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- ❖ **South China Sea**
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## An International Journal of Ideas

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**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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Babuddin Khan  
Third Concept  
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Phones : 23711092, 23712249  
Fax No: 23711092.  
E-mail : third.concept@rediffmail.com  
Website: www.thirdconceptjournal.co.in

Designed by: Pt. Tejpal

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### Price Rise Conundrum

Price rise has seemingly emerged as a recurring phenomenon that visits every regime, be it NDA regime or UPA regime. The government of the day is well-equipped with technical and intelligence wherewithal to monitor the prices, hoarding of the essential commodities and marketing strategies of creating artificial scarcity on one pretext or the other. Drought and floods are frequently used as commonly pliable excuses responsible for price hike. During the ongoing monsoon session of the Parliament, Congress seized the opportunity provided by price rise to target the government in Parliament with the ‘Arhar Modi’ slogan, much to the dislike of the ruling party. However, there were sufficient indications available of a likely spike in prices which the government perhaps chose to ignore. The Reserve Bank of India (RBI), during its last monetary policy review, had cautioned on upside risks, including “firming international commodity prices, particularly of crude oil; and the implementation of the 7th Central Pay Commission awards, which will have to be factored into projections as soon as clarity on implementation emerges”.

Instead of sharing concern over price rise and allaying the fears of the members of the House by assuring concrete steps to deal with the situation, the Union Finance Minister also played politics when he said: “There was policy paralysis during the UPA regime and we inherited double-digit inflation from the previous government”. However, the UPA paid the price for its failure on price rise, which was one of the issues on which it was voted out. Despite godowns overflowing with cereals, the UPA did not offload cereals in the market to contain prices. Obviously, high crude prices also contributed significantly to the over-all price rise. The circumstances were favourable when NDA government assumed power at the Centre in May 2014 because the falling global oil rates started having its healthy effect on prices along with the RBI’s tight monetary policy. Cheaper diesel and RBI policy ensured the prices did not explode despite two consecutive years of deficient rain. In recent months, international commodity prices have been on the rise and inflation had touched a 20-month high in June and the blame is attributed to dearer fruits, vegetables and cereals.

There may be rain-related supply bottlenecks resulting in temporary shortages which traders exploit to their advantage, but these are known issues which crop up ahead of every monsoon. A government which prides itself on its super efficiency and real-time decision-making should have been prepared for such eventualities. Similarly, the gap between domestic demand and supply of pulses is not an overnight development. Import contracts for adequate supplies could have been signed well in advance.

The peril of price rise, especially pulses, is something that directly connects with the masses and something the NDA government hasn’t got the solutions right so far. The NDA government’s two years have been severely hit with deficient rains and severe supply problems. The worst hit was pulses. In these two years, overall, there has been an increase of 73 percent in pulse prices if one goes by the whole sale price index. The prices of Urad dal rose by 120 percent, followed by Arhar dal (84 percent) and gram (76 percent). The Dal price trend assumes significance in the Indian context since these are traditionally the cheapest protein sources for majority of the Indian households.

Overall costs of the vegetable went up by 26 percent during the NDA’s two years with certain items such as cabbage (up 138 percent) and brinjal (69 percent) topping the list. Vegetable inflation, in fact, rose by 57 percent. However, as pointed some experts, overall food inflation, as indicated by the WPI numbers, has actually come down during the NDA’s two year term to 14 percent. Admittedly, statistical jugglery holds no panacea for stemming the tide of price rise. Apprehensions of the common man have to be allayed through concrete policies by controlling the prices. Every dispensation which happens to be at the helm should undertake concrete policy measures and implement them sincerely to ensure delivery of essential commodities to the people without any hassle. The people elect their representatives to solve their problems and not to listen to their rhetorical utterances which talk more and deliver less. Writing on the wall is clear and loud: deliver or perish!

