essential since it is impossible to conduct a new survey that can adequately capture past changes and/or developments.

Sources of Secondary Data:

The following are some ways of collecting secondary data –

- Books
- Records
- Biographies
- Newspapers
- Published censuses or other statistical data
- Data archives
- Internet articles
- Research articles by other researchers (journals) Databases

Books - Books are one of the most traditional ways of collecting data. Today, there are books available for all topics you can think of. When carrying out research, all you have to do is look for a book on the topic being researched, then select from the available repository of books in that area. Books, when carefully chosen are an authentic source of authentic data and can be useful in preparing a literature review.

Published Sources - There are a variety of published sources available for different research topics. The authenticity of the data generated from these sources depends majorly on the writer and publishing company.

Unpublished Personal Sources - This may not be readily available and easily accessible compared to the published sources. They only become accessible if the researcher shares with another researcher who is not allowed to share it with a third party. For example, the product management team of an organization may need data on customer feedback to assess what customers think about their product and improvement suggestions. They will need to collect the data from the customer service department, which primarily collected the data to improve customer service.

Journal - Journals are gradually becoming more important than books these days when data collection is concerned. This is because journals are updated regularly with new publications on a periodic basis, therefore giving to date information. Also, journals are usually more specific when it comes to research.

Newspapers - In most cases, the information passed through a newspaper is usually very reliable, hence, making it one of the most authentic sources of collecting secondary data. The kind of data commonly shared in newspapers is usually more political, economic, and educational than scientific. Therefore, newspapers may not be the best source for scientific data collection.

Websites - The information shared on websites is mostly not regulated and as such may not be trusted compared to other sources. However, there are some regulated websites that only share authentic data and can be trusted by researchers. Most of these websites are usually government websites or private organizations that are paid, data collectors.

Blogs - Blogs are one of the most common online sources for data and may even be less authentic than websites. These days, practically everyone owns a blog, and a lot of people use these blogs to drive traffic to their website or make money through paid ads. Therefore, they cannot always be trusted. For example, a blogger may write good things about a product because he or she was paid to do so by the manufacturer even though these things are not true.

Diaries - They are personal records and as such rarely used for data collection by researchers. Also, diaries are usually personal, except for these days when people now share public diaries containing specific events in their life.

Government Records - Government records are a very important and authentic source of secondary data. They contain information useful in marketing, management, humanities, and social science research. Some of these records include; census data, health records, education institute records, etc. They are usually collected to aid proper planning, allocation of funds, and prioritizing of projects.

What are the Secondary Data Collection Tools?

Popular tools used to collect secondary data include; bots, devices, libraries, etc. In order to ease the data collection process from the sources of secondary data highlighted above, researchers use these important tools which are explained below:

Bots

There are a lot of data online and it may be difficult for researchers to browse through all these data and find what they are actually looking for. In order to ease this process of data collection, programmers have created bots to do an automatic web scraping for relevant data.

Internet-Enabled Devices

This could be a mobile phone, PC, or tablet that has access to an internet connection. They are used to access journals, books, blogs, etc. to collect secondary data.

Library

This is a traditional secondary data collection tool for researchers. The library contains relevant materials for virtually all the research areas you can think of, and it is accessible to everyone. A researcher might decide to sit in the library for some time to collect secondary data or borrow the materials for some time and return when done collecting the required data.

Radio

Radio stations are one of the secondary sources of data collection, and one needs radio to access them. The advent of technology has even made it possible to listen to the radio on mobile phones, deeming it unnecessary to get a radio.

Secondary data has various uses in research, business, and statistics. Researchers choose secondary data for different reasons, with some of it being due to price, availability, or even needs of the research. Although old, secondary data may be the only source of data in some cases. This may be due to the huge cost of performing research or due to its delegation to a particular body (e.g. national census).

Importance of Secondary Data

Secondary data can be less valid but its importance is still there. Sometimes it is difficult to obtain primary data; in these cases getting information from secondary sources is easier and possible. Sometimes primary data does not exist in such a situation one has to confine the research to secondary data. Sometimes primary data is present but the respondents are not willing to reveal it in such a case too secondary data can suffice. For example, if the research is on the psychology of transsexuals first it is difficult to find out transsexuals

and second they may not be willing to give information you want for your research, so you can collect data from books or other published sources. A clear benefit of using secondary data is that much of the background work needed has already been carried out. For example, literature reviews, case studies might have been carried out, published texts and statistics could have been already used elsewhere, media promotion and personal contacts have also been utilized. This wealth of background work means that secondary data generally have a pre-established degree of validity and reliability which need not be re-examined by the researcher who is re-using such data. Furthermore, secondary data can also be helpful in the research design of subsequent primary research and can provide a baseline with which the collected primary data results can be compared to. Therefore, it is always wise to begin any research activity with a review of the secondary data.

Advantages of Using Secondary Data

- No hassles of data collection.
- It is less expensive.
- The investigator is not personally responsible for the quality of data („I didn't do it“).

Disadvantages of Using Secondary Data

- The data collected by the third party may not be a reliable party so the reliability and accuracy of data go down.
- Data collected in one location may not be suitable for the other one due to variable environmental factors.
- With the passage of time, the data becomes obsolete and very old.
- Secondary data collected can distort the results of the research. For using secondary data special care is required to amend or modify for use.
- Secondary data can also raise issues of authenticity and copyright.

Keeping in view the advantages and disadvantages of sources of data requirement of the research study and time factor, both sources of data i.e. primary and secondary data have been selected. The secondary data collection methods, too, can involve both quantitative and qualitative techniques. Secondary data is easily available and hence, less time-consuming and expensive as

compared to the primary data. However, with the secondary data collection methods, the authenticity of the data gathered cannot be verified.

Importance of Data Collection

There are a bunch of underlying reasons for collecting data, especially for a researcher. Walking you through them, here are a few reasons;

The integrity of the Research - A key reason for collecting data, be it through quantitative or qualitative methods is to ensure that the integrity of the research question is indeed maintained.

Reduce the likelihood of errors - The correct use of appropriate data collection of methods reduces the likelihood of errors consistent with the results.

Decision Making - To minimize the risk of errors in decision-making, it is important that accurate data is collected so that the researcher doesn't make uninformed decisions.

Save Cost and Time - Data collection saves the researcher time and funds that would otherwise be misspent without a deeper understanding of the topic or subject matter.

To support a need for a new idea, change, and/or innovation - To prove the need for a change in the norm or the introduction of new information that will be widely accepted, it is important to collect data as evidence to support these claims.

Research Data Types

Based on the techniques of collection, data can be classified into four categories:

- | | |
|------------------|-----------------|
| 1. Observational | 2. Experimental |
| 3. Simulation | 4. Derived. |

The way you collect the research data may have an impact on how you manage it. Data that is difficult or impossible to replace, e.g. the recording of an event at a certain time and location, necessitates additional backup measures to minimize the risk of data loss. Alternatively, if you need to merge data points from many sources, you must follow best practices to avoid data corruption.

Observational Data

Observational data is gathered by watching a person or thing doing something. It's gathered by methods, including human observation, open-ended surveys, or the use of a sensor or

equipment to monitor and record data. The observation method lets the researcher look for nonverbal cues about feelings, check the pattern of interaction (who talks to whom), observe how participants interact, and also record the time they spend in different activities.

Some characteristics of observation are:

- Observations are guided by the research questions. Therefore the observations are conscious and planned. They differ from casual everyday observations of behavior which are often casual, selective, and inaccurate.
- Observations are systematically recorded, often using an observation checklist.
- Data are analyzed using both quantitative and qualitative data analysis methods.

Experimental Data

Experimental data is collected by the researcher's active intervention during change of variables to produce and measure change or create a difference. This type of data is frequently repeatable, although doing so can be costly. Experimental data typically allows the researcher to determine a causal relationship and is typically projectable to a larger population.

Simulation Data

Simulation data is created by employing computer test models to simulate the operation of a real-world process or system over time. The basic definition of data simulation is taking a large amount of data and using it to simulate or mirror real-world conditions to either predict a future instance, determine the best course of action or validate a model.

Derived/ compiled Data

Derived data is created by transforming existing data points, which are often from disparate data sources, into new data using arithmetic formulas or aggregation. Derived data involves using existing data points, often from different data sources, to create new data through some sort of transformation, such as an arithmetic formula or aggregation.

Summary

Data collecting is an unavoidable aspect of any research project. If the data obtained is valid and relevant, good conclusions

can be drawn from a study with adequate analysis. Data collection can be used for creating improvements or bridging gaps. Data can be gathered in a variety of methods, including the internet, government collections, and archives. Individuals should also acquire useful data, otherwise, they risk wasting a lot of time and effort. One can select the appropriate media and source from which to gather specific data. Our society is highly dependent on data, which underscores the importance of collecting it. Accurate data collection is necessary to make informed business decisions, ensure quality assurance, and keep research integrity.

The concept of data collection isn't a new one, as we'll see later, but the world has changed. There is far more data available today, and it exists in forms that were unheard of a century ago. The data collection process has had to change and grow with the times, keeping pace with technology.

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Traditional Marketing versus Digital Marketing

Nandita Celina Hansda

Research Scholar, Department of Commerce,
Sido-Kanho-Murmu University, Dumka, Jharkhand, India

Abstract

Since a digital transformation involves moving to new technology models and where digital marketing is a fundamental component of the strategies of users' growth and loyalty, the digital economy today significantly contributes to growing competitiveness. Campaigns that draw in and keep internet users now heavily rely on the internet and digital marketing. This study tries to pinpoint the key strategies for attracting and keeping people while using digital marketing. Digital technology can track behaviours and analyze the content of inquiries, issues, and evaluations on both organizational platforms and social media sites. Companies must comprehend how favourable evaluations will lead to the result that the marketing department is trying to reach.

Keywords: traditional marketing, digital marketing, campaigns, organization, technology

Introduction

Internet marketing is quite similar to traditional marketing in that both have sales as its primary objective, regardless of the product being sold (products, services, information, etc.). The incorporation of new media into the marketing mix gives rise to novel concepts like viral marketing (which mimics the viral process), viral mobile marketing, transactional marketing, conversational marketing, internet marketing, digital marketing, and interactive marketing, among others. All of these strategies entail a strong site design, an extensive data base, links, the use of interactive marketing materials, the development of the personal sale, etc. in order to draw large numbers of customers at very low prices.

Customers must provide their consent to receive messages from the company with offers and promotions when registering with the online store. The concept of digital marketing, which combines all the activities created through information systems that use the binary or digital environment and is specific to ITC application, first emerged

with the information explosion and revolution caused by the spectacular evolution of information and communication technologies. Digital marketing, also referred to as online marketing, cyber marketing, web marketing, e-marketing, i-marketing, electronic marketing, and digital marketing of marketing on the internet, was thus formed.

Conceptual delimitations

Here you must presents your original contribution. The term digital marketing was first used in the 1990s. In the 2000s and 2010s, digital marketing became more sophisticated as an effective way to create a relationship with the consumer that has depth and relevance.

The main disadvantages or weaknesses of traditional marketing are traditional marketing is in many cases considered more expensive in terms of resources (material, monetary, human), such as printing brochures, leaflets, catalogues presentation, product sheets Also, direct marketing through classic mail is very expensive in terms of the costs of postage, envelopes, etc. and requires more time and staff involved in this activity. Marketing research conducted through online questionnaires is much more cost-effective than the classic one, which involves many costs. Another aspect is the abandonment of advertising companies, which act as intermediaries between the company and organizations or individuals, as in the case of advertisers on TV or radio, or in the written press, who charge quite high commissions. Negotiation with a website is often done directly by companies.

Traditional marketing can be an intensive process, often its tools taking a long time to implement. a physical banner, to be placed in a public location, takes a long time to obtain permits, to create it, etc. a banner on online sites is displayed much faster. The marketing research carried out through the classic questionnaires takes a long time until they are completed by the subjects, until they are centralized, etc. while in the online environment all this takes place very quickly, and the centralization is much simpler, the online questionnaires having the possibility to export the data directly to specialized software for their analysis, such as SOSS, Quantam, Stata, E Views etc. Also, if there is a mistake in an advertising text that must appear in an advertisement, the procedure is very difficult and time consuming, in all this interning the advertising company as

an intermediary, and for prestigious publications you can expect a few months until the desired message appears.

Traditional marketing is not always available, for example a TV or radio commercial is broadcast at certain times, depending on how it is set out in the contract, while a commercial on a website is available all the time, these being some of the basic attributes of the internet through its infrastructure consist of online servers that are available 24 hours a day, 365 days a year.

Also, the most representative element of the online presence, the website of the company or of another person, or even the one dedicated to a product, is available all year round, being most of the time updated. Traditional marketing has a low interactivity, as it is in the case of direct marketing through classic mail, where it is not known for sure if any feedback will be obtained from potential customers, the company thus having very high costs, also in the case of TV or radio commercials, the exact audience is not known, or in the advertising messages in the written press, it is not possible to estimate how many people noticed a banner they passed. In the online environment, all these aspects can be followed by the fact that most of the time online spots or advertisements have the possibility to click on them to direct us to the parent website of the company they come from or to get more many details about the products or services promoted, these clicks being easily counted, thus obtaining the possibility to evaluate the feedback of potential customers.

Traditional marketing generally operates locally, while online marketing is global, reducing communication barriers, a website being available in any area of the globe that has access to the internet, while most televisions, radio stations and the print media are only available in ascertain geographical area. Before, it was exceedingly difficult for a company to provide technical support to its customers, requiring a representation and a service with numerous staff in each country. Now, with the advent of global websites, which have identical versions for each country, the only difference being the language spoken in a certain area, this staff has been considerably reduced, with customer support being able to deal with a much smaller staff, many one of the problems being solved through online support from another country.

The internet can be considered a free market, where consumers can more easily compare prices for certain goods and services offered by companies than in real life. They can also

compare prices in one country with those in another. The emergence of online stores and global sites like E-bay or Amazon has greatly facilitated the purchase of goods from foreign countries. There was also a freedom on the labour market, so companies in one country can promote their services in another country, such as software companies or websites, which can also place orders from abroad, not being their physical presence in a certain place is necessary. The internet has also reduced communication barriers, so negative news about a certain company is in a very short time in any area of the globe with online access.

The advantages of online marketing over traditional marketing are summarized and listed, so we see that online marketing can save money and help reduce the marketing budget, due to the fact that on the Internet the transmission of information from the company to the customer or the potential customer is significantly more profitable. For example, an online catalogue can be updated at any time, it can be sent to a very large number of people, all costing almost nothing, while the classic method requires printing costs, postage, shipping staff this, plus the very long time to perform these procedures. The same happens in the case of direct marketing through classic mail, unlike email, which has minimal costs, where only one employee can perform the task for which a team was previously required. The email also reduced telephone calls involving large staff and high costs for companies in service or customer service departments, due to the fact that an email can be answered in a timely manner, unlike a classic letter, with the advantage that the message remains in the memory of the servers of the email service, thus being useful to both customers and the company. Some companies also offer online chat support, thus reducing the cost of fixed or mobile telephony.

Online marketing can save time and reduce the steps of the marketing process, so marketing materials no longer have to wait a long time for printing, they can be uploaded to servers immediately, becoming accessible all the time for potential customers. In the case of the company's customer service, they no longer must write letters or call; now, by sending a simple email this problem is solved much faster. Practically, internet marketing puts you in touch with the market much faster, guaranteeing instant access to marketing information: presentation website, catalogues and brochures, online video presentation spots, etc. thus, the online marketing process is much simpler, more accurate and more efficient.

Adopting digital technologies, online marketing is continuously available, so the online presence of marketing materials is guaranteed by the servers that make up the Internet infrastructure 24 hours a day, 365 days a year, and changes to these materials or updates can be made also at any time of the day. This allows a much higher accuracy of the information, so the customer can be better informed about the various promotions, price reductions, special offers and their availability.

Online marketing is interactive and offers customers another way to shop. Interactivity is achieved mainly through personalization, which leads to the interaction between the potential customer and the company. Customers in modern society want much more information about the product, they are much more analytical. And the category of customers who purchase products and services online is a very dynamic one, usually with higher education, with a very high analytical spirit, often documenting them long before purchasing a product. This whole category of customers is looking for opinions written by other users of a product on forms, blogs or in the comment sections of online stores.

All these elements presented provide a much greater interactivity of the online environment, but there are several methods of companies to achieve it, one being the so-called cookies that remember the pages visited from a website and what products attracted the visitor's attention, thus making recommendations or remind him when he enters another time on the site what where he was interested last time.

Another method is that of interactive argumentation, which makes the mentality of mass dissemination disappear, being replaced by a personalized communication, an involvement of the customer in the purchasing process, a focus on real-time satisfaction of prospecting and the immediate provision of advice and information, thus invigorating the company's innovative image and allowing it to differentiate its product portfolio from that of the competition.

Thus, on many websites customers are allowed to choose the colour for a certain product, the method of transport, the delivery date, the method of payment, or if they change their mind and want to buy that product again, it remains in the shopping cart online with all options selected as long as the product is still available. In conclusion, this interactivity by personalizing the products and services offered ensures visitors a much better percentage of

remembering the website where they encountered this, this personalized dynamic of content ensuring much greater customer loyalty and customer choice optimally.

Conclusions

Online marketing is global and offers equal opportunities for access to both organizations and individuals. 34% of the planet's population has access to the Internet, which means an unprecedented possibility of disseminating information, plus the advantage of the disappearance of physical borders between. Thus, companies in one country can promote, sell or offer their services in another country, which is a huge advantage for their development. At the same time, hundreds of millions of potential customers around the world can document themselves, or search for or buy products from another geographical location. Another advantage is the fact that in online marketing the discriminations related to the ethnic framework, to the type of business, to its size disappear, thus being attacked the monopolies that until now certain companies had in a country in a certain field.

The problem regarding the legal aspects disappears, the company from a certain country respecting the legislation in force of that state and not that of the state where it offers its services online. Faxing was the first step in removing these barriers, but the internet and email completely eliminated them by ensuring the freedom of movement of written information. Thus, the internet contributes to a democratic globalization, and consumers in the online environment, once accustomed to this freedom, will hardly ever give it up, no matter what political regime comes to lead a state.

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India - Africa Relations

Rupshikha

Research Scholar, Dept. of Political Science, Ranchi University,
Ranchi, Jharkhand, India

Abstract

Africa and India are separated by the Indian Ocean. The geographical proximity between the horn of Africa and the Indian sub-continent has played an important role in the development of the relationship since ancient times. India has emerged as Africa's largest trade partner behind China, EU and USA whilst Africa emerged as India's sixth largest trading partner behind EU, China, UAE, USA & ASEAN. There are three elements to India's relations with Africa- increasing the volume of imports and exports between the two countries, government support to the private sector, the diverse nature of India's economic engagement both government and private, with Africa.

Since the turn of the century India's re-engagement with Africa as both experienced significant economic growth and face similar development challenges on their path towards sustainable progress. Acknowledging the importance of mutual cooperation, both India and African countries have been engaging with each other through bilateral and multilateral initiatives, including the Pan-African e-network, India Africa Forum Summits. Such initiatives signal India and Africa's mutual interest in strengthening their relationship and south-south cooperation. Furthermore, in a changing global order where Organization for Economic Cooperation and Development (OECD) countries are experiencing low growth trends and with the emergence of new multilateral institutions such as the BRICS countries led New Development Bank, these rising powers are influencing global governance, geo-economics, as well as the global development architecture.

This article analyses the changing India-Africa relationship with a special focus on development partnerships between the two regions and the future potential of the relationship.

History of India – Africa Relationship

India's relations with Africa date back several centuries. The presence of Indians in east Africa is documented in the "Periplus of Erythraean Sea" or Guidebook of the Red Sea" by an ancient Greek author written in 60 A.D. The geographical proximity and easy navigability in Indian Ocean resulted in well established trade network between India and Swahili Coast predating European exploration. During the Islamic age several African ambassadors visited the courts of mughal and nizam. And more concrete relations emerged between India and Africa which is evident through the accounts of Venetian traveler Marco Polo. During the colonialism period saw large inflows of Indian labors and migrants to several African countries with large Indian communities settling in East and Southern Africa as well as Island states of Mauritius and Madagascar.¹

India has often reiterated the historical importance of the ties with Africa. As former Prime Minister Man Mohan Singh stated: "India will never forget Africa's role in inspiring our own struggle for national liberation. It was here that Mahatma Gandhi developed his non-violence and peaceful resistance." The idea of a shared historical experience marked by western exploitation is an important factor in the relationship. India as a previous British colony shares a history of anti- colonial struggle with Africa. It was also the first country to take the issue of racial discrimination in South Africa to the United Nations. At the same time, India was a forerunner as a champion of the interests of the developing countries, including those from Africa, particularly through the Bandung Declaration of 1955, the Group of 77 and Non Aligned Movement. Moreover, a large chunk of India's Diaspora lives in Africa. South Africa alone has approximately 1.3 million –strong Indian community that traces its origins back 150 years when Indian indentured labor arrived in the country to work at sugar plantations across South Africa. Other African countries with a sizeable Indian community include Kenya, Uganda, Mauritius and Nigeria.²

Introduction

India and Africa share a long and rich history of interaction that dates back to ancient civilizations, including the trade ties between the Nile and Indus valleys. India's shared colonial heritage with many African countries has significantly contributed to this connection, as

has the migration of many Indian workers to southern and Eastern Africa, establishing large Diaspora in these areas.

India's attitude towards its general relations with Africa in the post- World War II era has been informed by principles of south-south cooperation, such as respect for state sovereignty, non-interference, mutual benefit and equality. Originally adopted in 1955 at the Bandung Conference, this approach was reaffirmed in the New Asian-African Strategic Partnership of 2005.

India's foreign policy desire to strengthen its global positioning has necessitated the formation of long term strategic partnerships with key allies. This is particularly relevant in the context of India's competitive relationship with China and the noticeable eruption of Chinese interest in and presence on the African continent in the early 2000s, through initiatives such as the Forum on China Africa Cooperation, necessitated a greater Indian foreign policy focus on Africa. Collaboration with Africa was a strategic imperative for India in establishing its role as a significant international player. Indian policymakers aimed to achieve this goal by contributing to international peace and security through UN peacekeeping efforts on the continents, participating in multilateral groupings such as BRICS (Brazil, Russia, India, China, South Africa) and the India-Brazil-South Africa Dialogue Forum and through its efforts to become a permanent member of the UN Security Council, where Africa is seen as a key support base. India considers itself a 'development partner' of Africa and has placed a growing emphasizes on this and other tools of economic diplomacy to ensure it continues to develop and grow in a sustainable manner.³

Trade and Investment Flows between India and Africa

Trade Relations: Although India's trade relationship with Africa is not as large in volume as that with China, however, it has witnessed an impressive fifteen-fold growth between 2000-01 to 2014-15, growing from around US\$ 4.5 billion in 2000-01 to approximately US\$ 71.5 billion in 2014-15.²⁹ Moreover, at the Annual India Economic Summit (2014) hosted by the World Economic Forum, African leaders and Indian industrialists set an informal bilateral trade target of US\$ 500 billion to be reached by 2020. This trade surge is expected to be primarily led by India's growing energy needs, since from 2005 onward India's rapid economic growth led to huge increases in India's imports of minerals and fuels from Africa.

Apart from oil, Africa also continues to be an important source of coal, natural gas and uranium. The rise in crude oil imports from Africa has been accompanied by a simultaneous growth in India's exports of refined petroleum products to Africa, largely as a result of Africa's limited and India's surplus refining capacity. The decade between 2006 and 2016 also witnessed a marked increase in agricultural trade between India and Africa, though India's agricultural exports to Africa increased mainly due to exports of non-basmati rice exports. African countries also discovered India as a major destination for its cash crops. Moreover, African agricultural imports towards India are likely to get a boost in the future due to India's Duty Free Tariff Preference (DFTP) Scheme, which gives an added advantage to imports from Africa's Least Developed Countries (LDCs). Over the past decade Indian exports to Africa have also moved up the value chain with the overall composition of Indian exports to Africa being much more diversified and technology intensive, led by pharmaceuticals, electronics and communication materials. However, exports from Africa to India remain concentrated in a few commodities of which crude oil remains the largest.

