

ISSN 0970-7247

THIRD CONCEPT

English Monthly

Annual Subscription Rs. 200

Vol. 30

No. 357

NOVEMBER 2016

Rs. 20.00

- ❖ **US, Afghanistan & India**
- ❖ **Gandhian Concept of Swaraj**
- ❖ **Teacher Education**
- ❖ **Higher Education in India**
- ❖ **Witch-Hunting in Assam**
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An International Journal of Ideas

Vol. 30 No. 357 NOVEMBER 2016 Rs. 20. 00

Third Concept aims at providing a platform where a meaningful exchange of ideas can take place among the people of the Third World. The attempt will be to communicate, debate and disseminate information, ideas and alternatives for the resolution of the common problems facing humankind. We welcome contributions from academics, journalists and even from those who may never have published anything before. The only requirement is a concern for and desire to understand and take the issue of our time. Contributions may be descriptive, analytical or theoretical. They may be in the form of original articles, reactions to previous contributions, or even a comment on a prevailing situation. All contributions, neatly typed in double space, may be addressed to:

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Published, Printed and Owned by

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Menace of Air Pollution

Air pollution has been described by WHO as the world's biggest environmental risk, which is killing nearly one million people annually in the South East Asian Region with India alone accounting for over 75 per cent of the casualties caused by cardiovascular diseases and lung cancer. Findings from a recent WHO study that adverse effects of air pollution may linger on in Delhi for generations to come have unsettled pollution experts and doctors.

The country's national capital also happens to be the 11th most polluted city in the world (based on data collected between 2008-13), according to the latest rankings released by WHO, while four other Indian cities — Gwalior (2), Allahabad (3), Patna (6) and Raipur (7) — figure in the top seven. Nevertheless, in its latest periodic findings on air pollution released in mid-October this year, the U.S. embassy in India has said the air quality index (AQI) fared the worst at its embassy compound in Kolkata at 175, followed closely by Delhi at 173. The US embassy compound in Mumbai was next at 166, followed by Hyderabad at 157 and Chennai at 155. All these fall in the “unhealthy” category which refers to AQI from 151 to 200.

Broadly speaking, AQI is a number used by government agencies to communicate to the public how polluted the air currently is or how polluted it is forecast to become. An “unhealthy” AQI indicates increased chances of heart or lung disease and premature death of people with cardiopulmonary issues and the elderly, along with increased respiratory problems in general population. The “cautionary” statement indicates that “people with heart or lung disease, older adults and children should avoid prolonged or heavy exertion”. The findings show that the particulate matter in the air was highest at the US embassy compound in Kolkata at 102 followed by Delhi at 97.3. Particulate matter (or PM2.5) is the sum of all solid and liquid particles suspended in air, many of which are hazardous. The US embassy website, however, has said “data from a single monitoring station cannot be applied to an entire city. “Therefore, air quality data collected at the US Embassy and Consulates may differ from other monitors located in the same cities.”

The US embassy website further reveals: “The air quality data collected by the US Mission in India is translated into actionable information by the US Environmental Protection Agency's NowCast algorithm. This algorithm converts raw PM2.5 readings into an air quality index value that can help inform health-related decisions. The index is calculated based on data over a 3-12 hour period depending on the variability of particulate concentration.” Accordingly, many foreign embassies in India have installed air purifiers at their compounds in New Delhi, so have their staff, to protect against air pollution-related health problems. About 1.6 million cases of stroke are reported every year in India and according to health experts at least one third of these cases are caused by mere modifiable lifestyle factors and deteriorating air quality. Health experts also opine that pollution in the air thickens the blood and hardens arteries, known as atherosclerosis. Once this process starts, the plaque is built up in the arteries, narrowing them down and causing strokes and this also raises the blood pressure, boosting the risk of clot formation in the brain.

Ill-effects of air pollution on health, *inter alia*, include: weakening of the lungs, irritation of eyes, nose, throat and mouth; probability of asthma attack, causing of respiratory symptoms such as coughing and wheezing, increase in the chances of respiratory diseases such as bronchitis, headaches, dizziness, disruption of endocrine, reproductive and immune systems, and possible creation of neuro-behavioral disorders and cardiovascular problems. Many suggestions have been mooted to combat Delhi's runaway pollution problem, ranging from incentivizing solar to asking people to just to avoid crowded places. The latest solution is an app called ‘*Hawa Badlo*,’ which aims to tackle Delhi's pollution on an even more individualized level by encouraging citizens to report sightings of pollution so that authorities can take action.

Combating the menace of air pollution is not the responsibility of the government alone, rather it calls for collective efforts of the citizenry and cooperation of the corporate sector in a synergy mode with added emphasis on green technology and infrastructure.

— BK

US Intervention in Afghanistan and India

Mudassir Fatah*

[The withdrawal of US forces from Afghanistan represents a complex and intriguing scenario for India. Unsurprisingly India senses an opportunity as well as a possible threat as a likely outcome of this withdrawal. India will have to make a judicious use of its economic prowess, diplomatic alacrity, geographic proximity to Afghanistan and its position as a fast emerging global power to convert any threat that springs from this withdrawal into an opportunity to cement its regional supremacy by playing a responsible role in promoting stability in Afghanistan and strengthening democracy there.]

On the 11th September 2001, better known as 9/11, world was shocked to witness the greatest terror attack on the American soil. US was attacked, the twin towers were destroyed by the hijacked jets, which also hit Pentagon, on this day of terror.¹ On this day of terror nearly 3000 people lost their lives.² US attributed these terror attacks to Osama-led *Al-Qaida*, based in Afghanistan, the failed state and a safe haven for them.³ So bin Laden was wanted for these attacks by the American government who was hiding in Afghanistan.

The US tried to persuade the Taliban government to hand over Osama bin Laden to them, but the demand was rejected by the Taliban as they don't found the evidences against him adequate.⁴ In response to these terror attacks US launched "Operation Enduring Freedom",⁵ with the help of NATO members and attacked Afghanistan, to avenge the loss of 9/11 and toppled the Taliban regime and started hunting Osama and other *Al Qaida* members.

Once the US successfully toppled the Taliban government, the democratic government was set up there according to the Bonn Agreement.⁶ In May 2011, after hunting bin Laden he was killed in a secret operation in Abbottabad, Pakistan, and the US President Barak Obama announced in a statement that, "*justice has been done*".⁷ This became one of the strong argument for the

US for leaving Afghanistan, as the main culprit of 9/11 was dead.

In the meantime, preparations were going on for general elections, which took place in 2014 and the transition of power took place successfully. This also became a strong argument for the US to leave Afghanistan. So the newly elected government, headed by President Ashraf Ghani, signed a Bilateral Security Agreement with the US, which paved the way for the withdrawal of the NATO-led International Security Assistance Force (ISAF).

The mission of ISAF was to be concluded by the end of 2014, while retaining the close partnership after the withdrawal.⁸ The US is now retaining only 8400 troops in Afghanistan to aid and advice the Afghan troops.⁹

Indian Involvement in Afghanistan

US intervention in Afghanistan came as a blessing in disguise for India, as it opened the gates of involvement in different aspects for India, which was a kind of blow for Pakistan in itself. According to Ramtanu Maitra, the Indian analyst, "The Taliban-Pakistan nexus was wholly unacceptable to India, and the US invasion of Afghanistan to oust the Taliban in the winter of 2001 was most cordially welcomed by New Delhi. India also welcomed the United States efforts to break the Taliban-Pakistan alliance and install a non-fundamentalist Karzai..."¹⁰

Although India welcomed the US intervention but it didn't involve itself there militarily which was

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in fact a right decision, as Afghanistan is the neighbour of India which can't be changed. US military presence in Afghanistan was, after all, temporary and they had to withdraw completely at the appropriate time. This also retained the image of India there. India fully tried to exploit the presence of the US there and highly involved itself in the development and reconstruction programmes. Worth mentioning are:

Zaranj-Delaram road, which is 218 km long highway, connecting South-Western Afghanistan with Iran, to facilitate easy movement of goods and services from Afghanistan to Iran. This was a \$150 million project, completed successfully in 2009. (MEA GoI: India and Afghanistan A Development Partnership).¹¹

India also constructed 220 kV DC, transmission line and 22/110/20 kV sub-station. In addition to the transmission line, construction is going on in two more sub-stations one each at Doshi and Charikar. The material for these sub-stations was sent by air from New Delhi (Embassy of India, Kabul, Afghanistan).¹²

India has extended its support for the completion of ongoing Salma Dam, in Herat province at the cost of INR 1,775.69 crore. This is a 42 MW power project on the Hari Rud River, located in the Herat province.¹³ The Dam was completed on time and was inaugurated jointly by the Indian Prime Minister, Narendra Modi and the Afghanistan President Ashraf Ghani on June 04, 2016. While inaugurating the same, Prime Minister of India said, "India will not forget you or turn away, your friendship is our honour, your dreams are our duty".¹⁴

The most important thing India did for Afghans is the construction of the Afghan Parliament building. It is a symbol of rebuilding democratic Afghanistan. While laying the foundation stone of the same, Dr. Manmohan Singh, the then Prime Minister of India said, "Representation is the very essence of democracy".¹⁵ The cost of project for India was Rs 969 crore.¹⁶

This is the most important contribution of India in the reconstruction of Democratic Afghanistan.

As Afghanistan is a young democracy, it is the responsibility of India to guide and help them in having a democratic government in place, as India is the largest democracy in the world. Apart from the above mentioned major projects India has also involved itself in some minor projects. This involvement of India is enough to reflect the importance of Afghanistan in the Indian foreign policy.

But at the same time India is feeling the heat of the US withdrawal from Afghanistan because it is crystal clear that Pakistan will (in fact is) try(ing) to intervene there in Afghanistan so to build the anti-India sentiment there. To diffuse the same, the then Prime Minister of India, Dr Manmohan Singh raised the matter with the US President on his visit to the US, in April 2010. In his talks with the President Obama, Manmohan Singh expressed the Indian Unease over the reconciliation or any power sharing deal with the Taliban in Afghanistan.¹⁷ It is in the larger interest of India to have a strong, independent, and a moderate Islamic state of Afghanistan.

Hamid Karzai, the then President of Afghanistan visited India in October 2011 and "Strategic Partnership Agreement"¹⁸ based on mutual understanding was signed between the two countries. The agreement commits India to provide military assistance to Afghanistan. Today the Indian presence and influence in Afghanistan is as prominent as it has been never before. According to General Stanley Mc Chrystal, who served as the US top commander in Afghanistan, Indian political and economic influence is increasing in Afghanistan, including significant development efforts and financial investment.

Further, he acknowledged that 'increasing Indian influence in Afghanistan is likely to exacerbate regional tensions and encourage Pakistani countermeasures in Afghanistan'.¹⁹ But the thing is that India cannot leave Afghanistan at the mercy of Pakistan, India has its own interests which are very necessary to be taken care of. India has to increase its influence in Afghanistan either through reconstruction or through assistance.

India has to maximize its influence so as to alleviate the influence of Pakistan.

Afghan Peace Process and the Role of India

From the very beginning India was left out of the Afghan peace process, be it the previous peace initiatives or the current one, India has/had been always marginalised and is having a micro presence in the peace talks, which is almost negligible. In January 2010, Turkey didn't invite India for a meet on Afghanistan. If WikiLeaks is to be believed, it was a deliberate attempt to keep India out of the same so to address the sensitivity of Pakistan. A top Turkish diplomat had told US officials, that India was kept out of this meet 'to address the concerns of Pakistan.'²⁰

During the same year India was also kept out of the London Conference on Afghanistan.²¹ Although India is now part of Istanbul process of Heart of Asia, but is still miles away from getting involved in the process like others, so to be able to make its point and take care of its interests.

The other reasons behind Indian marginalization, if not exclusion are, US does not feel the importance of India's role in any reconciliation process. While welcoming the Strategic Partnership Agreement between India and Afghanistan, US at the same time rubbished any Indian involvement in the peace process. Victoria Nuland, the then spokesperson of the US State Department, while referring to the reports of Strategic Partnership between India and Afghanistan and India's participation in the New Silk Road initiative, said, "Those are both things that we very much welcome." But at the same time she said, "with regard to playing a mediating role, I don't think that is what we are looking for here".²²

The possible other reason could be the continued anti-Taliban attitude of India. By posing itself as an enemy of the Taliban, India's participation in the peace talks would naturally have provided the Taliban reasons to challenge the viability of the talks. Pakistan would view the Indian presence in the talks as distrustful. Therefore, to

avoid unnecessary complexities, the US and other three countries thought it prudent to not to involve India in the talks.

Future Prospects

The need of the hour is the change in the Indian attitude, as it needs to be more pragmatic in its approach towards Afghanistan. Instead of completely allowing the US to delineate the space within which India can play its role in Afghanistan, India should seek to establish its own stance on Afghanistan that is based on the realization that the Taliban is an important stakeholder in Afghanistan. India too must accept the Taliban as the integral part of the peaceful Afghanistan.

India always followed US blindly, which is completely wrong, because there is every possibility of differing of national Interests of India and of the US. Now in the present scenario, US is not leaving any stone unturned in negotiations with the Taliban and India is nowhere. India should distance itself from the West in Afghanistan as they have become extremely unpopular in Afghanistan. India should chalk out an independent approach which will ensure it as an autonomous power.²³

Conclusion

The withdrawal of US forces from Afghanistan represents a complex and intriguing scenario for India. Unsurprisingly India senses an opportunity as well as a possible threat as a likely outcome of this withdrawal. India will have to make a judicious use of its economic prowess, diplomatic alacrity, geographic proximity to Afghanistan and its position as a fast emerging global power to convert any threat that springs from this withdrawal into an opportunity to cement its regional supremacy by playing a responsible role in promoting stability in Afghanistan and strengthening democracy there.

In the contemporary times Afghanistan has taken the most important position in the foreign policy of India. As an aspiring global power it is very important for India to take note of every

development in the world in general and in Afghanistan in particular, as Afghanistan is the most disturbed neighbour of India. According to C. Christine Fair, “India’s current and future interests in Afghanistan should be viewed through the lens of India’s emergence as an extra regional power and an aspiring global power”.

Moreover, the possibility of stability in Afghanistan, of course, increases if both Pakistan and India cooperate with each other. However, it is very unlikely that the two South Asian hostile neighbours can cooperate with each other amidst their divergent perceptions and apprehensions about Afghanistan.

Nevertheless, India should care more about the sustaining of the investments it has made and continue the process of reconstruction in Afghanistan, without worrying about the possible negative implications of the US withdrawal. Such a role will not only isolate the extremist elements in Afghanistan but will also significantly bring down Pakistani influence in that country. And the result of this will most probably be a win-win situation for India.

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Challenges Facing Indian Higher Education

Dr. A. Jebamalai Raja* & P. Paulraj**

[Education is an index of human development. It has always been considered as the instrument of social change. It is the most dynamic force in the life of an individual in influencing his physical, mental, emotional and social development. Education is a continuous process which is individualistic as well as social in nature. Educational process is dynamic in its nature. It brings about growth through learning and goal seeking. It deals with ever growing man and ever growing society. Education provides experience to the individual to enable his adjustments to the environment.]

Today, education is a prerequisite for development. Education and trained manpower is a major input for economic and social development. The people want that the universities should prepare them to face the uncertain and unpredictable challenges. The students seek admission to the university as they are aware that education is the path way to progress, empowerment and employment.

The American educationist, Professor James A. Banks, said: "The role of education in the 21st century is to prepare students to know, to care and act in ways that will develop and foster knowledge and skill needed to participate in effective action."