— BK



# Geopolitics of South China Sea

Dr. Anilkumar B. Halu\*

The unanimous award by the five-member tribunal of Hague-based the Permanent Court of Arbitration (PCA) on 12 July 2016 is regarded by some experts as an unequivocal rebuke of China's expansive maritime claims and assertive posturing in the waters of South China Sea. The PCA in its verdict handed the Philippines a landmark victory against China. Undoubtedly, most experts anticipated a favorable outcome; nevertheless, few predicted its breadth. Not only did the tribunal exercise jurisdiction on almost all of the Philippines' arguments, it also ruled favorably on the most thorny and consequential items, particularly China's doctrine of 'historic rights.'

Some experts feel that the Philippines transformed the UNCLOS into a primary legal reference for resolving the South China Sea disputes by adroitly limiting its case to questions of "sovereign rights" and maritime entitlement claims. Predictably, as media reports indicate, China rejected the verdict with characteristic braggadocio, dismissing it as "a piece of scrap paper" that is "null and void" in the view of the Chinese nation. It has insisted that the arbitration body has gone beyond its mandate by ruling against China's claims in the South China Sea.

However, experts on the Law of the Sea have argued that it is ultimately up to the arbitration bodies—not signatories—constituted under the aegis of the UNCLOS to decide whether they can exercise jurisdiction over a maritime dispute or not. In October 2015, the PCA had flatly rejected China's invocation of exemption clauses under the UNCLOS.

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\* Assistant Professor, Department of Political Science, Post Graduate Study Center, Government College, Kalaburagi, Karnataka.

Contrary to China's claims, the verdict, in accordance to Article 296 as well as Article 11 of Annex VII of the UNCLOS, is final and *binding*. As a signatory to the convention, it is incumbent upon China to comply accordingly. But the question of enforcement has cast a long shadow on the Philippines and other like-minded capitals, which welcomed the verdict as a milestone in promoting ruled-based resolution of maritime disputes.

## Significance of South China Sea

The South China Sea is a critical commercial gateway for a significant portion of the world's merchant shipping, and hence is an important economic and strategic sub-region of the Indo-Pacific region. It is also the site of several complex territorial disputes that have been the cause of conflict and tension within the region and throughout the Indo-Pacific.

Geographically, the South China Sea plays an important role in the geopolitics of the Indo-Pacific. The South China Sea is bordered by Brunei, Cambodia, China, Indonesia, Malaysia, the Philippines Singapore, Taiwan, Thailand and Vietnam. Their recent economic growth has contributed substantially to the world's commercial merchant shipping passing through these waters. Japan and South Korea are heavily dependent on the South China Sea for their supply of fuels and raw materials and as an export route, although the availability of diversionary sea lanes bypassing the South China Sea provides non-littoral states with some flexibility in this regard.

The South China Sea also contains rich, though unregulated and over-exploited fishing grounds and is reported to hold significant reserves of

undiscovered oil and gas, which is an aggravating factor in maritime and territorial disputes. The major island and reef formations in the South China Sea are the Spratly Islands, Paracel Islands, Pratas, the Natuna Islands and Scarborough Shoal.

### **Territorial Disputes**

The South China Sea has witnessed competing claims of territorial sovereignty over islands and smaller features, which have been a longstanding source of tension and distrust in the region. According to legal experts, the United Nations Convention on the Law of the Sea (UNCLOS), which was concluded in 1982 and came into force in 1994, established a legal framework intended to balance the economic and security interests of coastal states with those of seafaring nations.

UNCLOS envisages the Exclusive Economic Zone (EEZ), a 200-nautical mile area that extends sole exploitation rights to coastal nations over marine resources. However, the EEZ was never intended to serve as a security zone, and UNCLOS also guarantees wide-ranging passage rights for naval vessels and military aircraft.

While UNCLOS has been signed and ratified by nearly all the coastal countries in the South China Sea, its interpretation is still hotly disputed. Moreover, legal and territorial disputes persist, primarily over the Spratly and Paracel Islands as well as Scarborough Shoal, the scene of ongoing tensions between China and the Philippines. In terms of the Spratlys, more than 60 geographic features are reportedly occupied by claimants, which consist of Taiwan, Vietnam, the Philippines, China and Malaysia.