Investment Flows: India-Africa investment flows, particularly Indian private sector investments, have witnessed a substantial growth over the past decade. India is the fifth largest investor in Africa behind US, France, Malaysia and China. Indian private sector companies have made extensive investments in new ventures across range of sectors, including telecommunications, energy, power, healthcare, agribusiness, information and communications and pharmaceuticals among many others. Some of the prominent Indian Multinational Enterprises (MNEs) operating in Africa include the Oil and Natural Gas Corporation Videsh Limited (ONGC) and Essar in the hydrocarbon sector, Vedanta resources in copper mines, Arcelor Mittal in iron ore mining, TATA Steel in Ferro chrome project, IFFCO in fertilizer production, Bharti Airtel in telecom, Ranbaxy and Cipla in pharmaceuticals and Mahindra in tractors, spanning across multiple African countries. Indian ICT companies such as Infosys, Wipro and Tech Mahindra have also displayed an understanding of the needs of African markets. India's largest telecom operator in Africa, i.e. Bharti Airtel, already runs networks in seventeen African countries. Agriculture has also emerged as an important and innovative field for collaboration between India and Africa. Companies like Jain Irrigation have made investments in African countries including Kenya,

Rwanda, Ethiopia, Tanzania and Nigeria to bring water conservation practices in Africa. However, in contrast to the increased investments from Indian private sector in Africa, the rise in direct African investments to India has been mainly through the island-state of Mauritius. The island state was the second largest source of Foreign Direct Investment (FDI) flows to India during 2015-16, with total flows amounting to US\$ 8.4 billion. Significant opportunities for promotion of bilateral investments between the two regions have emerged mainly due to the Indian government's signing of multiple agreements and memorandum of understanding (MoUs) with its African partners in areas of agriculture, labor, science and technology, coal, mineral resources, oil & gas. These agreements have been accompanied by devising of newer platforms such as India-Africa Business Conclaves, India – Africa Forum Summit (IAFS), annual India – Africa Trade Ministers meeting, Indo-Africa ICT Expositions and regular high level bilateral diplomatic visits to strengthen commerce ties between India and Africa. Further, given Africa's growing consumer markets and India's launch of its 'Make in India' program, the African continent holds great potential for the Indian corporate sector. Similarly, the agricultural potential of the African continent is enormous given that 60% of the world's cultivated arable land is in sub-Saharan Africa. Africa also has vast natural resources and mineral deposits, which Indian companies have already started mining and buying in order to use them to produce consumable goods in India and then sell these products back to African countries. Trade and financial flows between India and African countries has increased significantly over the past decade and will continue to do so give mutual interests.

Development Cooperation between India and Africa

Due to a common colonial history, India's development cooperation with Africa was historically largely limited to Anglophone African countries and to technical cooperation and training programs. However, since the turn of the century, the nature of India's development cooperation with Africa has experienced a significant change, with India emerging as a prominent development partner across Africa. This can be seen from India's recent development initiatives, including investments worth US\$10 billion and US\$2 billion towards francophone and lusophone African countries respectively. India's development cooperation with African countries has also evolved to incorporate varied avenues such as trade and investment,

capacity building, technology transfer, grants and concessional loans. Moreover, India is also fostering development cooperation with Africa through several new initiatives, such as launching of the India-Africa Forum Summits, becoming a full time member of the African Capacity Building Foundation, launching of a special 'Team 9' initiative connecting India with francophone Africa, and contributing significantly towards U.N.-mandated missions in Africa. However, arguably the most significant and popular aspects of India's development cooperation program are its principles of non-conditionality, no policy prescriptions, and respect towards the sovereignty of partner nations. This is exemplified through India's government-to-government approach. As a result of these principles, the development cooperation projects undertaken by India in Africa are based on recipient nation's demands and are implemented in a consultative and collaborative manner, often using the country's domestic workforce, particularly on grant projects. India's development cooperation also offers the advantage of low-cost training and study programs in English. Overall contrasts with the aid allocation and contracting policies of most developed countries, as well as those of some developing countries such as China and gives India a comparative advantage in the development assistance field.⁴

India has a long history of development and technical cooperation with Africa. However, the scale of cooperation has expanded greatly in recent years. India's development assistance differs markedly from the western model of aid. For instance, unlike western aid Indian development assistance to Africa is demand driven, that is, based on the request from the recipient country rather than its own development priorities. However, India offers development assistance without political conditions which is an attractive alternative to conditional western aid.

The India Development and Economic Assistance Scheme was launched in 2004 with the objective of sharing India's development experience by extending concessional lines of credit (LoCS) routed through the Export and Import Bank of India. Since the inception of the scheme, concessional LoCs have played an instrumental role in shaping India's development partnership with Africa. So far, 133 lines of credits worth US\$628 billion have been given to 48 countries. Within Africa, the bulk of the LoCs are directed to East and West Africa. Development cooperation through LoCs is a mutually

beneficial instrument of economic diplomacy. On the one hand, they are an effective means of project financing for African countries; and on the other hand they also create opportunities for India's public and private sector to enter new markets because the bulk of the goods and services are supposed to be procured from India.

The EXIM Bank also has a quasi- concessional scheme in Africa in the form of buyer's credit under the National Export Insurance Account. It also has commercial relations with regional development banks, such as PTA Bank (Eastern and Sothern African Trade and Development Bank).⁵

Capacity Building under the Indian Technical and Economic Cooperation (ITEC) and Africa Centric Programs

Importantly, capacity building programs form a significant and growing part of India engagement in Africa. Both India and Africa have experienced high economic growth rates which are projected to continue in the coming years and also have a large youth bulge and a consequent demographic dividend. Thus, to help Africa to capitalize on its demographic dividend, India has shown keenness to share some of its experiences and undertake human resource and capacity building initiatives in the continent. These initiatives have been carried out through varied programs, including the ITEC program and the 'Special Commonwealth Assistance for Africa Program' (SCAAP).

India has also supported capacity building through scholarships to African countries provided under the Indian Council for Cultural Relations (ICCR) and through the African Union Commission (implemented by the Indian Department of Agriculture Research). Most of these programs have witnessed a significant rise in funding over the past decade. For example, over the past few years funding for SCAAP has increased significantly from US\$ 2.56 million in 2009-10 to US\$ 5.43 million in 2015-16. Furthermore, India, which has been granting scholarships to African national since the 1960s, extended 40000 scholarships during the four years in between the second and third India-Africa Forum Summit in 2011 and 2015 respectively. During the third India-Africa Forum Summit, Prime Minister Narendra Modi further announced 50000 scholarships over the next five years for African students and professionals.

In addition, the Indian private sector in collaboration with their government has also been conducting training programs such as the C. V. Raman International Fellowship Program. This program aims at

providing African researchers with opportunities to conduct collaborative research with leading researchers and Research and Development (R&D) institutions at Indian Universities in the areas of science and technology. These different capacity building and training programs administered by the Indian government over the past 50 years have been a growing component of India's grants to Africa.⁶

India's Evolving Security Relations with Africa

India is also involved in improving the security situation in the African continent through active participation in United Nations Peace Keeping Operations (UNPKO). While India's contribution to the UN peacekeeping budget may be less than one percent, it has contributed nearly 160,000 troops, the largest by any country, for 43 UN peacekeeping missions across the world. With around 70 per cent of UN peacekeepers deployed globally and more than 50 percent of all UNPKO in the post Cold War era being based in Africa it can be argued that Indian peacekeepers have been involved in reducing conflict in the troubled region. Currently India peacekeepers are deployed in UNPKOs in Liberia, Ivory Coast, Democratic Republic of Congo and South Sudan. India has also been supportive of the AU's efforts towards enhancing its region's peace and security architecture. In this context India has pledged \$1 million for the African led support Mission in Mali and \$2 million for the African Union Mission in Somalia (AMISOM). India's support of AU initiatives is also evident in the regular presence of high ranking India officials at AU summits.

In recent years India has taken the initiative to provide maritime security in its strategic neighborhood. It has committed to improving the maritime environment in the Indian Ocean region by becoming the "net security provider". In this context it has forged security relations with Indian Ocean littoral states in Africa such as Mozambique, Mauritius and Seychelles. Since 2000, India has jointly patrolled the Mauritius Exclusive Economic Zone along with the Mauritian coastguard. It has over the years provided several weapon systems such as seaward defence boats, interceptor patrol boats, maritime surveillance aircraft, and helicopters and an offshore patrol vessel, to Mauritius. The Indian Navy also carries out hydrographic surveys in the country and transferred a hydrographic survey vessel to Mauritius in 2013. India also assists the Seychelles by undertaking

equipment. It has also transferred a fast attack vessel, an aircraft and helicopters to the island nation.

During Prime Minister Narendra Modi's visit to these two island states in March 2015, India signed pacts to strengthen relations with these two countries. It has agreed to help build sea and airport facilities in the Agalega Island (Outer Island) in Mauritius, which will go a long way towards helping Mauritian defence forces, protect their interests. Similarly in Seychelles Prime Minister Modi inked a pact to develop infrastructure in Assumption Island and also inaugurated the first of the eight coastal surveillance radar systems being set up by India in the country. Similarly India extended maritime security cover to Mozambique during the AU Summit in 2003 and during the World Economic Forum at Maputo I 2004. In 2006 the two countries signed an MOU on defence cooperation that included among other things joint patrolling off the Mozambican coast. More importantly, in a bid to check the surge in piracy off the Somali coast, the Indian navy has been undertaking constabulary duties in the Gulf of Aden since 2008, and has successfully escorted over 2400 vessels.

Apart from bilateral security issues India and Africa share common concerns relating to global issues such as the menace of international terrorism, piracy, communicable diseases, drug trafficking, climate change and environmental degradation, the challenge of providing food security to all and the long pending reform of United Nations Security Council. Some of these concerns have been raised by experts from Africa and India at the Track II "India-Africa Strategic Dialogue" hosted by the Institute for Defence Studies and Analyses, in collaboration with the Ministry of External Affairs over the past few years. In order to take these discussions a step further, and develop a cooperative security framework that incorporates both traditional and non-traditional security issues, it is imperative to institutionalize an official dialogue on the side lines of the India Africa Forum Summit at an early date.⁷

India –Africa Relations in Modi Administration

The Modi administration has made a number of major initiatives, events and statements amounting to an acceleration of ties to Africa and emphasizing the seriousness of India-Africa relations. Notable actions include hosting the third India–Africa Forum Summit in 2015 with considerable fanfare and red carpet treatment. The previous two summits in 2008 and 2011 used the African Union's

Banjul Formula, which selects 15 representatives from across the continent. The third event was expanded to accommodate representatives from all African countries. Prime Minister Modi issued a 10 point declaration of principles in 2018 for guiding the country's engagement with the continent, reiterating Africa's strategic importance and India's commitment to developments cooperation and trade. In diplomacy, such steps matter symbolically, demonstrating intent, values and ties.

However, some analysts also conclude that Prime Minister Modi's stronger foreign policy focus has translated into a wider, more material upgrade in relations with Africa outside the high level summits. Key evidence cited includes an increase in embassies and diplomatic staff in Africa and an increase in bilateral visits.

Staff and Embassies in Africa: Under the Modi administration, there has been an increase in embassies, with 13 opened since 2015, taking India's total on the continent to 43. The expansion of embassies is touted as a key diplomatic achievement of the Modi administration, aimed at addressing a longstanding issue in India's international relations, namely the low number of diplomatic staff and budget constraints experienced by the Indian Foreign Service. This allegedly stems from India's extraordinarily complex and demanding domestic political scene, which soaks up most political energies of MPs, the leadership, and the civil service. India has far fewer diplomats than a number of comparative countries with rapidly rising economies seeking a stronger foothold in Africa. For example, a 2018 article stated that India had 940 diplomatic officers, only slightly higher than Singapore's 850, and far outreached by China's 7500 (Marlow, 2018). The Modi administration's action on embassies, and the related increase in staff, is therefore important, representing a major acceleration. The Modi government building on the previous 2004-2014 UPA administration, which also made an effort to boost diplomatic resources, reversing an earlier stagnation and decline in embassies in Africa, opening five between 2009-2012. Manmohan Singh also inaugurated the India-Africa Forum Summits and the Development Partnership Administration (DPA) in 2012. The DPA falls under of the Ministry of External Affairs, and its creation has increased the number of civil servants, who are working to deliver international development cooperation projects, these ranges from famine relief to technology transfer, training institutes and infrastructure loans, and together with military partnerships, form

bedrock of diplomatic relations with Africa. The additional capacity to handle such projects therefore matters for India-Africa relations. While changes under Modi's administration in the number of embassies and staff are not negligible, they are located in a longer trajectory in Indian policymaking.

High Level Visits: Another area highlighted by the current administration are high-level visits, including seven Prime Ministerial, 12 Presidential and eight Vice Presidential official state visits from 2015. These 27 visits in just five years contrast with a total of 23 visits made by the prior 2004-2014 UPA administration. The number of visits does therefore represent more of a break with the UPA approach. Even here though, the UPA government was not idle. Whilst the administrations of Jawaharlal Nehru and Indira Gandhi undertook a select number of visits as part of a commitment to the Non-Aligned movement, such trips were not frequent and petered out by the end of the 20th Century. A change can be traced to the mid-2000s, with the UPA administration starting a concerted diplomatic effort, reversing a previous decline in state visits to Africa.⁸

Future Relations in India – Africa Ties

There is a slow realization that Africa, a continent, accounting for nearly 17% of the world's population today and reaching 25% in 2050, needs to be studied closely. Because India's rise as a global player is inevitably linked to the kind of partnership it enjoys with Africa.

In the past 15 years and especially since 2014, India-Africa relations have developed steadily but more progress is achievable. In this context, the 20 member Africa Expert Group (AEG), established by the Vivekananda International Foundation (VIF), recently presented the VIF Report entitled 'India-Africa Partnership, Challenges and Roadmap 2023'.

Africa in transition

The report examines the transitions unfolding in Africa: demographic, economic, political and social. From this blend of changes, stamped by the adverse impact of the pandemic and complicated geopolitics, emerges a continent that is set to transform itself. It is slowly heading toward regional integration and is devoted to democracy, peace and progress, even as Ethiopia, Sudan, the Central African Republic and other countries continue to battle with the challenges posed by insurgency, ethnic violence and terrorism.

Superimposed on this landscape is the sharpening competition among at least half a dozen external partners such as China, Russia, the United States, the European Union, Japan, Turkiye and the United Arab Emirates for strengthening their relations with parts of Africa to ensure market access, gain energy and mineral security, and increase political and economic influence. China stands apart, armed with a consistent and robust policy since 2000 to become virtually Africa's biggest economic partner. An essay in the report aptly portrays China's role as 'the infrastructure developer', 'the resource provider', and 'the financier'. It has invested enormously in Africa in terms of money, materials and diplomatic push.

Since 2007, Chinese leaders have visited the continent 123 times, while 251 African leaders have visited China. The VIF report notes that India has a substantive partnership with Africa and a rich fund of goodwill, but it is "essential for New Delhi to review its African policy periodically, stay resilient by making the required changes, and place a razor-like focus on its implementation".

Gist of recommendations

The central part is 'Roadmap 2030', a set of nearly 60 policy recommendations that are designed to deepen and diversify the India-Africa partnership. They cover four areas.

First, political and diplomatic cooperation should be strengthened by restoring periodic leaders' summits through the medium of the India-Africa Forum Summit; the last summit was in 2015. Besides, a new annual strategic dialogue between the chairperson of the African Union (AU) and India's External Affairs Minister should be launched in 2023. Another recommendation related to forging consensus among G-20 members on the AU's entry into the G-20 as a full member. Action is now under way, following Prime Minister Narendra Modi's recent communication to G-20 leaders requesting support for this proposal. The expert group has also suggested that the Ministry of External Affairs (MEA) should have a secretary exclusively in charge of African affairs to further enhance the implementation and impact of the Africa policy.

Second, on defence and security cooperation, the government needs to increase the number of defence attaches deployed in Africa, expand dialogue on defence issues, widen the footprint of maritime collaboration, and expand lines of credit to facilitate defence exports. More can be done to increase the number of defence training slots

and enhance cooperation in counter-terrorism, cyber security and emerging technologies.

Third, the largest number of recommendations relate to economic and development cooperation. India-Africa trade touching \$98 billion in FY 2022-23 is an encouraging development. This figure can go up if access to finance through the creation of an African Growth Fund (AGF) is ensured. A special focus on promoting trilateral cooperation and deepening science and technology cooperation could pay rich dividends.

Fourth, socio-cultural cooperation should be increased through greater interaction between universities, think tanks, civil society and media organizations in India and select African countries, setting up a National Centre for African Studies will be the right step. Indian Technical and Economic Cooperation (ITEC) and Indian Council for Cultural Relations (ICCR) scholarships awarded to Africans should be named after famous African figures. Visa measures for African students who come to India for higher education should be liberalized. They should also be given work visas for short periods.

Finally, the report suggests a special mechanism for implementing the 'Roadmap 2030'. This can best be secured through close collaboration between the MEA and the National Security Council Secretariat through a team of officials working under the joint leadership of the Secretary, Africa in the MEA, and a designated Deputy National Security Adviser.⁹

Conclusion

India has offered a model of partnership that is consultative and hinges on human resource development and capacity building in the African countries. There is no doubt that India's domestic experience and success in developing vibrant manufacturing and services sectors, while encouraging inclusiveness at the societal level has impressed several African countries that are keen to replicate this model on their own turf. India can therefore be viewed as a partner that is able to offer successful solutions to address the continent's various problems. India's relations with Africa are yet to peak and there is potential for both parties to benefit from this relationship. Africa is poised to benefit significantly from its engagement with India. Hopefully the partnership between India and Africa reflects the beginning of a new era for Africa- and era that will bring "Amandla Ngawethu" (power to the people).¹⁰

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Status of Women's in the Tourism Industry

Dr. Jai Prakash Sharma

Associate Professor, Department of Social Sciences (Geography),
University of Kota, Kota, Rajasthan, India

Introduction

Tourism is one of the fastest growing sectors of India today which has witnessed women as important contributors. It contributes around 7% of the country's total GDP and creates 39 million direct and indirect jobs. According to a United Nations World Tourism Organization report, women account for 54% in the tourism sector globally.

With plethora of choices, India is a perfect tourist destination. In addition to multitude of picturesque locations, India is a country with diverse culture, traditions, religions, art forms, heritage and people. According to the Ministry of Tourism, Government of India, number of foreign tourist arrivals (FTAs) in India during 2022 was 6.19 million with an annual growth rate of 305.4%. The number of domestic tourists was 1731.01 million with an annual growth rate of 155.45%. As a result, foreign exchange earnings (FEEs) from tourism during 2022 were 1, 34, 543 crores with an annual growth rate of 106.77%. Tourism industry has numerous economic advantages. Tourism provides innumerable direct and indirect employment opportunities for both men and women. This sector includes jobs related to transport, food, tour guides, accommodation, etc. The World Travel and Tourism Council (WTTC) states that the travel and tourism accounts for 10% of the global employment, As per WTTC, tourism sector added 14.6 million jobs in 2022. Additionally, it is expected to generate over 1.6 million new jobs in 2023. The total number of jobs in the sector is expected to reach nearly 39 million.

While the sector employs huge workforce, there is an evident gender disparity in the workforce. Despite large job opportunities provided by tourism sector, women are poorly represented in the sector. According to the report of WTTC, titled 'Travel and Tourism: Driving Women's Success', the share of women in employment in tourism related jobs accounts for 12.1%.

Objectives

- To study the role of women in tourism Industry.
- To evaluate the challenges for women in tourism Sector.
- To explore gender perspectives in tourism in India.
- To search the relationship between tourism and women's contribution in India.

Hypothesis

- Tourism sector has a lot of scope for women's.
- There is a lack of supportive environment for women's to work in tourism industry.
- Mainly in India women's are found working at lower positions in tourism sector.

Research Methodology

This study uses a comprehensive study of literature review. This study is also based on primary sources like interviewing women working in the field of tourism, interviews of male members of their family, etc. and various secondary sources like government websites, journals, research papers.

Opportunities for Women's in Tourism

The relationship between the tourism industry and women could be described as a mutually beneficial relationship. On one hand, tourism positively impacts women's lives by providing job opportunities, uplifting them economically, improving their overall standard of living. On the other hand, women make the tourism sector more powerful, resilient and inclusive. Tourism is empowering women in different ways:

- **Financial Independence:** Tourism is creating numerous job opportunities related to retail, wholesale, accommodation, transport, etc. Most often women are found doing small jobs like running a café or homestay. These small jobs have turned out be a source of income for women and hence make women financially independent.

- **Entrepreneurship:** Women may start their own businesses related to tourism such as artisanal crafts shop, local tour guides, homestays, cafes, etc. It will not only boost the income of

women but also enhance their managerial and leadership skills and confidence.

- **Social Status:** As the inclusiveness is increasing in tourism, visibility and social status of women is also increasing. This can lead to better representation of women in the society. Women can be seemed participating in decision making roles. This may lead to a shift in traditional gender roles.

- **Overall Well-Being:** Women may access resources and networking through tourism which is not available to them otherwise, for example, educational opportunities, financial independence, exposure to world, new ideas and opportunities, etc. Altogether, it may make women to access better healthcare facilities for themselves and improve their health and overall well-being etc.

Men and women both should have equal opportunities to engage in societal development as valuable assets. Women, as members of society, possess the entitlement and capability to engage the tourism-related activity. Active participation of women in tourism industry can reduce gender disparity which can also help achieving Sustainable Development Goal 5 (SDG 5), one of the 17 SDGs, which promote gender equality. Clearly, tourism is an important tool for socio-economic progress and social inclusiveness of the country.

Challenges for Women in Tourism Industry

Despite a large workforce in Indian Tourism industry, women still face certain obstacles.

- **Gender Stereotypes:** The rural Indian society is still patriarchal which does not think women as a suitable member to work in the field of tourism. This discourages women to pursue careers in tourism, especially in roles traditionally associated with men such as tour guides or hotel management. It affects women's confidence and their ability to achieve leadership positions.

- **Safety Issues:** Tourism is a sector in which one may have to work late hours or in remote locations. Women are more vulnerable to crimes especially sexual harassment. It constraints their travel choices and discourages them to pursue career in tourism.

- **Wage Disparity:** Tourism sector is a highly privatized sector. Most of the workforce is employed in informal sector of the industry. Even when performing the same tasks or holding same

posts, women face wage inequality compared to their male counterparts. Also, women are underrepresented in top leadership and managerial positions, which typically come with higher salaries and benefits. This economic disparity discourages women to work in tourism related jobs.

- **Lack of proper training and education:** Women have limited access to education and vocational training. Women also lack the skills required to work in tourism sector like fluency in more than one languages, computer knowledge, financial knowledge, etc.

- **Societal Norms:** Women are often advised to manage family and do household chores instead of pursuing their careers. In some places, working of women outside their houses, pursuing their career or becoming financially independent is seen as taboo. This may discourage women to pursue their career in tourism, particularly in roles that involve interacting with tourists or working in hospitality.

- **Work-Life Balance:** In India, the tourism sector is highly seasonal due to variable climatic conditions. Tourism career frequently requires unconventional schedules. Fluctuations in workload based on seasons and extended working hours make it difficult for women to maintain a balance between their work and personal life. Many females are house wives and have parental roles which may be hampered due to longer working hours.

- **Lack of Institutional Framework:** Gaps in legislation and policies, weaker enforcement of equal wages law in informal sector, safety laws, etc. contributes to discouragement of women to come forward and participate in tourism industry. While the country has one of the most progressive legislation regarding women safety, the lack of proper execution is a challenge. The National Crime Records Bureau (NCRB) reported that the crime against women was 428278 incidents which were 87% higher than the 2011 figure i.e. 228650 incidents. This clearly can be correlated to the reluctance of females' participation in tourism industry in first place, in addition to the apprehensions of their family members and guardians.

Initiatives Taken to Promote women participation in Tourism Industry

Various financial support loan schemes promote and empower women entrepreneurship. With this support, women can establish

their own businesses related to tourism. Government is promoting public private partnership (PPP) to strengthen markets for tourism while facilitating women's participation and empowerment. The Ministry of Tourism, Government of India has sign an MoU with Travel Agents Association of India (TAAI) and FICCI Ladies Organization (FLO) to promote tourism as sustainable livelihood model or women economic empowerment. The Ministry of Tourism has also formulated a National Strategy for promotion of Rural Homestays which envisages the role of Self Help Groups (SHGs) for women in running homestays. The Ministry of Tourism, Government of India, in consultation with ministries like Ministry of Women and Child Development, has formulated a National Strategy and Roadmap for development of tourism in India. It aims at empowerment of women.

Conclusion

Women empowerment is one of the primary needs of our society and tourism sector is one of the important ways which can strengthen the representation of women in the society. Tourism is a multidimensional sector which provides opportunities related to transportation, hotels, restaurants, homestays, etc. therefore, there is a huge potential for women to take employment opportunities and augment their livelihood and social status. On one side, tourism is boosting women's lives by providing them financial stability, better educational, skill and training opportunities, better healthcare facilities, etc. on the other hand women are helping in community cohesion through tourism. In essence, the relationship between tourism and women is a dynamic and mutually reinforcing one. Tourism provides women with opportunities for economic and personal growth, while women contribute to the tourism sector with their diverse skills, perspectives, and leadership, driving positive outcomes for both the industry and for the Society.

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Social and Religious Works of Badakaji Amar Singh Thapa

Dr. Binod Thapa

Associate Professor, Central Department of History, Tribhuvan University,
Kirtipur, Kathmandu, Nepal

Abstract

Bada Kaji Amar Singh Thapa, often hailed as the 'Living Lion of Nepal', was a legendary military commander and statesman during the unification and expansion of Nepal. Born in 1751 in Sirhanchowk, Gorkha, he was the son of Bagh Bhim Singh Thapa and a prominent member of the influential Bagale Thapa clan. He earned the title 'Badakaji' (Senior Kaji) for his valor and leadership, particularly in the western campaigns that extended Nepal's territory as far as the Sutlej River. As the supreme commander of the western front, he played a pivotal role in the Anglo-Nepalese War (1814-1816), where his strategic brilliance and fierce resistance became legendary even in the eyes of his British adversaries. Beyond the battlefield, Amar Singh Thapa was also a devout and spiritual figure. He is credited with building temples such as the original Gangotri Temple in Uttarakhand and the Sri Ram Temple in Janakpur. He passed away in 1816 at Gosainkunda, leaving behind a legacy of patriotism, resilience, and national pride.