As Joseph P. Healey has pointed out, there are three strands in learning: to be competent, to be engaged and to be ethical; therefore, learning institutions need to devise modes by which the great potential of human nature is encouraged to seek the highest. Unfortunately, our curricula by and large has changed only marginally

British started the foundation of modern Indian Higher education. The prime motive of British government in establishing the educational institutions was to produce clerks to meet their needs for the functioning of government administration. Mass education was neglected and in 1921, 92 percent of Indian men were

illiterate and only two percent women were literate.

New Challenges

In 1947, only 12 percent of Indians were literate and enrolment in higher education was very low. India had only 20 universities and 500 colleges with 2.1 lakh students on roll in higher education at the time of Independence. On the contrary, in the United States, 80 percent of adults were estimated to be literate in 1870 and over 95 percent in 1940 in Canada. Therefore, after Independence the major challenges for government were eradication of mass illiteracy and expansion of higher education.

After Independence, India opted for a democratic system of government and took initiatives to strive for rapid economic development to make India economically and politically strong. To achieve this, eradication of poverty and mass illiteracy were the major challenges. For this, educational development from primary to tertiary level was the priority.

Keeping this in view, the then Prime Minister Pandit Jawaharlal Nehru emphasized on the mass expansion of education and on establishment of a strong, competent modern scientific, technical and professional education, which would be free from colonial influences.

To suggest measures to speed up the expansion of higher education and to transform Indian

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education system to keep pace with advanced countries, University Education Commission was formed in 1948 with Dr. S. Radhakrishnan as Chairperson of the Commission. This commission laid stress on duties and responsibilities of the Universities and paved the way for formation of world –class institutions like IIT, IIM and suggested for the formation of regulatory body.

In 1956, University Grant Commission (UGC) was formed as a statutory body through an act of Parliament to coordinate and maintain standard of higher education institutions. To promote, to provide grants and give recognition to the technical and professional institutes, professional councils like All India Council for Technical Education (AICTE), Medical Council of India (MCI) and Council of Architecture etc. were formed.

Kothari Commission was constituted in 1964 to analyse the drawbacks of the current education system to advise the government to formulate new policies. Therefore, new education policy was formulated in 1986 to frame a uniform structure throughout the nation in order to equip the country to face the challenges of the 21st century.

With the advent of globalisation in the 1990s, major changes have been witnessed in Indian education system. To cope with these changes, national policy for higher education adopted in 1986 was modified in 1992. Again, in 2005 National Knowledge Commission was constituted to suggest measures for structural change in the system. Central Government launched the new policy in 2013 for funding higher education institutions with the aim to improve access, equity and equality. It is a major shift of policy with key changes in funding policy.

Impact of Globalisation

In the process of globalisation, education becomes a profit-making commodity. It has lost the primary goal of acquiring knowledge and developing an urge to work for social good. It

advocates that higher education is for private good so it should be opened to global market. However, higher education is the vehicle for the sustainable development of individual, community and the nation as whole. After opening the education for privatisation, profit becomes the primary goal for industrialists. It is observed that often quality is at stake. Moreover, globalisation leads to uneven and unequal growth.

Developing country like India suffers most by this. India is a developing country with one-fourth of its population being under acute poverty. It is a vast country with geographical and social variations. Until today, society is based on the division of caste, creed and religion. Disparities in gross enrolment ratio, gender, SCs & STs etc., are persisting in our education. Education is the vehicle to eradicate these disparities.

Present Status

Today, India's higher education is world's third largest system after USA and China and it is the biggest in Southeast Asia. It has experienced phenomenal growth. According to UGC annual report for 2013-14, at the end of Eleventh Five-Year plan the number of universities and colleges in the country stood at 573 and 35,539 respectively, which is a giant leap from 50 universities and 500 colleges at the time of independence.

During 2013-2014, the number of universities rose to 666 and that of the colleges to 39671. Highest number of students was enrolled at this stage and it had been 85.12 per cent of total students enrolled in colleges and universities and for Master level courses it had been 12.35 percent of total student. In the field of research India's contribution is not satisfactory. With a population of 1.2 billion and having, highest numbers of young people, only 0.85 percent are engaged in research work. No Institute of India is listed in top 100 university of the world.

The alarming fact is that India is far lagging behind compared to developed countries. Another striking factor is existence of gender disparity in access to education and educational attainment. Education plays a pivotal role in elimination of gender disparity. Higher education has the potential to empower women. Women comprise half of the population so to sustain the development of a society equal participation of women in higher education cannot be ignored. Educated and skilled women are the prerequisite for the holistic development of a society.

Despite India being the third largest education system of the world, the GER in higher education of relative age group is still lower than average of some of the developing nations. The major challenge for the government is to attain the GER to 30 percent by 2020.

Conclusion

India has emerged as a global leader and a strong nation. Education is the key to the task of nation building as well as to provide requisite knowledge and skills required for sustained growth of the economy and to ensure overall progress. Higher education is driving force of it. It is the tool for creation of human capital.

Indian Higher education needs reorientation of organisational structure and implementation of

technology in pedagogy. It is the high and right time to cater to the requirements of Indian higher education to make it a boon for the nation.

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To our Contributors.....

& Original articles are welcome.

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& Please check up grammatical & typographical mistakes before sending. Editor will not be responsible for these lapses.

& Editor reserves the right to reject/ modify / edit an article without assigning any reason.

Significance of teacher education

Dr. K. Ganesh Babu*

[Teachers are one of the main pillars of a sound and progressive society. They bear the mantle and responsibility of teaching and apart from parents, are the main source of knowledge and values for children. The teacher is expected to play many roles. Teacher has instructional responsibilities, counseling responsibilities, professional growth responsibilities, curriculum development responsibilities, public relations responsibilities and others as well. Teaching places a multiplicity of demands on teacher's talents.]

The various roles that the teacher must play are not even always compatible with one another.¹ There is a special importance and place for the teaching profession than any other profession in the society. Teacher moulds the character of a student and carries forward the traditions, culture and skills from one generation to the other. The following quotations highlight the importance of a teacher in the society.

As per Dr. Radha Krishna, "The teacher's place in society is of vital importance. He acts as the point for the transmission of intellectual tradition and technical skills from generations to generations and helps to keep the lamp of civilization burning".

According to Swami Vivekanand, "The true teacher is one who can immediately come down to the level of the student, transfer his/her soul to the student's soul and see through and understand through his/her mind. Such a teacher can really teach and none else".

According to Tagore, "A teacher can never truly teach unless he/she is still learning himself/herself. A lamp can never light another lamp unless it continues to burn its own flame. The teacher who has come to the end of his/her subject, who has no living traffic with his/her knowledge, but merely repeats his/her lessons to his/her students, can only load their minds."

Objectives of the Study

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1. To study the significance of a teacher in the overall development of a child;
2. To analyze the characteristics of teachers for effective teaching; and
3. To highlight the responsibility of the teacher in education system as well as in our society.

Significance of a Teacher in the Overall Development of a Child

Teaching is essentially a spiritual process involving the contact of mind with mind. A good teacher is a powerful and abiding influence in the formation of character of a child. The influence of a teacher indirectly extends over many generations; it transcends national and geographical boundaries and it advances the cause of civilization and world order.

The world today is rapidly changing and so in India, new goals are being set up and new techniques have been devised in order to achieve readjustment of society to new situations. Teachers are expected not only to keep up with the changes initiated in society but to keep up also with the changes that are made continuously in the techniques of education. Hence, there is great need for teachers to possess a broad, deep and thorough understanding of life. In short as is the teacher, so is the school; the school is, what the teacher makes it.

The place and importance of the teacher in society needs not to be over emphasized. He imbibes, interprets and disseminates the culture and traditions of the past. He plays a vital role

not only as an interpreter of culture and dispenser of knowledge but also acts a builder of attitudes, values and beliefs. The young boys and girls in modern India look to the teacher for interpretation of culture and traditions and for values, ideas, beliefs, discipline, wit, fact, resourcefulness and above all a way of life. The role of teacher in forming loyalties, values and attitudes, which are a necessary part of the development of a national, social and cultural entity, assume significance.

Teachers occupy a place of paramount importance in any system of education. No other aspect of education is so vital for its progress as the teachers. They are the pivot of the educational system. The whole system of education revolves around them. They have to select and interpret the curriculum and aids of instruction. They have to influence our boys and girls by their conduct and behavior.²

Need for Teacher Education

Teacher education can make a difference to student's achievement, depending on the type of programme and support that has been put in place. The relationship between teacher education and high student achievement is complex and mixed with many variables that seemingly are beyond the scope of this study. However, teachers' preparedness and support within the school system are critical elements of higher student achievement and retention.

The academic and professional training of teachers has a direct and positive bearing on the quality of their performance and consequently on the achievement of students. Specific factors such as the years of teacher training, the teacher's verbal fluency, subject-matter knowledge, having books and materials and knowing how to use them, teacher expectations of pupil performance, time spent on classroom preparation and frequent monitoring of student progress have known to affect student achievement.³

Teacher Education Curriculum

The young people today are facing a world in which communication and information revolution has led to changes in all spheres: scientific, technological, political, economic, social and

cultural. To be able to prepare our young people face the future with confidence, purpose and responsibility, the crucial role of teachers cannot be overemphasized. New demands are often placed on the schools in addition to the existing ones, to be equipped with current knowledge and modern methods of acquiring new knowledge.⁴

Teacher Education Curriculum, has to be imaginative, dynamic, class-less but competitive and technology-based, aimed at meeting the requirements of an uncertain world. The Central Advisory Board of Education (CABE), which was revived in 1935, went into the question of training, recruitment and conditions of service of teachers in early 1940s.

The board made the usual recommendations such as training all teachers and fixing minimum qualifications for nursery and infant schools. The University Education Commissions (1948), The Secondary Education Commission (1953), and the Indian Education Commission (1966), all looked into the question of teacher education. In the recent past the National Council of Teacher Education has been set up by an Act of Parliament, and is supposed to regulate the programme.⁵

The curriculum of the teacher education is psychology, education technology, school management, computer science, subjects, philosophy, micro teaching, team teaching, population education, sensitivity training, action research, programmed instruction, simulated social skill teaching, Bloom's evaluation approach mid-objective-based lesson plans, inter-disciplinary approach, community living, orientation course, clinical profession and clinical experience, supervised study or directed study, etc.⁶

Characteristics of Teachers for Effective Teaching

Teachers who are able to develop sound academic achievement with their pupils tend to share many of the following characteristics. Effective teachers at a mature stage of development tend to: 1) know their subject matter;

2) use pedagogy appropriate for the content; 3) use an appropriate language of instruction, and have mastery of that language; 4) create and sustain an effective learning environment; 5) find out about and respond to the needs and interests of their students and communities; 6) reflect on their teaching and children's responses and make changes to the learning environment as necessary; 7) have a strong sense of ethics; 8) have to be committed to teaching and 9) care about their students.

Improvement of the Teachers for the Quality of Education

Teacher's profession is not an easy task to deal. It seems to be easy but the teacher has to improve his/her professionalism, performance and skills according to the present-day situations etc., for better teaching.

1. There is a need not only to increase the number of teachers but also to augment the capacities of each individual teacher through upgrading of performance by means of more effective pre-service and in-service training and improved school management.
2. There is a need to emphasize process skills and learning to learn, as well as more integrated approaches to subject matter and appropriate use of educational technology.
3. There is a need to re-conceptualize the timeframe for the preparation of teachers. Teacher development needs to be considered as a continuum, beginning with the student teacher and ending only when the teacher retires.
4. There is a need to give attention to the professional status of teachers if quality education is to be achieved.
5. There is a need to rehabilitate the teaching profession by motivating the teachers with better conditions of service and social status. Encouragement of teachers directly, and through their associations, in the framing of educational policies and in the preparation,

implementation, and evaluation of innovation is likely to lead to significant improvement in the quality of education.⁷

Teaching Process in the Field of Education

If we focus on the teaching process, we still realize that there are a great number of changes in this field as well, and all of them have an influence on the role of teachers. First, teachers in modern classrooms are no longer lecturers, they are facilitators, their main task is to set goals and organize the learning process accordingly. Then, in the past, teachers used to follow a syllabus, which was compulsory for them. Nowadays, teachers have a National Curriculum, a Core Curriculum and a local (school) curriculum that they have to consider, but - on the other hand - they have independence to choose the teaching materials (textbook), make up a syllabus of their own and teach their pupils so that they can perform well both at examinations and in life. Curriculum design is a task teachers have to be prepared for, although the present generation of teachers has been growing into making up syllabi for years.⁸

The components of good teaching, however understood, are too extensive not agreed upon, context dependent, intermittently operant and characteristic of or applied by individual teachers in unique configurations of individual competencies or performance components. For example, one teacher is good as a successful taskmaster, while another foster learning with a warm, supportive environment.⁹

Teaching is a tri-polar process, which has three indispensable elements or constituents-the teacher or educator, the taught or educated and the curriculum. Out of these three, the teacher plays the most significant role in making the teaching process a grand success because the teacher is the real practitioner of the teaching learning process. He is the pivot in any system of education around which the whole system of education revolves. It is dead sure that the importance of school building, school furniture and equipment, curriculum, the textbooks etc

cannot be ignored. However, without the teacher, they all are meaningless.

With good teachers, even the defects of the system can be overcome largely. The importance of the teacher is also stressed by the Secondary Education Commission (1952-53) in the following words: "We are, however, convinced that the most important factor in the contemplated educational reconstruction is the teacher—his personal qualities, his educational qualification, his professional training and the place he occupies in the school as well as in the community."

In the words of The Education Commission (1964-66), "of all the different factors which influence the quality of education and in contribution to material development, the quality, the competence and character of teacher are undoubtedly the most significant. After having such discussion it will be better if we provide an insight into the role or duties and responsibilities after having discussion on the qualification or qualities of a good teacher."¹⁰

Responsibility of the Teacher in Education System as well as in Society

The appropriate education for a professional group depends upon the responsibilities assigned to members of that profession. Throughout history, people called teachers have played many different roles and they continue to do so even today. An examination of these possible roles may help us to decide what should be the responsibility of the teacher in our society.

1. **The Teacher as Demonstrator:** The demonstration of observable skills provides the basis for the apprenticeship system that has been an important educational device for centuries. It is useful not only in the skilled trades but can be adapted to the teaching. Here the teacher explains how and why teacher performs various operations, the student will learn more rapidly.
2. **The Teacher as a Dispenser of Information:** As the subject matter of education shifts from

physical skills to intellectual activities, the teacher must make increasing use of symbols, either verbal or mathematical, as a larger part of the teacher's work consists of imparting information. The pupil cannot determine for himself, or observe directly, the speed of light, the population of a city, the land area of a continent, or the events of history. Since the invention of movable type, the need for teachers who can dispense knowledge orally has declined sharply.

3. **The Teacher as a Taskmaster:** Many educational theorists probably conclude that the role of the teacher is that of the taskmaster. The work of the great majority of teachers in many nations and cultures consists of assigning tasks, listening to recitations, asking questions, correcting answering.
4. **The Teacher as Disciplinarian:** The teacher must accept a considerable amount of responsibility for curbing mischievous behavior and for seeing that the child sticks to the assigned tasks even when the teacher has found no way of making them interesting.
5. **The Teacher as a Model for Children:** Children learn more from example than from precept, it follows that the teacher should provide a model for children to follow. Many children do imitate their teachers, particularly those teachers they like best and admire most. This is probably more important in the case of the elementary school teacher in a self-contained classroom than in the case of the teacher in a higher institution in which each pupil has many teachers.
6. **The Teacher as a Surrogate Parent:** If the teacher is held to be responsible for the child's health, social adjustment, recreation, emotional health and character development, as well as for his intellectual development, it seems obvious that teacher education must include preparation for all these roles. Many of the employers of teachers came to believe that the responsibility for the child's intellectual development was only one of the teacher's many responsibilities.