The Paracel Islands are the subject of overlapping claims by China, Vietnam and Taiwan. China makes the largest claim in the South China Sea, within a 'dash-line' map published by the Kuomintang Government in 1947. The ambiguous nine or ten 'dash line', which China asserts is based on evidence of historical usage, is disputed

by other South China Sea territorial claimants and lacks a legal foundation under UNCLOS.

Reports indicate that the current round of tensions in the South China Sea dates back to 2008-09. A tense but bloodless stand-off between China and the Philippines over Scarborough Shoal, in 2012, led to China gaining *de facto* control over the feature. In May 2014 tensions between Vietnam and China rose when China began drilling operations with an oil rig owned by the Chinese state-owned China National Offshore Oil Corporation (CNOOC), 120 nautical miles from the Vietnamese coast and 17 nautical miles from Triton Island, part of the disputed Paracel Islands.

This was vehemently protested by the Vietnamese Government and a fleet of coast guard and maritime patrol vessels was sent to intercept the CNOOC rig and its supporting vessels. A stand-off ensued, with multiple collisions between Vietnamese and Chinese vessels, one of which resulted in the sinking of a Vietnamese fishing boat. The incident sparked anti-Chinese riots throughout Vietnam.

Experts opine that since 2014 the focus has shifted to China's large-scale construction and installation of military-capable infrastructure at seven of the features it occupies in the Spratly Islands. China is not the only or the first claimant to artificially extend the size of the features it occupies, but the pace and scale of its island-building work has dwarfed others, and is beginning to take on a more overtly strategic character – including the construction of multiple runways and port facilities.

International community has been initiating diplomatic efforts to lower tensions, restore confidence and establish a binding code of conduct in the South China Sea. In 2002, ASEAN and China issued a joint 'Declaration on the Conduct of Parties in the South China Sea', which affirmed the signatories' commitment to international law and freedom of navigation in the South China Sea. The Declaration also called

for the adoption of a code of conduct for the South China Sea, to be subsequently negotiated by the parties.

It was also argued that regional confidence could be improved by strengthening the infrastructure of maritime communications and operations through military dialogues, real-time communication channels and formalised ‘rules of the road.’ In the wake of Beijing’s growing maritime activities in South China Sea, Washington also made efforts to augment its naval presence in the vicinity.

Media reports indicate that since October 2015, the United States has launched three freedom of navigation operations (FONOPs), designed to challenge excessive maritime claims in the South China Sea. The first of these since 2012 was conducted by the USS Lassen through the Spratly Islands in October, 2015. The patrol was controversial, as by apparently exercising ‘innocent passage’ within 12 nautical miles of Subi Reef, the United States may have in fact bolstered China’s claims. This was later rebutted by US Secretary of Defense.

In January 2016, the United States Navy conducted a second FONOP, this time near Triton Island in the Paracels, claimed by China, Vietnam and Taiwan. The patrol was clearly stated as one of ‘innocent passage’. Both patrols were strongly condemned by Chinese authorities. A third ‘innocent passage’ surface FONOP was conducted close to Fiery Cross Reef in May 2016.

More FONOP patrols are likely be conducted in the future.

### **Conclusion**

While details of the PCA Award will take time to pour in, the key judgments are clear. They constitute not only a resounding victory for Manila but a damning indictment of China’s maritime misadventures. China should honour the verdict and abide by it. This will not only enhance Beijing’s international stature as a peace-loving nation, but will also strengthen the international institutions.

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# Clash of Civilizations Thesis: Some Reflections

Keerthiraj\*

*[Since the end of the Cold War, strategists, political thinkers have spent a great deal of their time on the nature of emerging world order. When the Cold War ended at the beginning of the 1990s, some critical questions preoccupied many experts as to what would be the nature of the world politics and the source of conflict in the new world. Francis Fukuyama's 'End of History', Paul Kennedy's 'The Rise and Fall of Great Powers', Mearsheimer's 'The Tragedy of power politics' have attracted the attention of scholars, each presenting a bold and sweeping vision.]*

Professor Samuel P Huntington's article 'The Clash of Civilizations?' appeared in the summer 1993 issue of Foreign Affairs, where it immediately elicited a surprising amount of attention and reaction. Huntington argued that world politics was now moving towards a new period, where ideological and economic factors would no longer be fundamental source of conflict. Instead future conflicts would occur between civilizations based on cultural differences.