Key Words: devotion, endowment, Guthi, inscription, religious, social, temple

Methodology and Materials

This article has been prepared using both descriptive and analytical methods. Accordingly, events are sequentially mentioned, followed by an analysis of their outcomes. A large number of published secondary sources have been used in the preparation of this article. The article provides information of social and religious works of Badakazi Amarsingh Thapa. The main achievement of this article is to provide information about social and religious works of Badakazi Amarsingh Thapa.

Introduction

Born in Siranchok, Gorkha, and raised within the royal precincts of the Gorkha Durbar, Bada Kaji Amar Singh Thapa played a pivotal role in the unification of Nepal and the Anglo-Nepal War. Nepalese history often describes him as a brave and valiant warrior. Yet, he was not merely a soldier throughout his life; he undertook significant religious and social initiatives. He commissioned the construction of temples, established trust endowments (Guthi) in their names, initiated regular worship practices, and built pathways, resting shelters, and public water stations for pilgrims and travelers alike.

Wherever he traveled as part of the unification campaign, he ensured that lasting legacies were created in his name. Given the strong influence of religion in contemporary society, Amar Singh often commissioned temples as acts of devotion, especially as vows for victory in battle. He also had inscriptions placed in various locations to preserve his name for posterity. These records clearly indicate that Amar Singh Thapa contributed not only to political unification, but also significantly to Nepal's religious and cultural cohesion. Amar Singh Thapa's social and religious works are as follows;

The Ram Temple of Janakpur

During the eastern campaign of Nepal's unification under King Prithvi Narayan Shah, Amar Singh Thapa played a prominent role. Later, in the Nepali year 1839, he commissioned the construction of the Ram Temple in Janakpur. A stone inscription mounted on the right wall of the temple, dating from his tenure as Sardar, clearly confirms this. The Sanskrit-language inscription records that on Wednesday, the second day of the dark fortnight of Falgun in 1839 B.S., Sardar Amar Singh Thapa the son of Bheemsen Thapa (Bheem Singh Thapa) of the Atreya lineage and a servant of King Rana Bahadur Shah built the temple dedicated to Sita, Ram, and Lakshman. The temple remains a magnificent structure in traditional Nepali architectural style (Bajracharya & Shrestha, 2037 B.S.).

It remains unclear whether Amar Singh Thapa commissioned an entirely new construction of the Ram Temple in Janakpur or simply carried out its renovation. However, historical evidence suggests that he renovated the temple and also took initiative in

rebuilding the nearby Hanuman Temple and Janaka Temple, as well as restoring the sacred Dhanusha Sagar and Ram Sagar. The Ram Temple was constructed in the traditional Nepali pagoda style and is rich in architectural detail (Jha, 2053 B.S.). A large main gate, dome-shaped in design, stands at its entrance, with statues of Ram and Sita placed above the archway. Despite its historical significance, the temple stands today in a dilapidated condition. While the northern Rajdevi Temple was reconstructed following its collapse in 2044 B.S., no comparable effort has been made to preserve the Ram Temple even though rainwater has been leaking directly onto its central sanctum.

In order to support daily worship and temple maintenance, Amar Singh Thapa arranged for a guthi (religious land endowment) under the name of the Ram Temple. During that period, it was customary to secure such guthis by royal decree to prevent confiscation or misuse. Following this tradition, Amar Singh, while still engaged in unification efforts in the Far West secured a land grant from King Girwan Yuddha Bikram Shah in 1864 B.S., allocating several bighas of land in Mahottari District as part of the temple's sadabart (free feeding program). The grant was formalized via a tamrapatra (copperplate inscription), which remains housed in the Guthi Corporation office at the Ram Temple in Janakpur. The document notes his promotion to the rank of 'Kaji' at that time. To prevent future disputes, the boundaries of the land were clearly delineated in all four directions. This copperplate was issued in Baisakh 1864 B.S. (Bajracharya & Shrestha, 2037 B.S.).

The Siddheshwar Temple and Inscription at Guhyeshwari

During Bahadur Shah's regency, the first war between Nepal and Tibet broke out in 1845 B.S. Amar Singh Thapa was among the forces that advanced from the Kerung region. Following Nepal's victory, he likely fulfilled a vow made during the war by constructing a temple dedicated to Siddheshwar Mahadev on the eastern wing of the Guhyeshwari Temple. It was adorned with gold plating and built to appease the deity in gratitude for military success (Bajracharya & Shrestha, 2037 B.S.).

A pair of copperplate inscriptions were placed on either side of the temple's eastern door, dating to Saka Samvat 1711

(corresponding to 1846 B.S.) (Bajracharya & Shrestha, 2037 B.S.), and written in Sanskrit. This inscription is preserved in historical collections such as 'Sandhipatra Sangraha' (Part I) (Naraharinath, 2055 B.S.) and 'Shahkalka Abhilekh' (Volume I) (Bajracharya & Shrestha, 2037 B.S.). The translated content reads:

...In the sacred land of Nepal, ruled by the lunar dynasty, His Majesty King Rana Bahadur Shah praised by scholars, victorious over numerous enemies, and honored by other kings delegated his authority to Prince Bahadur Shah. In the year Saka 1711 (B.S. 1846), under the influence of auspicious stars and zodiac alignments, on Falgun Shukla Panchami, Sardar Amar Singh Thapa descendant of the brave Ranjai Singh, born into the righteous Atreya lineage, and son of Bhim Singh offered a gold-plated temple at Guhyeshwari to please the goddess. May this be auspicious... (Bajracharya & Shrestha, 2037 B.S., p.180).

Keladighat Temple of Palpa

While leading the western unification campaign, Amar Singh Thapa also had a temple built at Keladighat in Palpa in 1847 B.S., where he enshrined idols of Ram, Sita, Lakshman, Hanuman, and Shiva. This temple still stands today. Confirmation of this can be found on page 133 of the Bhadrakali Guthi record, which states that Amar Singh also established a land endowment to support the temple's daily worship and hospitality for ascetics. The Guthi lands were located in the village of Gidha in a place called Nawalpur. The document, dated Kartik Badi 2, 1847 B.S., records the grant of 10 to 11 bighas of land as a gift in Amar Singh's name. In 1992 B.S., the Guthi Accounts Audit Office conducted a financial audit of the Guthi associated with the Keladighat temple, reviewing its income, expenditures, and balances. The audit records provide detailed prescriptions on when, how, and with what materials the daily worship rituals were to be performed.

During 2035-36 B.S., the original statue of Sita inside the temple was stolen. A replacement was later installed, and traditional worship continues unchanged to this day. Inside the temple, the statues of Ram, Sita, and Lakshman are placed on one side of the wall, while those of Shiva and Hanuman rest on the opposite. The temple is surrounded by trees, creating a serene spiritual setting.

The Rest Houses of Kunchha and Manik Chautara in Lamjung

In 1864 B.S., Amar Singh Thapa commissioned the construction of a pauwa (rest house) in Kunchha of Lamjung (Bajracharya & Shrestha, 2037 B.S.). Alongside this, a rest house was also built in Manik Chautara, as evidenced by a red-seal document relating to endowment land (Guthi) provided for these structures. The document states: "Kaji Ambar Singh Thapa has granted land as 'Birta' for the maintenance of the rest houses built at Kunchha and Manik Chautara." However, the actual endowment (Guthi allocation) occurred only in Jestha 1867 B.S. While the location and date of the Kunchha rest house's construction are known, the same for Manik Chautara is not clearly established. The exact location of Chautara and the precise date of construction of the rest house there are unclear. However, since Guthi (endowment land) was allocated for both rest houses simultaneously, it can be inferred that 'Manik Chautara' is also located in Lamjung, and that it was likely constructed in 1864 B.S. Thus, the fact that Amar Singh Thapa commissioned the building of rest houses in both Kunchha and Manik Chautara reveals that he was indeed a devout and pious individual.

Kandamalika Temple of Doti

Amar Singh Thapa had built the Kandamalika Temple in the village of Kandabatla, Doti District. The exact date of its construction is uncertain. According to current priest Khagendra Raj Joshi, after two unsuccessful attacks on the Kangada Fort, Amar Singh while passing through Dullu, Dailekh, and Achham arrived at Kandabatla seeking astrologers to determine the right time for another assault. It was then that his ancestor, Naru Joshi, advised him to establish a temple dedicated to the goddess Malika to secure divine favor. This suggests the temple was likely built around 1865-66 B.S. The temple is historically and religiously significant. The temple finely crafted statues of three deities: Bhagwati in the center (92 cm tall and 80 cm wide), Malika to the right and Kalika to the left. The main gate of the temple faces east-north, crowned with a decorative pinnacle (gajur) (Thapa [Aatriya], 2054 B.S.). Recognizing the need for sustainable maintenance and hospitality for pilgrims, Amar Singh endowed Guthis in three surrounding villages. With the income generated, he ensured the temple remained illuminated with an eternal flame, with rituals

including oiling the statues and offering goats as sacrificial tribute (Thapa et al., 2050 B.S.). Even today, this flame is kept burning. If extinguished, it is rekindled only through ritual offerings including gowdan (gift of a cow) and bali (sacrifice). During the Navaratri of Dashain, daily sacrifices are still performed. Amar Singh had also offered a huge bell to this temple, While the inscription cites Saka Samvat 1754 (equivalent to 1889 B.S.). The reference to 'Narasingh' suggests it was offered in his name by his son from his second wife. The bell remains preserved today.

Badimalika Temple of Bajura

Among the temples Amar Singh Thapa is credited with building, the Badimalika Temple in Bajura District stands out for its spiritual and cultural significance. Pilgrims from India and other parts of Nepal visit this shrine, perched at approximately 14,000 feet on a mountaintop. Inside the temple there are three stone statues of the goddess Bhagwati, worshipped locally as manifestations of Kalika, Malika, and Jalpa Devi. The temple's annual festival takes place on Shrawan Shukla Trayodashi, drawing crowds of devotees. Additionally, on Rishi Purnima each year, pilgrims perform rituals and offerings in Amar Singh Thapa's name. Local priest and tenant Sri Gore Sawan recounts a legend passed down through generations: the valourous Bada Kaji Amar Singh Thapa is said to have once conversed directly with the deity inside a subterranean cavern beneath Badimalika (Thapa [Aatriya], 2054 B.S.).

Kuladevata (Ancestral deity) of the Bagale Thapa Chhetris of Dhading

The ancestral deity (kuladevata) of the Atreya-gotri Bagale Thapa Chhetri clan is enshrined in a temple dedicated to Varaha Mastha Bindhyabasini (Bhavani and Samalinga Shiva), along with a ritual nishan ghar. This sacred site is located in Devthok, a village in the former Kewalpur Village Development Committee of Dhading District, Bagmati Zone. The establishment of this temple is attributed to Amar Singh Thapa himself. He also arranged for a Guthi to support the temple's upkeep and initiated festive collective rituals for clan worship (Thapa et al., 2050 B.S.). He once stayed there with his entire family for nine days (Thapa [Aatriya], 2054 B.S.). Much later, in 2011 B.S., the Bagale Thapa Clan Reform Council held the first

Diwali worship at the temple, and in 2044 B.S., it was renovated. Today, Diwali is celebrated there annually (Thapa et al., 2050 B.S.), fulfilling Amar Singh's vision of uniting his descendants in worship of their ancestral deities.

The Bhagirath Temple at Gangotri, India

Amar Singh Thapa's legacy of commemorating his conquests is further confirmed by the Bhagirath Temple in Gangotri, India. Following his victory over the Gadhwal kingdom, he commissioned the construction of this temple, made entirely of timber, and installed a golden statue of Bhagirathi. As with other temples, he also arranged for a Guthi to sustain daily rituals. To this day, a separate lamp known as 'Nepal's flame' is lit within the temple, believed to be a tradition initiated by Amar Singh himself (Adhikari, 2005 B.S.). Although the area became part of India following the Sugauli Treaty. Local lore and one writer's account affirm that he constructed the temple referred to as 'Gangotri's temple' (Dabaral, 2030 B.S.). He even built the path leading to Gangotri and later funded a small structure there with Rs. 500.

360 Lamps of the Pashupatinath Temple

Amar Singh introduced the tradition of lighting 360 oil lamps around the Pashupatinath Temple. However, this ritual remains exclusive to his descendants: the Bagale Thapa Chhetris. They light the lamps annually on the night of Maha Shivaratri and stay awake in vigil (Thapa et al., 2050 B.S.). The following day, offerings of rice, salt, and turmeric are distributed to saints, and a formal vow is made in Amar Singh's name at the Kirtimukha Bhairav shrine.

Sri Narayana and Mahadeva Temple at Thamel

In Bhadra of 1864 B.S., Amar Singh established a temple dedicated to Sri Narayana and Mahadeva in the Thamel of Kathmandu. He ensured that proper worship was upheld by provisioning 6 muri of unhusked rice and appointing a full-time priest (Joshi, 2057 B.S.).

Construction and Repair of Forts

Following his defeat at Kangra Fort in Shravan 1866 B.S. by Ranjit Singh, Amar Singh Thapa retreated across the Sutlej. Despite this setback, he did not abandon his campaign plans and began

reinforcing his positions. In Baghal, he constructed new forts and fortified old ones, among these is the notable Jagatgarh (also called Juttogarh), near modern-day Shimla, attributed to his command. The formidable forts at Sabathu and Dhami were also erected under his directives, throughout the valleys between the Yamuna and Sutlej rivers (Dabaral, 2030 B.S.). He spearheaded the restoration and reinforcement of numerous forts clear evidence of his emphasis on strategic preparation before battle.

The Fort at Kivalyasan, Shrimohoda

A historical letter written by Hastidal Shahi from Doti to Amar Singh Thapa in Palpa, records his involvement in building a fort at Kivalyasan in Shrimohoda. The letter reads; "...the man I sent from Don to gather information from Muhuda reached the area; the Kaji has arrived at duel border between Sahar and Shrimohoda, where land at Kivalyasan has been surveyed. The Kaji is now actively building a fort there..." (Rajbansi, 2023 B.S.). While it's unclear whether the fort was ever completed, the correspondence confirms that construction was underway with vigor.

Amargadhi (Dadeldgura Fort)

Among all the forts commissioned by Amar Singh Thapa, Amargadhi in Dadeldhura holds a place of prominence in Nepal's history. He is believed to have built this fortress during his westward campaigns, and it served as his stronghold in battles against British forces (Bhatta "Pushpa", 2056 B.S.). Positioned on a high hill within the headquarters of Dadeldhura District, the fort spans roughly 200 square meters. Constructed in a circular layout with semi-elliptical extensions on three sides, the fort is made of intricately hewn stone. Although the outer walls appear curved, the interior faces are straight. From within, the walls rise 5 meters above ground level, while from the outside, they appear just 3 meters high, suggesting that the fort's interior is sunken. An entrance lies at the northwest corner, with the main gate measuring 1 meter in height and 50 centimeters in width (Sharma, 2055 B.S.). There is some doubt regarding the measurements noted for the fort's main entrance, as its narrow dimensions just one meter in height and fifty centimeters in width seem impractical for passage. Observations suggest the door does not actually appear that small. From this very doorway, a

tunnel-like corridor leads inward. Within the fort stands a temple dedicated to Bhairav. West of the Bhairav temple lies a stone-walled structure known as the 'Garad Ghar (guardhouse), measuring 8 meters in length and 4 meters in width (Sharma, 2055 B.S.).

Gunports constructed for surveillance and defense surround the perimeter, positioned approximately every 4 meters (Sharma, 2055 B.S.). Inside the fort, remnants of artillery and an ammunition depot remain visible. This strategically significant fort is currently manned by a detachment of the Nepal Army. The municipality now named Amargadhi commemorates the fort's lasting prominence attesting to its historical renown, which persists even today. However, the fort's condition is deteriorating by the day, highlighting the urgent need for restoration.

Silver Gate of the Pashupatinath Temple

Among his many memorial acts, the silver-plated inner gate of Pashupatinath Temple donated by Amar Singh holds unique historical significance. In 1871 B.S., while stationed in the Far West, he had constructed the gate and offered via his son Ranadhoj, who served as Kaji at the royal court. An inscription carved into the silver torana above the gate lists the names of his wives, sons, and grandsons (Bajracharya & Shrestha, 2037 B.S.). It reflects not only Amar Singh's heroism but also the warrior legacy of his lineage. This is considered the final documented achievement of his life, rendering it especially important.

Amareswar Mahadev at Gosainkunda

After installing his family's kuladevata in Dhading, Amar Singh journeyed to Gosainkunda, where he founded the Amareswar Mahadev shrine. He initiated the lighting of the mahadip (great ceremonial lamp) on the eve of Janai Purnima and established a Guthi to distribute chiura (flattened rice) and sugar the following day (Thapa et al., 2047 B.S.). That same visit marked his passing. The Guthi remains active, and in recent years, the Nepal Army constructed a memorial at Gosainkunda in his honor (Thapa [Aatriya], 2054 B.S.).

In addition to his many achievements, Amar Singh Thapa is also credited with restoring a temple at Bhairav Ghati in India (Dabaral, 2030 B.S.). He established a Guthi (endowment) for the

Kamakhya Temple in Kamarupa as well an institution that remains active to this day. An inscription found at the temple reads, "Mata Kamakhya karuna karai dasa Amara charana parai" (May Mother Kamakhya shower mercy on the feet of her devotee Amar) (Thapa [Aatriya], 2054 B.S.), highlighting his humility and devotion. His patronage of temples, rest houses, and charitable trusts across different regions rendered him both immortalized and deeply revered.

Conclusion

Though the physical body of Amar Singh Thapa, Nepal's valiant son of Mother Earth is no longer present, his legacy and contributions endure. It is likely that many more of his achievements remain to be uncovered through future research. Bada Kaji Amar Singh Thapa was not only a fearless warrior but also a deeply devout and compassionate figure. While history often emphasizes his military exploits, this account makes clear that his contributions to religion and society were equally profound.

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Religious Harmony as Nepal's Distinct Identity

Dr. Uddhab Puri

Associate Professor, Central Department of History, Tribhuvan University,
Kirtipur, Kathmandu, Nepal

Abstract

Nepal is the birthplace of both Sanatan Dharma (eternal Hinduism) and Buddhism. Since ancient times, these two traditions have coexisted and collaborated in harmony. Except for a few historical incidents, Nepal has largely remained free from the kinds of religious conflicts and violence seen in other parts of the world. Particularly after the medieval period, Muslims also arrived in Nepal, and they were supported by the state in establishing their places of worship. Even today, Muslims residing in Kathmandu Valley and certain hilly regions continue to practice their faith with dignity and in harmony.

The concept of 'coordination' or 'samnvaya' is interpreted in various ways. Typically, it is understood as a dynamic where the majority influences or even exerts pressure on the minority. However, Nepal's version of religious harmony has not originated from such coercive processes. This article, therefore, focuses on Nepal's religious harmony and the traditional values and practices that underpin it.

Keywords: Harmony, Sanatan, Buddhist, Hindu, Muslim, Temple, Vihara, Stupa

Introduction

Dharma is an inclusive term that applies equally to all beings and objects it is a timeless principle for universal welfare. Derived from the Sanskrit root "dhr," the term refers to that which upholds or sustains. In English, the word "religion" is derived from the Latin 'religare', implying a connection to the divine or righteous path. According to the Nepal Academy (2040 B.S.), Dharma consists of sacred practices prescribed for attaining godliness or spiritual elevation.

Throughout history, humans have practiced Dharma in various forms. Even though universal principles may be constant, people have established different doctrines and beliefs to suit their times and circumstances. New religious beliefs often emerged to reform distortions or deviations within older traditions. Today, there are reportedly 23 major religions globally (Major World Religion, 2024).

Religious harmony represents the understanding and unity among diverse religious, ethnic, and cultural communities within a nation. Rather than emphasizing hierarchies, it fosters inclusiveness and mutual influence, which becomes evident in shared beliefs, customs, and arts. The term 'syncretism' or religious coordination, etymologically linked to 1618 from 'syncretismos', signifies the blending of divergent traditions or minds. Though not universally accepted, such syncretism has persisted since ancient times.

Despite Nepal's modest geography, it is a multilingual, multiethnic, and multi-religious country known worldwide for its religious harmony. In contrast, neighboring India has seen periodic religious strife including among sects within the same religion which led many seeking spiritual refuge and continuity to migrate to Nepal. These followers have integrated into Nepal's national fabric through the very foundations of harmony.

Historically, Nepal has always predominantly embraced Hinduism and Buddhism. Muslims arrived during the medieval period, followed later by a small Christian presence. By the 21st century, Nepal had become home to almost every global religion in some form.

Nepal has endured long periods of unification and division under monarchy. Monarchs historically belonged to various sects; Shaivite, Vaishnavite, Hindu, or Buddhist yet they always respected the religious practices of their people. Regardless of their personal beliefs, kings supported and participated in public rituals, helping to foster a culture of respect and unity. Citizens, in turn, assigned the monarchy a place within their own religious systems, sustaining the syncretic tradition still visible today.

While religious discord persists in many parts of the world, including due to sectarian divides, Nepal stands apart. Throughout all historical eras, religious harmony in Nepal has never wavered like in

neighboring nations. From rulers to the general populace, Nepal has consistently upheld religious coordination as a pillar of national unity.

Methodology and Materials

This article on Nepal's religious harmony employs both descriptive and analytical methods. Events are presented chronologically, accompanied by in-depth analysis. The research is based primarily on both domestic and international secondary sources, with some unpublished materials consulted as well. By addressing Nepal's religious traditions and their historical context, this study helps illuminate the traditional fabric of Nepalese society especially important now, as some religious frictions have begun to appear in contemporary Nepal.

To substantiate that such tensions are not part of Nepal's tradition, the article outlines major religions practiced in Nepal and highlights representative beliefs and customs. The central aim is to examine Nepal's longstanding religious harmony, its influence on society, and its broader relevance for the global community.

Nepal stands as a remarkable example of religious harmony. From the earliest periods of its recorded history, Nepal has demonstrated a more profound degree of interfaith coordination than even officially secular nations. Although the Licchavi kings are often regarded as protectors and promoters of Hinduism, there are notable examples of their efforts toward religious inclusivity.

King Vrishadeva, for instance, is credited by Buddhists as the builder of the Swayambhu Stupa. Licchavi inscriptions also describe a ruler committed to the Buddhist path, referring to him as 'Sugatasaurabha.' King Manadeva is revered both as a devout Vaishnavite who restored the Changu Narayan Temple, and as the builder of Manavihar a Buddhist monastery as noted in the Gopal Raj Vamshavali and Licchavi inscriptions.

Similarly, though Amsuvarma followed Shaivism, he oversaw construction and renovation efforts for Hindu temples like Pashupati and Changu Narayan, as well as numerous Buddhist viharas. Historical records confirm that he even codified protocols for these sacred spaces. Overall, Licchavi rulers, regardless of their personal affiliations, upheld and supported all prevailing religious traditions a practice well-documented in historical texts.

Across different dynasties, similar patterns emerge. The Khasa Mallas, though aligned with Buddhism, contributed equally to the construction and preservation of Hindu temples. Inscriptions confirm their deep commitment to interfaith harmony. Likewise, the Malla kings of the Kathmandu Valley were revered as incarnations of both Buddha and Rama. According to the Gopal Raj Vamshavali, they showed no religious bias, supporting both Buddhist monasteries and Hindu temples.

King Siddhi Narsingh Malla, for example, commissioned numerous temples dedicated to various deities in Patan and established sixteen sets of regulations governing the Mahaviharas. In Bhaktapur too, the Malla rulers maintained interreligious unity. When King Jayaprakash Malla of Kathmandu sought timber from King Prithvi Narayan Shah of Gorkha to rebuild the Swayambhu Stupa, Shah obliged a gesture reflecting mutual religious respect even amid political tension.

When constructing the Kumari House in Kathmandu, Jayaprakash Malla incorporated shrines dedicated to both Hindu and Buddhist traditions as symbols of syncretism. Festivals such as those of Machhindranath, the Living Goddess Kumari, and Seto Machhindranath, which gained prominence during the Malla period, continue to be observed by both Hindus and Buddhists with equal reverence.

The Shah dynasty continued this legacy. After his conquest of the Kathmandu Valley, King Prithvi Narayan Shah, a devout Hindu, promptly received tika from the Kumari and supported religious festivals. This spirit of harmony has not only persisted among rulers but has also flourished among the people. Nepal's festivals, temple and stupa constructions, and public rituals all reflect this equilibrium.

In Buddhist traditions, the monarch is regarded as a Bodhisattva and honored through the Samyak Puja, while in Hindu belief, the king is venerated as an incarnation of Vishnu highlighting a unique confluence of faiths.

Key Traditions of Religious Harmony

In Nepal, there is little social discrimination regarding the ideals, philosophies, or ethical codes of Hinduism and Buddhism. Many festivals, processions, and rituals include shared participation.