7. **The Teacher as Therapist:** The widespread concern over mental illness and the emotional maladjustments of normal people has led some educators, as well as psychiatrists and clinical psychologists interested in education, to the view that schools and teachers must accept a large measure of responsibility for mental health. The teacher should accept some measure of responsibility for unconscious and preconscious processes to achieve mental health. The teachers' preparation should consist in large part of psychological or psychiatric training.
8. **The Teacher as Midwife:** The Socratic view of the teacher's role rests upon the conviction that the aim of education is neither an accumulation of empirical knowledge nor the ability to perform physical acts. The aim is wisdom and the road to wisdom is rational thought. The teacher is the guide to this thought and the teacher's primary role is that of the questioner who guides the pupil's thought processes by asking the questions that will lead, eventually, to come to wise conclusions.
9. **The Teacher as Evangelist:** Every teacher finds it necessary, at times, to try to persuade their charges to live virtuous lives – not to lie, steal, attack their classmates, or cheat in examinations. So long as the virtues taught are consistent with the mores of the community, no one doubts that the teachers are discharging one of the proper responsibilities when they teach them.
10. **The Teacher as Persuader:** Teachers also work vigorously to persuade their students to prefer Shakespeare to Mickey Spillane and Bach to rock-and-roll music. They do this with different degrees of subtlety and varying degrees of success. Even at the college level professors of literature, music and the arts often are eager to have their pupils accept their own judgments of which poems, symphonies or paintings are masterpieces.
11. **The Teacher as Propagandist:** The distinction between teaching and propaganda is often difficult to maintain. Ideally, the teacher wants his pupils to follow the truth. The propagandist wants them to accept a pre-established point of view. The teacher becomes a propagandist when he tries to teach the students to accept Fascism, the advantages of a life of crime, or some religion other than one's own. It is more difficult to see the distinction when the teacher is eager to promulgate democracy or other views that we accept as virtuous.
12. **The Teacher as a Stimulator of Inquiry:** Teachers have been aware that the students who make their own discoveries are more likely to learn, to remember and to understand than is students who tell the answers. Unless the child's inquiry is skillfully guided, the curriculum loses all form and pattern. As a stimulator of inquiry, the teacher's role will consist of helping the learner to formulate the questions so that inquiry may be fruitful.¹¹

Educational planning can be successful through the teachers who are active agents to implement the same. Along with the tremendous growth in the opportunities and scope of education, it is necessary to preserve the quality of education. In our country, however, the quality of education could not be maintained mainly due to lack of effective teachers. Teachers pass on knowledge and values to children, prepare them for further education and for working life and are main contributors to good education. This most important profession, however, does not get the recognition it deserves.¹²

Suggestions for becoming more efficient Teacher

1. Teachers must be tolerant, flexible when necessary, and encourage the joy of learning and discovery.
2. As sharpness to a knife, so skills to a teacher. Hence, in order to increase the efficiency of a teacher, in-service training is necessary at least twice a year.

3. Every teacher should be more responsible towards his or her profession and in making the child as a good citizen.

Conclusion

Teaching is the most important profession in the world. Teachers pass on knowledge and values to children, prepare them for further education and for working life and as such are main contributors to good education. The importance of a teacher as an architect of our future generations also demands that only the best and the most intelligent and competent members of our intelligentsia be allowed to qualify for this profession. Teachers need to work for good quality education to transform the students into self-reliant and self-assured citizen of the world.

This can be achieved by successful curriculum transaction with modern mathematics and educational technology together with strong component of culture, inculcation of values, awareness of the environment, adventure activities and physical education. Through full dedication in these tasks, the teaching profession can render its noblest service for overall development of the society as well as the nation.

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Gandhian Concept of Swaraj

Dr. Kalinga Ketaki*

[By swaraj, Gandhi meant freedom and self-rule for the millions of India. It is the political freedom truly available to all without discrimination or inequality. Gandhi opposed the existing political set-up as it was based on centralization of power and authority. This was definitely harmful for the people as it did not allow people to enjoy real freedom of self-rule or swaraj. He thus advocated for decentralization of authority and power both in political and economic dimensions.]

Gandhi's struggle for political freedom of India was not the end in itself. He was concerned about the emancipation of the masses. And swaraj was the answer to it as it thought of welfare and happiness of the masses. Gandhi's concept of swaraj involved socio-political and economic equalities in true sense of the term. There would be no explanation of the poor and the downtrodden by the rich and high-ups in the society. The government would be a real servant with minimal functions. The masses would have total control over it as they could resist its misrule by satyagraha.

Gandhi realized and said that the real India sits in villages. If villages develop then India would be developed. Thus, it is imperative to give the essence of swaraj to the villages. For a true democracy in India, Gandhi started with the individual and the village. He advocated for both political and economic decentralization for self-realization, mental and economic and moral development of men'.

Political decentralization could allow the village communities the fullest possible autonomy in managing their own affairs without any interference or direction from the central government. India would then be a loosely-knit federation of these self-contained and self-sustained village republics. Under economic decentralization he advocated for abolition of large scale industries. The present Panchayati raj system owes a lot to the pious ideas and desire of Gandhi.

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Gandhi visualized swaraj as a constitutional and democratic political order for India. It is the essence of real freedom for the people of India, both in their individual and mass capacities. By swaraj he did not mean political freedom of India only. It had wider connotations. Swaraj to him meant freedom from any kind of bondage and not the British rule alone. He said "swaraj for me means freedom for our countrymen. The swaraj of my dream is the poor man's swaraj".

By swaraj he advocated the real freedom for all irrespective of caste, color, sex, religion status and position. He said that purnaswaraj or complete independence of India was meaningless if people did not enjoy the freedom (swaraj) of availing the basic minimum of life.

Swaraj also means the rule of justice and is not to be monopolized by any group, section or community whatsoever. To Gandhi, it meant sovereignty of the people or people's swaraj. He also pleaded for personal and civil freedom and maintaining the dignity of the individual. To him freedom of speech and opinion was of high importance for realization of true democracy. Fearlessness is a bare necessity for attaining and maintaining freedom or swaraj.

The concept of swaraj got developed during the struggle for India's liberation. In his book *Hind Swaraj*, Gandhi used the word 'Swaraj' to mean much more than "the English rule without the Englishmen, the tiger's nature but not the tiger". He was of the opinion that the English rule, in its institutions relating to politics, economy,

bureaucracy, legal system, military arrangement and educational scheme was inherently unjust, exploitative, and alienating. Swaraj for Gandhi included much more than the country's independence.

Gandhi thought of swaraj as two –dimensional: (1) it implied self-rule for India as an independent nation : (2) it implied self-rule for the individuals. The first, he used to say was to be the natural outcome of the second. With regard to the first Gandhi wrote – the independence should be political, economic and moral. Political meant the removal of the control of the British army in every shape and in every form. Economic meant entire freedom from the British capitalists and the British capital as also their Indian counterparts. In other words the humblest must feel equal to the tallest moral meant freedom from armed defense forces.

Political swaraj means self-government and not good governments. For Gandhi good government is no substitute for self-government. What swaraj in the sense of self-rule, means is that people's participation in the formation and functioning of the government, it means continuous efforts to be independent of governmental control, whether foreign government or national government. It means a power with the individual to improve their lot, a power through which people make their destiny, a power to combat a corrupt polity, a power that controls absolute authority.

Independence involved more than just the expulsion of British political and economic institutions from India. Gandhi expressed this when he said that 'Swaraj means not mere political awakening but an all-round awakening-social, educational, moral, economic and political "Gandhi declared that the English would leave India only when we reform ourselves". Independence from the British rule would come only when individual Indians uprooted British culture from themselves and their communities. Essentially, swaraj was a movement of self-purification" for the Indian people, Gandhi

stated, "if we become free, India is free, it is Swaraj when we learn to rule ourselves".

Therefore swaraj, at the individual level, is the call for a genuine attempt to regain control of the "self", our self-respect, self-responsibility, and capacities for self-realization from institutions of dehumanization. As Gandhi states, it is swaraj when we learn to rule ourselves. The real goal of the freedom struggle was not only to secure political independence from Britain, but rather to give true swaraj. Gandhi writes, "At the individual level, Swaraj is vitally connected with the capacity for dispassionate self-assessment, ceaseless self-purification, and growing swadeshi or self-reliance."

Swaraj is the sovereignty of the people based on pure moral authority. For Gandhi, swaraj of the people means the sum-total of the swaraj of individuals and so he clarified that for him, swaraj means freedom for his countrymen. And in its fullest sense, swaraj is much more than freedom from all restraints. It is self-rule, self-restraint, and could be equaled with *moksha* or salvation, swaraj, for Gandhi was economic independence.

We may say that Gandhi's concept of swaraj in his use of the word with regard to national movement means independence of India from the British rule. But in his use of the word as a political concept it is more than mere independence of the country. It is the power to rule oneself, to form one's government, to support the government, if it works for the people and oppose if it abuses the trust posed in it by the people; to resist the authority if it violates its mandate.

And in another sense, swaraj is related to the individual in that it raises individual's capacity to rise above all temptations, each performing his duty to the service of all mankind cultivating as Gandhi had said "the spirit of service, renunciations, truth, non-violence, self-restraint, patience".

For Gandhi not only was the concept of swaraj important but also the fact that it was to be realized through mass education where there is complete elimination of all forms of domination, oppression, segregation and discrimination. Swaraj exists where there is no centralization of power or the centralized state, structurally it means the existence of Ramrajya while in terms of economy, it means self-reliance whereas in terms of society a system sans all discrimination and all destinations.

Swaraj is sarvodaya welfare of each with all, of all with each. In fact swaraj is the culmination of swadeshi and sarvodaya. Indeed swaraj in Gandhi scheme means swadeshi. Swadeshi may be described as something rooted in one's immediate surroundings. As the whole universe and each nation in the universe and each region in the nation are linked the correct mode of relating is to remain related to one's immediate surroundings. Gandhi has said about swadeshi, "that spirit in us which restricts us to the use and service of our immediate surroundings to the exclusion of the more remote. I restrict myself to my ancestral religion. If defective, I purge it from within. In politics, I use the indigenous institutions of defective. I improve upon them in economics I use the immediate surroundings."

Swaraj, as total freedom, is a true home-coming, swaraj also means sarvodaya. The welfare of all Gandhi's social theory envisages well-being for all, well-being that is oriented to self-realization of one and all. In this new society, "economic relations are not controlled by market-forces, but by social affections. Political economy gives way to effective economy." A mother though hungry may go starving in order to feed her son.

Accordingly Gandhi argued that effective resources could enter into all economic equations, and produce the maximum. If the spirit of the worker is brought to its greatest strength by the motivating forces of affection, it can produce more labour with stable wages and constancy of numbers in employment, functions

in terms of service, not in terms of profit. The wages being a necessary adjust not the object of life.

In the construction of a civil society, Gandhi introduces the quest for liberation or self-realization as the basic component, search for liberation gives all the members a transcendent reference point and enables them to revitalize everything else and at the same time to be related to one another on a basis that is above themselves. By introducing transcendent referent ability in the construction of civil society, Gandhi visualizes a civil society that is eco-friendly and the Andric not narrowly anthropocentric. It gives civil society a primordial character.

At the individual level, swaraj is selfless and self-disciplined individual. Selfless, fearless and self-suffering, it has its meaning stretched to the domains of individual economy, politics and to those aspects which are related to life. Swaraj was for him both a means as well as an end. As an end it was truth and as a means it was the principle of non-violence. It was freedom, inner freedom and it was what came from one's inner voice.

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Witch Hunting in Assam: An Overview

Dr. Ramen Medhi*

[Most of researchers, social workers as well as anti-witch- hunting activists today consider the practice of witch hunting as a social stigma of the 21st Century. Witch hunting has been increasingly tinted in India in general and Assam in particular in last few years. In the North East Region, the vigorous superstition like witch hunting is mainly common in the states like Manipur, Meghalaya, Sikkim and Assam.]

In recent times, a large number of people, especially women, have been killed by oblivious villagers in remote areas of Assam in the name of witch hunting. This evil practice, many a times, seems to be aggravated and boosted by the greed for property, land, sexual interest, personal revenge and so on. Indeed, witch hunting is a major cause of human rights violation and therefore it becomes a major challenge particularly to those women inhabiting the parochial areas of Assam.

Conceptual Perceptions

The Oxford dictionary defines the term ‘witch’ as women believed to have evil magic powers (Baishya: 150). In sociological and anthropological terms, ‘witch’ can be described as a phenomenon that is invoked to explain misfortune by attributing it to the evil influence of someone, either from within or outside the community. An individual supposed to be a Witch is often subjected to various crucial tests and if the individual is proved as a Witch then he or she is tortured and treated inhumanly by his/her community and often by relatives (Baishya: 151). In fact, Witch hunt is a practice of prosecution/execution of a witch.

So, witch (daini) is a malicious spirit. The men and the women by dint of some supernatural power take the form of a daini. When someone suffers from severe colic pain or chest pain or remains in a state of senselessness, it is supposed that the patient is overpowered by a daini (Baishya: 52).

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The word ‘Witchcraft’ on the other hand has been derived from the word ‘Wicca’ which means the wise one. The Oxford dictionary defines “witchcraft” as “the practice of magic” (Baishya: 150). Bonewits states that witchcraft has been seen as a magical phenomenon, a pagan worship or religion, sorcery and others at different periods in witchcraft history ((Baishya: 50).

Evans-Pritchard defined witchcraft as an ability to perpetuate evil that derives from an intrinsic quality of the evil doer that is not deliberately acquainted. It is purely a psychic act. Witchcraft may be used to harm others either consciously or unconsciously by sending out or activating witchcraft substance (Baishya: 50). Therefore, witchcraft is often related with the infliction of destruction on people or property through the alleged exercise of paranormal powers.

Ronald Hutton has identified five characteristics generally shared by those who believe in witches and witchcraft across different cultures and time periods:

- Witches use non –physical means to cause misfortune or injury to others;
- Harm is usually caused to neighbors or kin rather than stranger;
- Strong social disapproval follows, in part because of the element of secrecy and in part because their motives are not wealth or prestige but malice and spite;
- Witches work within long-standing traditions rather than in one-time only context

- Other human can resist witches through persuasion, non-physical means or deterrence including through corporal punishment, exile, fines or execution (Baishya: 151).

Again, the Oxford dictionary defines that “witch-hunt” is a campaign against a person with unpopular views (Baishya: 150). So, Witch-hunting refers to stigmatization of people belonging to definite groups, mostly women, by labeling them as ‘witches’ or evil spirits who bring bad sign to the society. People after being labeled as ‘witch’, are subjected to merciless atrocities, ranging from mob execution, gang rape, naked parades, blackening of face, shaving of head, beheading and to burning alive.

This author endeavors to study the problems of witch-hunting in Assam and to find out the causes

and consequences of it. The study is mainly an empirical and analytical one and is based on secondary sources of data such as books, journals, newspapers, census reports, Internet sources and so on.

Discussion

The history of witch hunting in India in general and Assam in particular dates back to several hundred years. Today in a country like India, which ranks at 129 out of 149 in gender inequality index, each year an estimated 200 women are killed as witches. According to the Ministry of Home Affairs, 2257 people across India have lost their lives since 2000. Besides, National Crime Records Bureau (NCRB) facts show that there were 1045 witch-hunting-related deaths in India between 2008 and 2013 (Baishya: 225).