Huntington's striking thesis 'Clash of Civilizations' also known as 'COC thesis' was showcased in media around the world and prompted a vast range of favourable and critical commentary. The theory has been broadly criticised for oversimplification, ignoring indigenous conflicts etc. Whatever it may be, Huntington's argument provided a good starting point in the post-Cold War debate on international politics conflict.<sup>1</sup> This article generated more discussion and debate than any other article since 1940s.

Huntington later expanded his thesis in a book published in 1996, titled 'The Clash of Civilizations and the remaking of world order'. It is not that we should blindly agree with the thesis and it is the most important thesis than any other interpretations. No doubt, Clash of

Civilizations' is a masterpiece; nonetheless, the debate it provoked has really produced very specific knowledge about the post-Cold War scenario.

## Huntington's COC thesis

In his thesis, Huntington argues for a new paradigm in International Relations theory. Apart from being a Professor at Harvard University, he has been closely associated with John. M. Olin foundation and also served as a policy adviser to US presidents – Lyndon Johnson and Jimmy Carter.

Huntington tries to give a new paradigm about post-Cold War world. It has reportedly changed the political definition of conflicts in the international system and tried to introduce a new way of looking at and interpreting political affairs by arguing: The great divisions among humankind and dominating source of conflict will be cultural. Nation-states will remain as the most powerful actors in world affairs, but the clash of civilizations will dominate global politics and future conflicts would occur between civilizations.

According to COC thesis, the world is divided into several major civilizations such as Western, Islamic, Confucius, Slavic-Orthodox, Japanese, Hindu, Latin American and possibly African. So this thesis revolves around civilizational identity and the interaction among seven or eight major

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\* Asst Prof., Alliance School of Law, Alliance University, Bengaluru.

civilizations, of which the conflict between two of them, Islam and the West, gets the lion's share of his attention.<sup>2</sup> Huntington's 'Clash of civilizations' thesis was reported to be highly influenced by an article of Bernard Lewis titled, 'The Roots of Muslim Rage' published in 1990.

Huntington's methodology is not new. In arguing the macro-cosmic case in the 1940s, Toynbee distinguished between primary, secondary and tertiary civilizations; by the time of their appearance in history. Quincy Wright also applied historical method, classified civilizations as bellicose (Syrian, Japanese and Mexican), moderately bellicose (German, Western, Russian, Scandinavian etc.) and most peaceful (such as Irish, Indian and Chinese). However, Huntington's classification was seemingly different in several respects from those of his illustrations predecessors.<sup>3</sup>

Conflicts between princes, nation-states, and ideologies were primarily conflicts within Western civilization or Western civil wars, as William Lind labeled them. With the end of Cold War, international politics has moved out of its Western phase. People and governments of the non-Western societies no longer remain the objects of history as targets of Western colonialism. Cold War divisions like First, Second and Third World are no longer relevant.

Civilization is a cultural entity<sup>4</sup>. The culture of a South Italian village may be different from that of a village in North Italy, but both will share a common Italian culture, that distinguishes them from German villages. Both Italians and Germans in turn will share a common European culture that distinguishes them from Arab and Chinese communities. Arabs, Chinese and West are not a part of any broader cultural entity. So they constitute civilizations. There may be sub-civilizations<sup>5</sup>. West has two major variants European and North American. Islam has its Arab, Turkic and Malay subdivisions. Huntington argues these civilizations are not only meaningful but also real entities.

## **Reasons for the Clash**

Firstly, differences among civilizations are the product of centuries and far more fundamental than other ideologies. Secondly, increasing interaction between civilizations intensify civilizational consciousness. North African immigration to France, Japanese investment in U.S will receive a negative reaction from America and it is not same in the case of European or Canadian investments.

Thirdly, the process of economic modernization and social change are said to have been instrumental in separating people from long standing national identity and weakened nation-state as a source of identity. So religion has moved into fill this gap. As George Weigel remarked, "Unsecularisation of the world is one of the social facts of life in the late twentieth century". Asianization in Japan, Hinduization in India, after the end of Nehru legacy and the failure of Western ideas and re-islamization of the Middle-East are cited as instances.