It is customary for both Hindus and Buddhists to revere the same deity in different forms some seeing it as Shiva, others as Vishnu or the Buddha. For instance, within the Mahayana Buddhist tradition's 'Mantrapanchaka', both Buddha and Shiva are equally invoked: "Om Namō Buddhaya, Om Namō Shankaraya, Om Namō Dharmaya, Om Namō Vidyaya, Om Namō Gurave" (Gautam, 2035 B.S.). Similarly, Hindus often worship the Buddha as the ninth incarnation of Vishnu.

Throughout the Kingdom of Nepal, it is common to see Buddhist stupas coexisting with Hindu temples, and vice versa. Both communities venerate deities such as Nil Saraswati, Guhyeshwari, Raktakali, and Shobha Bhagawati without sectarian divisions. Guhyeshwari, for example, is believed by Hindus to be the site where the secret part of Sati Devi fell, while Buddhists regard her as the goddess Nairatmā or even as the consort of Manjushri.

During Indra Jatra, celebrated on the twelfth day of the bright half of Bhādra, the chariot procession of the Living Goddess Kumari worshipped by Buddhists also occurs. Vajrayana Buddhists regard Indra's weapon, the 'vajra' (a symbol of emptiness and spiritual power), as deeply meaningful and worship it at Bījeshwari in Kathmandu. Meanwhile, Buddhists also observe the Vasundhara Vow Festival (Til Brata) for eight days during Indra Jatra (Joshi, B.S. 2039).

Similarly, the Seto Machhindranath of Chaite Dashain is revered by Buddhists as Lokeshvara, by the Nātha sect as Matsyendranath, and by Shaivites as a form of Shiva. In Bhaktapur, the faithful observe Maghe Sankranti by offering panchadan (five gifts) in honor of Dīpaṅkara Buddha.

On Vasant Panchami (Saraswati Puja), Hindus worship the temple behind Swayambhu as the seat of Saraswati and perform 'akṣararambha' (initiation into learning), while Buddhists revere the same shrine as dedicated to Manjushri. Likewise, Shravaṇa Purnima holds equal importance: Hindus gather at Gosaikunda for pilgrimage and rituals, while Buddhists commemorate the Buddha's triumph over the corrupt Kama, observing the day with monastery cleaning, Buddha worship, and exhibitions (Puri, 2076 B.S.).

Every twelve years, festivals like Dipankara, Gunla Dharma, and the Samyak celebration are jointly honored by Hindu and Buddhist devotees. Buddhist genealogies regard sites like the Swayambhu

Stupa, Guhyeshwari Temple, the Pashupati Shiva Linga, and Karabir Cremation Ground as Nepal's sacred mahapithas (Regmi, 2045 B.S.).

Notably, deities such as Chinnamasta, Khadgayogini, and Nairatma revered by Buddhists as Vajrasyadevi are seen as shared symbols between Hindu and Buddhist traditions. Nepal's religious harmony also manifests vividly in its art and culture (Bernier, 1970). Although the co-construction of temples and stupas is not a new custom, one unique example stands in Lagan Tole, Kathmandu, where a Shah-period stupa incorporates images of Brahma, Vishnu, and Shiva alongside the Buddha visibly blending Hindu and Buddhist iconography (Puri, 2076 B.S.).

Conclusion

Before Nepal adopted a written constitution, religion served as the foundational guide for state governance. However, history does not affirm the dominance of a single religion in Nepal. As a nation home to diverse ethnicities and faiths, Nepal's political and cultural foundations have largely been shaped by Hindu and Buddhist traditions, with religious landmarks like Swayambhu and Pashupatinath standing as prominent symbols.

Rulers such as Jayasthiti Malla, Ram Shah, and Mahendra Malla drew upon both Hindu and Buddhist customs when formulating social codes, rituals, and caste classifications. Even in western Nepal, the Khasa Malla kings though adherents of Buddhism also embraced Hinduism, as attested in historical documents. For example, a royal decree (Kanakpatra) issued by King Prithvi Malla in Jumla mentions "Brahma, Vishnu, Ishwar, Buddha, Dharma, Sangha" and invokes these deities alongside the sun and moon as witnesses. The same kings Punya Malla and Prithvi Malla proclaimed themselves avatars of Garuda-bannered deities in royal eulogies.

Nepal's constitutions have never favored one religious sect over another. Citizens are free to practice and propagate their faith. Thus, alongside Hinduism and Buddhism, followers of Islam, Christianity, Sikhism, Jainism, and other religions have coexisted. The legal framework of Nepal guarantees non-discrimination on the basis of religion, caste, ethnicity, or sect.

The monarchy embraced and contributed to Nepal's tradition of religious harmony, and even after the establishment of a republic,

the state has not pursued policies that threaten this balance. From ancient times to the present, followers of diverse Hindu and Buddhist sects have preserved, practiced, and promoted their faiths in an inclusive environment that honors artistic, spiritual, and cultural synthesis. This enduring harmony has been adopted by newer religious communities as well, making Nepal an exemplary model of religious coordination in the global context. It is this unique tradition that defines Nepal's national character.

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Human Resource Management and Challenges for the Future

Dr. Kamla Kumari

Associate Professor, Dept. of Economics, Kishori Sinha Mahila College,
Aurangabad, Bihar, India.

Abstract

Human resource management has always been an area of great curiosity and interest, as one is always conscious that good personnel are imperative for great organizations but ironically no one really could quantify the contribution of HRM in the success of an organization. Human resource management remained deprived of its due till the later decades of 20th century. There are a number of factors that contribute to the success of an organization and we all know what else could be as important as procuring good employees in the organization, but the irony is, HRM's contribution to the success of an organization has always been misunderstood. But the tide is changing now; Researchers have argued that human resources may be seen as a source of sustained competitive advantage for organizations. They defined strategic HRM practices as those that are "theoretically or empirically related to overall organizational performance". These practices include internal career opportunities, formal training systems, results-oriented appraisals, employment security, participation, job descriptions, and profit sharing. This approach has come to be known as the "best practices" or universalistic approach.

Introduction

Description of HRM encompasses wide spectrum of topics and being an HR personnel is one of the toughest duty in an organization, as humans are involved in every aspect and operation and humans contradicts with their attitudes, aspirations, assumptions and psychology which makes it a very challenging task to perform (not forgetting Maruti Manesar plant tragedy in Gurgaon in 2012). It is not only the quantity of the physical resources or the technology that counts, but the people and their skills also make the difference. Human resource management refers to "the policies, practices and

systems that influence employees' behavior, attitudes and performance" (K. Aswathappa, 2008).

Human resource management has always been an area of great curiosity and interest, as one is always conscious that good personnel are imperative for great organizations but ironically no one really could quantify the contribution of HRM in the success of an organization. Human resource management remained deprived of its due till the later decades of 20th century. There are a number of factors that contribute to the success of an organization and we all know what else could be as important as procuring good employees in the organization, but the irony is, HRM's contribution to the success of an organization has always been misunderstood. But the tide is changing now; Researchers have argued that human resources may be seen as a source of sustained competitive advantage for organizations. They defined strategic HRM practices as those that are "theoretically or empirically related to overall organizational performance". These practices include internal career opportunities, formal training systems, results-oriented appraisals, employment security, participation, job descriptions, and profit sharing. This approach has come to be known as the "best practices" or universalistic approach. Strategic human resource management often is viewed as a set of decisions regarding the recruitment, allocation, utilization, and development of human.

In this diversity of human resources management, business firms adopt the practices and policies according to the environment and culture. The ecological and ethical challenges, political and economic instabilities, and globalization are few issues which are faced by today business firms. Human Resource policies and practices are helping tools which enable organizations to reach to their objective and goals. HRM should aim at developing the knowledge base, skills and a healthy human pool. Reshaping of Human Resources changes the entire performance of a firm.

Recruitment is being very integral process of HRM, refers to any practice or activity carried out by the organization with the primary purpose of identifying and attracting potential employees. They can be sourced from internal or external sources. Recruitment strategy differs from selection practices in the way that selection practices involve looking at a candidate's strengths and weaknesses,

whilst recruitment strategy attempts to attract highly-skilled candidates by promoting the organization as a great place to work.

The most famous and common tool for increasing the efficiency of employees and empowering them with updated skill set which helps them to remain competitive, is relevant training module. Training and development is investment in the future. Training and development should be viewed as an investment that adds value to an organization by increasing employees' motivation and skills. The organization indicates that they place special importance on training new employees to ensure that they are ready to take over when the older staff members leave the organization. Their training program includes both formal and informal approach such as regional e-learning program, mentoring and further studies. However, one can suggest that the most important outcome is "the mindset change" that has given the older staff members more confidence in the younger peers, therefore giving them the opportunity to contribute and perform.

How diversity is managed in the workplace is also of importance in gaining competitiveness. It is suggested that by understanding cultural, social and other diversities in the workplace, organization can improve employees' sense of belongingness. At times of organizational changes, this may help reduce stress in the workplace. Diversity management can be initiated at three levels: strategic level where it plays a critical part: to achieve organization's success, managerial level where management practices are designed to support diversity, and operational level where diversity management is applied in the workplace. However, for diversity management to be effective, it is important that it takes place on all levels of the organization (Richard Regis, 2008).

Human resource management is strategic partner of the organizational strategic objective and integral part of its agenda. Human resource management is strategic when the human resource practices are planned, and implemented towards achieving the organization's goals. The 21st century depends on the human resources to face the challenges of industrialization and globalization of business. The quality of its human resource affects an organization's ability to adapt to changes, which determines its competitiveness. There are a number of important factors that an organization must address. First, it needs to ensure profitability to

satisfy their shareholder, while at the same time produce quality products or services to its customers. Then, it needs to consider its responsibilities to the community by being environmentally-friendly and by getting involved in community activities. Moreover, the organization needs to ensure that it provides a desirable working environment for its employees.

Achieving competitiveness seems to be much undefined gimmick in itself but one can strive towards this by taking into holistic account of “cultural, structural and personnel techniques. To provide motivation and encouragement at work place is the main purpose which lies behind in any policy to be pursued, and generally it is found by the researchers that following strategically adopted policies always leads to better performance which acts as inspirational and encouraging, of course for only non-exceptional.

Employment and job descriptions can contribute uniquely to product/service performance, job description refers to the extent jobs are tightly and clearly defined so that employees know what is expected of them. Profit sharing contributes uniquely to financial performance, profit sharing leads to the concern for overall organizational performance on a sustainable basis. Training system refers to whether organizations provide extensive training opportunities for their employees or whether they depend on selection and socialization processes to obtain required skills. Appraisals should be conceptualized in terms of outcome-based performance ratings and the extent to which subordinate views are taken into account in these ratings should be also formalized. Employment security reflects the degree to which employees feel secure about continued employment in their jobs. Although formalized employment security is generally on the decline, organizations may have either an implicit or an explicit policy. Employee participation, both in terms of taking part in decision making and having opportunities to communicate suggestions for improvement, has emerged as a strategic HRM practice. Finally it has to be understood that application of policies strictly depends on the nature and environment within the individual organization and firm. It is apparent that single or the combination of policies in harmony to the environment of organization has to be analyzed before implementation. It has to be understood that any policy adopted should align with the vision and mission and should not disrupt the order of system in achieving them.

In conclusion, it is evident that the human resource management helps organizations achieve competitive advantage by developing the knowledge and skills of the employees. Human resource practices are strategic when human resource activities such as recruitment, training and development, and diversity management are targeted to achieve organization's goals. Recruitment strategy promotes growth of the organization by attracting highly-skilled candidates. Training and development should be seen as an investment that is crucial to work performance. By understanding diversity in the workplace, an organization provides an environment where employees can experience personal growth by contributing to the organization.

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Family Budget in Rural India

Dr. Jawahar Lal Roy

Sr. Associate Professor, Dept. of Commerce, Forbesganj College,
Forbesganj, Araria, Bihar, India.

Abstract

Budget impacts rural family lives in several ways. It directly promotes their development through allocation of budgetary funds for family programmes. Devaluation of income for the majority of masses as a result of new economic policy coupled with price rise, erosion of public distribution system and reduction of services offered by the public health system have made women bear disproportionate share of burden, because in the patriarchal families women have to shoulder responsibility of providing meals and looking after the sick family members. Hence women have high stakes in preventing an increase in the proportion of indirect taxes on essential commodities and in budgetary provisions to guarantee food security and health care. The challenges facing rural India family is indeed formidable. Low agricultural productivity, high food price inflation, shortages of crops like pulses which form the main source of protein for a majority of the population; all have affected the rural poor family's budget adversely. Small and marginal farmers operating on not more than 2 hectares of land constitute 84% of the total farmers in the country. Agricultural laborers, who constitute the bottom rung of the occupational structure, include a majority of workers from Scheduled Castes and Tribes, and number around 89 million. This is also the poorest segment in the rural economy. Surveys such as the National Sample Survey and the National Family Health Survey illustrate the precarious living conditions of a majority of the vulnerable rural households in modern India.

Key Words: Budget, Rural India, Family Budget.

Preface

India is a country, whose soul resides in villages. Rural India feeds the country and contributes in the growth of the economy of the country through agriculture, more than other industrial sectors. Rural Indian family seems to be very simple in living with generally a combined (joined) family system. The people work in their fields in the

sun and hence they are much darker in their complexion. These people are the most hardworking people, who work physically to bring the yields, so that the whole country and the world too may have their daily bread.

Budget impacts rural family lives in several ways. It directly promotes their development through allocation of budgetary funds for family programmes. Devaluation of income for the majority of masses as a result of new economic policy coupled with price rise, erosion of public distribution system and reduction of services offered by the public health system have made women bear disproportionate share of burden, because in the patriarchal families women have to shoulder responsibility of providing meals and looking after the sick family members. Hence women have high stakes in preventing an increase in the proportion of indirect taxes on essential commodities and in budgetary provisions to guarantee food security and health care.

A family can be defined as a group of persons related to a specific degree, through blood, adoption, or marriage. The difficulty is that comparative data on the family in the broad definition of the term is not available. The available statistics relate to households, defined by location, community or living arrangements. A household is defined as a person or a group of persons that usually live and eat together. It is important to distinguish between families, where members are related either by blood or by marriage, and a household, which involves the sharing of a housing unit, facilities and food. Surveys and censuses usually cover all households, not merely family households.

Nevertheless the latter type constitutes a major proportion enabling the characteristics of the totals to be identified as those of family households. The largest country in the region, India indicated a marginal decline in average household size from 5.5 to 5.4 persons during the 1980s and 1990s. High fertility and social and cultural factors favour co-residence of the extended family where non-relatives also may live. The reduction of the family size could be attributed partly to economic difficulties, low levels of income, the high cost of living, the costs of education of children and the desire to maintain a better standard of living, which is best achieved within the more affordable smaller size family. Consequently, the nuclear family with its parents and children became the model of society and soon

ruled out the traditional, extended family usually constituting three generations (Lanjouw and Ravallion, 1995).

India's budget attempts to ensure that, the common man comes at the centre of development process. The latest Economic Survey states that 60.5% of the population is living on only Rs 20 a day, it remains to be seen how this budget helps in improving the conditions of the poor rural Indian family.

The Family structure in rural India

Rural area of India is, an area which is not urbanized, with a low population density, and much of the land is devoted to agriculture. The degree to which areas of wilderness are included in the term varies; very large wilderness areas are not likely to be described by the term in most contexts.

Since the 19th century, in most parts of the world, rural areas have been declining, both as a proportion of land area, and in terms of the proportion of the population living in them. Urbanisation encroaches on rural land, and the mechanization of agriculture has reduced the number of workers needed to work on the land, while alternative employment is typically easier to obtain in cities. In parts of the developed world urban sprawl has greatly reduced the areas that can be called rural, and land use planning measures are used to protect the character of rural areas in various ways. Poverty is common in rural parts of India. It is a dehumanizing condition which leads to marginalization and alienation of families, making family members vulnerable to social ills. Poverty has, in a way, determined the family structure. Many poor families are large in size (S. Ringen, 1991).

During the last two decades, all over the world, families have undergone rapid changes in their structure, functions and responsibilities and this is no less true in South Asia, where predominately traditional value systems with patriarchal customs and beliefs prevailed. Some of the major causes for change are universal, while there are other country and culture specific changes. Poverty, privatization, promotion of open market economies, advances in technology and science, effects of advances in health and epidemiological transition, changes caused by demographic transition, modernization and industrialization, urbanization, globalization, are common trends affecting families. Internal and international migration, armed conflicts, and the global pandemic of

HIV/AIDS have contributed to changes in value systems affecting families in South and Central Asian countries.

The family has acclaimed universal importance and acceptance as the basic unit of society. It has been attributed with biological functions- such as reproduction, social functions pertaining to nurturing and socialization of children, caring and support for older persons, the sick, and those with disabilities. It is the institution responsible for maintaining and building relationships among family members as well as with the community. Some of the community functions rendered by a family are helping the family members and those outside the immediate family circle in many instances by becoming members of community based organizations (V. V. Rao, 1981).

Inculcation of values and spiritual development, performed by the family essential for the sustainability of the society fulfilled through socialization. Providing bread and butter to its members i.e. provision of a regular supply of food is the most important economic function of a family. A well functioning family is an asset to the society, while the malfunctioning family is a burden.

Therefore, it is the obligation and the duty of the society to strengthen and maintain families for their optimal functioning. The institution of the family in India is still strong in its fulfillment of functions and obligations. Rural India is an agrarian society, and its economy is largely based on agriculture and related works. In a rural family usually, 4 – 8 children are found, especially in the dry zone areas. Agricultural communities need more labour and in that context, a large family is a resource base and acts as insurance for old age support. In the long run large families create problems especially about inheritance of land and property. In an agricultural society this is very crucial as fragmentation of land occurs with every generation (S. Kaushik, 2002).

The family's ability to live together in its own home is enhanced by giving support. In-home services for South Asian countries could be financial aid, protective services for children, daycare for children, older people and persons with disabilities and counseling (marriage counseling, family counseling and budget counseling). Out-of-home services are mainly for children and would be provided through adoption, foster care institutional care and intervention by the judicial system.

In India, where predominantly a traditional society existed for generations especially with an extended family system, a vacuum is created between the traditional society and the modern society, when modernization, industrialization and urbanization take place. This leads to adjustment problems and feelings of insecurity and alienation from traditional land and family. Extended family no longer exists due to physical, social and economic environments, particularly in the urban settings, creating the problems of caring for children, older persons and the sick. Other social problems such as housing, sanitation, and crime are on the increase. Family disruptions take place specifically due to adjustment problems and collapse of family values. The association of modernization, industrialization and urbanization processes and the declines in fertility rate is a positive sign for development.

Family budgeting in rural India

In rural Indian family, every household member cooperate with each other and get more out of their household incomes that would be possible, if members operated as individual households. This includes the sharing of several fixed-cost components of a running household. Larger households may be able to take advantage of bulk discounts associated with larger purchases of a given commodity, cereals and thereby achieve a greater level of utility than could a smaller household. The objection to the use of family size as the expenditure deflator is distinct from the argument that it overlooks the non identical needs between the different members of the household, most notably, between adults and children (B. Karat, 2002).

There are several areas which are considered important role in planning of family budget in rural areas of India; they are:

1. **Food** : It is an essential unit of expenditure of a family budget, where every year the family needs to make provision in the family budget.

2. **Education** : Now a day, the rural family understands the role of education in eradication of poverty. So, they are spending more on educating their children. They are sending their children to the urban centers for getting better education opportunity to build their career and future prospects.

3. **Marriage** : This is an issue, which is considered more attention in rural family. The marriage of daughters largely depends on the yields of the year. When there is profit from the yield, suitable

match are selected and the family marry off their children, and if the yield is not good, they hold the issue for future yield season. Most marriages took place during the earning season of the year.

4. **Health** : The health situation of the rural family is very worse as the government agencies do not work effectively on this front in the rural areas. Their attention is only on the urban areas. Some families during a crisis, the families have to sell or mortgage their lands to money lenders for medical expenses. So, they have to keep some money in for health in their budgetary expense.

5. **Household expenditures** : It took almost 60% of the income in the budget for household expenses for a rural family. There is no fixed income for them so, they have to take loans for daily household expenses.

6. **Debt repayment** : Debt repayment is the main part of family budget in rural areas. For every purpose, they have to take loans from moneylenders and the moneylenders charge an exorbitant interest and their loan amount grows rapidly. The family needs to pay the debt every year after the yield season.

7. **Fuel** : As many as 1.5 billion people - nearly 80 million in India alone - light their houses using kerosene as the primary lighting media. The fuel is dangerous, dirty, and - despite being subsidized - consumes nearly 4% of a typical rural Indian household's budget.

Conclusion

The challenges facing rural India family is indeed formidable. Low agricultural productivity, high food price inflation, shortages of crops like pulses which form the main source of protein for a majority of the population; all have affected the rural poor family's budget adversely. Small and marginal farmers operating on not more than 2 hectares of land constitute 84% of the total farmers in the country.

Agricultural laborers, who constitute the bottom rung of the occupational structure, include a majority of workers from Scheduled Castes and Tribes, and number around 89 million. This is also the poorest segment in the rural economy. Surveys such as the National Sample Survey and the National Family Health Survey illustrate the precarious living conditions of a majority of the vulnerable rural households in modern India.

In 2006-07, an estimated 50.3% of the rural population had a meager monthly consumption expenditure of less than 580 rupees.

Of every rupee spent by a rural Indian on consumption, 52 paise were spent on food. The spiraling food inflation of over 17% would therefore have hit these households hardest.

About 22% of rural households lived in katcha structures (temporary shelters) and another 29% lived in semi-pucca structures (semi-permanent homes). Some 74% of rural households had no access to toilets while 75% of rural households depended on firewood and chips as a major cooking fuel. Some 9% used dung cake as fuel while 42% of households used kerosene for lighting. The brunt of the impact of these deprivations is borne by women, who play a major role in planning the family budget. Not a very flattering picture for a country growing at over 8%.

Employment avenues in rural areas are limited. The implementation of the National Rural Employment Guarantee Program has offered some succor but due to various constraints, the promised 100 days of employment have been provided only in the state of Rajasthan. In fact, the performance of the program is quite low in the states of Bihar, Orissa and Jharkhand, which have large numbers of the rural poor.

While the plight of those living below the poverty line is unimaginable, the plight of those just above the poverty line is equally difficult as finding productive employment in rural areas is a huge challenge. The prospects of this improving in 2010 are not bright as the agriculture sector's growth is expected to be negative in 2009-10 and expected to pick up to 5% in 2010-11.

The immediate months following the budget, negative growth rate of agriculture will mean lower incomes and therefore subdued demand for consumer goods in rural areas with the situation improving somewhat only in the latter part of 2010.

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Aliens under one sky: the life of the British in India

Piyali Das

Assistant Professor, Department of English,
Gour Mohan Sachin Mandal Mahavidyalaya, Bireswarpur,
South 24 Parganas, West Bengal, India.

Abstract

The British, in a way, were compelled to come to India to perform their administrative work. On coming and settling down in India, they faced a critical and paradoxical situation. On the one hand the land enchanted them and on the other certain aspects of the place led to a kind of abhorrence. English men and women in India were in a way aliens under one sky, being members of one great family. The life in India mainly meant a lifelong banishment for them. They felt a kind of insecurity and loneliness which further developed into a fledged philosophy of the inevitable melancholy of exile, with a somewhat infantile nostalgia for the country of origin. India came to be looked upon them as a field of operation, a kind of white man's burden; hard work in an unpleasant environment.

Introduction

Myriad impressions crowded in the mind of the British who came to India and settled down mostly in a temporary manner. These ranged from awe at the grandeur of the eastern architecture, to abhorrence in the face of what they considered to be depraved heathen life. Everyday life which they had to lead in India was considered by the British to be one long battle against the invidious climate and its diseases. The peak of the hot season was actually sore time of trial for the British in India. Apart from the various other problems that they faced in India, the most troublesome was the climate conditions, with which it was difficult for them to adjust. It was quite evident that the Indian climate, the artificial life, the long railway journeys and the continuous shifting from place to place promoted a rapid waste of nerve tissue of the British. In *Women of the Raj* the author Margaret Macmillan (1988) states that "the fundamental and inescapable fact of life in India was probably the climate. The exiles came to feel that it was typical of the country in its variety and in its

immense scale of the oppressive heat, the torrential rains, and the clouds of dust.”

Along with the rains came a bit of relief but the season had its associated hazards which the British faced problems to cope up with the rainy season, which usually began in early June, for the first few days, brought a welcome change from the stifling heat of the preceding weeks. But then again there were problems associated with too much of rainfall. Most roofs developed leaks and at night the inhabitants were at times forced to sleep under umbrellas. Pictures rotted if they were placed on the walls. Hair pins grew rusty overnight. Bright green mould crept over shoes, books and furniture. Objects and towels were always damp and the beds smelled of mildew. Insects also multiplied in numbers during this season. Clothes which were left on the chairs overnight were often riddled with holes by the morning. To quote Emily Eden (1919) one of the travellers to India, who wrote of her various experiences – “all the care in the world will not avail in this season, everything grows rusty in a night. My drawings are all blistered, my books all mildewed, my gowns all spotted – in short everything is going to rack and ruin and as the milliners and the shopkeepers will not open any of their packages this weather we may, with bad luck, be reduced to going about very old figures indeed... rather in the native line.”