Table –I Presence of witch-hunting cases in some States of India between 2008 and 2014

Name of States	2008	2009	2010	2011	2012	2013	2014	Total No. of cases (2008-2014)
Jharkhand	175	174	178	239	119	160	156	1201
Haryana	52	37	15	36	26	54	47	267
Odisha	23	28	31	39	32	24	32	177
Andhra Pradesh	23	27	26	28	24	15	2	145
Madhya Pradesh	17	23	18	15	10	11	16	110
Chhattisgarh	15	6	8	17	8	7	16	77
Rajasthan	0	0	2	1	0	1	1	05

Total No. witch-hunting cases happened in eight States = 1982

The Table –I indicates that total 1,982 number of witch-hunting cases happened in eight states of India between 2008 and 2014. It can also be analyzed that out of 1,982 number of witch-hunting cases, 1,201 alone i.e. 61 percent (recorded as highest) had happened in Jharkhand and only 05 i.e. 0.25 percent (recorded as lowest) witch-hunting cases took place in Rajasthan between 2008 and 2014

In most cases, some particular individuals, especially women, are supposed as ‘witch’ or

‘daini’ and they are held responsible for any evil incident like epidemic or unknown disease occurring in their village. If the ‘village ojha’ or ‘bez’ (local healer) declares any individual as the culprit for such evil incident, that person is supposed as evil element or ‘daini’ by the illiterate village people. Such a person is either driven out of the village or beaten to death by the village people.

Undoubtedly, initially some people unknowingly used to perform this evil practice; nevertheless, in the present-day context some powerful persons of the rural areas reportedly get involved with

evil purpose in this practice. Usually, the helpless section of the society is identified as witches with an aim to denounce and expel the members of that section from the community and take control over their land, property and so on.

It is observed that most single women and widows are identified as witches to divest them of their landed property or punish them for misbehaving, violating social norms or refusing sexual advances. The illiterate village people guided by false notions are actually motivated by those cunning persons. In many cases of witch hunting, some greedy and influential persons with personal motive try to grab the property of lonely individuals especially women and brand them as witches. As a result, they involve themselves in such barbaric practice.

In Assam, the practice of witch-hunting is very grave in contemporary times. In tribal dominated areas of Assam, a mere superstition of witch hunting has taken away a considerable number of lives of people. Many innocent villagers are expelled from the village on the charge of being witch. Usually, the suspected women are publicly beaten, their heads shaved off, gang-raped or paraded naked in the village.

The cases of witch hunting generally happen in Kokrajar, Goalpara, Dudhnoi, Bishwanath Chariali, Sonitpur, Udalguri, Dhubri, Lakshimpur, Tinsukia Krishnai etc areas of Assam. These witch hunting areas are generally backward and remote and lack minimum requisite facilities of livelihood. Indeed, the socio-economic condition of isolated rural tribal society in Assam is too underprivileged to deal with modern thinking and modern life style. Witchcraft is prevalent amongst several communities such as Bodo, Rabha, Hajong, Mishing, Cachari, Adivasi and so on.

The Table -II Cases of witch-hunting incidents in Assam from 2006 to 2012

Year	No. of witch-hunting cases
2006	21
2007	7

2008	10
2009	4
2010	11
2011	29
2012	14

Total no. of witch-hunting cases = 96

Source: *Dainik Asom*, 24 August, 2013

The Table –II shows that altogether 96 cases of witch hunting had happened from 2006 to 2012 in Assam. A Public Interest Litigation (PIL) filed by Rajib Kalita, a Guwahati-based lawyer in 2013 revealed that altogether 130 people had been killed in about 17 of Assam’s 27 districts from 2002 to 2013 (www.esicop.org) In June, 2015, Rokibul Hussain, then State Minister of Assam told the Assam Legislative Assembly that altogether 93 cases of witch- hunting had been reported between 2010 and 2015. In these incidents, 77 people including 35 women were killed and 60 injured (.www.esicop.org).

Some major incidents of witch-hunting in Assam

- On 18 October 2009, Garbo Murmu (55 years) and his wife Muni Hajda (45years) of Kokrajar district of BTAD Assam were attacked by a brutal mob with sharp weapons at night in their own house.
- On 8 May 2011, Jugen Boro (65 years) and his wife Alasi Boro (60 years) were vigorously dragged out of their house in Udalguri district of Assam and they were brutally killed by their fellow villagers.
- On 22 June 2011, Karishma Guru (46 years) and her daughter Naina (15 years) and their neighbor child Manglu Mour (14 years) of Sonitpur district of Assam were burnt with acid and then killed.
- On 12 November 2011, Bishnu Orang (35 years), a woman from Sonitpur district of Assam was killed by villagers of her locality.

- On 22 August 2013, Biren Basumatary (60 years) and his wife Sucrashwari Basumatary (55 years) and another victim Gobinda Rabha (64 years) of Kokrajhar district of BTAD Assam became the victims of witch-hunting.

Causes of witch-hunting in Assam

The practice of witch-hunting has been reported frequently from among some parochial social structures of remote rural areas of Assam where literacy rate as well as health facilities are very poor. Further, witch-hunting is naturally noticed in terms of patriarchy, superstition and religious acuity. One of the important causes of witch-hunting is that of unawareness and unscientific temper in the targeted witch-hunting areas of Assam which easily fuel superstitions and wherein the uneducated rural people through the burden of their unhappiness—be it ill health, unnatural deaths, natural disaster bad crop etc. fall an easy prey to the so-called evil spirit.

Witch-hunting has become a customary practice overestimated by the upper caste “witch-doctors”. Lack of awareness as well as poor health facilities are the major causes of witch-hunting in Assam. Due to lack of medical facilities, uneducated people go to ‘ojha’ for treatment of disease whom they believe to be “witch doctor” performing black magic. Besides, when somebody falls sick or dies unexpectedly, then blame is given to the branded witches of the community.

It is observed that most of the people of the remote areas strongly believed in witchcraft and these ignorant people generally believe that it is the evil practices of witchcraft that causes all kind of anguish, sickness and death in the village and accordingly, they locate the witches answerable for the problem and punish them.

One of the main reasons of the practice of witch-hunting in Assam is the lust for property. Generally, powerful greedy people have their eyes on the property of a poor and helpless widow woman of the remote rural areas. They use to make a plan to brand her as a witch and drive her out of land.

It is observed that socio-economic factors such as property disputes, land-grabbing personal rivalry and refusal to sexual advances etc are the major reasons for witch killings in Assam. In short, the practice of witch-hunting has been fueled by absence of gender sensitivity, excessive poverty and illiteracy, absence of healthcare facilities, lack of scientific knowledge, lack of basic infrastructural facilities, mental imbalance due to alcoholism, grudge against women to grab land, turning down of sexual advantages by a women and so on.

Impact of witch- hunting

It is observed that branded witches are often the fatal victims of “mob brutality”. They are generally driven away from the society. The direct impact of the practice of witch-hunting is the rejection of right to life to an individual. It is seen that sometimes, if the branded witch is not killed by the villagers, then the branded family will be socially restricted as well as boycotted by the whole village. As a result it becomes the loss of livelihood to that unfortunate branded family. It may also lead to the cause of forced displacement and illegal trafficking.

One of the major effects of witch-hunting is that the children of the branded witches do not get opportunity to get proper education and therefore the next generations of them are dishonored. It has been reported in numerous cases that a family history of labeling can be congregated up to label a woman as a witch and they worry that they will find it hard to marry off their daughters. The unaware rural people also usually fear that they would be discarded by the community if they come forward to report the witch-hunting cases.

Moreover, to arrest the people directly connected with the witch- hunting cases become difficult when the villagers collectively surrender to the police. In most cases, the victims meet threats of brutality, public mortification, and verbal abuse, rape, being paraded naked and even brutal murder. Witch-hunting leads to social isolation as well as economic deprivation. Ultimately, the branded family is usually haunted by fear-psychosis.

Policy implications to eradicate witch hunting:

India is a signatory to International Covenant on Civil and Political Rights (ICCPR). According to Article 2 of the ICCPR, States parties condemn discrimination against women in all its forms, agree to pursue by all appropriate means and without delay....” (f) To take all appropriate measures including legislation to modify or to abolish existing laws, regulations, customs and practices which constitute decimation against women.

Besides, Article 6 of the ICCPR states that every human being has the inherent right to life and this right shall be protected by law and therefore, no one shall be arbitrarily deprived of his life. Again, The Universal Declaration of Human Rights (UDHR) provides that all are equal before the law and are entitled to equal protection against any discrimination.

Article 21 of the Indian Constitution guarantees Protection of Life and Personal Liberties: No person shall be deprived of his life or personal liberty except according to procedure established by law. The state shall not deny to any person equality before the law according to the Article 14. The state shall not deny to any person equality before the laws within the territory of India.

Nevertheless, there is no national law for prevention of witch-hunting in India. In fact, in absence of specific legislation, the cases of witch-hunting are normally booked under Indian Penal Code, 1860. For instance, Section 300 deals with the offence of murder and Section 302 deals with the punishment of murder. A person who commits murder shall be punished with death or imprisonment for life and shall also be liable to fine. Besides, the Section 307 provides for the punishment of imprisonment for life and shall also be liable to fine.

Further, Section 354 deals with assault or criminal force to woman with intent to outrage her modesty. The punishment is either for a term which may extend to two years or with fine or with both. Moreover, Section 375 and 376

provide that a person who commits rape shall be imprisoned for not less than 7 years but which may be for life or for a term which may extend to 10 years and shall also be liable to fine.

It is seen that some states have passed specific laws to prevent witch-hunting. Bihar was the first state in India to pass the Prevention of Witch (Dayan) Practices Act, 1999. Jharkhand passed Jharkhand’s Anti-Witchcraft Act in 2001. Moreover, Chhattisgarh and Rajasthan passed Anti- Witchcraft laws in 2005 and 2006 respectively. In Assam, the Prevention and Protection from Witch-hunting Bill was passed by the Assam Legislative Assembly in August, 2015, but it is yet to be implemented.

Besides, efforts have been made at different levels to eradicate this evil from the society of Assam. Project Prahari of Assam Police Organization like Assam Mahila Samata Samity (AMSS), All Bodo Students Union (ABSU), All Bodo Women Justice Forum (ABWJF), Assam Northeast Network and State Commission for Women etc. are actively working in this regard. For instance, AMSS with active support from Ministry of Human Resource and Development and the Project Prahari Scheme of Assam Police has been able to save many a victim of the practice of witch-hunting.

Moreover ‘Brothers’, a leading NGO of Assam has organized some public meetings and press meets to create awareness among the people to fight against practice of witch-hunting. ‘Buruj’, the social organization of Dibrugarh district of Assam, stages full-fledged Assamese drama- ‘Daainy’ (Witch) to create awareness among the people to join the struggle against witch-hunting. Although efforts have been both from Government side as well as organizations of Civil Society, but conviction rates in witch-hunting cases are miserably low. For instance, Among 93 reported cases of witch-hunting between 2010 and 2015 in Assam; charge-sheets were filed only in 60 cases. Further, there has not been a conviction in even one case although over 450 arrests have been made.

Suggestion and Recommendations

Some suggestive measures are provided with a view to purge the practice of witch-hunting:

- The Central Government of India is not willing to pass a national law to eradicate witch-hunting although the practice of witch hunting becomes a serious threat to the nation. The Central Government is of the opinion that witchcraft killings are being committed at village level and so the States have to deal with them. Nevertheless, some social as well as anti-witch-hunting activists opine that the practice of witch-hunting is extensively widespread in the country to be perceived as a regional problem.

It has been observed that out of 29 States, at least 12 States such as Jharkhand, Haryana, Chhattisgarh, Odisha, West Bengal Madhya Pradesh, Rajasthan, Andhra Pradesh, Gujarat, Maharashtra, Bihar and Assam are such states where witch-hunting remains unchecked even today. That is why there is an urgent need to pass a national legislation and to implement it accordingly..

- A senior IPS Officer in the State of Assam articulates that “Police cannot be the solution because we come in when the law is broken. In the interior areas, the Police cannot reach the spot on time” (www.esicop.org). But, in spite of this fact, it is true that Police is a protecting body. It needs to take wide-ranging monitoring and usual patrolling in unprotected areas where there has been previous cases of witch-hunting. Indian Penal Code provides punishment for various offences and therefore, there is no ground why police cannot take strong steps to prevent the practice of witch-hunting. As for instance, the Code of Criminal Procedure, 1973 has given full power to police to take action against the evil offence like witch-hunting.
- Although there are some instances of women sufferer of witch hunting, male members have also been victimized equally. It is seen that no

less than 40 percent cases of witch-hunting reported in Assam have male victims because of professional rivalry, property issues and jealousy (www.tehelka.com). So, the practice of witch-hunting is no more a gender-based threat. That is why; each member of tribal community must need to be sensitized to fight against this evil practice.

- The civil society must come forward to form voluntary organizations in those villages where incidents of witch-hunting have frequently been taking place and organizations like Central and State agencies, administrators, NGOs, the members of the Panchayats, members of the Autonomous Councils and Sub-Councils, village schools and village cooperatives have to engage themselves to create awareness among the ignorant people to eradicate witch-hunting. In fact, the Civil Society movement in Assam is very strong and therefore it must come forward to raise its voice against evil practice.
- The mass-media must assume vital role to eliminate the problem of witch-hunting.
- Education must play a greater role to eradicate witch hunting from society. It always enables to make people intellectually, mentally and socially matured and thus it must encourage people to stand against witch hunting.

Conclusion

In concluding remarks, it may be said that the modern practice of witch-hunting in India in general and Assam in particular comprises both beliefs and motivated plans that have led to the brutality and murder to the alleged witches. Although, the State Government, anti-witch-hunting activists and rationalist members of the Civil Society are trying to address the problem, but they have faced gigantic obstacles to eradicate this evil practice from the society where parochial structure is evident. In the last five years, as many as 68 innocent women were killed in the name of witch-hunting In Assam ((*Assam Tribune*, Sep 12, 2016).

Although the Police had arrested many persons related to the killing of witch-hunting, but the accused are yet to be punished due to lack of strict laws. So, the situation of Assam is very crucial and we need a strict law so that those who perpetrate the practice of witch-hunting are brought to order. Nevertheless, the frequent incidents of witch-hunting across the State in recent times demand the State Government to accelerate the process to get President of India's assent to the long-awaited Assam Witch Hunting (Prohibition, Prevention and Protection) Bill, 2015.

It is felt that the problem can be minimized and even removed by creating a knowledge-based society, the society based on scientific outlook, sound health, and appropriate teaching. The activists of the voluntary organizations like "SI Foundation for Media and Social Organization" of Assam rightly opine that at least a few educated youths from the frequently witch-hunting prone areas have to come forward first; only then administration can take proper steps to fulfill its aim. It is the need of the hour that all social activists along with NGOs and voluntary organizations must come under the same umbrella in order to get rid of the evil practice of witch-hunting.

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Political Empowerment of Women

Raj Kumari*

[Politics is a vague expression for many women, meaning the government of the country, which has traditionally been the business of men and as such women participate to a lesser degree than men in all political activities. To make an assessment of women's participation in politics is a difficult task due to lack of statistics and authentic information on the subject. The literature on women's participation in politics is uneven and there are few comparative studies.]

The fact that women in general do not have much interest in politics is supported by studies made by psychologists on women's aptitude and behavior. The declining moral values, the increasing use of money to achieve political power and the criminalization of politics are some of the factors which discourage women to take an active part in politics. The status of women is directly related to the decision-making process, and unless women are associated more closely with this process, equality and justice to women cannot be achieved.

There is no doubt that an all out effort is being made in India to increase women participation in politics, but status is related to the exercise of power, both political and administrative. And unless women are able to exercise this power in large numbers, their status in society will not change significantly. One major obstacle to the advancement of women is the unequal division of household and childcare responsibilities. Women's double burden combined with the long and non-flexible hours of work required for political participation come as hindrance in the way of many otherwise ambitious women. The time factor is one of the major obstacles to women's participation in politics.