Thus cultural entities are less easily compromised and rigid than political and economic ones. The rich can become poor and the poor can become rich, communists can become democrats and vice versa. But the Russians cannot become Estonians or Armenians. In ideological conflicts key question was, "Which side are you on?" People could and did choose sides and change sides. In civilizational conflicts, the question is "What are you?" That is given and cannot be changed.

## **Fault Lines and Kin-Country Syndrome**

Civilizational fault lines replaced political and ideological border lines of the Cold War period. Huntington very clearly sets out the fault lines. As Faud Ajami remarked, "with a sharp pencil and a steady hand Huntington marks out where one civilization ends and the other begins." So the velvet curtain of culture has replaced the iron curtain of ideology as the most dividing line.

Huntington used instances: historical attempts of crusades to achieve dominance, later Ottoman Turks reversed the balance in 17th century; in 19th and early 20th century again Western dominance, how Gulf War left some Arabs feeling proud that Saddam Hussein had attacked Israel and stood against the West; destruction of Ayodhya Mosque in December 1992, ruthless Chinese policy towards the Buddhist people in Tibet and Turkish Muslim minority etc.; so Huntington used all events, issues etc all over the world, which were suitable to prove his thesis right.

Countries with a common civilization naturally try to rally support from each other. H.D.S, Greenway called it 'kin-country syndrome.' In case of the Gulf War, Saddam Hussein and his supporters attempted to define the war as war between civilizations, i.e. the war between Western and Islamic civilizations. In 1992-93, Turkish support to Azerbaijanis against Armenians etc. shows kin-country syndrome.

### **The West versus the Rest**

After the collapse of its superpower opponent, the West was at the peak of power in relation to other civilizations. So the West tries to maintain Western predominance through international institutions. Western values of individualism, liberalism, constitutionalism, human rights, liberty, democracy, free markets etc. differ fundamentally from those prevalent in other civilizations. The values that are more important in the West are least important worldwide.

The presumption of the Westerners that other people, who modernize, must become 'like us', is a bit of Western arrogance.<sup>6</sup> Modernization does not equal Westernization. Non-Western civilizations tried to be modern without becoming Western. Japan, Singapore and Saudi Arabia are modern prosperous societies but they are clearly non-Western countries and more reactionary against the West. More specifically, Huntington points out the challenge posed by

Islamic civilization against the West. Here Huntington uses the views of Bernard Lewis and M.J Akbar to prove "the West's next confrontation is definitely going to come from the Muslim world<sup>7</sup>."

### **Confucian – Islamic Connection**

Intensity of obstacles to non-Western countries to join the West varies considerably and it is the least for Latin American and East European countries. These are greater for the orthodox countries of former Soviet Union. They are still greater for Muslim, Confucian, Hindu, and Buddhist societies. So, these civilizations have to find a way to modernize and develop without becoming Western. Thus, these non-Western countries cooperated with each other to challenge the West. Most prominent form of this cooperation is the Confucius- Islamic connection, which has emerged to challenge Western interests, values and power.

West promotes non-proliferation as a universal norm and treaties, inspections etc. as means of realizing that norm. West focuses naturally on nations that are actually or potentially hostile to the West. On the other hand, non-Western countries assert their right to acquire and to deploy whatever weapons they think necessary for their security. When Indian defence minister asked what lesson he learned from the Gulf War, he responded, "Don't fight U.S unless you have nuclear weapons<sup>8</sup>."

### **Implications for the West**

In short term, it is clearly in the interest of West to promote greater cooperation and unity within its own civilization, to incorporate Eastern Europe and Latin America, promote cooperative relations with Russia and Japan – to exploit differences between Confucius and Islamic states and to support other civilizations, groups etc. sympathetic to Western values and interests and strengthen international institutions.

In long run, it is for the West to develop a more profound understanding of the basic religious and philosophical assumptions underlying other civilizations and the ways in which people in these civilizations see their interest.

### **Critical Comments**

Huntington's COC thesis provoked a great debate. The thesis faced several criticisms and also gained support. Here I wish to present some critical comments about the COC thesis.