Every season, every aspect of Indian life, for the British had its associated problems. What appeared to be delightful, paradoxically turned out to be problematic and what seemed to be charming for one proved to be hateful to the other. But at times there were compensations too. As observed by Mrs. Fay (1925), another visitor to India: “indeed the general aspect of the country is astonishing; notwithstanding the extreme heat(the thermometer seldom standing below ninety in the afternoon) I never saw a more vivid green that adorns the surrounding fields – not that parched miserable look our lands have during the summer heats – large fissures opening in the earth as if all vegetations were suspended; in fact the copious dews which fall at night, restore moisture to the ground and cause short thick grass to spring up which makes the finest food imaginable for the cattle.”

As they settled down, more and more problems were faced by them gradually. That was even related to their home which they tried to make as nearer to the one they had left in their homeland. What they eventually found out was that an Indian bungalow was

exquisitely simple in construction, in comparison to the English house which was complex. It was not built to please the eye but to shield the body from the merciless heat of the sun and that it did far more effectively from an average English house did to shield the British from the cold. The Indian home of the British was threatened by the jackal cries from without and was beset by a myriad of intruders within. It could not even function effectively to provide an interior to the exterior work. Mrs. Fenton (1901) recounts her experience, related to this as such: "although repose may have been earned by fatigue, to be able to sleep is not always a matter of certainty. It is quite impossible to give you any just idea of the fearful cries of the jackals who frequently came to your verandah; they do not nearly howl, but they set up a lengthened varying cry, so like a human creature in intense agony. I defy you to sleep under such painful associations. In addition to these tormentors outside within you have musk rats, lizards, mosquitoes and cockroaches and bugs so that you know not on which side to prepare your defence." Along with the change in season there was the problem related to insects. There were swarms of insects buzzing about, specially the bug fly which was very disgusting as it emitted a foul smell. Speaking of the troubles related to the insects Mrs. Fanny Parkes writes: "the house swarms with fleas. At first they did not attack me; but for the last few nights I have hardly closed my eyes on account of their sharp fierce bites; they will worry me into a fever." In some other accounts we find such references like, at dinner, they were mostly tormented by a variety of insects. Being attracted by the light they flew into the room in countless numbers and caused a lot of trouble.

Reflecting on such aspects of dreary existence, Pat Barr in her book *The Memsahibs* (1948) comments: "no matter that these mansions were built upon noisome swamp, along filthy streets near the river where corpses of people and animals blobbed up to be torn apart by vultures and alligators that, after all was India and even inside these sumptuous establishments the country made its presence felt. Logs of furniture stood in saucers of water to minimize destruction by white ants, cups and glasses were topped with horn covers to keep out flying insects; green gauze mosquito-nets shrouded the large mahogany bedsteads. The thick frills of the punkahs suspended from the ceiling were kept in a continuous motion by the coolies who sat in the verandahs outside and pulled their attaching rope but the slow creaking swish of the moving clock

induced its own languor and ladies tended to remain fixed to the square of the carpet for hours waiting for the next breath of air to arrive. When it did so, however one's curls were dreadfully ruffled and with that the hazards of the insect bites, heat rashes and the rapid mildewing of silks and satins in the rainy season, it was almost impossible to look truly elegant for long in India"

Thus there were many problems of adjustment and settlement in India for the British. It was primarily a case of adjustment in all spheres – social, cultural, political and domestic. The attitude of Miss Eden reflects a psychology of insecurity and loneliness which developed into a full-fledged philosophy of the inevitable melancholy of exile. They felt to be the aliens under one sky and thereby there was a natural tendency to fatalism. It was on one hand the case of conflicting cultural complexities and on the other the instance of psychological strain resulting from being uprooted from native clime which led to the confusion and trauma. They tried hard to create a familiar background in a strange land. Most of the aspects of European social life in India were carried from home and superimposed upon Indian life. But still they always felt themselves to be exiled, a feeling enforced by rigours.

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Unorganized sector and Gender inequality in India

Dr. Anil Kumar Anal

Lecturer, Dept. of Commerce, Madhepura College, Madhepura,
Bihar, India

Abstract

In Indian society, 'Gender Discrimination' has a wider coverage, which is apparent in the population, political and social structure. This social discrimination is closely related with the economic sphere of life, where the women do not have the free choice to make their own decisions of life, unless they are economically independent. Basically, women in India are mostly employed in unorganized sector, with a very low wage and job insecurity. Even if they are paid handsomely, they have to compromise on certain issues. After the introduction of LPG (liberalization, privatization and globalization) of Indian economy, it was expected that the multinational corporate will not discriminate with the women workforce, but what is the real scenario. Since under the name of globalization, more and more flexibility in labour laws is being injected in the Indian economy, the size of unorganized labour force is swelling. Are they paid at par with the men, or they are just following the same Indian trend of less paid women workforce? It is the question, which answers; this paper tries to find out.

Introduction

The Indian society is with patriarchal outlook, where the division of work among men and women is deep rooted. Traditionally, women are supposed to have the responsibilities for housework and taking care of the children (unpaid), which leads to family constraints on their choice in terms of labour force participation and access to paid employment, both formal and informal (Beneria, 2003).

In developing countries like India, informal employment in non-agricultural sector represents one half to three fourth of the total employment in this sector (ILO, 2002). When the rate of informalisation is increasing, the rate of female work participation is also increasing as if the women are taking over men's jobs in the process of being informalisation.

Bulk of these women labour force live and work in 'on-the-margin' survival conditions and do variety of jobs for industry and trade, ranging from sewing garments, assembling electronic components to simple jobs of sorting, packaging and labeling goods. As a workforce, the women workforce has remained largely invisible. The working and living conditions of home-based worker is perhaps the most vulnerable. As Compared to other sections of the informal sector like street vendors and manual labourers, home-based workers often earn much less. This is despite the fact that many home-based workers, particularly those in sectors like crafts and weaving may be very skilled.

Women worker in Informal sector of India

'Informal sector' broadly refers to informal arrangements of work and is mostly used to describe a type of work that is small unregistered, uncertain and unprotected, encompassing a wide range of activities, ranging from street vending to domestic service to home-based work. Workers in the informal economy are not registered or recorded under the legislation, regulations and statistics of national or local governments and are, therefore, largely 'invisible' and 'unprotected'. They often do not enjoy fundamental workers' rights – with poor working conditions, irregular and often very long working hours, exposure to various forms of insecurity and occupational safety and health hazards. Typically, their productivity is low and earnings are poor.

Women constitute an important section of workers in the informal sector too. In terms of numbers and statistics, the informal economy is large in India, accounting for 370 million workers in 1999-2002 and constituting nearly 93% of the total workforce and 83% of the non-agricultural work force. Women account for 32% of the workforce in the informal economy, including agriculture and 20% of the non-agricultural workforce. 118 million women workers are engaged in the unorganized sector in India, constituting 97% of the total workers in India. Informal economy contributes to the national economy too.

According to the National Accounts Statistics, the workers in the unorganized sector contribute over 62% to the NDP. The sector also contributes over 50% of the total household savings thus dispelling the myth that poor do not save. A substantial 39.3 percent

(Rs. 46 thousand crores) is the contribution of the informal sector to India's total exports (NSSO, 2000).

Women turn to informal sector work for a number of reasons. Lack of necessary qualifications and formal training, absence of child care support, social & cultural constraints and absence of alternatives, are some of the reasons. Families need cash incomes for their survival. Loss in formal employment and reduced returns from agriculture often result in men migrating to urban centres, leaving behind women and children. With informal sector work being the only alternative available to poorest communities, it is not confined only to women but also involves children, especially girls.

In India, amongst the self-employed home-based workers in the non-agricultural sector, 67% were women. From amongst the women home-based workers, 49% of the women home-based workers were undertaking production under some form of subcontracting. This means that nearly half of the home-based women workers in India are working from home, on a subcontract, for an outside agency. This arrangement is very exploitative and payments are made on a piece rate basis.

Literature Review

The liberalisation era has registered an increase in labour force participation by women, everywhere in the world. These trends are largely being recognized as 'feminisation of labour' (ILO, 2004). It is also being observed at the same time that, women are concentrated in low quality and low-paid informal jobs (Heintz, op.cit.), specially in developing countries, women are less likely to be employed as wage and salary workers as compared to men (Chen et al, 2005; ILO, 2004).

Many studies have shown gender gap in earnings even for same level of education, age and job tenure of women as compared to men (OECD, 2002; Mehra and Gammage, 1999; Elson, 1999). Since women have to devote more time to care work and less to remunerative activities than men, the total income from their employment falls (Chen et al, 2005; OECD, 2001; Folbre, 1994, UNRISD, 2000; Beneria, 2003). This has long term implications on women empowerment who cannot establish themselves as independent 'bread winners' and continue to just supplement the earnings of the male members of the family. It may also adversely

affect the families' investment in education of their female children as the returns of this investment will be low or may not be enjoyed by the investing family.

Thus, a link exists between quality of female employment, their economic empowerment and investment in their human capital formation (Sen, 1992). If women are concentrated in low paid and unprotected forms of employment, then an increase in their share of such employment does not represent an increase in gender equality (Chen et al, 2005). Moreover, due to low quality and instability of informal employment women frequently face a higher risk of poverty. But it is a fact that in virtually all countries of the world, as women bear the primary responsibility of providing care (Nussbaum, 2005), they themselves are more likely to find a irregular job in the informal sector, but it is also a fact that with increasing informalisation, when 'feminisation of workforce' is being observed, 'feminisation of poverty' coincides with it as well (Chen, Vanek and Heintz, 2006).

Conclusion

The Indian Constitution provides, under Article 42 for just and humane conditions of work and under Article 43, for a living wage and conditions of work ensuring a decent standard of life and full enjoyment of leisure, of social and cultural opportunities as well as the promotion of cottage industries. A woman who works over eight hours a day stitching garments or rolling bidis in her home is often not counted as a worker; she is viewed as a house-wife doing a little something in her 'leisure-time'. The poor, especially women, work all their life. They do many different types of work, work many hours. They see work as their security and are ever afraid of the lack of work. They look forward to the right type of work for themselves-work, which will take them out of poverty and vulnerability, work which will provide them with livelihood.

One of the most disturbing aspects of today's economy is the extreme poverty and the large and growing inequalities that exist in society. Being poor in our society means, meeting ones survival needs through work which is physically hard, demanding, often debilitating and usually underpaid. For the poor, livelihood and work and income are the first and the foremost need, and the right to work is a key requirement. And yet, for home-based worker, their work, simply because it is done from the home, is never recognized. Many types of home-based worker and their work remain unrecognized.

Some examples are: agricultural produce processing, fish processing, seed preserving, sorting and processing of minor forest produce, livestock rearing and tending, coir goods making, spice making, leaf plate making, oil extraction, junk and tin smithy, metal work, zari work, carpentry, bangle making, shoe making, papad making, aggarbatti rolling, paper goods making, packing, labeling, etc. For the women, often their work is not even recognized by their family members, the husbands and other male members writing off their work a 'hobby'. In addition, the woman home-based worker performs the triple role of mother, homemaker, and worker and their work remains largely invisible.

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Role of Banking Sector in Rural Development

Dr. P.K. Mallik

Associate Professor, Dept. of Commerce, Forbesganj College,
Forbesganj, Araria, Bihar, India.

Abstract

The need for rural communities to approach development from a wider perspective has created more focus on a broad range of development goals rather than merely creating incentive for agricultural or resource based businesses. Education, entrepreneurship, physical infrastructure, and social infrastructure all play an important role in developing rural regions. Rural development is also characterized by its emphasis on locally produced economic development strategies. In contrast to urban regions, which have many similarities, rural areas are highly distinctive from one another. The banking industry has shown tremendous growth in volume and complexity during the last few decades. Despite making significant improvements in the areas relating to financial viability, profitability and competitiveness, there are concerns that banks have not been able to reach and bring vast segment of the population, especially the underprivileged sections of the society, into the fold of basic banking services in rural areas of India.

Introduction

In India, Agriculture is a tradition which has shaped the culture and economic life of the people and it will continue to be the central to all strategies on planned socio-economic development of the country. The rapid growth of agriculture is not only necessary to achieve self-reliance, but also to bring about equity in distribution of income and wealth resulting in reduction of poverty levels in the rural areas of India. India is a country of villages and the agriculture and allied activities are the backbone for economic development of the country. Agriculture sector assumes vital importance since it provides livelihoods to third-fourth of the country's population besides becoming significant source for raw materials for industries (B. Kunjukunju, 2000).

The growth story of India is fascinating and interesting and unfolding the economy to the world with its vast presence of Human

and Natural resources. India is the second most populous country of the globe with 1.20 billion and has become destination for quality workforce and potential market place for domestic and multinational companies. Today, India is one of the fastest growing economies amidst global uncertainties. Nonetheless, it is pertinent to note that the growth is not uniform across the sectors viz., Agriculture, Industry and Service Sector, causing aberrations to the desired economic development process (Bhide et al., 2002).

Rural development generally refers to the process of improving the quality of life and economic well-being of people living in relatively isolated and sparsely populated areas. Rural development has traditionally centered on the exploitation of land-intensive natural resources such as agriculture and forestry. However, changes in global production networks and increased urbanization have changed the character of rural areas. Increasingly tourism, niche manufacturers, and recreation have replaced resource extraction and agriculture as dominant economic drivers.

The need for rural communities to approach development from a wider perspective has created more focus on a broad range of development goals rather than merely creating incentive for agricultural or resource based businesses. Education, entrepreneurship, physical infrastructure, and social infrastructure all play an important role in developing rural regions. Rural development is also characterized by its emphasis on locally produced economic development strategies. In contrast to urban regions, which have many similarities, rural areas are highly distinctive from one another.

Need for Banking in Rural Areas

The rural population in India suffers from a great deal of indebtedness and is subject to exploitation in the credit market due to high interest rates and the lack of convenient access to credit. Rural households need credit for investing in agriculture and smoothening out seasonal fluctuations in earnings. Since cash flows and savings in rural areas for the majority of households are small, rural households typically tend to rely on credit for other consumption needs like education, food, housing, household functions, etc. Rural households need access to financial institutions that can provide them with credit at lower rates and at reasonable terms than the traditional money-lender and thereby help them avoid debt-traps that are common in rural India (A. Valsamma, 2005).

Trends of rural economy

In India, the economic development achieved so far is mostly urban biased and with uneven distribution of wealth across the segments, improvement is seen in income levels of rural India especially in post economic reform era, is a positive factor and a trigger for hope for the future. Rural and Poverty are the synonyms, but considerable improvement is seen in agricultural productivity over the years due to adoption of better farm techniques. A series of good harvests on the back of favourable monsoons coupled with improved irrigation facilities and reasonable rise in procurement prices is also one of the reasons for shoring of income levels in rural India (Subah Singh Yadav, 2005).

Multiple occupations in rural household are a common feature on account of integration between Rural and Urban area resulting mobility of labour, capital, products and credit. As per NCAER report around 25% of rural households solely depend on non-agriculture income. Government schemes like National Rural Employment Guarantee Scheme, which guarantees 100 days of employment to one member of every rural household, has provided employment opportunities and enabled the rural people to improve their income level (Despande et al., 1998).

Expenditure Pattern: As per NSSO data, the incremental consumption expenditure in urban is '2994 billion surprisingly the rural spending outpaced urban with '3750 billion in 2011-12 over 2009-10. Further noticeable shift in expenditure pattern of rural households is observed from traditional food items to non-food items i.e. Education, Housing, Cosmetics, and Entertainment etc. According to MART, rural India buys 46% of soft drinks sold, 49% of motorcycles and 59% of cigarettes. Further, Rural markets account for 56% of the total domestic Fast Moving Consumer Goods (FMCG) demand and 60% of India's annual consumption of gold/jewellery is from rural India. Contract farming is gaining momentum.

It is an agreement between a farmer and company for production and supply of agricultural/horticultural produce at a pre-determined price. It has the potential of combining small farmer efficiency, utilizing corporate management skills, providing assured markets and reducing transaction costs in the value chain by ensuring vertical integration. Contract farming is a win-win situation for both the parties and leads to building a platform for improvement

of farm incomes, development of agro-processing and expansion of rural economy (H. B. Shivangi, 2000).

Financial Inclusion

Institutional finance is the lifeblood of modern economic system without which no system can survive. In agricultural development also its role is crucial. Adequate institutional credit is considered to be the most important factor, which if suitably provided, will go a long way to put the economy of the farmers especially the small and marginal farmers on a sound footing. So agriculture and rural development has been on the priority agenda of our policy makers since independence and considerable efforts have been made to develop the rural credit system as means of rural development (Singh et al., 2001).

The banking industry has shown tremendous growth in volume and complexity during the last few decades. Despite making significant improvements in the areas relating to financial viability, profitability and competitiveness, there are concerns that banks have not been able to reach and bring vast segment of the population, especially the underprivileged sections of the society, into the fold of basic banking services (N. C. Joshi, 1998).

Skewed distribution of bank branches is observed across population groups with 6000 per branch in urban areas and 24000 in rural areas. Out of 6.4 lakh villages, the presence of bank branches with full-fledged services is available only in 34000 villages and recently another 73000 villages are covered under BC model. Still more than 5 lakh villages remain unbanked due to structural and operational issues such as infrastructure, distance, costs, viability etc.

Though, rural India constitutes 68% of country's population, its share to total deposits (9%) and an advance (8%) is abysmally low compared to urban counterpart. Absence of banking services in villages is the cause to flourish informal financial markets which suffer from several imperfections such as high cost of credit at exploitative terms, loss of precious savings on account of fly-by-night operators, inordinate delays in effecting transfer of funds and settlement of accounts. Thus, the financial exclusion not only widens the 'Rich-Poor divide' but also leads to 'Social Exclusion'.

As per Mckinsey Report published in Bancon 2011, only 41% of rural households have access to savings bank accounts and 79% rural households do not have access to credit facilities from formal

sources. This fact reinforces the need for speedy implementation of “Financial Inclusion” initiatives with an objective to provide basic banking services at an affordable cost to the vast sections of disadvantaged and low income group. It means not only to extending banking facilities to rural people but also to provide at their convenient time and location.

The increased infrastructure development across the country is blurring the geographical barriers and making the rural populace on par with the Urban. Hence, the entire gamut of banking in rural areas needs a relook as their needs are beyond traditional products like No Frill and Crop loans. Banks may look for alternate cost effective business models with appropriate structure to tap this segment.

Role of banking institution in rural development

There is a positive correlation between infrastructure development & aggregate agricultural productivity. Rural infrastructure such as irrigation water shed development, electrification, roads, markets, credit institutions, agriculture research & extension etc together plays key role in determining the improvement of productivity. In the recent years, the development of roads connecting to villages is one of the positive factors which eventually blurring the rural and urban divides to a greater extent. A quite revolution is taking place in rural India where economic growth is not just creating the rich but also providing ample opportunities to serve the financially excluded. Rural Banking is now a large opportunity and will be captured those who remove the current barriers of profitable scale (B. L. Mathur, 2001).

Rural financial services are the fastest growing segment on account of large untapped potential driven by the very low penetration in rural market. Today, only around 41% of rural households have formal savings accounts and 20% alone have access to credit from banking system. Hitherto, major share of bank credit flown to farm sector that too production loans. The presence of increased middle income group in rural area demands credit facilities on par with urban people and providing ample opportunities to the banks to extend credit to non farm sector also (A. R. Patel, 2001).

* **Farm Mechanization** : Agricultural inflation has been consistently increasing due to demand supply gap and there is an imminent need to improve productivity by extensive use of farm mechanization. This invites major investments and it is an opportunity

for banks to consider financing high tech agriculture production like agricultural biotechnology and farm mechanization besides continuing the traditional lending like production loans.

* **Agriculture based Industries** : The consumption boom is likely to lead to higher demand for food products viz., milk, meat, eggs, fruits, vegetables, pulses etc., which warrants supply augmentation. This can be achieved through expanding farm production activities coupled with encouraging entrepreneurs to set up agro based industries. Next Generation belongs to the millions of Young Entrepreneurs of the country from hinter land. Setting up of agro based industries in rural areas will be beneficial to the owners as well as farmers since it addresses many logistic issues. Further, these industries usher employment opportunities in rural areas and supplement the income of the rural households.

* **Ware Housing** : India is the world's largest producer of fruit and vegetables but it has been estimated that inadequate post-harvest storage and transportation cause losses of around 30-40 per cent of the produce every year. Construction of Rural Godowns, Cold Storage and setting up of agro process units not only helps the farmers to earn income besides providing employment opportunities to many in rural areas. However, this invites huge investments and the entrepreneurs look at Banks for required financial support and guidance.

* **Rural Retail Banking** : There is a spurt in middle class segment and it is expected to grow at accelerated pace in the ensuing years with distinct features viz., Educated, Employable and Bankable. The declining dependency ratio and increased non-farm income source are the triggers for the increased flow of savings to the banking system and a demand for retail banking services. The demand for housing in rural area is on the rise over the years. Excepting weaker section housing, majority rural housing is being self-financed. There are ample opportunities for the banks to tap this segment. However, affordable housing is need of the hour; this would require a great deal of technological and financial innovation.

Today, the banking has become imperative to all the households irrespective of their social and financial status and expects minimum financial services from the banking system. The recent Financial Inclusion initiatives of the Government i.e. provide access to banking services at all villages through Branch banking or Business Correspondent at affordable cost is going to transform the banking

landscape to greater extent and it is an important business segment for banks. However, providing financial services to the poor, especially in rural areas, is both challenging and costly. The transaction costs have become one of the deterring factors to reach the un-banked by the banks. The stupendous task can be achieved by adopting Diverse Business Models.

The banking sector has witnessed a huge growth in the recent years. However, despite such a growth, the credit flow by banks to the rural and agricultural sectors remains dismal, which, more or less, has resulted in financial exclusion of the rural masses. The rural and agricultural sectors have to play a very important role if a target of 8% GDP growth per annum as envisioned in the tenth plan is to be achieved. And the banks and the Chartered Accountants have a huge role to play in boosting the rural and agriculture sector through product innovation, broadening the reach, promotion of SHGs/Micro enterprises and providing know-how.

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Role of Insurance in rural India

Sanjay Kumar Karn

Research Scholar, Dept. of Commerce, B.N. Mandal University,
Madhepura, Bihar, India

Abstract

The insurance sector has gone through a number of phases by allowing private companies to solicit insurance and also allowing foreign direct investment. India allowed private companies in insurance sector in 2000, setting a limit on FDI to 26%, which was increased to 49% in 2014. However, the largest life-insurance company in India, Life Insurance Corporation of India is still owned by the government and carries a sovereign guarantee for all insurance policies issued by it. The fact that rural India has enormous business potential is widely accepted across all segments of the industry. And it is attributed not merely to the population of 700 Million that reside here; other statistics make an equally strong statement. For instance, while rural households contribute to 45% of the total household income of the country, the savings to income percentage in rural, at 30%, is even higher than urban. The early success of FMCG, telecom and consumer durables is only a pointer to inherent purchasing power this segment has. Within the rural sector, however there are vast variations in socio-economic profiles.

Introduction

Insurance is a contract (policy) in which an individual or an entity receives financial protection or reimbursement against losses from an insurance company. The company pools clients' risks to make payments more affordable for the insured. It is the equitable transfer of the risk of a loss, from one entity to another in exchange for payment. It is a form of risk management primarily used to hedge against the risk of a contingent, uncertain loss (Sharma & Roy, 2013).

An insurer, or insurance carrier, is a company selling the insurance; the insured, or policyholder, is the person or entity buying the insurance policy. The amount of money to be charged for a certain amount of insurance coverage is called the premium. Risk

management, the practice of appraising and controlling risk, has evolved as a discrete field of study and practice.

The transaction involves the insured assuming a guaranteed and known relatively small loss in the form of payment to the insurer in exchange for the insurer's promise to compensate (indemnify) the insured in the case of a financial (personal) loss. The insured receives a contract, called the insurance policy, which details the conditions and circumstances under which the insured will be financially compensated (R. Shrivastava, 2007).

The first life insurance policies were taken out in the early 18th century. The first company to offer life insurance was the Amicable Society for a Perpetual Assurance Office, founded in London in 1706 by William Talbot and Sir Thomas Allen. Edward Rowe Mores established the Society for Equitable Assurances on Lives and Survivorship in 1762.

It was the world's first mutual insurer and it pioneered age based premiums based on mortality rate laying "the framework for scientific insurance practice and development" and "the basis of modern life assurance upon which all life assurance schemes were subsequently based".

In the late 19th century, "accident insurance" began to become available. This operated much like modern disability insurance. The first company to offer accident insurance was the Railway Passengers Assurance Company, formed in 1848 in England to insure against the rising number of fatalities on the nascent railway system.

By the late 19th century, governments began to initiate national insurance programs against sickness and old age. Germany built on a tradition of welfare programs in Prussia and Saxony that began as early as in the 1840s. In the 1880s Chancellor Otto von Bismarck introduced old age pensions, accident insurance and medical care that formed the basis for Germany's welfare state. In Britain more extensive legislation was introduced by the Liberal government in the 1911 National Insurance Act. This gave the British working classes the first contributory system of insurance against illness and unemployment. This system was greatly expanded after the Second World War under the influence of the Beveridge Report, to form the first modern welfare state.