Women Empowerment

Empowerment can serve as a powerful instrument for women to achieve upward social and economic mobility and achieve power and status in society. Women empowerment is a global issue, which has gained momentum in recent

decades. Women's empowerment and their full participation is the basis of equality, development and peace.

Women's empowerment is a buzzword in all societies, developed as well as developing. The Human Development Report (HDR) has incorporated this aspect to measure the comprehensive development of a country. Governments are formulating and implementing policies to empower women through economic and political processes with the view to broad-base democracies and improve governance.

Since the nineties, Indian government has been vigorously implementing policies for empowerment of women, specifically by external inducements like political and economic processes, legal reform, strengthening the institutional framework for speedy implementation and adjudication. Political participation of women in the lowest hierarchy of administration has been specifically taken care of to achieve the objective of strengthening the structure, widening scope for people's participation and improve services to people.

Economic growth, successful development projects in healthcare, education, and availability of potable water can all mitigate women's misery without empowering them, at least directly. Therefore, empowerment can be conceptualized as a strategy as well as goal, which is desirable in itself, as it improves the confidence of the women and other marginalized groups in themselves, but also:

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- Improves their awareness and enables them aspire for better living;
- Makes bureaucracy more accountable and hence improves the efficiency and effectiveness of government programmers’;
- Reduces repression and exploitation.

The empowerment of women through reservation is a necessary step but needs to be reinforced by a number of other measures such as:

- Adequate training and capacity building;
- Encouragement of political parties to put up women candidates;
- Linkage with self-help groups;
- The opportunity to women to serve a full term when they are elected to various posts.

Development of any society requires participation of people from all section and opportunities for utilization of the existing potentialities. Right from the days of community development programme, people’s role and their involvement have been stressed. In order to make the people more responsive, it is essential to improve them in all aspects and processes for their development.

The rural development is significant in our country, where a sizeable portion of the rural population lives below poverty line. As a matter of fact, it has socio-political aspect as well. The rural development is not merely development of rural areas, but it should transform the rural masses in to self-reliant and self-sustaining modern little communities. Therefore, improvement in various components of rural sector could progress in a systematic way in a desired and positive direction; the process ultimately results in improved quality of life.

Besides, it also encompasses structural changes in the rural socio-political and socio-economic setting in order to achieve the ultimate goal of overall development. Rural development strategies are meant for enhancement of the quality of life through appropriate development

activities, infrastructure facilities, provision of minimum basic needs and source of livelihood.

“While we have given the highest priority in our development to the war on poverty, we cannot afford to ignore all the other aspects that go with the development of the country. Development cannot mean merely economic development. It must include social, culture, political and human development.”

Objective of the Study

This paper aims to identify emerging issues in the field of political empowerment of women in India with the following objectives:

1. To promote their interests effectively women must be able to enjoy their right to take part in national and regional decision-making processes;
2. For true equality to become a reality for women, the sharing of power on equal terms with men must be a major strategy.

Community Development has Multiple Objectives

- A smothering of the course of essential and inevitable social change;
- Improving crafts and industries and organization new one;
- Improving health services;
- Improving housing and family-living conditions;
- Organising programmes for women and youth;
- Providing the required education facilities for children;
- Providing recreation facilities;
- Promoting an expanding economy;
- Promoting an integrated society.

Politics and Women

Politics is important for increased equality between the sexes. However, politics is neither

the only source of discrimination against women nor the only source of potential power for achieving equality. Nevertheless, it is a potential avenue for dealing with many forms of gender discrimination.

A permanent change in the political and social complexion needs a strong foundation and hence an all out effort should be made to involve more and more women in the process of decision-making. It has to be accepted that increasing involvement of women in politics is a necessary step for a sound democratic society. But the main issue is what steps should be taken to increase the political participation of women.

Requirement for women participation in any field is the need to lessen their household responsibilities. Men should be made to realize the necessity of sharing family responsibility on an equal footing.

Political parties have to realize that the issues pertaining to women are not issues to be dealt with separately by women only. These are to be discussed and decided at the national level. The progress of the nation depends on the development of manpower which includes 50 percent of women power unless this bitter truth is accepted there is no hope of any significant change for the development of women.

Politics at every level of participation was considered to be the prerogative of men. Women have not been regarded as part of the political arena and until recent times it was considered to be quite normal. The reason offered for this phenomenon by the social scientists and by popular cultures is the women's disinterest in politics, originating in their early socialization, their incapability to assume political leadership roles and their family responsibilities, which preclude political activity. This view overlooks the fact that women do enfranchise in millions all over the world and also participate as workers in political movement.

Women's participation in politics is very much related to certain important aspects of women's life such as marriage, family and employment.

Needless to say, there is no country in the world today, where women have equal status with men in all the major areas of life, family, health, reproduction, education, work, government, and cultural expression. Although the opportunity for women to be politically active may differ across countries, the causes for active participation are often similar.

The major obstacle to women's full activities is almost universal societal attitude that values the domesticity of women. But it is also true symbolically that attributes considered for the political effectiveness are seen as essentially masculine.

Another important factor which keeps women away from active politics is its demanding nature. Today's political participation requires information, knowledge, an exposure to the various experiments, strategies and actions which again require some training, education and constant interacting. Women most often are also denied the supportive structures needed for being politically active. Lack of economic security is seen as another factor for women being passive participants. Hence to make women rally round a political cause, it would necessitate changes both in values and in the existing social structure on the following bases:

- Functional participation;
- Interactive participation;
- Participation by consultation;
- Participatory information giving;
- Passive participation;
- Power in favour of disadvantaged groups and for socio-economically weaker groups;
- Self –mobilization;
- Social justice as may be entrusted to them including those in relation to the matters listed in the Eleventh Schedule of the Indian Constitution;
- Separate forum for women's participation;

- The implementation of schemes for economic development;
- The preparation of plans for economic development and social justice;
- The provision of women-specific plans in the budget;
- To critically understand themselves and their problems;
- To facilitate women's concerns and priorities being in meetings;
- To identify their needs, and establish their priorities;
- To mobilise local resources to this end and seek outside resources.

Political Empowerment of Women

During the first 50 years after independence, the question of bringing women in the forefront has been raised from time-to-time. After in-depth study of various social and economic movements, it was realized that women participation in political decision-making was important. During the 1980s, the concept of women participation evolved in a big way. Only towards the end of the century, our planning strategies started talking about women leadership and their empowerment.

Government policies and programmes have moved from the concept of women development to women participation in the social and political affairs and this in turn leads to women empowerment.

Empowerment is multi-dimensional externally induced process for self-empowerment. But in our country, political and economic empowerment is envisaged as the key externally-induced enabling factors which help the excluded segment of the society to acquire material resources for survival and participation in local level governance. Governments at the central as well as state levels have played a principal role in providing resources with a view that these would have spillover effect in other areas.

Political empowerment and consequent decision-making roles of women ensure harmony in society and pave the way for undisturbed economic and social progress, and more vitally the woman is able to view herself not just as a wife or a mother but as a vital factor in solving social issues. Her self-esteem is a crucial factor in the development of equality.

Self-empowerment to some extent is visible after the mandatory provision for representation of women. The externally-induced political and economic processes have enabled women to develop confidence in their capabilities. Self-empowerment is a process "where women find time and space of their own to re-examine their lives critically and collectively" contest ideas and continue struggle in alliance with growth to transform all institutions and mind-set. Empowerment is a process to enable the powerless women to develop autonomy, self-control, and confidence with a group of women and men, a sense of collective influence over oppressive social conditions.

In our particular social and political situation, there may be a tendency for ruling parties to adopt on ostrich-like policy about official contest of parties in local elections. These elections at any point of their tenure will be seen as a verdict on their performance and popularity. More often than not they would like to shy away than face the test. This is one more good reason for bringing in political parties in the Panchayat sphere.

The local women leaders who from a crucial part of the government and manage the institution should be empowered in the light of the new developments. The need for training and orientation, therefore, cannot be undermined as an important part of 'human' capital formation. Increasing emphasis has to be laid on the role of human capital in development. Being the political force at the grassroots that shape policy, women especially have to be trained to be different kind of leaders unlike the leaders that political parties usually throw up.

The female leadership that emerged to survive with several problems due to prevailing

traditional social condition is likely to undergo transformation in near future. The favourable situation and factors enabling for the women's participation can be facilitated through implementing following suggestions:

- Combined strength and collective action by the women;
- Full support of their family members, specifically husbands;
- Innovative and creative approaches of the women with community
- Support;
- Organizing capacity and familiarity;
- Policy decisions made on the basis of majority rule;
- Political freedom in the eyes of the state;
- Prior political experience;
- Support and cooperation of the officials;
- Women capacity to convince others.

Conclusions

Women should take active role in democracy. The emerging lessons can feed back in to the policy.

- Assessment of the national and state capacity building plans and policies for Panchayati Raj functionaries to tailor them according to the lessons learnt in the project.
- Building a resource base on good practices on women in politics in print and through production of video and audio cassettes.
- Dissemination of information, case studies, good practices through websites, workshops.
- Networking of women across the states and workshops with policy makers.
- Organize perspective-building workshop for media on local governance and gender sensitive governance.

- Organize wide consultation (regional/national) on national training strategy of Government of India and fund allocation.
- Production of video documentary-drama for mass awareness building on Panchayati Raj Institution.
- Set up elected women's forum in each state with few active representations from each district including elected women at three-tiers, women's groups and make a state level forum.
- Support enhancement of skills on how to balance legislative duties, constituency building and family life, learn legislative system (paralegal training).
- Support functional literacy programmers' among the elected women.
- Encourage journalists (regional/national) to write articles, success stories on women, those who are in the local politics so that other women will be motivated to come forward in the politics.
- Support mentoring by senior elected leaders to support younger women.
- To develop personal skills and leadership (human relations-assertiveness, psychological tools to know personality traits; communication skills-public speaking personal presence, how to project; content/substance, organize ideas).
- To organize gender sensitive training for male members to sensitize them towards elected women.
- To organize information fairs on government programmes, procedures and rules at cluster, block and district level.
- To organize perspective building workshops to cultivate the philosophy of self-governance and inclusive governance in PRI members and women's groups to adopt suitable strategies to promote the same.
- To organize regular meeting of this forum with policy makers.

- To organize skills building programmes to improve planning skills, problem-solving skills, organizing and convening a meeting, writing an application and negotiating skills.
- To organize women's meetings where they can debate their own deprivation and discrimination and gender priorities in all spheres from family to state.
- Undertake training needs assessment, understand women's local context by gender analysis and prepare a plan that acknowledges both opportunities and limitations of trainee's position.

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Television and Agricultural Communication in Andhra Pradesh

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[As Leo Bogart wrote in 1956, 'other than television no other form of impersonal communication could be effectively shared on such a universal scale with so much of intensity (p.2). Television primarily adopts a narrative form which according to the perspective of Barker (1997) offers frameworks of understanding and rules of reference about the way the world is constructed. As many of the programmes are in a story-telling format it could influence farmers even if many of them are illiterates.]

In India Television began on 15 September 1959 with educational broadcasts for a limited area around New Delhi. Mostly it served student in Delhi schools and sent agricultural messages to farmers in the suburbs of Delhi. These two projects were funded by UNESCO, as well as the Dutch Electronics Company, Philips, and Ford Foundation. During their implementation the broadcasting time and reach were increased gradually and by August 1965 television had become a regular daily service.

The programmes broadcast at that time were exclusively instructional and education-oriented TV in India has been known as Doordarshan (distant vision) since its inception and later in the 1990s, especially during the Gulf War and many international events, private channels entered the Indian market and made their presence.

The industry has experienced rapid growth, with the number of subscribers increasing from just 0.41 million in 1992 to more than 161 million by the end of 2013. The first private satellite TV channel "Aaj Tak" was permitted in the year 2000. As on May 31, 2016, a total of 890 private satellite TV channels have been permitted by the

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Ministry of Information and Broadcasting (MIB) for up linking only as well as down linking/up linking facility in India. Key parameters are shown in the following table.

Table 1 Key Parameters

S.No	Parameters	Figures
1	Permitted Private Satellite TV Channels having valid permission in India with Ministry of Information and Broadcasting (As on 31-05-2016)	892
2	TV Households	175 Million
3	Number of Pay TV Channels	263
4	Registered DTH Subscribers	88.64 Million
5	Active DTH Subscribers	58.53
6	Number of pay DTH Operators	6

Source: The Indian Telecom Services Performance Indicators January - March, 2016

The Satellite Instructional Television Experiment (SITE)

SITE experiment conducted during 1975-1976, using the USA's Application Technology Satellite (ATS-6), is one of the largest experiments of its

kind and contributed significantly to the success of agriculture. Later the era of agricultural programmes in the television age gathered momentum. Since decades many agriculture programmes like Krishi-darshan have become so popular that the viewers have identified agriculture with them.

Started in 1967, the project named Krishi Darshan was designed for communicating agricultural information to the farmers on experimental basis. This agriculture related television programme broadcast by the government on its exclusive terrestrial television network Doordarshan was created in collaboration with the Ministry of Agriculture and was later expanded to local vernacular languages also.

Under the Mass Media Support to Agriculture Extension Scheme, Krishi Darshan includes features, documentaries, and success stories of farmers, research inputs, quizzes, crop seminars and a live phone-in programme. It covers various aspects of agriculture and related activities like horticulture, animal husbandry, dairy and rural life. It is available in local languages through Doordarshan relay stations located in different States.

The programme is repeated at fixed times during the day. Estimates prove that this telecast is available to at least 89 per cent of the population and is a vital tool in the dissemination of agricultural knowledge.

DD Kisan

DD Kisan is an Indian agriculture 24-hour television channel, which is owned by Doordarshan and was launched on 26 May 2015. The channel has been dedicated to agriculture and related sectors, which disseminates real-time inputs to farmers on new farming techniques, water conservation and organic farming among other information. The 24x7 Kisan Channel will telecast updated information on agriculture and related subject for the benefit of its target audience including cattle rearers, bee keepers, poultry owners, mechanics and craftsmen.

This would also include information broadcast on the changing weather condition well in advance, and the low cost measures to protect crops / enhance produce during such conditions. Advice of IMD scientists and agricultural scientists would be broadcast periodically for the farmers so that they may know about the crop diseases, ways to protect crops from various diseases and on how to increase the crop yield.

The Channel will give information on newer ways of agricultural practices being followed world over and the Research and Development in the agriculture sector across the world. The Channel has tied up with IMD, IARI, Agricultural Universities, Krishi Vigyan Kendras etc.

Apart from Doordarshan many private channels have been regularly broadcasting agricultural programmes with a wide range of topics that are of interest and use to the farmers. Every Telugu channel has been broadcasting agriculture related programmes in its stipulated timings and more or less with the same structure. Since many years these programmes have been contributing to create awareness, disseminate information, make the farmers participate in discussions, allowing scientists and other experts to share information related to agriculture and allied sectors.

Table 2 Telugu channels being broadcast form Andhra Pradesh

S. No.	Channel Name	Name of the Programme
1	Etv	Annadata
2	Etv Andhra Pradesh	Jaikisan
3	Sakshi	Raithanna Rajyam
4	Tv5	Annapurna
5	C.V.R news	Raithe Raju
6	Maa tv	Bhoomiputhra
7	Maha tv	Raithanna
8	Hmtv	Vyavasavatha
9	T news	Chenu chelka

Source: Authors

Review of Literature

Rogers, Shoemaker and Lingamneni found that television plays an important role in agricultural development. Its effects at the knowledge and awareness stages are more evident but its importance at other stages of adoption of innovation is also very high. Carpenter says that television is one of the most effective media, which can be used for agricultural technology transfer among farmers. It has been considered as one of the most important communication tools available today. Much of its success in teaching lies in the unique combination of sight, sound motion.