Fouad Ajami, in his article 'The Summoning', countered the arguments of Huntington. According to Ajami, India will not become a Hindu state. The inheritance of Indian secularism will hold and the vast middle class will defend it. Ajami continues that civilizations cannot control states, but states control civilizations. They see brotherhood and kin, when it is in their interest to do so<sup>9</sup>.

Kishore Mahbubani also rules out the threat from Islamic world. Mahbubani argued that with so much disunity, the Islamic world is not a single force. There is still no substitute for Western power under American leadership. On the other hand, the West has a population of 800 million people and the rest make up about 4.7 billion. In national arena no Western society would accept a situation where 15% of its population controls the remaining 85%. But this is what West is trying to do globally.

Huntington fails to answer one obvious question: if other civilizations have been around for centuries why are they posing a challenge now? Mahbubani also questions the universality of Western values, like freedom. They can cause problems like social decay. Huntington is criticized for ignoring visible social consequences of individual freedom. Western values do not form a seamless web. Some are good some are bad. But one has to stand outside the West to see this clearly<sup>10</sup>. Max Cogen also believes that Huntington oversimplified his argument of civilization's clashes and failed to

point out that the real modern conflict remains ideological in nature.

Nanda Shrestha and Kenneth Gray, in their commentary, 'Clash of Civilizations or Cartography of U.S Global domination' proved Dr. Imai's conclusion that the Confucian and Islamic states showed greater progress towards democracy than other less developed countries. Shrestha and Gray observe that Huntington was an American foreign policy strategist and the director of John M. Olin institute for strategic studies at Harvard University. As it is well known Huntington received money from John M. Olin foundation to expand his article into a full-fledged book<sup>11</sup>. So Huntington had a clear agenda in favour of America. They consider Huntington as the American incarnation of Cecil Rhodes, the grand Marshall of British imperialism.

Edward Said criticised 'Clash of Civilizations' for whatever cultural fault lines that Huntington projects simply amount to an attempt to create an imagined geography of neo-imperialism, where the presentation of the world in a certain way legitimizes certain geopolitics<sup>12</sup>.

Thus the claims of Huntington are largely products of his imaginary history and geography to justify the agenda of US global dominance. To extend Noam Chomsky's logic, when we miss the context of Huntington's argument, we miss the real picture of his argument, his agenda.

### **Arguments in favour**

Not surprisingly, Lewis was a strong supporter of Huntington's views, as Lewis essentially set the stage for the clash of civilizations. In 2003, Lewis very strongly responded to the critiques of Clash of Civilizations, 'I am right; you are wrong, go to hell'. After 9/11 Al Qaeda struck the twin towers and the Pentagon, even the Middle East expert Fouad Ajami wrote in The New York Times, "I doubted Samuel Huntington when he predicted a struggle between Islam and the West. My mistake..."

Dominique Moisi in his article 'The Clash of Emotions' asserted that events since 1993 have proved Huntington's vision more right than wrong. Moisi included the culture of fear, humiliation and hope<sup>13</sup>. Huntington himself defended his thesis and produced another essay titled, 'If not Civilizations, What?' and challenged his critiques to provide an alternative system.

### Conclusion

Huntington put forward the thesis that the 'Clash of Civilizations' will dominate global politics and the fault lines between civilizations will be the battle lines of the future. Whether his perspective is correct or not seems almost moot to me, which is a point still open for discussion. His thesis is widely embraced and has become academic food for thought. It is not to say, that his thesis is free of problems. Undoubtedly, it provided a good starting point in the post-Cold War debate; nevertheless, it has generated a healthy debate on what today's geopolitical model truly looks like.

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# Media Ethics and Professional Journalism

Sabahudin Hadžialić\*

[Ethics is the branch of philosophy which deals with moral components of human life and usually is called philosophy of the morality<sup>2</sup> and it reflects understanding of the society as to what is and what is not correct within certain act as well as differences between good and evil. If you accuse somebody that he is lazy and does not do his job well, that does not mean that he has immoral behavior; but from the other side, lying and robbery implicit violation of ethical norms. That is why ethics is very often described as agglomerate of principles or as codex of moral behavior.]