Insurance in India

In India, the market for insurance covers both the public and private sector organizations. It is listed in the Constitution of India on the in the Seventh Schedule meaning it can only be legislated by the central government.

The insurance sector has gone through a number of phases by allowing private companies to solicit insurance and also allowing foreign direct investment. India allowed private companies in insurance sector in 2000, setting a limit on FDI to 26%, which was increased to 49% in 2014. However, the largest life-insurance company in India, Life Insurance Corporation of India is still owned by the government and carries a sovereign guarantee for all insurance policies issued by it (R. Sud, 2014).

Insurance has a deep rooted history in India. Various forms of insurance have been mentioned in the writings of Manu (Manusmriti), Yagnavalkya (Dharmashastra) and Kautilya (Arthshastra). The fundamental basis of the historical reference to insurance in these ancient Indian texts is the same i.e. pooling of resources that could be re-distributed in times of calamities such as fire, floods, epidemics and famine. The early references to Insurance in these texts have reference to marine trade loans and carriers' contracts.

Insurance in its current form has its history dating back until 1818, when Oriental Life Insurance Company was started by Anita Bhavsar in Kolkata to cater to the needs of European community. The pre-independence era in India saw discrimination between the lives of foreigners (English) and Indians with higher premiums being charged for the latter. In 1870, Bombay Mutual Life Assurance Society became the first Indian insurer.

At the dawn of the twentieth century, many insurance companies were founded. In the year 1912, the Life Insurance Companies Act and the Provident Fund Act were passed to regulate the insurance business. The Life Insurance Companies Act, 1912 made it necessary that the premium-rate tables and periodical valuations of companies should be certified by an actuary. However, the disparity still existed as discrimination between Indian and foreign companies. The oldest existing insurance company in India is the National Insurance Company, which was founded in 1906, and is still in business.

The Government of India issued an Ordinance on 19 January 1956 nationalising the Life Insurance sector and Life Insurance

Corporation came into existence in the same year. The Life Insurance Corporation (LIC) absorbed 154 Indian, 16 non-Indian insurers as also 75 provident societies- 245 Indian and foreign insurers in all. In 1972 with the General Insurance Business (Nationalisation) Act was passed by the Indian Parliament, and consequently, General Insurance business was nationalized with effect from 1 January 1973. 107 insurers were amalgamated and grouped into four companies, namely National Insurance Company Ltd., the New India Assurance Company Ltd., the Oriental Insurance Company Ltd and the United India Insurance Company Ltd. The General Insurance Corporation of India was incorporated as a company in 1971 and it commence business on 1 January 1973.

The LIC had monopoly till the late 90s when the Insurance sector was reopened to the private sector. Before that, the industry consisted of only two state insurers: Life Insurers, Life Insurance Corporation of India (LIC) and General Insurers, General Insurance Corporation of India, (GIC). GIC had four subsidiary companies. With effect from December 2000, these subsidiaries have been de-linked from the parent company and were set up as independent insurance companies: Oriental Insurance Company Limited, New India Assurance Company Limited, National Insurance Company Limited and United India Insurance Company Limited.

Insurance in rural India

As per the 2001 census, the rural sector of India has been defined as any place, which has a population of not more than 5000, density of population of not more than 400 per square kilometre, and at least 75 percent of the male working population engaged in agriculture.

Under the provisions of sections 32-B and 32-C of the Insurance Act, 1938, insurance companies are obliged to provide such percentages of business as may be specified by the IRDA, for persons in the rural sector or social sector, workers in the unorganised or informal sector, for economically vulnerable or backward classes of the society and other categories of persons, as may be specified by the IRDA. The IRDA has, in pursuance of the provisions of the above two sections of the Insurance Act, issued the (Obligations of Insurers to Rural or Social Sectors) Regulations, 2000, which lays down that every insurer transacting general insurance business, shall underwrite business in the rural sector, to

the extent of at least 2% of total gross premium in the first financial year, at least 3% of gross premium in the second financial year and 5% of the gross premium in the third and further financial years (GOI, 2012 & IRDA, 2013).

The obligations include insurance for crops. The Government of India has launched various programmes for the benefit of small farmers, marginal farmers, agricultural labourers, etc. Since 1980, all these programmes have been integrated into Integrated Rural Development Programme (IRDP) which is funded by the Central and State governments on 50:50 basis. The objective of the programme is to provide, to the target group of rural families, a package of assistance comprising of income generating assets, working capital, etc. through subsidy, institutional credit, etc. Special insurance schemes are framed to protect the beneficiaries of IRDP projects. Under these policies, the rates of premium are lower and claims procedure is simplified. Whenever, the word 'scheme' is used hereafter, it refers to these special policies. Insurers will evolve appropriate strategies and plans to meet these obligations.

Despite strong improvement in penetration and density in the last 10 years, India largely remains an under-penetrated market. The market today is primarily dependent on push, tax incentives and mandatory buying for sales. There is very little customer pull, which will come from growing financial awareness and increasing savings and disposable income.

In the long run the insurance industry is still poised for a strong growth as the domestic economy is expected to grow steadily. This will lead to rise in per capita and disposable income, while savings are expected to be stable.

Emerging trends

Multi-distribution i.e. increasing penetration through new modes of distribution such as the internet, direct and telemarketing and NGOs-

- * Product innovation i.e. increased levels of customization through product innovation.
- * Claims management i.e. timely and efficient management of claims to prevent delays which can increase the claims cost.
- * Profitable growth i.e. expanding product range, developing innovative products and expanding distribution channels.

* Regulatory trends i.e. mandated regulatory changes by the IRDA to promote a competitive environment in both the life and non-life insurance sectors.

Key challenges

In FY12, the life insurance industry witnessed a decline in the first year premium collected which dropped from INR1, 258 billion in FY11 to INR1, 142 billion, a drop of approximately 10%. This was owing to the following challenges that the industry faced in-

- | | |
|---|---------------------|
| 1. Products strategy and design | 2. Cost |
| 3. Taxation | 4. Distribution |
| 5. Prospects and challenges of various channels | |
| 6. Compensation | 7. Customer service |
| 8. Governance and regulatory issues | |

Conclusion

The fact that rural India has enormous business potential is widely accepted across all segments of the industry. And it is attributed not merely to the population of 700 Million that reside here; other statistics make an equally strong statement. For instance, while rural households contribute to 45% of the total household income of the country, the savings to income percentage in rural, at 30%, is even higher than urban. The early success of FMCG, telecom and consumer durables is only a pointer to inherent purchasing power this segment has. Within the rural sector, however there are vast variations in socio-economic profiles.

The entire population is spread over 6,30,000 villages across the vast expanse of the country. The income distribution amongst these is highly skewed with some of the villages reaping the rewards of agricultural revolution and enjoying similar standards of living like their urban counterparts, while a bulk of villages are still grappling with the basic issues of electricity and water. These variations are not only at the regional level, but even within the state and the district. The income patterns too are diverse.

All the above factors make the execution of rural strategy a daunting task for any product or services provider. To increase the penetration of insurance in this sector, the regulator IRDA, had made it mandatory for insurers to write a growing proportion of its business in the rural market. Most of the early forays of the private life

insurance companies in the rural sector have been towards meeting these requirements. The products sold are typically low premium term insurance product. The average risk cover provided is low enough not to warrant any medical checkups. There is a growing realization amongst the life insurers about the potential of the rural market and there are visible initiatives being taken. Most of the studies suggest that the awareness of insurance in rural India is high. However, unlike in urban areas where tax and investment are the main considerations, here insurance is considered a long term savings tool. Traditionally the endowment products have been sold in this segment.

There are several challenges confronting sales and marketing executives in the rural domain. The first one is a strong need for regionalization. The entire sales delivery should preferably be in the local language. This calls for not just the translation of sales and marketing content but also customization of the same to suit the regional cultural sensitivities. Rural incomes are largely seasonal in nature –dependent on the monsoon and consequently the crop cycle. Therefore the premium payments on a regular basis are tough for rural consumers. This leads to high percentage of policy terminations. Other operational challenge is in procuring reliable and standard documentation. In most cases income and age proof documents are not available at all. This leads to difficulties in policy issuance as well as during claim processing. Managing a high number of cash transactions also adds to the risk and cost.

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A study on Urban Licensing : Policies, Reforms and Outcome- A review

Shabab Ahmad

Assistant Professor, Department of Social Work, School of Social Sciences, Central University of Himachal Pradesh, Shahpur, Dharamshla, Dist. Kangra, Himachal Pradesh, India.

Abstract

This paper most vividly describes about the steps taken by the 'government to organise the unorganised sector'. It also gives the glimpse of the plight of street vendors. This paper deals with the various Policies, Municipal Laws, Judicial decisions and the role of the state government to streamline the unorganised sector. The implication of these reforms and the kind of effective solution to accommodate street hawking and many other professions, especially in emerging urban areas, the proper urban land management would elaborate on the private property rights approach. Here we delineate measures to accommodate hawkers in built-up urban spaces. Collective ownership of property rights as in the ward-based ownership of urban public space would also work as an interim solution, even if the entire private property rights approach is not adopted. The solutions are diverse at the ward level and subject to change according to needs. Let there be Hawkers' Union and there problem be solved by the Ward Committees, if in case any issue arises. Even these stipulations can change with time unlike regulations, which are indifferent to local concerns and take time to change. Alternatively, hawkers could form cooperatives and pool in enough money (either through self or micro-financing from SHGs) to buy private space for their hawking purposes. This is because; individually each of them would not be able to buy the patch of space as no property owner sells land in such fragmented parcels. Instead of becoming a dead end, street trading can become the incubator for vibrant, growing businesses.

Key Words: Livelihood, Urban poverty, Eviction, License, Street Vendors, Vending zone, Natural market, harassment.

Background Regarding the Municipal Laws in India

The municipal corporation laws, based as they are on 19th century British exercise, are outdated and detrimental to the peaceful conduct of business by vendors.

From ancient times, hawking and vending have been an integral part of Indian trade and commerce. However, as the British started gaining administrative control over India, they began introducing their own institutions and legal frameworks. For the hawkers, the Bombay Provincial Municipal Corporation Act (1949) and its adaptations for various Indian cities, the Bombay Police Act (1951) and its adaptations for various Indian cities, the Indian Railways Act (1819) are some major legislations which were formulated by the British and retained in essentially the same form by the Indian government. Unfortunately these laws, based on England's experience in dealing with urban poor and migrants, were designed to facilitate control over Indian people, regulate the economy to suit their administrative skill and to enhance their sense of security (A. K. Kanth, 2000 & Delhi Police Act, 1978).

The following sections from Halsbury's Laws of England show how the laws passed in India were almost word by word based on English laws. Halsbury: Volume 16 Section 616. Metropolitan councils are empowered to deal with persons who erect or place any post, rail, fence, bar obstruction or impede the traffic for which it was formed or laid out, or who place any temporary obstruction such as goods, barrows, stalls etc. in any street. Vol. 22 Section 185: A hawker is required to take out annual excise licence and any person who hawks without having or without immediately producing upon demand a current licence granted to him is liable to fine and imprisonment (R. Austin, 1994).

Licensing

At the same time, the policy, in its good intention to provide legality to hawkers, will issue those licenses and photo ID cards for the hawking zones. The relocation of the hawkers will fail because they would only be provided unprofitable far-off places, which will not be acceptable to them. Therefore, it is back to square one: encroachment, protection payments and raids will continue in the no hawking zones (Delhi Municipal Corporation Act, 1957).

Alternatively, the government may go about issuing licenses to hawkers in a particular zone based on factors like tenure, proximity to

residence and possession of previous challans. None of these are market-compatible parameters. Allowing two clothes sellers, three toy sellers and four fast-food makers in front of a hospital, just because they possess evidence of tenure, leaves the demand for a water trolley unfulfilled. Obviously, a smart water-trolley vendor will slip in to fill the need. But he is actually illegal. Slowly, more such 'illegal' vendors will come in and each of them will make illegal payments to the authorities and encroachment will continue.

Only those edible food articles shall be carried for sale, which are manufactured in premises licensed and approved for this purpose. (According to the Technical Conditions for Street Hawkers, Section 420 of the Delhi Municipal Corporation Act, 1957).

Again, licences may not be issued for hawkers cooking food as in Delhi. One would have to only walk a few of the hawker-dominated streets in Delhi to understand the disconnect between policy and reality.

Micro-finance Schemes for Hawkers

This is one more banal scheme of the government akin to the "liquor-wash" scheme of the government [The Delhi government has one department (Department of Prohibition) advocating alcohol prohibition and three other agencies (DTTDC, DSIDC and DSCSC) engaged in selling the same]. Are these schemes for establishing a hawking stall or for expanding one's present business of hawking? Neither makes sense, especially in light of the regulations framed to deter or criminalise hawking.

Judicial Decisions

(a) In M. A. Pal case where the petition was filed for directing the authorities to remove encroachment and obstruction made by unauthorised hawkers, the Madras High court held that allotment of space to hawkers should be properly done under the law. Further the Court said that the trade so long regulated in a proper manner can never be a public nuisance; rather it is beneficial for the public at large. [M.A. Pal & Others vs. R. K. Sadarangam, AIR 1985 MADRAS 23].

(b) In a case relating to removal of excess of hawkers from the streets of the city, the Supreme Court held that the power conferred upon the commissioner under Section 313 of Bombay Municipal Act to grant license to hawkers is in the nature of discretion coupled with

duty and it should be exercised by consulting all concerned interests and guided by consideration of what is in public interest. The Court also gave guidelines for creating hawking and non-hawking zones and also consider creating hours for hawking activity.[Bombay Hawkers Union Vs Bombay Municipal Corporation. AIR 1985 SC 1206]

(c) In the famous Olga Tallis case, the Supreme Court held that pavement dwellers should be given alternate accommodation before removal of encroachment who have been staying at these places for a long time and also been given census cards.[Olga Tallis Vs. MCD AIR 1986 SC 18]

(d) The right to carry on trade or business mentioned in article 19(1) (g) on street pavements if properly regulated cannot be denied on the ground that the streets are meant exclusively for passing or re-passing and for no other use. [Sodan Singh Vs NDMC, AIR 1989 SC 1988]

(e) In a case where Municipal Authorities refused to petitioners to continue with their trade while they were permitted earlier to carry on trade on payment of charges described as tehbazari, the court held that the authorities should help the petitioners to earn their livelihood. It further held that all public streets and roads vest in the State but holds them as trustee on behalf of the public, and the members of the public are entitled to use them as a matter of right. [Sodan Singh Vs NDMC, (1989) 4 SCC 155]

(f) In a case where the Authorities made sub-classification on the ground of possession of survey receipt report, the Court held that in allotment of tehbazari sites/stalls/kiosks, MCD is not justified in making sub classification among hawkers/squatters on the basis of who possessed survey receipt report and those who did not possess the same. [Gainda Ram and Ors Vs MCD Town Hall and Ors, (1993) 3 SCC 178]

(g) In this case, the hawkers were allotted space on the basis of proximity to their residence which rendered their present trading place redundant. The Court directed the committee to get preferences from the applicant and decide taking in to consideration their seniority and length of presence. [Gainda Ram and Ors Vs MCD and Ors, (1994) 5 SCC 52].

(h) In a case where the petitioner, a registered society, filed a petition requesting for removal of squatters and encroachers from a Road adjacent to the road leading to a temple to allegedly avoid

inconvenience to the devotees and decongest the area. However, the authorities contended that the squatter are the lawful allottees of tehbazari sites.

The court held that in view of the decisions of Supreme Court, no case is made out for their removal. [Shakti Mandir Society Regd. and ors. Vs MCD and Ors, 93 (2001) DLT 415]

(i) In this case, some sites were demolished to make land available for Metro Rail. In the petition for direction for allotment of alternate viable sites by the hawkers of the demolished sites, the court directed the parties to make representation to the corporation if there is any other site which the corporation can allot them for carrying out their business. The sites earlier given by the corporation were not found viable for trade by the tehbazari hawkers. [Anil Kumar & Ors Vs MCD, 92 (2001) DLT 209]

(j) In this case the petitioner was granted tehbazari for open to sky but the petitioner constructed a pucca shop which was demolished by the MCD. In these circumstances, the court held that the demolition was not illegal as the petitioner had violated the condition for grant of tehbazari by constructing pucca shop. [Hira Lal and Ors Vs. MCD 2002 IIIAD (DELHI) 413].

Role of state government

The Delhi State Government officials do not deal directly with the hawkers. The hawkers' only interaction is with the municipal and police authorities and neither of them are under the clear and direct authority of the state government. These case studies do not capture the suffering of the hawkers, especially the poorer ones. They emphasise only on the economic processes and consequences, as such accounts have not been studied in detail before. We have not mentioned the tension they suffer when subjected to the raids or even the threat of a raid. As a hawker put it : the very mention of a gaadi i.e. the municipal van is enough to make their hearts skip a beat. Or the long hours they put in for their work regardless of the heat, rain and cold. The only motivation for them to go on is providing sustenance for their family. It is not surprising that the hawkers spoken to, in different parts of the country; reacted in the same manner. They said they would prefer the colonial rule of the angrezi hukumat (British rule) to the Indian governance. Because, there is the continued perception that however colonial and cruel the British were,

they were still law-abiding and fair (John Cross, 1998 ; G. R. Dyrness, 2001; King and Dinye, 2004 & T. Nnkya, 2003) .

There are certain sections of the Police Act and Indian Penal Code (IPC), which are the main deterrents to the profession of vending.

* Section 283 of the IPC (Danger or obstruction in public way or the line of navigation)-Whoever, by doing any act or by omitting to take order with any property in his possession or under his charge, causes danger, obstruction or injury to any person in any public way or public line of navigation, shall be punished with fine which may extend to two hundred rupees. The offence punishable under this section is the nuisance of causing obstruction.

* Section 431 of the IPC (Mischief by injury to public road, bridge, river or channel) Whoever commits mischief by doing any act which renders or which he knows to be likely to render any public road, bridge, navigable river or navigable channel, natural or artificial, impassable or less safe for travelling or conveying property, shall be punished with imprisonment of either description for a term which may extend to five years, or with fine, or with both.

* Section 34 of the Police Act - No person shall cause obstruction in any street or public place by

- Allowing animals or vehicle.
- Leaving any vehicle standing or fastening any cattle in the street or in the public place.
- Using any part of a street or public place as a halting place for vehicles or cattle.
- Leaving any box, bale package or other things whatsoever or upon a street for an unreasonable length of time or contrary to any regulation.
- By exposing anything for sale or setting out anything for sale in or upon any stall, booth, board, cask, and basket or in any other way, whatsoever.

These provisions create the contradiction between a legal 'licensed' vendor and 'illegal' obstruction or causing nuisance resulting in physical eviction of even licensed vendors.

Reforms

The two fundamental questions here that need to be answered are :

1. In the already congested urban spaces, how can hawkers are accommodated?
2. And how can hawkers are accommodated in emerging urban areas?

In view of the performance-nuisance conflict inherent to the issue, a framework involving private property rights offers us the most effective policy solutions. Remember that most encroachments that happen - from hawkers to slums - are usually on public space owned by the government, spaces not vested as private property. Anything other than a property rights based approach will not work in the long term and will serve only as a temporary solution. It is only private parties that have every incentive to seek negotiable and voluntary solutions for unforeseen problems (G. Tiwari, 2000; R. Jjabvala, 2004 ; Reddy, et al., 2004; S. K. Bhowmik, 2004 ; Gerson de cunha, 2004; C. Leduka, 2001 ; N. Pratt, 2002 & Ken Gewertz, 2004).

For the effective solution to accommodate street hawking and many other professions, especially in emerging urban areas, the paper on urban land management would elaborate on the private property rights approach. Here we delineate measures to accommodate hawkers in built-up urban spaces. Collective ownership of property rights as in the ward-based ownership of urban public space would also work as an interim solution, even if the entire private property rights approach is not adopted. In advocating ward-based ownership of public space, we build on the Draft National Policy on Street Vendors's recommendation of regulating hawkers by Ward Committees (WC). This is also in tune with the 74th Constitutional Amendment, which mandates the formation of Ward Committees and permits the conception of a local government as a community governing itself. Such participatory governance enables the people of a specified area to know its problems, to identify its needs and prioritise them, and take decisions on subjects which can be best handled at that level. The model builds on the conclusion from studies and random surveys that hawkers are not out to take a free ride on public space but are willing to pay for it given the chance. They might even pay market rates if sufficient returns are perceived at that place. And it is a myth that hawkers occupy the space for free. They already pay costs in terms of bribes or loss of goods—the costs of illegality (Jim Peron, 2004; Aiyer and Anklesaria, 2002 ; Mavundla

and Mesotho, 1991 & R. N. Sharma, 2000). The principal players in this model would be :

1. Hawkers' union in that particular ward or one that might be chosen based on conditions elaborated later from among the several hawkers' unions that might be formed. Mumbai already has union leaders for hawkers of each ward.

2. Ward Committee (WC) that in addition to other issues handles the issue of hawking and negotiates with the hawkers' union as just another service provider, and/or a benefactor of that ward's space. Ward Committee would have elected and not nominated representatives from the Resident Welfare Associations, Market Trade Associations, and Housing Societies/Cooperatives etc.

3. Citizens of that ward who elect the members of the Ward Committee.

The WC will have ownership of the public space within the ward and have rights to lease the space to interested parties. The transferee will have only user rights to the leased space. The WC's interests and rights to the space will be supreme, subject to certain basic constraints. The citizens of the ward shall have the right to decide, apart from other ward-related issues, where and how many hawkers they need, if they need them at all.

Usually, the middle and lower classes have the greatest need for hawkers, so they might be more willing to accommodate them in their areas and bear the resultant traffic congestion, unlike the richer classes. However, the rich might prefer to have mobile hawkers in the mornings/evenings or even in weekly markets. Resident Welfare Associations can also have a say in the spatial/temporal restrictions on hawkers. The public space in and around a market can be given to the Market Trade Association (MTA). That would give leeway to the MTA to provide hawkers with non-conflicting goods for sale. But then this may not always be true. Dilli Haat bereft of all other stalls save one would not attract the same number of people that an assortment of stalls would do. MTAs may in fact, find it profitable to offer different goods of the same category (e.g. books, clothes) at a variety of prices or even allow for food stalls on the periphery of the market to attract more visitors (John C. Cross, 2004).

The solutions are diverse at the ward level and subject to change according to needs. Even these stipulations can change with time unlike regulations, which are indifferent to local concerns and take time to change. The WC can also take the advice of urban space

consultants or traffic experts to take care of the technicalities. In case of traffic congestion from an excess of hawkers at particular points, the transport authorities would know exactly with whom to deal and do so with the union/WC through negotiations.

Each WC could deal with the hawkers' union of a particular area through contracts. Any hawker setting up his wares in that area would have to be a registered member of that union. The WC may demand a particular amount from the union. The individual rents to be paid by the hawkers may be left to the union. A WC may have the discretion to sign a contract (with any condition) with any of the several ward-level hawkers' union leaders, for maintenance of the road or to prevent further encroachment (A. Singh, 2000).

The hawkers' union acts in self-regulation and is responsible for the categories and number of hawkers there, maintenance of food quality etc. It is also its concern whether or not to allow any more hawkers in the area or any further encroachment of public space (Aiyer and Anklesaria, 2001; D. Bunsha, 2002; Sandeep Joshi, 2002 ; Shaktiman Ghosh, 2004 & S. Vivian, 2004).

Spatial allocation and demarcation rules may be part of the contract drawn up by the union or WC. Sub-contracting/sub-letting of space might also be allowed. It is important to allow the prices for the particular spaces to be decided by a free play of market forces and that there be competition among the different unions/cooperatives for maximum economic benefit to all. A reasonable demand for a potential hawker may be to have appropriate certification when he joins the union (S. Shrestha, 2003).

Admittedly, we have outlined a simplistic model. However, approaches carried out on these lines in various wards will only enable to strengthen the functional modalities. The leaseholder of the pavement as a private property will try different methods of including hawkers, whereas a government will want to issue the most suitable on the basis of market incompatible factors like tenure. The second one will only lead to increased encroachment, as demand at that place will still exist. In the first case, it may actually be profitable to have a corporate/ward citizens'-sponsored hawker-free proper sidewalk and not the poorly designed ones that we have which are a "challenge" for the physically challenged and old. Private players have every incentive to offer better services.

Other measures include repealing of uniform municipal rules for street hawkers across the city. The Ward Committees and the transport authority may decide on any of the rules that need to be followed by the street hawkers (G. Tiwari, 2001).

Ward Committees know their areas and are aware when a trader is causing problems for other traders or who is responsible for garbage dumping. So they are able to micromanage specific street locations better. A mega-city with over 10 million people and hundreds of streets cannot possibly compete with such localised management. Any signs of encroachment or breach of terms of the contract can be immediately brought to the notice of the union or WC and further action be taken. It will be easier for WCs to negotiate with hawkers at the ward level rather than for governments to deal with hawkers at a national level where the complexities are infinite. Also, situational conditions vary from area to area and only localised approaches can work.

Alternatively, hawkers could form cooperatives and pool in enough money (either through self or micro-financing from SHGs) to buy private space for their hawking purposes. This is because; individually each of them would not be able to buy the patch of space as no property owner sells land in such fragmented parcels. Instead of becoming a dead end, street trading can become the incubator for vibrant, growing businesses.