Lionberger (1958) stated in his study that television is an effective tool for changing farmer's attitude towards purchase of farm inputs. Dale (1963) found in his study that agricultural experts could influence more farmers through a ten minutes demonstration programme in television than through a week's practice. He further stated that television brought about change in their behavioural ideas and situation in the shortest possible frequency of time.

Sharma and Dey (1970) found that television was relatively superior to radio in communicating message to the farmers effectively. Kamath's (1973) study on "Television and social change" concluded that agriculture programme on television had an immediate effect when the ideas were telecast at most needed time. Singh (1973) analysed the dynamics of social change among the viewers of Krishi Dharshan programme and reported that television influenced farmers in terms of change in the communication and their utilization pattern of information sources.

Chauhan and Sinha (1977) in their study on the effective information perceived by the farmers through SITE on democratic conservative outlook of rural guidance and television found that TV is capable of cultivating and fostering progressive outlook in the rural people through exposure to the programme telecast suitably developed for the purpose. Shinji *et al.* (1982) reported that

the effectiveness of telecast messages disseminated to the farmers is such that they could change their backward villages as progressive villages supported by communication skills.

Television could override the structural barriers and reduce the knowledge gap between the rich and poor. Radhakrishnan (1988) reported that since agricultural programmes were telecast in a very interesting way, they attracted the attention of more number of young farmers compared to the old and middle aged ones effectively.

Farm Telecast Viewing Behavior of Farmers

Lakshmanan (1982) reported that nearly 40 per cent of the tele-viewers were regular viewers of farm programmes and others were in the habit of viewing once or twice in a week and least of 4 percent of the viewers had seen to maximum possible extent. Dey (1986) stated that the majority of farmers were not viewing the farm television programme regularly. Pillai *et al.* (1987) study of viewing pattern and habits of rural tele-viewers found that least of 11 per cent of the respondents watched the farm telecast rarely while majority of the respondents (54 per cent) viewed the farm telecast frequently. However, more than one third of the respondents viewed the farm telecast regularly.

Radhakrishnan (1988) study of viewing behaviour in terms of owning TV sets, awareness about community TV set, years of viewing and time of viewing found that more than half of the viewers, 55 per cent respondents, were viewing television for more than one year and 67 per cent had the habit of viewing television for more than one hour per day. Dharmadhikari *et al.* (1999) reported from Maharashtra the agricultural telecast programme in Marathi on 'Amachimati Amachi Monse' was viewed by highest number of respondents regularly with full attention. Average time spent on viewing different television programmes was highest for English news.

Majority of the respondents indicated entertainment as the purpose of viewing television programmes. Patel and Chauhan (2009)

correlated farm information televiewing on farmers knowledge on improved animal husbandry practices with different characteristics and revealed that majority 52.5 per cent of the farmers had favorable farm televiewing behaviour, whereas 47.50 per cent of the respondents had unfavorable farm televiewing behaviour. The reason might be that TV is such an interesting medium of communication that provides information with the help of both audio and visual forms of effectiveness.

Television remains the most effective traditional medium for disseminating information to the masses (Hassan et al. 2011; Obidike, 2011; Chhachhar et al, 2012). Halakatti, Gowda, and Natikar (2010), in the Haveri district of Karnataka. The study examined farmers' use of mass media and found that television was most used, followed by radio and print media. Hence, in this context the researchers took up a study of effectiveness of agricultural programmes broadcast by the media with special reference to television.

Method

The researchers studied the impact of TV on progressive farmers of the state of Andhra Pradesh who took up agriculture in an innovative manner. A sample of 270 who are government identified farmers was selected from Guntur district and was surveyed by means of a structured questionnaire and the results were tabulated.

The objectives of study are:

To find out the type of television watching habits of the sample

To find out what are the programmes of agriculture generally watched by the respondents

To find out the impact of these TV programmes on them

To find out the effectiveness of the agriculture programmes on the sample

Data analysis

The data collected from the sample was analysed with the help of tables and results were discussed. In the study it was found that all the respondents own a TV. A maximum number of them own traditional TV followed by 3.7% who own LCD and the rest of 3% watch LED television (Table 3).

Table 3

Percentage distribution of the respondent's type of Connection is used

S.No	Type of Television Set	Yes	
		fr	%
1	Traditional TV	252	93.3
2	LCD	10	3.7
3	LED	8	3
4	HDTV	-	-
	Total	270	100

Incidentally all the respondents watch agricultural programmes telecast by Television Channels in the state of Andhra Pradesh (Table 4).

Table 4

Percentage distribution of the respondents watch Agricultural programmes telecasting in Television Channels

S. No	Do you watch Agricultural Programmes telecasting in Television Channels?	fr	%
1	Yes	270	270
2	No	-	-
	Total	270	100

Since many news channels are broadcast in Telugu language the respondents are found to watch more than one channel for agricultural programmes. In the sample 73.3% watch agriculture programmes in 3 channels, 14.4% watch in 2 TV channels, 10.4% watch more than four and 1.9% watch only one channel (Table 5)

Table 5

Percentage distribution of the respondents according to the channels they watch for agriculture programmes

S.No	No of channels watched	fr	%
1	1	5	1.9
2	2	39	14.4
3	3	198	73.3
4	More than four	28	10.4
	Total	270	100

Percentage of distribution of the respondents as per watching habit of specific channel and their agriculture programmes are found to be highly diverse. Among the sample who watch Krishidarshan of *Doordarshan* 30.4% are highly irregular, 22.26% are average, 18.1% are not regular, 15.% are somewhat regular and only 13% are regular viewers. A maximum number i.e. 84.4% watch *Etv*s Annadata very regularly followed by somewhat regular (14.8%) and 0.8% are average. Among the sample 47% are very regular with Jaikisan of *Etv2* followed by 43.3% (somewhat regular) and an average 7.8%. among the respondents 1.1% are not regular and 0.8% are highly irregular.

Sakshi's Raithanna is watched somewhat regularly by 33% followed by very regularly (27.8%), average (26.7%), highly irregular (8.1%), not regular (3.7%). Among the respondents 73.3% watch *TV5* Annapurna highly regularly followed by not regularly 12.2%, average 8.1%, very regularly (3.8%) somewhat regularly (2.6%). In the case of *Rathe raju* of *CVR* news 81.8% respondents are highly irregular followed by not regular (7.8%), average 4.8%, somewhat regularly 3.7%, very regular 2.6%.

Bhoomi putra of *MAA TV* is experienced highly irregularly by maximum i.e. 93.3%, not regularly by 3.7%, averagely by 1.9% and 1.1% are somewhat regular. Many of the sample i.e. 96.3% are highly irregular with *Maha TV*s Raithanna. With regard to this programme 1.9% is not regular and average (1.1%) whereas 0.7% are somewhat regular. Among the respondents 98.1% watch *HMTV* Vyavasaya Vartha highly irregularly and 1.1% are not regular, 0.4% are average and somewhat regular each. Among *T news* programmes *Chenu chalaka* is preferred highly irregularly by 98.1% whereas 1.1% is not regular and 0.4% are average and somewhat regular each (Table 6).

S.No	Channel name	Name of the programme	Very regular		Somewhat regular		Average		Not regular		Highly irregular	
			fr	%	fr	%	fr	%	fr	%	fr	%
1	Doordarshan	Krishidarshan	35	13	43	15.9	61	22.6	49	18.1	82	30.4
2	Etv	Annadata	228	84.4	40	14.8	2	0.8	0	0	0	0
3	ETV-Andhrapradesh	Jaikisan	127	47	117	43.3	21	7.8	3	1.1	2	0.8
4	Sakshi	Raithana Rajyam	75	27.8	91	33.7	72	26.7	10	3.7	22	8.1
5	Tv5	Annapurna	10	3.8	7	2.6	22	8.1	33	12.2	198	73.3
6	C.V.R news	Raithe Raju	7	2.6	10	3.7	13	4.8	21	7.8	219	81.1
7	Maa TV	Bhoomiputhra	0	0	3	1.1	5	1.9	10	3.7	252	93.3
8	Maha TV	Raithanna	0	0	2	0.7	3	1.1	5	1.9	260	96.3
9	Hmtv	Vyavasavartha	0	0	1	0.4	1	0.4	3	1.1	265	98.1
10	T news	Chenu chelka	0	0	1	0.4	1	0.4	3	1.1	265	98.1
11	Other		0	0	0	0	0	0	0	0	0	0

With regard to effectiveness of agricultural programmes broadcast by various channels the opinions of the sample are highly diverse and clear. Among the sample, who watch Krishidarshan of *Doordarshan* 70.4% said that it is effective to a great extent followed by 23.3% some extent, undecided (6.3%). 94.4% who watch *Etv*s Annadata said that it is effective to a great extent followed by 5.9% (to some extent), and in case of Jaikisan of *ETV2* 75.2% said it is effective to a great extent followed by 24.8% (it is effective to some extent). Whereas 55.9% of *Sakshi's* Raithanna viewers said it is effective to a great extent followed by some extent (41.1%) and undecided (3%).

Among the respondents 53% found that *TV5*s Annapurna is effective to some extent followed by to a great extent (27.7%) and undecided

(19.3%). Among the sample 55.9% said that Raithe Raju of *CVR news* is effective to some extent followed by 23.7% (to a great extent) 20.4% undecided. Among the viewers of *Bhoomi putra* of *MAA TV* 55.2% said that it is effective to some extent followed by undecided (25.2%) and to a great extent (19.6%). Among the viewers of *Maha TVs* Raithanna 49.6% said that it effective to some extent followed by undecided (32.6%), to great extent 17.8%.

Among the respondents of *HMTVs* Vyavasaya Vartha 49.3% said that it is effective to some extent, followed by undecided (32.6%), to a great extent (18.1%). Among the respondents 49.6% said that *T news* Chenu chalaka is effective to some extent followed by undecided (33%), to a great extent 17.4% (Table 7)

Table 7

Percentage of distribution of the respondents according to the effectiveness of the programmes regarding information dissemination

S. No	Channel name	Name of the programme	To great extent		To some extent		Undecided		Not much effective		Not at all effective	
			fr	%	fr	%	fr	%	fr	%	fr	%
1	Doordarshan	Krishidarshan	190	70.4	63	23.3	17	6.3	0	0	0	0
2	Etv	Annadata	254	94.1	16	5.9	0	0	0	0	0	0
3	ETV-Andhra Pradesh	Jaikisan	203	75.2	67	24.8	0	0	0	0	0	0
4	Sakshi	Raithana Rajyam	151	55.9	111	41.1	8	3	0	0	0	0
5	Tv5	Annapurna	75	27.7	143	53	52	19.3	0	0	0	0
6	C.V.R news	Raithe Raju	64	23.7	151	55.9	55	20.4	0	0	0	0
7	Maa TV	Bhoomiputhra		53	19.6	149	55.2	68	25.2	0	0	0
8	Maha TV	Raithanna	48	17.8	134	49.6	88	32.6	0	0	0	0
9	Hmtv	Vyavasavartha	49	18.1	133	49.3	88	32.6	0	0	0	0
10	T news	Chenu chelka	47	17.4	134	49.6	89	33	0	0	0	0
11	Others		0	0	0	0	0	0	0	0	0	0

Conclusions

The study has found that among all the Telugu channels only few are patronized by the Telugu viewers. Majority of them regularly watch only

one or two channels for agricultural programmes and the rest do not have significant viewership and patronage. Interestingly, Doordarshan is generally not favoured by people with regard to

content and presentation. Following suggestions are mooted to enhance the TV viewership of agricultural programmes of various TV channels by the farmers:

- Not only high rated channels all the others also should contribute the programmes effectively.
- Since large gap between watchers and not so regular watchers has been found that either many of them do not watch or watch averagely; so channels should regularly take the feedback of the programmes and improve the content and presentation.
- Timing of the programmes is also important as many of them are broadcast more or less at the same time.
- Instead of being routine, the programmes must be created and edited in an innovative manner.
- Since agriculture doesn't mean only green crops and their management and it also involves allied crops like pisciculture and sylviculture and piggery, poultry etc. thrust should be put on these allied sectors also.
- Instead of making it one way communication the element of participation must be given due attention and the farmers and other stakeholders should be made part of it.

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Perspectives on Solid Waste Management

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[In the process of economic development, large-scale generation of solid waste and its improper disposal has become a source of pollution. Accumulation of garbage has led to a serious deterioration in quality of life and the ecological balance. Solid wastes are directly thrown away in the streets, roads, water bodies, vacant places, sewerage systems, garbage collection sites etc., without a proper treatment. All the vectors of disease like flies and mosquitoes and stray animals like cows and pigs breed at receptacles due to very conducive atmosphere. They then multiply and become the causes of diseases like malaria, plague, typhoid, dengue, swine flu and cholera.]

During the previous two decades, India faced many problems in the management of municipal solid wastes. The fact that the rules related to municipal solid waste management are not being effectively implemented in most of the local bodies (i.e.,) in about 4,377 municipalities and municipal corporations spreading throughout the country.¹ About 50% of the wastes are not fully recycled in India. According to GopikrishnaWarrier

(2015), every day Chennai generates 4,500 tonnes of solid waste, Coimbatore 601 tonnes, Madurai 450 tonnes and Trichy 436 tonnes. Plastic waste and discarded electronic goods also find their way along with general wastes.² In few cities only proper maintenance, collection and storage of waste are done.³

Types of Solid Waste

Solid waste may be categorized according to its origin (Domestic, Industrial, Commercial, Construction or Institution) and according to its contents (Organic material, Glass, Metal, Plastic Paper, etc.). Its different categories are given as below:

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Domestic waste or Household waste or Municipal waste

The Municipal Solid Wastes (Management and Handling) Rules 2000, prescribed under the Environment Protection Act 1986 by the Government of India, define municipal waste as “commercial and residential wastes generated in a municipal or notified areas in either solid or semi-solid form excluding industrial hazardous wastes but including treated bio-medical wastes”.

Municipal solid waste includes the decomposable waste from household products during the preparation of meal, food, vegetable, and waste generated from shops, hotels, offices and other commercial units. Total quantity of solid waste generated in urban areas of the country is about 1.15 lakh tones per day.⁴

Biomedical waste or Hospital waste

Hospital waste includes pathological, anatomical, infectious and hazardous wastes, which are produced from healthcare facilities and medical labs. It is generated during the diagnosis, treatment or immunization of human beings or animals and in research activities in these fields. It may includes wastes like cultures, discarded medicines, chemical wastes, disposable syringes, glucose bottles, cotton swabs, bandages, body fluids, human excreta, etc. This waste is highly infectious and can be a serious threat to human health if not managed in a scientific manner. The quantum of waste that is generated in India is estimated to be 1-2 kg per



bed per day in hospitals and 600 gm per day per bed in a general practioner’s clinic.⁵

Hazardous waste or Industrial waste

Industrial operations lead to considerable generation of hazardous waste. Sources of hazardous waste include those from industrial processes, mining, extraction and pesticide-based agricultural practices, etc. They are corrosive, highly inflammable and explosive. Household wastes that can be categorized as hazardous waste include old batteries, shoe polish, paint tins, old medicines and medicine bottles. Hospital waste contaminated by chemicals used in hospitals is considered as hazardous. India generates around 7 million tonnes of hazardous wastes every year.⁶

Major Issues of Solid Waste Management

The following are the major issues in the effective management of solid wastes.

- Non-storage of waste at source.
- Irregular street sweepings and collection.
- Improper methods of transportation of waste.
- Incomplete processing of wastes.
- Improper disposal of waste.

The most common methods of waste treatment in India today are open dumping and uncontrolled burning. These methods are causing severe environmental damages and health problems. Poor management of solid wastes is the cause of water, and air pollution. This will lead to water-borne and air-borne diseases and result in death of thousands of people.