**O**ur conscience is telling us, even in the journalism (of course if we have that conscience) very often in brutally clear way, that there is a significant difference between the acts that are accurate ones and the acts that are wrong. Knowing ethical principles and the facts from which it has been derived can make influence on our behavior.

When, for example, journalists ‘dive’ into someone’s life, their decision to publish, and it is very often unpleasant details, they justify ‘people’s right to know’. The problem with that justification is that it does not answer the question exactly what people have right to know, and before everything, why people have the right to know this kind of information.

All over the world, codes of conduct<sup>3</sup> have been proposed for journalists. In fact ethics is inseparable from journalism, because the practice of journalism is centred on a set of essentially ethical concepts: freedom, democracy, truth, objectivity, honesty, privacy. If the proper role of journalism is seen as providing information, then the ethical questions focus on one issue: *maintaining the quality of the information*. This issue has become a matter of political controversy and public concern.

Many people think that the media are inaccurate and biased. The Robert Maxwell<sup>4</sup> case has re-opened the issue of media ownership. Questions of censorship and freedom of information have arisen in connection with Spycatcher, the fight

\* PhD scholar, Sarajevo, Bosnia and Herzegovina.

against terrorism in Northern Ireland and the wars in the Falklands and the Gulf. Not to mention issues with ISIL. There is much concern about the trivializing and exploitative representation of women in the media, etc.

The dissemination and discussion of information concerning the major problems the world and its people face are necessary to both the democratic understanding and the democratic action without which the problems cannot be solved – without which, in fact, they will escalate.

Ethics is not just a matter of codes of conduct (plus or minus sanctions), not just a matter of rules to be followed; it is more to do with principles concerning the rights and wrongs of human conduct, principles which have some reasoned theoretical basis and which, therefore, apply objectively and impartially.

## Ethical Criteria

Five criterions represent basics of any kind of ethical system, including the one that belongs to professional journalists. First of all, ethical system must have joint values, because, before bringing of ethical judgments, society must achieve agreement about the standards of moral behavior. Second one is that those standards must be reposed on reason and experience and should try to harmonize rights and interests of the people with their obligations towards other people.

Third, ethical system must search for the justice – should not be based on double standards within behavior, except if there is no convincing and

morally sustainable reason for discrimination. Fourth, ethical system should be reposed on the freedom of choice and system of ethics which is not contained of responsibility, encourages freedom without responsibility and by doing that does not have moral authority to encourage honorable behavior.

Finally, my firm stand is that we should use this sentence as well in professional journalism: “As much rights I gain, I should gain equal amount of responsibilities.”

In quality control – should we focus on Law or Ethics? The issue of quality is inescapable. Yes, maintaining the quality of information, as we mentioned earlier, just like having a code of conduct, is the restoration of the honor of journalism.

What is true on a national level is also true internationally. A commitment to quality of information and information flow to meet the urgent and demanding need for action in a troubled world is required on a global scale. To ensure freedom of information on this scale both global networks and democratic access are essential. Here the enemies of freedom are perhaps even more formidable, through intolerant or totalitarian governments and transnational capitalist corporations are not natural allies, and to some extent their interests conflict. But whether censorship-ideological, religious or commercial – can prevail against the need for quality in the global media is not something that can today be predicted.

### **Ethical decisions**

For the majority of journalists, being objective is a must and it is a shrine, but there also exists the acceptations of the stand that absolute objectivity is illusion. That is why journalists accepted on a less philosophical demanding definition that enables them to conduct their job without a feeling that they have made a mistake.

Due to that realistic point of view on objectivity, journalists aspire to keep outside their reports personal sympathies and opinions, to achieve

balance within reporting and to rely on credible and responsible sources. According to that traditional point of view, media ethics is related on facts and impartiality within carrying out of those facts.

Ethical decisions are always made within a certain particular context which includes political, social and cultural climate. Although context does not determine automatically the outcome of the ethical judgment, it surely does have influence which cannot be ignored. *De facto*, the factors of the context, very often, are creating internal morality conflict of the stands of our conscience about what we should do and what is popular to be done.