The solutions may seem surprising, but the fact is that hawkers are willing to pay and private property approaches do work. And this is going to have to happen sooner or later. Just which politician would be willing to initiate it and take the credit is the moot question.

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Multi National Corporations and Indian Economy : A Critical Assessment

Dr. Guddu Kachhi

Assistant Taxation Officer, Commercial Tax Department, Chhatarpur,
Madhya Pradesh, India

Abstract

With the rise and proliferation of multinational corporations in the latter half of the 20th century, international business has undergone a revolutionary change. The doctrine of comparative difference in costs of production of the classical economists, Adam Smith and David Ricardo, cannot grapple with the present day situations in international trade and finance. The underlying assumption of the classical theory that factors of production-land labour and capital are immobile between conies has become irrelevant to explain the present trade pattern. The theory deals with only trade in commodities, that is, undifferentiated products and of small firms. Further, the classical theory implicitly assumed that countries differ from one another in terms of resource endowments and economic skills. Such differences in factor endowments were used to explain the difference in comparative costs.

Introduction

The present day world reflects a totally changed economic scenario. It saw revolutionary technological changes in the field of transport and communications. The classical theory ignored the role of uncertainty, economies of scale and technology. Product differentiation made markets imperfect and firms are no longer small. Differences in individual corporate strategies which were not considered by the classical economists have become now the key determents of corporate strategies which were not considered by the classical economists have become now the key determents of corporate success. The classical theory thus becomes increasingly irrelevant to the analysis of countries which are at the center of the world economy- the United States, Japan, Western Europe and the most successful East Asian countries. With the integration of the core economy differences among corporations have become more

important that differences among countries. The growth of MNCs can be understood only in the changed business context. The very existence the multinational enterprises is based on international mobility of certain factors of production. Natural resources have lost much of their previous importance. Knowledge intensive societies move rapidly into the age of artificial materials and genetic engineering. Capital moves round the world in massive amounts with amazing speed. Capital raised in Euro-market, Say in London, can be used by a U.S. MNC to finance its affiliate in India or Brazil. All these changes have contributed to the growth and importance of MNCs in international business (D. Rodrik, 1999).

Emergence of Multi National Corporation

The MNC is not a recent creation. Major companies of colonial power extended their operations in occupied countries. For example, the East India Company, which was established in 1600, was given monopoly of trade with the East Indies and India. A group of international oil and mining companies obtained lucrative concessions to prospect for oil and minerals, particularly in the Middle East and Latin America in the second half of the 19th century. Although MNCs existed as far as early civilizations, a new breed of dynamic and aggressive MNCs emerged only over the last four decades. The bulk of the activity of MNCs emerged only over the last four decades. The bulk of the activity of MNCs today takes place in industrial countries in which development of technology and communications made such activity feasible and profitable. In developing countries, these MNCs are no longer associated with colonialism. In fact, they have been contributing to the growth of these countries. Multinational business enterprises have been followed by financial institutions, insurance companies and accounting firms (Kingsb Temple, 2006).

MNC : Concept of Definitions

It has been found difficult to define an MNC on objective and measurable criteria. The one most common criteria used is the proportion of overall revenue generated from foreign operations. The proportion of foreign income has to be at least 25 to 30 percent of total income for the firm to be regarded as MNCs. Some consider a firm which exports not less than 10 percent of its output as an MNC, such exports being crucial for its survival. Some use the proportion of

direct investments in a foreign firm as the measurable criteria. Some consider a firm to be an MNC if its external activities (manufacturing, export, distribution and financing) warrant management's attention. If the management considers foreign operations crucial to the successful operation of the firm and those operations have an impact on decision-making process, then the firm must be considered an MNC, irrespective of other considerations. These examples illustrate the difficulty of arriving at a definition of an MNC based on objective and measurable criteria. For analytical purpose, we may consider a multinational corporation as a company engaged in producing and selling goods or services in more than one country. It ordinarily consists of a parent company located in home country and at least five or six foreign subsidiaries, typically with a high degree of strategic interaction among the units. The growth of MNCs has been the result of foreign direct investments. The essential feature of a true multinational is its commitment to seeking out, undertaking and integrating among the units. The growth of MNC's has been the result of foreign direct investments. The essential feature of a true multinational is its commitment to seeking out, undertaking and integrating manufacturing, marketing, R & D and financing opportunities on a global, not on domestic basis. A multinational firm asks where in the world we should build a plant. MNC's marketing management seeks global, not domestic, market segments to penetrate, while multinational financial management does not limit its search for capital or investment in domestic markets. It is the globally coordinated allocation of resources by a centralized management that differentiated the multinational enterprise from other firms engaged in international business. MNCs make decisions about markets entry strategy; ownership of foreign operations; and production, marketing and financial activities with an eye to what is best for the corporation as a whole. The true multinational corporation thinks of group performance rather than the performance of individual parts (Keran Ralls, 2007).

Some prefer to draw a distinction between International Corporation, Multinational Corporation, transnational corporation and global corporation. A company with Manufacturing Corporation is much wider in its operations. It must have direct investments in several countries and derive a substantial part of profits from foreign operations only those international corporations. A multinational corporation is much wider in its operations. It must have direct

investments in several countries and derive a substantial part of profits from foreign operations. Only those international corporations which satisfy the characteristics described above may be called multinational corporations. They have a national headquarters from which international control is exercised (Jaya Prakash Pradhan, 2009).

A transnational corporation is multinational in which both ownership and control are so dispersed internationally that there is no principal domicile and no central source power.

Factors Influenced the Growth of MNCS :

As a matter of fact the growth of multinational corporations is the result of foreign direct investments which are made in the past. Now we have to seek reasons for overseas expansion by a firm or why firm should establish subsidiaries in foreign countries?

1. **Availability of Raw Materials** : Some firms, particularly Mining and exploration firms, have no choice except to locate at raw materials. For instance, if copper or iron ore is being smelted. It does not make sense to ship the ore when a smelter plant could be built at the mine site. Since these are weight losing raw materials. It is cheaper to transport the product-copper or iron bars-to the markets than to ship the ore. In fact, the earliest multinationals are raw material seekers. They are the British, Dutch and French East India companies which grew under the protective umbrella of their respective governments. The modern-day counterparts of such companies are the multinational oil and Mining companies-British Petroleum and Standard oil etc. Still we can ask a question: why should a foreign firm instead of domestic enterprise that would carry-out the operations? The answer is that with a domestic firm, there can be no direct foreign investment. Through FDI, a multinational firm can do things better than a local firm.

2. **Protecting Secrecy** : If secrecy in making a product is important a firm may choose to establish a subsidiary abroad rather than granting a license to a foreign firm. Of Cause the firm can sell knowledge in the form of patent rights. But if the firm has a product or production process patent, it can make more profits by doing production through and overseas - eg. Coca-Cola.

3. **Seeking Markets** : Firms tend to penetrate into foreign markets to enhance their sales and revenues. Examples include ICB, Unilever, Volkswagen, Singer, Philips, Imperial Chemicals etc. The

bulk of foreign direct investment took place in the form of acquisition of plants and equipment abroad by such firms. Much of today's foreign direct investments are made in more populous countries- China and India. China ranks first in the inflow of foreign direct investment because it provides a vast market for many goods. India too offers a good market, Out of U.S. total FDIs of \$ 100 billion in 1995, China's share amounted to \$37500 million. Two-thirds of the FDI flows went into developing countries of South East Asia including China.

4. **Protecting Reputation of Brands** : When product differentiation exists and when certain brands of goods acquire reputation the firms producing such goods prefer to produce them through that subsidiaries rather than grant a license to a foreign firm. For instance Aviva Corporation's jeans are well reputed. It cannot afford to grant license to produce jeans to a foreign firm with Aviva label as the firm may produce inferior quality of Jeans. Aviva likes to protect its reputation by making jeans through its subsidiary.

5. **Minimizing Cost of Production** : Depending upon the availability of cheap labour and other inputs, the firms seek to invest in low-cost production sites overseas (e.g. Hong Kong, Taiwan etc.) to remain cost competitive both at home and abroad. Many of such firms are in electronic industry. Japanese electronics firms produce their products in Taiwan and Hong Kong. General Electrical of U.S.A. has been producing some of the electronic goods such as tape recorders in China.

6. **The Product Life Cycle Hypothesis** : It has been argued by Raymond Vernon that oligopolist firms venture into foreign markets when home market dries up. In the life cycle of a product, comes a stage when the firm has to search for manufacturing locations abroad. Firms produce a product first for home market. When the product is perfected and standardized output exceeds the requirements of domestic market. Then the firms will make search for foreign markets to unload their surplus stocks. As the product reaches maturity, patents expire and competitors produce similar products as technological know- how becomes available to them. Profit margins decline both at home and abroad. At that stage firms search for manufacturing locations abroad. Many U.S. multinationals have established subsidiaries in countries where production costs tend to be lower. Since 1970s foreign firms such as Toyota, Honda, Nissan and Michelin Tires have made inroads into the U.S.A.

7. **National Tariff Barriers** : These often provide a motive for direct foreign investment. When heavy import duties are imposed in a country, a foreign firm may leap the tariff wall and build plants in that country. Many U.S. MNCs made inroads into European Economic Community for this reason.

8. **Tax Incentive** : We may distinguish between four phases of expansion of a firm into overseas markets. In the first phase, the firm tends to be an exporter of goods to several foreign markets. In the phase two, markets. Bypassing this stage, the firm may grant licenses to local firms in some other markets. Thus in this third stage licensing arrangements are made in these markets or the firm may start operating affiliates in some markets superseding phase-III. In the last and fourth phase, it will start production affiliates by marking direct foreign investment. Thus the expansion into foreign operations is typically a gradual phase-by-phase process commencing with export activities. The process of expansion may not be parallel in all markets. An MNC may establish sales and distribution subsidiaries in some markets while continuing to export to other markets. In the next phase it may grant licenses to local firms for production in such export markets. It may establish its own operating affiliates in some other markets. Finally it will establish production affiliate through direct foreign investment.

Impact of MNCs on Indian Economy

There are at present 300 MNCs operating in a country. With the liberalization or foreign direct investments and removal of FERA restrictions since 1991, a large number of MNCs have hiked their equity stake to 51 percent and acquired majority corral in their Indian enterprises. With the hike in equity, they acquire several strategic advantages. They will bring the original brands of the parent company and also their management and marketing techniques.

It is intersecting to cite some examples. P & G now gives new importance to the Indian market, especially in respect of cleaning products for which the demand is growing at the rate of 30 percent. It plans to flood Indian market with P & G brands like Head & shoulders shampoo and aims at large growth of turnover. We may mention other MNCs like Cadbury, ABB etc. Which have been trying to expand their arena?

While the MNCs which are already there in India are consolidating their position Ford forged an alliance with Maruti Udyog

for the manufacture of aluminum radiators. GM has tied up with Hindustan Motors for a car project. Hewlett - Packard, a U.S. multinational is in partnership with HCL, an Indian computer firm. General Motors enters into partnership with Godrej. IBM and Coca-Cola made reentry after 1991. Many more such cases can be mentioned.

Conclusion

It is difficult to agree with all the charges levelled against MNCs. All the MNCs are not guilty of malpractices. Indian companies which have thus far enjoyed a protected market fight shy of facing competition of sophisticated goods produced by MNCs. They are accustomed to produce low quality goods and thus exploit consumers. In the face of stiff competition from MNCs the Indian companies have to upgrade their technology and produce quality goods to survive. It does not mean that all sorts of MNCs be allowed to flood the Indian economy. Some sort of discrimination between the desirable and non-desirable must be used. There shall be some checks and counter checks on the operation of MNCs. For short-term gains, the long-term interests of the economy shall not be mortgaged to MNCs. There are rules for any game; MNCs must be made to follow the rules of the game.

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Climate Change and role of India

Dr. Sanjay Kumar

Guest Lecturer, Dept. of Labour & Social Welfare, Magadh University,
Bodhgaya, Gaya, Bihar, India.

Abstract

The impacts of climate change are a burning issue of today's world affair, which will be felt not just in years, but over generations. Tackling it will require far-sighted leadership. Its greatest victims will be the poor, the marginalized and the disenfranchised. Analysts tell us that future wars will be fought around resources such as water. In a country like India, that has not only seen a tripling of its population since Independence, but also a shrinking of its natural resource base and a sharpening of its income divide, these are not idle concerns. We need to argue for enlightened leadership from India's political class on climate change. If we are to avoid conflict and demagoguery in the future, we need to invest in a proactive, opportunity-led strategy to deal with climate change now. Presently, India is the 5th largest – and growing - emitter of GHGs - at a time when the window for remedial action is reducing. Despite having had an Indian head of the IPCC, the debate in India has been inaudible. Confined to an inner-circle of officials, NGOs and academics, the focus has been on international climate change negotiations, not on the impacts and responsibilities of us as a nation. Time has been lost in not internalizing the implications of climate change by national development planners. The approach document to India's 11th Five Year Plan (2007- 2012) only mentions the words climate change twice in its 109 pages; and the capital city's newly-adopted Delhi Master plan avoids the issue altogether. So, it's a big challenge for India, which is moving towards the status of a developed nation, to look at this issue with more seriousness and find a way to tackle it on time.

Key Words : Climate change, India's role, Political framework

Introduction

Climate means, characteristic atmosphere conditions of a place over long periods of time. It can be classified according to latitude as tropical, sub-tropical, continental and arctic. It is also refers as

Mediterranean, monsoon, desert type etc. The temperature and precipitation are two important factors among others which influence the climate. Solar radiation warms the earth's surface and the atmosphere. About $1/3^{\text{rd}}$ of the radiation is reflected back into space, about 20% is absorbed by the atmospheric gases and the remaining amount reaches the earth surface and is remitted in the form of infrared radiation.

The atmospheric gases absorb some of this radiation and do not allow all the emitted energy to escape into the space. Some of the heat is trapped by these gases and the atmosphere becomes warmer. By this phenomenon, the average temperature of earth raises from -18°C to $+15^{\circ}\text{C}$ and is very vital for life on the earth. The situation is analogous to a greenhouse, which traps heat and its glass walls do not allow the heat to go out, thereby increasing the inside temperature. This is called Green House Effect. Green house gases such as carbon dioxide, methane, ozone, chlorofluorocarbons and water vapors are responsible for the green house effect.

In simple words, Green house effect is the increase in the average temperature of the air in the lower atmosphere by several degree, as a result of the buildup of carbon dioxide and other green house gases (such as methane, ozone, nitrous oxide and CFCs) in the atmosphere. The contribution of water to green house effect is about $2/3^{\text{rd}}$ and of carbon dioxide being about one-quarter. The other gases nitrogen, oxygen, argon present in the atmosphere is incapable of absorbing infrared radiation. The concentration of water vapors in the atmosphere has not changed significantly, but that of green house gases has shown a marked increase since the industrial revolution (GOI, 1996).

Climate change: A generational challenge

For Indians, it is the time to wake up to the issues and demand more of our political class - and more of ourselves. For our generation, climate change will present the most compelling leadership challenge. It is a threat of an order we have never had to face before where basic environmental conditions that make our planet habitable - and which we take for granted - will hang in the balance. In place of climate stability, we are entering an era of instability when natural phenomena, such as monsoons and mountain-fed streams that make our country livable and our economy

productive, may no longer be relied upon (Kirsten Engel and Barak Orbach, 2008).

The impacts of climate change will be felt not just in years, but over generations. Tackling it will require far-sighted leadership. Its greatest victims will be the poor, the marginalized and the disenfranchised. Analysts tell us that future wars will be fought around resources such as water. In a country that has not only seen a tripling of its population since Independence, but also a shrinking of its natural resource base and a sharpening of its income divide, these are not idle concerns. We need to argue for enlightened leadership from India's political class on climate change. If we are to avoid conflict and demagoguery in the future, we need to invest in a proactive, opportunity-led strategy to deal with climate change now.

Impacts of Climate change on India

Climate change is projected to impact tropical countries more negatively than temperate ones. As a tropical country, India's 7500 km coastline will be particularly hard-hit by storm surges and sea-level rise displacing millions, flooding low-lying areas, and damaging economic assets and infrastructure. The encroaching salt water will poison fields and make coastal agriculture unviable, deepening the crisis that is already full blown in India's farm sector. Just these impacts alone could severely test India's governance systems and its institutional and social resilience. Unless dealt with effectively they could also quickly turn into political challenges.

For the 700 million people in rural India who are dependent on the most climate-sensitive sectors for their livelihoods -agriculture, forests and fisheries - the future brings declining crop yields, degraded lands, water shortages and ill health. It also brings confusion and helplessness as people lose their traditional capacity to 'read' the weather and adjust accordingly. When the rains do not come and when the natural world does not behave as it should, societies which have survived by observing the world and adapting to it lose essential coping skills.

At a most profound level, climate change dis-empowers by rendering traditional knowledge useless. How this will affect identity and culture amongst India's tribal and indigenous communities is something we are yet to properly understand. As for the more tangible impacts of climate change: floods, droughts, heat waves, cyclones, storm surges, displacement, disease and pestilence, these

are not just projections for a distant future. The future is now. Phenomena consistent with climate change projections for India can already be seen across the country. 2007 has brought 'wild weather' to South Asia with the worst floods in living memory and 20 million people displaced. Islands and villages in the Bay of Bengal have been lost to sea-level rise causing a drift of ecological refugees to cities such as Kolkata.

The Super Cyclone of 1999 – our equivalent of Central America's Hurricane Mitch – wreaked havoc on Orissa, knocking decades off its development and killing more than 30,000. Heat waves across the country have caused untold deaths and human distress. Diseases such as malaria and dengue have increased their geographical range to metropolises such as Mumbai. Rising temperatures and a retreating snow-line in Himachal have fatally affected its once-legendary apple industry and crippled local economies.

The rapid melting of the Himalayan glaciers - the source of our major river systems - is a cause for particular alarm. Latest IPCC estimates suggest that they may shrink to one-fifth of their volume within a few decades. Initially this may cause floods as the waters melt - and then a water crisis of unprecedented proportions as the rivers dry. Seven of the world's major river basins originate in the Himalayan and Tibetan plateaus. They are the source of water for 40% of humanity. China, India, Nepal, Bhutan and Burma all share these borders. If the rivers do run dry, a more serious cause of regional destabilization can scarcely be imagined. When it happens, it will make India's current water conflicts such as between Karnataka and Tamil Nadu over the Cauvery look like a walk in the park in comparison.

But this is not only a story of human impact. It is estimated that up to 50% of the country's flora and fauna could be threatened, with at least a quarter of our biodiversity lost. For a country with such a long and mythic self-identification with our plant and wildlife, the loss of our natural heritage will carry both socio-cultural as well as significant livelihood implications.

Role of India

The question arises here what should be the responsibility of responsible nations? At Heiligendamm this year, the G-8 group of industrialised nations agreed to take "strong and early action to tackle

climate change in order to stabilize greenhouse gas concentrations at a level that would prevent dangerous anthropogenic interference with the climate system”, with a majority agreeing to “at least a halving of global emissions by 2050.”

China, present at Heiligendamm with India as a member of the +5 Group of Countries - and soon to overtake the US as the largest global emitter of greenhouse gases - issued a constructive paper. What about India? Well, it was business-as-usual it seemed. Although not challenging the IPCC’s scientific conclusions, the Indian government seems in no rush to change.

Prodipto Ghosh, (former Secretary), Ministry of Environment & Forests, and architect of the government’s climate strategy has said: “India is certainly not responsible for the mess. We are, in fact, victims of it. So why expect us to tighten our belts?” This sums up the Indian government’s position on climate change for much of the past decade.

As a poor developing nation, with per capita carbon emissions 1/20th that of the US and 1/10th that of Europe, the immediate imperative is economic growth, India’s ‘Right to Development’ cannot be compromised; any emissions reductions must be compensated; and richer nations with greater historical responsibility for the problem must bear the brunt of the costs.

The latest twist added is the Government’s emphasis on differentiating India’s growth from China’s allegedly far dirtier growth. Lest people mistake the two, Surya Sethi, India’s Principal Energy Adviser, says:-“China has grown faster than India but has also consumed over 11 times the fossil fuels ...since 2002”. India on the other hand “has been delivering an 8% GDP growth with only 3.7% growth in its energy consumption.”

From a climate equity perspective, there is merit to India’s position. We are all familiar with the argument. Why should a poor country be expected to bear the brunt of the pain when rich countries such as the US drag their heels? But from a climate impact perspective, the government’s position is short-sighted and dangerously complacent. The global climate does not distinguish between borders. The greenhouse gas emissions being pumped into the atmosphere do not come with country flags attached. What matters is the total volume of emissions entering our fragile atmosphere.

Presently, India is the 5th largest – and growing - emitter of GHGs - at a time when the window for remedial action is reducing. Despite having had an Indian head of the IPCC, the debate in India has been inaudible. Confined to an inner-circle of officials, NGOs and academics, the focus has been on international climate change negotiations, not on the impacts and responsibilities of us as a nation. Time has been lost in not internalizing the implications of climate change by national development planners. The approach document to India's 11th Five Year Plan (2007- 2012) only mentions the words climate change twice in its 109 pages; and the capital city's newly-adopted Delhi Master plan avoids the issue altogether.

India cannot have it both ways – we cannot be weak in some form and strong in others. Which India gets to set our approach to the climate challenge – and the mindset, spirit and attitude it brings – matters. It matters because 65 years after our Independence, we face a challenge as a global community unlike any other that has come before. It can only be met through collective responsibility and enlightened leadership. So, there is a need for change, which can be informed by two words- responsibility and opportunity.

Suggestions

Individually every person can choose an effective method of fighting climate change :

- * A carbon diet is an effective way to understand the amount of impact on the environment and how to make meaningful changes.

- * A low carbon diet is a way of reducing impact by choosing food that causes much less pollution.

- * Running is the least impactful mode of transportation, followed by the bicycle.

- * **Trees** : Protecting forests and planting new trees contributes to the absorption of carbon dioxide from the air. There are many opportunities to plant trees in the yard, along roads, in parks, and in public gardens. Conversely, clearing old-growth forests adds to the carbon in the atmosphere, so buying non-old-growth paper is good for the climate as well as the forest.

- * **Labels** : The Energy Star label can be seen on many household appliances, home electronics, office equipment, heating and cooling equipment, windows, residential light fixtures, and other products. Energy Star products use less energy.

* **Travel** : In the United States, perception towards climate change influenced people to change their travel lifestyle. More than a third of Americans have changed their travel habits in 2008, versus only 14% in 2007.

* **Cars** : Purchasing a vehicle which gets high gas mileage helps to reduce emissions of carbon dioxide.

* The wind energy produced in Denmark, for example, provides about 20 percent of the country's total electricity needs. These methods of energy production emit no greenhouse gases once they are up and running. Many energy suppliers in various countries worldwide have options to purchase part or pure "green energy."

* **Carbon offsets** : The principle of carbon offset is thus: one decides that they don't want to be responsible for accelerating climate change, and they've already made efforts to reduce their carbon dioxide emissions, so they decide to pay someone else to further reduce their net emissions by planting trees or by taking up low-carbon technologies. Every unit of carbon that is absorbed by trees—or not emitted due to your funding of renewable energy deployment—offsets the emissions from their fossil fuel use. In many cases, funding of renewable energy, energy efficiency, or tree planting—particularly in developing nations—can be a relatively cheap way of making an individual "carbon neutral".

* **Using less animal products** : The United Nations' Food and Agriculture Organization reports that rearing livestock contributes more greenhouse gases than all fossil fuel burning combined. A 2006 study from the Department of Geophysical Sciences at the University of Chicago found the difference between a vegan diet and red meat diet is equivalent to driving a sedan compared to a sport utility vehicle.

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South East Asian Economic Integration to avoid Conflict: India's effort through Look East Policy

Krishna Rai

Research Scholar, Department of Political Science, Banaras Hindu University, Varanasi, Uttar Pradesh, India

Abstract

One of the most remarkable and surprising developments in the second half of the 20th century was the economic transformation that occurred in parts of Asia. Asia is one continent which has the most dynamic and the fastest developing economies in the world. After Second World War Asia's economic growth chain has been built up chronologically through the development of different Asian countries and regions including Japan, South Korea, and some countries of ASEAN, China & India.

Introduction

In the world economic structure, Asia's place has been continuously improving and Asia in one of the world's economic centres, along Europe, North America. From 1953-2008, Asia economies (including Japan) share of the global GDP increased from 15% to 19%. Most Asian countries and regions generally adopt the export-orientation strategy resulting in sharp expansion of foreign trade increased from 6% to 22%. Asia's foreign exchange reserve is the largest in the world. In 2006, eight of the top ten foreign exchange reserves were held by Asian Countries or regions :

- | | | |
|---|-------------|----------------|
| 1. People Republic of China (not including Hong Kong or Taiwan) | | |
| 2. Japan | 3. Taiwan | 4. South Korea |
| 5. Taiwan | 6. India | 7. Singapore |
| 8. Hong Kong | 9. Malaysia | |

Regional Integration and Economic Globalization are essential characteristics of the world economy. However, Asia's economic integration is developing too slowly, and is at the lowest level in the world. Ex- EU has completed economic and financial integration and is carrying out political and judicial integration, North America has set up NAFTA, South America has set up the South America Common

Market (MERCOSUR) and Africa has set up the Africa Union, but there is not only organisations for the whole of Asia to this day.