Green productivity is a strategy for enhancing productivity and environmental performance of overall socio-economic development. The system is to produce environmentally compatible goods and services. Solid waste management, especially in India, can be practised efficiently and in an eco-friendly manner through green productivity measures, and by considering and incorporating various policies relating to technology and management.

Monitoring Pollution

The generation of solid waste in Indian cities has been estimated to grow at 1.3 per cent annually. Per capita waste generation in major cities ranges from 200-600 grams per capita per day. The expected generation of waste in 2025 will be around 700 grams per capita per day. The Urban Local Bodies spend about Rs. 500 to Rs.1500 for the purpose of solid waste collection. Nearly 60-70 percent of wastes collections are from street sweeping. About 20-30 percent is transported and less than 5 percent are finally disposed. This shows that hardly any attention is given to scientific and safe disposal of waste.⁷(NEERI, 2000), Nagpur has estimated waste generation rates as per Table.1

Table: I Estimated Rate of Waste Generation

S. No.	Population range	Average per-capita waste generataion (in Grams)(Perca-pita per day
1	1,00,000 to 5,00,000	210
2	5,00,000 to 10,00,000	250
3	10,00,000 to 20,00,000	270
4	20,00,000 to 50,00,000	350
5	50,00,000 and above	500*

Source: NEERI Strategy Report on Solid Waste Management in India, www.MoUD_GOI_2000.pdf. Presently 600 grams (per capita per day).

The information on the types, volume, per capita and density of solid waste production are necessary to determine the quantum of requirement of transport system, labour force and other waste clearing mechanism.

Economic, Environment, Health and Safety Benefits

Effective solid waste management helps to preserve the environment and it,

- Reduces the waste sent to the landfill, which may have negative impacts on groundwater and air quality,
- Reduces the spread of diseases.
- Reduces quantum of waste by diverting it to recycling and other processing units.
- An effective waste management implies reduce, reuse and recycle waste matter leading to introduction of more and more of waste matter into the value chain leading to economic benefits.

Recent Schemes of Solid Waste Management

A sum of Rs. 100 crore was allocated for the Environment Protection Fund (EPF) during 2012-13, for laying roads using plastic waste. In 2013-14, Rs. 100 crore was again being provided to this fund. The programmes such as “Clean Village Campaign” started during 2004 should be implemented by all government institutions regardless of whoever started the scheme, in the larger interest of the society. Regrettably, this scheme was not followed by the succeeding government.

The government had re-launched the clean village campaign from 2011-12. All the villages put up a proper solid waste management system with recycling and waste disposal facilities. A sum of Rs. 150 crore was to be earmarked within the devolution for putting up such facilities, including the wage cost of workers for collecting and handling waste. A sum of Rs. 97.85 crore, available under the Nirmal Bharat Abhiyan was to be used for the purpose of solid waste and wastewater management during 2013-14.

Government had sanctioned a sum of Rs. 43.728 crore under special Solid Waste Management Fund.⁸

Conclusion

Most of the Municipal Solid Waste in India is dumped on land in an uncontrolled manner. Such over-dumping disposal practices lead to problems that will affect human and animal health and results in economic and environmental problems. Generally, most of the municipal corporations do not have sufficient resources due to various constraints. Municipalities should share their experiences of best practices among themselves for the effective and economical management of solid waste.

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Revamping Khadi and Village Industries

Dr. G. Sivakumar*

India is essentially an agriculture-based country and about 70 per cent of the population lives in villages and a sizeable number of the villagers are below the poverty line. Rural areas account for 82 percent of the unemployed in the country. Indian agriculture, being dependent on the erratic monsoons, provides only seasonal employment. The rural people are being without employment for the rest of the year. Hence, it is understood that agriculture cannot solve the economic problems of the agrarian people, as it does not provide employment throughout the year.

Traditionally, Indian agriculturists had village industries such as weaving, potting and so on to support their economic conditions. Hence, Khadi industries were also considered as the agriculture-based industries. But after the industrial revolution in Britain and the introduction of industrially manufactured goods in Indian market by the British, the village industries in India received a setback, especially after the Second World War. The scientific advancement and the technological development took the world towards new inventions.

India under the British regime faced a great setback in the technological development. India became the market of foreign goods. The Indian villages which were famous for handicrafts received no moral support from the foreign rule. Plenty of the Indian handicrafts started to perish because they competed with the machine mass production of goods. During the period of freedom struggle in India, Gandhi, the father of our nation, visited and studied the poor conditions of the Indian villages. He thought of a plan to provide employment opportunities for the villagers on a permanent basis, and the end result was the birth of the khadi scheme in India.

Statement of the problem

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The Researcher has identified the problems by analyzing various reasons scientifically and systematically. In an effort to bring overall economic development and a balanced growth in all the parts of the country, both the central and state governments have given serious attention to khadi and village industries. In our country majority of the people are farmers and they are suffering due to erratic monsoon and unemployment problem.

The British Government in India paid no sufficient interest to improve the KVI. Now, after Independence, the Union and state governments are taking interest to promote the Khadi and Village Industry. But KVI suffers lot of problems such as marketing, limited number of brands, high price, lack of advertisement and the like.

Objectives of the Study

The main objectives of the study are

1. To analyse the attitude and opinion of consumers towards the products of khadi and village industries.
2. To offer suitable suggestions based on the findings to improve the khadi and village industries in future.

Methodology

Collection of data

The present study is based on primary data. The primary data were collected from the users and non- users of Khadi and Village Industries products.

Sampling Design

The survey on the attitude of the users and the opinion of non-users of the khadi and village industries products were undertaken on the basis of convenience sampling method. The sample covered 400 users and the 100 non-user respondents drawn from the different strata of the society in the study area. The attitude of the Users and opinion of the Non – Users, had been analysed.

Tools for Analysis

In order to test the significant difference in the perception scores of consumer and attitude Kruskal-Wallis Test has been used.

Factors Influencing the Attitude

The attitudes of the respondents are highly influenced by demographic factors and the social variables such as gender, age group, education, marital status, occupation, family size, monthly income, mode of purchase, availability of required things and the like. The relationship between these variables and attitudes has been analysed by applying appropriate statistical tools.

Gender

The gender attitudes have been identified as one of the factors which influence the respondents towards of khadi and village industry products. Female respondents develop an interest to use KVI products. Hence, this factor is considered as a conclusive factor for promoting positive attitudes towards KVI products. The table shows the gender wise classification of the respondents towards the KVI Products.

TABLE 1

Classification of Gender

S.no.	Gender	No. of Respondents	Percentage to total
1	Male	267	66.8
2	Female	133	33.3
3	Total	400	100.0

Source: Primary data

It is inferred from the table 1 that 267 (66.8 percent) respondents are male and 133 (33.3 percent) respondents are female. The majority of the respondents are male.

Age

Age is an important variable in any research. It is a general belief that young people show a keen interest to purchase khadi and village industry products. Table 2 shows the age wise classification of the respondents.

TABLE 2**Classification of Age**

S.no.	Age	No. of Respondents	Percentage to total
1	Less than 20 years	50	12.5
2	21-40 years	152	38.0
3	41- 60 years	118	29.5
4	Above 60 years	80	20.0
5	Total	400	100.0

Source: Primary data

It is inferred from the table 2 that 50 respondents (12.5 percent) are below the age of 20 years, 152 respondents (38 percent) are in between 21 and 40 years, 118 respondents (29.5 percent) are in between 41 – 60 years and 80 respondents (20 percent) are above 60 years of age.

Educational Qualification

The Educational qualification of the respondents has been identified as one of the factors, which influence the attitudes of the respondents towards the use of Khadi and village industry products. Table 3 shows the educational classification of the respondent.

TABLE 3**Classification of Educational Qualification**

S.no.	Qualification	No. of Respondents	Percentage to total
1	Primary level	42	10.5
2	High school level	42	10.5
3	Hr.sec level	98	24.5
4	U- G level	110	27.5
5	Post - Graduation level	78	19.5
6	Professional level (B.E/M.B.B.S/Law)	30	7.5
	Total	400	100.0

Source: Primary Data.

It is inferred from the table 3 that out of 400 respondents, 42 respondents (10.5 percent) have a primary level of Education, 42 respondents (10.5 percent) are at the high school level, 98 respondents (24.5 percent) are at higher secondary level, 110 respondents (27.5 percent) are at U.G level, 78 respondents (19.5 percent) are at Post graduation level and 30 respondents (7.5 percent) are at professional Level.

Occupation

The occupational status of the respondents has been identified as another important factor which influences the attitude of the respondents towards the use of KVI products. The table 4 shows the occupational status of the respondents.

TABLE 4**Classification of Occupation**

S.no.	Occupation	No. of Respondents	% to total
1	Agriculture	70	17.5
2	Business	84	21.0
3	Govt. employee	130	32.5
4	Professionals	32	8.0
5	Private employee	84	21.0
	Total	400	100.0

Source: Primary Data.

It is inferred from the table 4 that out of the 400 respondents, 70 respondents (17.5 percent) are agriculturists, 84 respondents (21 percent) are businessmen, 130 respondents (32.5 percent) are on government jobs, 32 respondents are professionals, (8 percent) and 84 respondents (21 percent) are employed in private sectors.

Monthly Income

The monthly income of the respondents has been identified as another factor which influences the attitudes of the respondents towards the use of KVI products. Table 5 shows the monthly income of the sample respondents.

TABLE 5**Classification of Monthly Income**

S.no.	Income (in Rs)	No. of Respondents	% to total
1	upto4000	22	5.5
2	4001 -8000	104	26.0
3	8001 –12000	78	19.5
4	12001-16000	92	23.0
5	16001 and above	104	26.0
	Total	400	100.0

Source: primary data

It is inferred from the table 5 that out of the 400 respondents, 22 respondents (5.5 percent) get a

monthly income of Rs.4000, 104 respondents (26 percent) are getting a monthly income between Rs.4001 to Rs.8000, 78 respondents (19.5 percent) are getting a monthly income between Rs 8001 to Rs12000, 92 respondents (23 percent) are getting a monthly income between 12001to 16000 and 104 respondents (26 percent) are getting above Rs.16000 as their monthly income.

Attitude of Consumers towards the Products of Khadi and Village Industries

The consumers' attitudes towards Khadi and village industry products have been analysed through ranking under the concept of the display of goods, price and the quality of the products of Khadi and village industries.

Table.6 reveals the ratings of the respondents towards the products of Khadi and village industries

TABLE 6**Attitude of the consumers based on the quality of KVI Products**

S.no	Factors	SA	A	No	DA	SDA	Score	Rank
1.	KVI products are comparatively durable	112	228	60	0	0	1652	II
2.	KVI Products are correct in weight	56	196	148	0	0	1508	III
3.	KVI Products are unadulterated	32	216	152	0	0	1480	IV
4.	Goods purchased in the sales centres of the KVI are well packed	10	106	56	98	130	968	VI
5.	KVI products are good in quality	14	200	132	34	20	1354	V
6.	KVI products are not harmful to the health of the consumers.	212	146	42	0	0	1770	I
	Total Score						8732	

Source: Computed data

The above table 6 shows the opinion of the consumers based on the quality of KVI Products. In the opinion of the consumers they feel primarily that the KVI products are not harmful to the health

of the consumers scoring 1770 out of 8732. In the second place they felt that the KVI products are comparatively durable. In their opinion, as the third point, the weight of the KVI corrects in weight. Other points are in the next order.

TABLE7**Attitude of Consumer satisfaction with the products of KVI**

S.no	Factors	SA	A	No	DA	SDA	Score	Rank
1.	Khadi cloth is more suitable for aged people	154	182	64	0	0	1690	II
2.	Wearing of khadi cloth is comfortable and patriotic	210	128	62	0	0	1748	I
3.	Business hours of the KVI outlets are convenient to the consumer	40	138	102	38	82	1216	V
4.	Availability of goods in the KVI sales centres are convenient to the consumers for selection	110	174	116	0	0	1594	III
5.	Complaints launched about the KVI Products are properly disposed	64	122	150	36	28	1358	IV
6.	The consumer services rendered by the salesmen are satisfactory	20	90	108	130	52	1096	VI
	Total Score						8702	

Source: Computed data

The Table 7 shows the Consumer satisfaction with products of KVI. Respondents have primarily felt that Wearing of khadi cloth is comfortable and patriotic and in the second place they felt that the Khadi cloth is more suitable for aged people. As the third point they opined that the Availability of goods, in the KVI sales centers is convenient to the consumers for selection.

Non-Users Opinion towards Khadi and Village Industries Products

The non-users' attitudes towards Khadi and Village Industries Products have been analyzed through Garrett's ranking under the concept of reasons for non-purchase of Khadi and Village Industries Products and the facilities required by the non-users.

TABLE 8

Opinion of the non-users towards Khadi and Village Industries Products

S.no	Factors	SA	A	No	DA	SDA	Score	Rank
1.	Limited product range	21	35	20	13	11	342	III
2.	Limited number of branches	12	30	19	10	29	286	V
3.	No credit facilities to workers in un organized sectors:	46	20	30	3	1	407	I
4.	High price, poor Services, old fashion and Rough finished goods	29	25	22	4	20	339	IV
5.	Lack of powerful advertisement	53	18	17	6	6	406	II
6.	Inconvenient working hours of the Khadi and Village Industries Products Sales centers	13	25	15	6	41	263	VI

Source: Computed data

The most influential factor in the negative attitude of the non-users towards the purchase of Khadi and Village Industries Products is the lack of credit facilities to workers in unorganized

sectors. The second major reason is lack of powerful advertisement. The third reason is limited product range. Fourthly, other reasons are – high prices, poor services, old fashion and roughly finished goods. The fifth reason is the

limited number of branches. The last reason is the inconvenient working hours of the Khadi and Village Industries.

Findings

The following are the major findings of the study.

1. It is found that 267 (66.8 percent) respondents are male and 133 (33.3 percent) respondents are female.
2. The study shows that 152 respondents (38 percent) are in the age group between 21 and 40 years.
3. It is clear from the study that 110 respondents (27.5 percent) are at U.G level and 30 respondents (7.5 percent) are at professional Level.
4. It is obvious from the study that 130 respondents (32.5 percent) are on government jobs and 32 respondents (8 percent) are professionals.
5. It is evident that out of the 400 respondents, 22 respondents (5.5 percent) earn monthly income of Rs.4000 and 104 respondents (26 percent) are earning above Rs.16,000 as their monthly income.
6. The researcher found that the opinion of the consumers was based on the quality of KVI products. The KVI products are not harmful to the health of the consumers as it is scoring 1770 out of 8732. Majority of the consumers felt that the KVI products are comparatively durable.
7. It is also found that respondents had primarily felt that wearing of khadi cloth is comfortable and patriotic and in the second place they felt that the Khadi cloth is more suitable for aged people.
8. It is clear from the analysis that the most influential factor in the opinion of the non-users towards the purchase of Khadi and Village Industries products are: no credit

facilities to workers in unorganized sectors and lack of powerful advertisement.

Suggestions

The following are the suggestions based on the findings of the study.

- Credit facilities for the workers employed in un-organized sector will increase the sale and promotion of khadi and village industry products based on quality.
- The quality of products can be maintained by encouraging khadi and village industries' units to adopt standard specifications developed by agencies like AGMARK, BIS, EPO, FDA and ISO (TQM). The specification should be as per national standards.
- To attract the younger generation, the khadi and village industries commission may take measures to introduce new designs.
- To increase the sales performance, it is recommended to open more sales outlets in rural areas and give more advertisements during festival and rebate seasons.
- Government employees, private employees, schools and college students can be motivated to wear khadi garments once in a week and to use other khadi products.

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Influence of Music on Anxiety Level among College Students

Dr. Anjana Gautam* & Niti Bhatt**

[This article deals with the influence of music based on two ragas i.e. “Raag Malkauns” and “Raag Vrindavani Sarang” to check anxiety level among tribal college students. The ‘Srivastava Anxiety Scale’ by Ramji Srivastava & Bina Srivastava questionnaire was used for data collection and therapeutic intervention based on the pre-post research design. Along with the instrumental music the students were also given some vocal lessons so that they can actively participate in session. The answer given by them was statistically analyzed and was found to have the effect of music on anxiety level which helps reducing the anxiety level among tribal college students with the music therapy for a fortnight session.]

Music gives a soul to the universe, wings to the mind, flight to the imagination and life to everything” (Plato). This view of Plato very clearly indicates the power of music and its unlimited boundaries. It is very true that music is medicine of mind. It gives soothing effect to our mind. It is also an important part of our day-to-day life. Either a person is happy or sad music affects him or her.

“One good thing about music is when it hits you, you feel no pain” (famous musician Bob Marley). Music is a medium for communication, which can be both a pleasant and healing experience. “It is believed that music stimulates the pituitary gland, whose secretions affect the nervous system and the flow of blood” (the miracle of music therapy by Rajendra Menon, 2004).

College life is a person’s best phase where along with freedom, fun, and excitement he also bears the pressure of studies and exams. In tribal area of southern Rajasthan students are different. They are reserved. Some students easily cope with other students but most of them are not comfortable with others. They come to college regularly but don’t have active participation due to their hesitation.

They don’t take part in extracurricular activities. They are very introvert. They are not very friendly with non-tribal students. The tribal students, as compared to their non-tribal students and teachers, who are generally outsiders, have problem in understanding their nature. Because of the shyness they hesitate to interact and express themselves with teacher although they are very comfortable with their own community.

Even in class it’s very hard for a teacher to make them speak. Some students are easy with this kind of behavior but some who want to express but can’t, experiencing anxiety in their day to day life. Anxiety for social pressure, anxiety for studies, anxiety for exams, anxiety of performance etc encircle them.

Anxiety

Anxiety has been defined as a perceived threat or danger (Lazarus, 1991). The basic threat is related to a potential loss or uncertainty, which makes one feel powerless. Anxiety is nothing but momentary pressure of something. “Anxiety is a feeling of worry, nervousness or unease about something with an uncertain outcome.” Anxiety disorders can be classified into several more specific types among students: academic anxiety, social anxiety, economical anxiety, and psychological anxiety. This study includes psychological anxiety among the tribal college students of Banswara city.

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Music Therapy

Music is highly motivating, yet it can also have a calming and relaxing effect. Music therapy is a planned use of music to attend and maintain health and well-being. Music therapy is an efficacious and valid treatment for person who has psychological, affective, cognitive and communicative need.

In the present study two ragas i.e. “Raag Malkauns” and “Raag Vrindavani Sarang” were selected as both ragas have five notes. Raag Malkauns has soothing and intoxicating effect for therapy which even tribal people sing with minimum notes, Raag Vrindavani Sarang creates romantic and mystic atmosphere for the relaxation in the mind of the listeners at the therapy sessions. Raagas instrumental music records, classical music records and some fusions were used for the present study. Students were also given some vocal lessons so that they can actively participate in session.

Objective

Independent Variable	Tribal (Male)	Tribal (Female)
Sample Size of experimental group	15	15

Pre – Post Design

Aspect of Measurement	Pre Test Score	Intervention	Post Test Score
Anxiety Scale	Scored High		Treated

Description of Test

The tool used for the present study was Srivastava Anxiety Scale constructed and standardized by Dr. Ramji Srivastava and Dr. Bina Srivastava in the year 1977. The Srivastava Anxiety Scale contains 100 items. The responses are found on the test booklet itself. The respondent is provided with three alternatives to give responses ranging from mostly, sometimes, to never. The scoring system is 3, 2, 1 for both positive and negative items. The summated score of all the items will be based on Z score and t score ranging from very high anxiety to very low anxiety. High score on this Scale indicates a higher anxiety level while a low score indicates lower anxiety level.

The objective is to study the influence of music on anxiety among tribal college students.

Hypothesis

There would be influence of music on anxiety among tribal college students.

Sample

In the present study the sample size for survey is, 30 college going students, 15 girls and 15 boys from Banswara (tribal area of southern Rajasthan). Random sampling was used for selection of sample.

Variables

Independent Variable – College students

Dependent Variable - Anxiety

Research Designs

Randomized Comparative Group Design

Methodology

The sample of 15 tribal college students was selected from Banswara region. The Srivastava Anxiety Scale was used to see the effect of independent variable on dependent variable. Scoring was done as per manual and explained in the form of z score and t score to see the significant difference between groups.

The table shows that the girls experienced higher anxiety level than boys who scored low in anxiety. The Z and t score also prove the point. As ‘t’ value indicates further significant difference between the means of two comparative groups proving the hypothesis correct. The music

therapy based on the ragas “Raag Malkauns” and “Raag Vrindavani Sarang” was given to the

students and the scores were noted before the therapy and after the therapy.

Results and Discussion

Table-1
Pre-Post Design

Anxiety Scale	Pre Test Score		Intervention	Post Test Score	
	Boys	Girls		Boys	Girls
z score	0.61*	0.99*	0.20*	0.57*	
t score	43.85*	66.32*	32.29*	43.85*	

* significance at 0.05 levels.

Anxiety level among tribal college students before therapy session and after therapy session were noted and found to be higher in the girls ($z = 0.99$ & $t = 66.32$) and average in the boys ($z = 0.61$ & $t = 43.85$), which when given the therapy reduces and was found to be average in girls ($z = 0.57$ & $t = 43.85$) and lower in boys ($z = 0.20$ & $t = 32.29$) as shown in the table (1)

Conclusion

According to the result analyses, it was found that anxiety level changed both in boys and girls after the therapy session. These results justify that music has positive effect in holding down the anxiety level of the tribal college students.

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PERSPECTIVES ON WOMEN
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Economic Empowerment of Rural Muslim Women in Kashmir valley (Part II)

Mohd Muzaffar Banday* & Dr. P. Ganesan**

The calculated data shows that from the given attributes of economic resources, out of the total respondents majority (62%) of them said that they do not have control over credit services. Similarly (56%) opined that their personal earnings are controlled by their husbands, and (55%) of them said their personal bank accounts are also controlled by their males. Because of patriarchal rule in their families, all of their earnings are controlled by males. This demonstrates that women in the study area are the victims of unequal rights, they are being used to earn but their earnings are controlled by males and their needs are not fulfilled.

Findings

As far as socio-economic profile of the respondents was concerned, the majority (36%) of the respondents as per age belonged to 46-55 year age group. The study also reveals that (59%) of the respondents are married, considering the education of respondents majority (25%) of them had acquired secondary school level education, as far as their occupation was considered, it was found that majority of them are housewives, their number consists of (34%). Finally, as per income level, majority of them (34%) are dependent either on husbands or other family members.

It is further observed from the calculated data that in this study area, woman are enjoying freedom in their economic sphere of life, for doing traditional field-based activities, as majority of the respondents agreed that they had access for the rearing of domestic animals (66%), rearing of poultry (75%), production of vegetables (62%), production of rice (69%) and

for working in schools (71%) and health institutions (80%).

However, it is also found that women had restricted freedom for working in technical institutions (44%), professional fields (65%) and working with NGOs (47%). Considerable number (34%) of respondents also disagreed for having access to credit service.

It is pathetic to know that all the major economic sources of the respondents are controlled by their male guardians. Results on control over economic resource reveals that respondents had restrictions for using the given economic resource, as majority of them disagreed that they had control over economic resources like personal earnings (56%), family resource (48%), control over personal bank account (55%), control over personal resources (55%) and control over credit services (62%).

Conclusion

On the basis of present study conducted on rural Muslim women in Kashmir valley, it can be concluded that educated women are more empowered than illiterates, because educated women are able to avail of job opportunity like call centres, information technology field and other professional institutions. Educated women are enjoying more freedom to participate actively in all kinds of economic activities both in home-based activities as well as in other sources of job opportunities. Hence, it can be said that women in the study area are given freedom as far as their access to domestic-based economic activities like rearing domestic animals, production of vegetables etc.,

However, it is pathetic to know that they are not allowed to avail job opportunities from IT centres, technical institutions and other jobs,

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which will make them economically independent because of the patriarchal domination. Women are allowed to earn money in agricultural based activities, schools and health institutions but their earnings do not improve their individual freedom in utilizing their income and denial of freedom to spend their income leads them to develop inferiority and lack in their personality development, which characteristics are transmitted to young women.

Women are unable to change their situation according to their wishes, they are enjoying low level of decision-making within their families, because they are getting discriminated by males by denying them to use their economic resources of their choice and their needs are not fulfilled. Women are less empowered as far as their control over economic resources is concerned.

Mere participation or access to economic resources is not enough, but they should be allowed to exercise their decision-making power and allowed to use available resources for transforming their lives, which will improve their personality and encourage them to participate in development process. For this purpose, efforts are needed at household, community and national levels.

Women should be aware of their rights and take up all kind of modern jobs equally as men through their continuous effort by tackling the domination of male chauvinism. Women self help group should, apart from micro finance process, extend their activities and train members of their legal rights, freedom to take up modern job opportunities and right to control their economic resources.

Men should understand that women's participation in economic contribution to supplement family income is inevitable in the cyber era. Therefore, women should be given freedom of job choice, there should be no discrimination against daughters, ensure their educational opportunities are given and spouses and daughters should be involved in decision-making process in household affairs.

At community level, women should be given free access to modern sources of employment by breaking their traditional hegemony, to involve them in all kind of economic activities and political involvement. Women should be allowed to form self-help-groups and freedom to maintain their relations with local economic sources like banks and money lenders. Patriarchal norms need to be changed in maintaining extra familial relations with other social groups and enlarge their personal networks.

The efforts of government are vital in changing the situations of women by providing opportunities to improve their status. Government agencies should make efforts to bring women into higher administrative posts and encourage private organizations to appoint women into jobs like manager and production in-charge etc.

Women should be involved in framing economic policies at village level by their active participation in local state and federal politics. Government should make efforts to raise female literacy ratio and provide them broad range of educational opportunities. They should ensure their positive image in media and make positive efforts to involve them in economic developmental process, which will promote their economic empowerment.

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Sustainable Agriculture Development in Telengana

Dr.A.Punnaiah*

[Land resources are the most vital natural wealth of the state. The nature and magnitude of economic activities mainly depend upon the quantum of land resources and the manner in which these are used. The limited area of land, its use has to be made in a way that it maximizes the current return from it and does not damage its potentialities for yielding better returns in future.]

It is only in recent times that the urgent need has been felt for clear cut planning based on the allocation of each type of land for the purpose for which it is best suited in the interest of the regional or national economy. It would not be an exaggeration to say that for centuries past land has been subjected to considerable misuse and deleterious effects of land distribution are manifest in some form or the other in most of the regions or states.

The large scale destruction of forest resources, water resources and other natural resources and faculty methods of agriculture have brought in their wake beneficial results. But in view of the growing awareness, all round attention has now come to be focused on the misuse of land and other land resources. In developing economy like India the management of land in an efficient way is assuming greater importance to feed the growing population and so as to strengthen the economy as a whole. Therefore, the people, particularly in developing countries should use

the available limited land resources in a better or planned manner.

Objectives of the Study

1. To identify the pattern of land utilization.
2. To identify the area under food and non-food crops and crop intensity.

Methodology of the Study

In this study an attempt is made to examine how far the land in the Telangana State has been put into use by its farmers and administrators during the period 2009-10 to 2013-14. The required data have been collected from the statistical outline of Telangana and Telangana a glance, 2013-14 published by the Bureau of Economics and Statistics, Government of Telangana.

Analysis of Land Utilization Pattern in Telangana:

It is proposed to analyze the land utilization pattern in the Telangana State with reference to geographical, forests, sown and irrigated areas. The relevant data is presented in the following Table – I.

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Table – I: The Pattern of Land Utilization in Telangana State

(Area in Hectares)

Sl.No.	Category	2009-10	2010-11	2011-12	2012-13	2013-14
1	Forest Area	27,43,476 (23.89)	27,42,856 (23.88)	27,42,856 (23.88)	27,42,856 (23.88)	27,42,856 (23.88)
2	Barren and Uncultivable Land	6,17,846 (5.38)	6,17,061 (5.37)	6,16,731 (5.37)	6,16,731 (5.37)	6,15,407 (5.35)
3	Land put to Non Agriculture Uses	8,24,104 (7.17)	8,70,917 (7.58)	8,81,905 (7.67)	8,85,844 (7.71)	8,95,012 (7.79)
4	Cultivable Waste	1,70,460 (1.48)	1,66,596 (1.45)	1,64,885 (1.43)	1,73,917 (1.51)	1,78,041 (1.55)
5	Permanent Pastures and other Grazing Lands	3,08,049 (2.68)	3,02,640 (2.63)	3,02,438 (2.63)	3,02,377 (2.63)	3,01,542 (2.62)
6	Land Under Misc, Tree Crops and Groves(not included in Net Area Sown)	1,15,509 (1.01)	1,13,922 (0.99)	1,13,922 (0.99)	1,13,922 (0.99)	1,13,644 (0.99)
7	Current Fallow Lands	19,37,627 (16.87)	13,97,150 (12.16)	12,36,047 (10.76)	12,03,604 (10.48)	9,59,819 (8.36)
8	Other Fallow Lands	8,07,543 (7.05)	7,80,445 (6.79)	8,25,912 (7.19)	7,90,899 (6.88)	7,16,806 (6.24)
9	Net Area Sown(Including fish and prawn ponds)	39,59,486 (34.47)	44,92,513 (39.15)	45,99,404 (40.08)	46,53,950 (40.55)	49,60,973 (43.22)
Total Geographical Area		1,14,84,100 (100)	114,84,100 (100)	1,14,84,100 (100)	1,14,84,100 (100)	1,14,84,100 (100)

Source: Directorate of Economics and Statistics, Government of Telangana, 2015.

The data of the Table – I reveal that the total geographical area of Telangana State is identified as 114.84 lakh hectares. It is clearly observed that the area under cultivation was significantly increased from 34.47 per cent in 2009-10 to 43.22 per cent in 2013-14, at the same time the current fallow lands decreased from 16.87 per cent to 8.36 per cent during the period under review.

The forest area is critical for living environment as it influences the quality and quantity of air and water. The forest area covers 27.43 lakh hectares i.e., 23.89 per cent of total geographical area in the State. The Government of Telangana has initiated a massive plantation program of Haritha Haram to increase the forest area to the national average of 33 per cent of the total geographical area.

District-wise Land Utilization Pattern in Telangana State

Now, it is decided to study the district-wise land utilization pattern in Telangana State. Among the 10 districts of the Telangana State, Mahabubnagar district is having the more geographical area, whereas, the Hyderabad is having the lowest area. The statistical data related to the district-wise land utilization pattern is presented in the Table – II.

It is observed from the data of the Table – II, that the Mahabubnagar district is the biggest district with 18,43,200 hectares which is constituting 16.05 per cent and Hyderabad is the smallest in area with 21,700 hectares i.e., 0.18 per cent of total geographical area of the state. Khammam is on top having 27.6 per cent forest area, whereas, Rangareddy at bottom with 2.66 per cent, followed by Nalgonda and Medak with 3.03 per cent and 3.33 per cent respectively.

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DELHI POSTAL REGN. NO. DL (ND) - 11/6026/2015-16-17

R.N.I. NO. 45898/87

POSTED AT N.D. PSO ON 7/8 EVERY MONTH

Date of Publication : 5 - 11 - 2016