In International system every actor has its own game plan which has been driven by his National Interest But this is also very essential fact that only conflict does not allow any of them to get peaceful & permanent progress.

After Unification of Germany and Disintegration of Soviet Union, Year 1991 American Hegemony, globalization Privatization liberalization and number of elements has been risen in the International system and here Economic Diplomacy started. After the era of cold war nature of conflict moved and now it is no physical and military but it is psychological and strategic. Economic issues in recent became the core of conflict mainly after the Subprime Crises. In South Asia and South East Asia, China, India, ASEAN, Japan, are the major Economies. Between them, there are also some issues which make them Participant of conflict. Here I want to draw the attention, aforementioned country have religious and historical ties. They can get stimulus from these ties and for their economic development resolve the issue between them. European Union is a very good example in front of us South East Asian Economic Integrity expedient each of their economy. India's effort to braces its 'Look East Policy' (LEP) especially in Second phase with the help of infrastructural developments in Myanmar, Thailand and FTA with Singapore, Indonesia, Malaysia and rest is in progress. These are the little steps but we can't say they will open the door for 'New Asia' an 'Integrated Asia'(Baladas Ghosh, 1996).

Regional co-operation and integration (RCI) means for promoting inclusive growth. It allows the smaller, less developed countries to access layer market and participated in extensive value chains. Its benefits also often extend to the less developed areas and marginalized population within countries. According to ADB Perspective RCI is not an end itself, it is a means to achieve its core objective of poverty reduction. In 2006, ADB adopted a formal Regional Co-operation and Integration strategy. Regional Co-operation for the development and promotion of tourism is receiving more political and economic attention, particularly in the context of Globalization and Regionalization. In 1991 India decided to aggressively increased trade and strategic relations with Southeast Asian countries as a part of LEP. India's strategy to rebuilt

cooperative relations within its eastern neighbour in general and ASEAN in particular, had two dimensions namely, strengthening bilateral relation and getting integrated with the regional cooperative organisations in Southeast Asia. India tried to enhance and get closer relation with its Southeast and East Asian neighbours. Through various exchange of officials visits including at the highest political level, India tried to explain their eastern neighbour that India is a land of Peace and Ahimsa. This policy reflects in his foreign policy as 'Punchsheel'. As a group, ASEAN also follows the principle of 'ASEAN Way' (Bhatia, etal., 2012).

About 20 years ago Indian Prime Minister P.V. Narahsimha Rao unveiled a Look East Policy(LEP) that envisaged a dramatic restructuring of the country's foreign policy and trade policy to switching the focus away from the two superpowers and redirecting it onwards the powerful economies that were in its neighbourhood and which have been ignored by successive government. As said by Rajiv Sikri "because of its colonial links, India ruling elite had essential western orientation. Economically due to the fact that this region was less developed than India until the 1970s Southeast Asia is not an attractive trading and economic partner". Due to India Non -alignment policy India twice refused dialogue with any ASEAN countries because of their alignment with "imperialist west". But may be historical and cultural belonging between both region, after implication of LEP every government tried to multiply bilateral relations. India n influence is still visible today in Southeast Asian food, culture, Architecture, pop, language, and region (S. D. Muni, 2011).

It was the Secretary General of the Association of Southeast Asian Nations (ASEAN) Ong Key Yong who insisted in early 2007 that India, Australia, and New Zealand should be included in plans to establish a Free Trade (FTA) Zone covering all 16 nation who Participated in the East Asia Summit (EAS). ASEAN economic ministers agreed at the time to study a Japanese proposal for 16 nations Free Trade Area, which would harness 3billion people and an economic output of U.S. \$ 9 trillion. In December 2007, Summit held in Singapore, China's demand that only ASEAN Plus three should be included in the community was recognized. India's failure to sign the FTA with ASEAN facilitated China's attempt to keep India's skewed decision making process and it failure to recognize the importance of time and opportunity, which once lost are difficult to come by again.

Prime Minister ManMohan Singh fielded his heavyweight minister and to deal with political resistance from his colleagues from Southern States who were concerned those cheap imports from Southeast Asia, facilitated by coffee, cashew, coconut, spices and rubber as well as manufactures of auto components. "A free trade agreement with ASEAN is an international political commitment and is also part of LEP", The Economics time quoted Prime Minister Singh as saying during the cabinet meeting held on 24 July 2009. India endorses the draft declaration of the summit on the principles for mutually beneficial relations and the declaration of ASEAN. The EAS (East Asia Summit) is the forum for building an open inclusive and transparent architecture of regional cooperation in the Asia Pacific region. In a relatively short period it has taken several initiatives to promote trade, economic integration and connectivity. It has facilitated collective response to challenges such as natural disaster, pandemic, climate change and energy security. It is India's interest to take this FTA to a Comprehensive Economic Co-operation Agreement (CECA) with liberalization in banking, IT, Telecommunication, Education, tourism, and cross border investment agreements. India has global competitiveness in service export of commercial services while ASEAN is a net importer Possessing high expertise in services such as IT, Telecommunication services, professional services, health-care and distribution. India can tap the ASEAN markets and enhance co-operation with ASEAN (Baladas Ghosh, 2007).

China's attempt to keep India out from this club shows competitive nature between both countries in Political and Economic issues. China wants his hegemony in Asian continent and this regional integration would balance this approach. China never accepts India as a balancing power for him. He always tries to surround India by shaking hands by his neighbours and not so good friends. China's string of pearl policy is practical aspect of his policy. Through this regional integration could be conflicts get prevented. Regional Integrations is a way to control this type of conflict because development is for everyone not for someone, and for progress need consent. States keep beside their individual national interest and then got something (V. R. Raghavan, 2007).

According to Mr. Sanjay Singh, Secretary (EAS) in the Ministry of External Affairs, the trade between India and the ASEAN countries following the FTA for trade in goods reached \$50 billion in 2011. So

at present we now have target of \$70 billion by 2012. East Economic Summit 2012 that we have a very large trade basket with ASEAN countries it is spread over huge number of commodities. We hope to see growth in all the commodities. In 2012, we get \$70 billion (trade) because we are growing at a rate of 18-20% every year. The main objective of India's Look East Policy toward Southeast Asia economic integration with the region India's success in the sphere is quite significant as the interaction that began in the early 1990's, with a sectoral dialogue partnership with ASEAN and graduated to India's becoming part of the EAS, have resulted in considerably greater integration with the rest of Asia than is commonly realized. Even though India's trade and investment in the region is quite insignificant comparison with China, their quantum leap and growth in the last decade has been quick spectacular if one looks at where it started. The India - ASEAN FTA is another step forward toward further widening and deepening that integration. Thus ASEAN countries are not only involved in a deepening economic integration process, but also in a widening one.

Asia was divided and fragmented during the 19th and the first half of the 20th centuries. The recent end of the Cold War and the new episode of "re-emerging" Asia have put Asia on the hot spot. Asia's contribution to the global growth is truly remarkable. In this particular setting, ASEAN is strategically located to link to the whole region. If ASEAN were combined into a single market, it would stand as the world's ninth largest economy and keep growing coherently. No doubt, by 2015 and beyond, ASEAN would be well placed to take enormous gains from larger market size, better resources allocations and new landscape of regional specialisation (B. Morarji, 2012).

The Association of South East Asian Nations (ASEAN) comprising countries in the East Asian region has increasingly become a major economic regional block. It extended its partnerships with Japan, China and Korea creating the ASEAN plus three formations. Politics and economics dictated that ASEAN+3 increase interactions with other nations and an East Asian Summit was developed to follow every meeting of the ASEAN+3. The US and Russia became members of this East Asia Summit. Then, the inclusion of another three countries — Australia, New Zealand and India — was accepted. India became a dialogue partner in 1995 with the ASEAN Regional Forum also.

The formal logic was that these three countries were concerned with the Indian and Pacific Ocean continuities of ASEAN and are an important part of East Asian economic interaction. The geopolitics was that ASEAN wanted some nations to balance China's influence. Yet others wanted to balance the US, and some Russia. This laid the basis of the East Asian Summit (EAS) (Sanjay Ambatkar, 2002).

India's membership of this regional summit has benefits, problems and challenges. As the global economy integrates, the major powers are developing complex interfaces with each other and clearly India cannot be left out. The East Asian Summit is taking steps to create a more integrated East Asian Economic Community that is looking to create a solid Comprehensive Economic Partnership in East Asia that will deepen economic integration. This integration will be based on Free Trade Agreements (FTA), which means that each country that signs these will lower the national protection for their own goods and services, lower tariff rates that were imposed on imports and open their markets for inflow of goods and capital. So far India's FTA with select ASEAN nations (Malaysia, Thailand, and Singapore) was restricted to the flow of goods (C. Raja Mohan, 2008).

Prime Minister Manmohan Singh announced in this summit that India was ready to sign the ASEAN-India FTA with all the remaining countries by the end of this year. The FTA would now extend to services, enabling India's strong service industry's entry into East Asia. India also announced that it would open a dedicated mission to deal exclusively with ASEAN affairs.

The question is how good is this economic integration and who does it benefit? Clearly, India has benefitted as its overall trade with ASEAN countries has increased to some US\$ 71 billion in 2012 and is targeted to reach 100 billion USD by 2015. However, India has a huge trade deficit as the imports from ASEAN nations far exceed the exports from India. There have been other fears also. For example, the Kerala government expressed concern that cheaper exports of rubber, spices and palm oil products could ruin their domestic markets.

The belief that the FTA in services will allow India to compensate its losses in agriculture by allowing to make up its trade deficit through its services is incorrect because each sector needs to be strong. We cannot allow local agriculture to dwindle since it

sustains the livelihood of millions. Services are an elite industry that employs much fewer people, who will benefit. So the way forward is to give further subsidies to those agricultural products that are suffering the consequence of these FTAs so they can survive and reinvent themselves.

The other geopolitical anxiety for India is the aggressive push by China. China's trade with ASEAN is likely to reach a trillion dollars, with the trade balance in China's favour. China has asserted its claims over the South China Sea over those of Vietnam and objected to Vietnam offering deep sea drilling rights to India. China also claimed several islands that the Philippines regard as their own; in addition China has long-standing issues with Japan. Others in the Asian frameworks view China with some trepidation. Thus, each country and regional formation has its own agenda vis-a-vis China but also with others.

Several countries would thus like to use India to balance China, since they are all familiar with India-China antagonisms and competition. India, however, has to remain focused on the agenda which serves the people of their country and protect their interest by ensuring that they do not fight other countries' battles. The only way they can hold their own against China is to make sure their internal vitals in terms of security, economy, and cohesive democratic politics continue to strengthen.

Another issue in India's Look East Policy is that it should engage India's own east, which is connected with the ASEAN countries. India has been slow in this direction, since it has to build its economic and security structures in this region. It can for example only revive the Manipur-Mandalay Road if there is peace in Manipur. Again, the project for the Nalanda University was announced at an East Asian Summit.

The ancient significance of Nalanda as the site for Buddhist enlightenment from the 13th to the 15th centuries and its impact on all of East and Southeast Asia remains a symbol of India's close and common heritage and linkage with the rest of Asia. But despite the assistance given for this university, it has barely moved despite a well-paid vice chancellor. This is because Bihar offers no adequate infrastructure for an international university.

So, besides summits, FTAs and agreements of trade and security architecture, India has simultaneously to make the right connections between its internal and external policies. Many of the

ASEAN nations have done this. The removal of antagonisms between ASEAN countries, their close co-operation, their declaration as a nuclear-free zone have all been steps in the right direction.

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Children growing in an uncertain age

Swati Sourav

Research Scholar, Centre for the study of Social Systems, School of Social Sciences, Jawaharlal Nehru University, New Delhi - 110067, India

Abstract

Family is the basic unit of society and children are the future of society. To secure the future of society, it is very important to take care of overall development of children, be it social, emotional, psychological, cognitive, intellectual, physical, etc. and in this development, family plays a vital role. The structure of family is changing from traditional to modern. In other words, the transition of family structure is taking place from joint family to various types like nuclear family, single-parent family, divorced family, stepfamily, foster family, adoptive family, family headed by two unmarried parents either of same sex or opposite sex, family where children are raised by their grandparents or relatives, etc. Children obey their parents automatically no matter what since their birth because their parents and other members of family are the one, interacting with whom, children learn to interact and socialize with the members of society. 'Social' is a term that refers to the interaction between two or more people responding to each other as well as influencing each other's behavior. Socialization is thus an important process in the development of children whereby they learn to become functioning members of a particular group and then of society learning on the values, beliefs, rules and norms of that group and society. Since family is the institution to whose members, children interact firstly. Thus, it plays a crucial role in the socialization of children.

Introduction

Family shapes children and nurtures them in all the times of their life. Children inherit their parents' characteristics, name or title as their identity. Family as an institution which is not bound by locality plays a vital role as an agency of socialization and thus transitions in family structure or pattern leading to the changing role of family towards children is impacting their attitudes and behavior as well as their overall development. So, this paper deals with the study that

how the changing role of family affects the social and overall development of children.

I will begin this by first focusing on understanding the concept of childhood and then will move on to the history of family and theories of family. It will help to understand the complexity and diversity of family today and thus the impact of changing role of family on children. The paper will also deal with the question of how parental attitudes influence children's development and also focuses on the problems children have to face growing up in the family facing different uncertainties like disaster in the form of natural disaster or in the form of terrorism, war, etc. as well as facing financial crisis and other issues.

Childhood and its theories

Children whom we consider the future of society are very innocent and thus vulnerable to such uncertainties. Childhood is considered as that long period in life span when the individual is relatively hopeless and dependent on others. Children are like blank slate on which anything can be written and rewritten according to one's will. Thus to study children and their development, the field of child development was developed. According to Berk, child development is a field devoted to understanding human constancy and change from conception through adolescence (Berk : 4/2009 : 4). Child development research has been stimulated by both scientific curiosity and social pressures to improve the lives of children.

Child development is often divided into three broad domains – physical, cognitive, and emotional and social – which form an integrated whole. Generally child development is segmented by researchers into five periods, each bringing new capacities and social expectations serving as important transitions in major theories – the prenatal period (conception to birth), infancy and toddlerhood (birth to 2 years), early childhood (2 to 6 years), middle childhood (6 to 11 years), and adolescence (11 to 18 years). Many contemporary youths in industrialized nations experience an additional period of development, emerging adulthood (18 to 25 years), in which they engage in further exploration before fully assuming adult roles (Ibid. 2009 : 6).

Contemporary theories of child development have roots as far back as medieval times, when childhood was already regarded as a separate phase of human life. According to Berk, in the sixteenth and

seventieth centuries, the Puritan conception of original sin led to a harsh philosophy of child rearing. The Enlightenment brought more humane ideas about treatment of children and then Locke's notion of tabula rasa, provided the philosophical basis for twentieth century behaviorism. Rousseau gave the idea that children are noble savages and included the concepts of stage and maturation.

The family and its theories

The human family pattern arose among our hunting-and-gathering ancestors and enhanced survival by ensuring a relatively even balance of male hunters and female gatherers within a social group. Larger kin networks which were linked by strong emotional bonds increased the chances of successful competition with other humans for resources and also provided assistance with child rearing. As societies became more complex, institutions developed to assist families with educating children, ensuring societal order, and producing goods and services. Primary responsibility is retained by contemporary families for three functions – reproduction, socialization, and emotional support.

Contemporary researchers view the family from a social systems perspective i.e. as a complex set of interacting relationships affected by the larger social context. Bidirectional influences exist whereby family members mutually influence one another, both directly and indirectly. Effective co-parenting depends on mutual support between parents. Connections to the community, through both formal and informal social networks, provide social support for both parents and children, promoting effective family interaction and children's development (Berk. 2009 : 565).

The sociology of the family has three main theoretical traditions - structural-functionalism, symbolic interactionism and conflict theories (include feminism).

Family in contemporary times

Sociologists tend to view changes in the modern and post-modern family as driven, in part, by industrialization and economic change. According to historical sociologists the "modern family" originated due to the growth of specialized wage labor, which led to economically productive work moving beyond the reach of the family and the redefinition of kinship obligations. While the family that was engaged in farming or crafts could be expanded because extra hands

could produce extra food and other products, the resources of the salaried family and the number of people who could be supported by its wage earners were fixed. Living space in the neighborhood of factories and other specialized worksites was expensive and non-expandable. Where neighbors were strangers, the modern family became a “heaven in a heartless world”.

The structure of the modern family—the relationship of parents, children and kin—has diversified. It has lost many of the functions it fulfilled in a pre-industrial age—such as school, church and work. Yet it has retained its core functions of reproduction, providing shelter, socializing children, stabilizing personalities, providing affection and a sense of belonging, care of children and the old. Sociologists are concerned whether different types of family structure lead to socialization failures and problematic life-courses for children.

The human family is an institution and not a biological fact found on the natural relationship of consanguinity. The different types of families occur in a wide variety of settings with specific functions and meanings that depend largely on their relationship to other social institutions. These various types of families can be discussed as follows :

Conjugal (nuclear) family – The term “nuclear family” is commonly used to refer to conjugal families which include only the husband, the wife, and unmarried children who are not of age. Sociologists distinguish between conjugal families (relatively independent of the kindred of the parents and of other families in general) and nuclear families (which maintain relatively close ties with their kindred).

Matrifocal family – This type of family consists of a mother and her children who are her biological offspring. This kind of family is common where women have the resources to rear their children by themselves, or where men are more mobile than women.

Extended family – The term “extended family” has two distinct meanings – (i) it serves as a synonym of “consanguinal family” (consanguine means “of the same blood”); and (ii) in societies dominated by the conjugal family, it refers to “kindred” (an egocentric network of relatives that extends beyond the domestic group) who do not belong to the conjugal family.

Blended family– The term blended family or stepfamily describes families with mixed parents i.e. one or both parents remarried, bringing children of the former family into the new family.

Socialization within the family

In spite of various changes in family structure and pattern, it plays important role in the child's social network. This is because the members of the family constitute the child's first environment and are the most significant people during the early, formative years. From contacts with family members, children lay the foundations for attitudes toward people, things, and life in general. They also lay the foundations for patterns of adjustment and learn to think of themselves as the members of their family think of them. As a result, they learn to adjust to life on the basis of the foundations laid when the environment was limited largely to the home (Hurlock.1997).

Hurlock (1997) maintains that as social horizons broaden and children come in contact with peers and adults outside the home, these early foundations, laid in the home, may be changed and modified, though they are never completely eradicated. Instead, they influence later attitudes and behavior patterns. How widespread the influence of the family is on children and on their development cannot be fully appreciated until one realizes what family members contribute to the child (Ibid.).

Family provides feelings of security from being a member of a stable group. Children can rely on family to meet their different basic needs both physical as well as psychological. Family acts as a source of affection and acceptance, regardless of what children do and also acts as model of approved patterns of behavior for learning to be social. It also provides guidance in the development of socially approved patterns of behavior. Children can turn to family for help in solving the problems every child faces in adjustment to life. It provides guidance and help in learning skills – motor, verbal, and social – needed for adjustment. Family stimulates the abilities of children to achieve success in school and in social life. It also aids them in setting aspirations suited to their interests and abilities. Family acts as a source of companionship until children are old enough to find companions outside the home or when outside companionship is unavailable.

Three features differentiate major child-rearing styles – (i) acceptance of the child and involvement in the child's life to establish emotional connection; (ii) control of the child to promote mature behavior, and (iii) autonomy granting to encourage self-reliance. The authoritative child-rearing style is high in acceptance and

involvement, emphasizes firm control with explanations, and includes gradual, appropriate autonomy granting. It promotes cognitive, emotional, and social competence from early childhood into adolescence (Berk.2009).

Family in transition and its impacts on children

Family being an important part of children's social life also aids in their overall development. But various transitions in family structure have greatly influenced children's social and overall development be it family size, family type, or relationship between different members of family. Contrary to a widespread assumption, larger family size and later birth order do not dilute children's experiences or depress their intelligence. Rather, the link between family size and children's IQ (Intelligence Quotient) reflects the fact that mothers with low IQs bear more children. Despite the declining family size, most children grow up with at least one sibling. Because of their frequency and emotional intensity, sibling interactions are unique contexts for expanding social competence. "Parental warmth fosters sibling cooperation; harsh, uninvolved parenting promotes sibling antagonism. Sibling rivalry tends to increase in middle childhood, when parental comparisons become more frequent. In adolescence, sibling relationships become less intense as young people strive for autonomy, but attachment to siblings typically remains strong. Only children are well-adjusted as children with siblings, and they are advantaged in self-esteem, academic achievement, and educational attainment" (Ibid.).

Adopted children have more learning and emotional difficulties than other children, and by adolescence, their lives are often complicated by unresolved curiosity about their roots. By adulthood, however, most adoptees are well-adjusted. When parents help them learn about their heritage, young people adopted into different ethnic group or culture typically develop identities that are healthy blends of their birth and rearing backgrounds. Children of gay and lesbian parents do not differ from children of heterosexual parents in mental health, peer relations, gender identity, or sexual orientation.

Although all children experience painful emotional reactions during the period surrounding divorce, children with difficult temperaments and boys are at greater risk for adjustment problems. Over time, children of divorce show improved functioning, but they continue to score slightly lower than children of continuously married parents on a variety of adjustment indicators. Problems with

adolescent sexuality, early parenthood, and development of intimate ties surface at later ages. The overriding factor in positive adjustment following divorce is effective parenting. Contact with noncustodial fathers is important for children of both sexes, and outcomes for sons tend to be better when fathers have custody. Divorce mediation and parent education programs that help divorcing parents resolve disputes and cooperate in child rearing can help children adjust. When divorced parents enter new relationships through cohabitation or remarriage, children must adapt to a blended or reconstituted family. Girls, older children, and children in father-stepmother families have more adjustment problems. Stepparents can help children adjust by moving into their roles gradually and forming a “parenting coalition” with the child’s parent.

Children whose mothers enjoy their work and remain committed to parenting show favorable adjustment – higher self-esteem, more positive family and peer relations, less gender-stereotyped beliefs, and better grades in school. But when employment is stressful because of time demands or other reasons, children are at risk for ineffective parenting and adjustment difficulties. In dual-earner families, the father’s willingness to share child-rearing is linked to many positive outcomes for children. Workplace supports, such as part-time employment, flexible schedules, and paid parental leave, help parents meet the demands of work and child rearing (Ibid.).

Children growing up in families with uncertain issues

Over the last few decades, the frequency and intensity of natural disasters like tsunami, landslides, earthquakes, etc. and anthropogenic disasters like wars, terrorism, communal violence, etc. has risen significantly. These disasters are very uncertain and can occur at any place and at any time impacting individuals and society at large directly or indirectly. Such unusual circumstances with unknown occurrence create chaos in society and pose threat to social order. The weaker are the most vulnerable in society which include children and old age people.

Children whom we consider the future of society are very innocent and thus vulnerable to such uncertainties. Childhood is considered as that long period in life span when the individual is relatively hopeless and dependent on others. Children are like blank slate on which anything can be written and rewritten according to

one's will. This make them more vulnerable as well as more dangerous since they can be used by anybody in a wrong way for fulfilment of one's own desires. One of the examples of this wrong use of children is 'child soldiers'. Children's lives are torn apart by wars they do not start. Since they are easier to condition and brainwash, they are used as soldiers and are forced into fighting in the conflict themselves. Every child has the right to go to school and to live free from violence but how their all rights are being snatched away from them is horrendous.

Such disasters also lead to displacement of people affected which usually cause poverty in society as people become homeless and are impoverished. Children are most affected because they have to adjust in a new social environment; they may also suffer from identity crisis and, thus have to struggle between self and identity. A new social environment with new people surrounding them, with new culture or customs and rules in society leads to problems of socialization as they again have to learn those new norms and values to survive in society with peace.

Also, some children lose their parents and other family members in time of uncertainties. For their survival either they start begging due to poverty and no one to care as well as they get into the trap of people who want to take their advantage either through child trafficking or making them work as slaves.

Conclusion

Family is the one which nurture children throughout life. It also socializes and stabilizes them so that they could achieve their goals and do much better in their life. Children get their identity from their parents who play a vital role in children's social and overall development. Family originated from a hunter gatherer society with the notion of living together and thus with the concept of joint family. But now there have been many transitions in family structure as well as its function.

The different transitions have led to the changing family patterns and thus changing roles of family and its members. For example, single parent family is there in which either mother or father lives with children and earns to fulfill the basic needs of children. It may happen that the children are being reared with effective parenting or may be due to financial crisis and other factors children

are maltreated thus negatively affecting the social and overall growth of children.

Due to parental stress, children have to suffer abuse, isolation, violence, neglectance thus being reared with impairments in development of emotional self-regulation, empathy and sympathy, self-concept, social skills, and academic motivation.

Children thus are growing in an uncertain age with their innocence where they do not know that how to move, when to move, where to move, and in which direction to move, which is the responsibility of family to tell them, so that they could develop socially, physically, emotionally, psychologically and in intelligence. Transitions in family be it in rural or in urban space have impacted children a lot and also it has led new innovative ideas for good parenting and child-rearing practices.

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