Also, we have to question as well motives of the moral agent (moral agents are those who are making ethical decisions, regardless if they are acting independently or as representatives of some institutions, and all communicators are becoming to be moral agents when they put in conflicting ethical dilemmas of their professions and when they have to take full responsibility for their acts) because good motives sometimes might be used to justify something that looks like non-ethical act.

For example, journalist can discover a case of corruption in the government – that is journalistic techniques which majority of us would tolerate (or even greeted) in the name of public good. However, motives cannot be analyzed only on the basis of their popularity or acceptance in public, but should have a view on them in regard to the consequences of the act.

The act is component of the behavior within the process of communication. The act is something that attracts our attention through the acting of others and can lead us to describe their acts as ethical or non-ethical. Acts can be verbal, as when reporter lies about the sources of the information, or non-verbal, as when advertisers omit essential information about the product which might help a buyer to make decision in regard to buying the product.

Or if, on some TV station it has been provided a voting about certain issue through text messaging and in the same time, with really negligible size of the letters list the price of the telephone call and by doing that to avoid doubt “to call or not” and to have telephone calls to be received exclusively because of that question.

Ethical solution should be judged in a sense of relations of moral agent with person or persons or public on which, in ethical way, is directly influenced. For example, magazine that is addressing the sophisticated readers could easily include a statement that is consisting of bawdry speech, but some local newspaper must avoid or censor that kind of statement. Remember, we mentioned earlier some political, social and cultural influences...

There are three moral markers that are fundamental in journalism, when the ethics is in question: credibility, integrity and civility.

To be credible means that he/she is a trustful person and on whom you have confidence. From the ethical point of view, credibility is the starting point within our treatment towards others and full membership within the moral community.

Integrity is also key factor of moral development. Stephen Carter<sup>5</sup> defines integrity as: a) making differences between good and bad; b) acting on the basis of observed differences, and even on a personal damage; and c) open talks that you are acting on the bases of making differences of good and bad. Of course, as we stated before, to this should be added readiness for taking over of the responsibility for your own affairs.

Civility might be described as “the first principle of morality”, because that encircles the stand about devotion and respect of others. Those ideas are reflected within all leading religions in the world. Problem is, as always, in implementation of what has been written in the holy books, isn’t it? In the XVI century, Erasmus of Rotterdam<sup>6</sup> wrote that “civility is what makes us possible to live together as society”. It encircles composition of the rules, very often on conventions, that makes apparatuses for the interaction with others.

In regards to the values, we have problem of journalistic and media neutrality. Is it possible to be neutral in certain cases – especially in those cases in which the violence, crime, hatred and discrimination are affirmed? Philippe Breton<sup>7</sup> has underlined that “under the mask of division of work and professional ideology supported by so call neutralism, media are becoming most suitable mean for the spreading of xenophobic amalgams”, which can devastatingly act upon the public. Breton’s words can be portrayed on the area of any xenophobic territories in the World: “We are the best, but we do not know in what. What is more favorable one stand of one group about itself, it will be more unfavorable in regards all other groups, with a tendency for accusing others for the all misfortune of their group, and from there raises possibilities to have a conflict with other groups, and every conflict even more strengthen distrust and hatred.”

Then we come to the issue of political corruption, which is, in the widest sense, every kind of misuse of the authority for the reasons of personal and group benefit regardless of we are talking about public or private sector. The word itself came from Latin word “*corruptus*” and that means “destroy” or “corrupt” and when it is used as adjective it literary means: “completely destroyed/corrupted”.

But, to be more specific, corruption is misuse of power to gain private benefit. Corruption can be high, petty or political corruption, depending on the amount of money that is lost within the sector in which it appears to happen. There is a definition from Vito Tanzi<sup>8</sup> who says that corruption is purposely not complying with the principles of impartiality during decision-making process with the goal of realizing advantages for the perpetrator or connected persons through that kind of procedures.

Corruption exists in every country in the world, democratic or non-democratic, in the West or the East, developed or non-developed, transition or non-transition country, so it looks like it is inherent to the human civilization. However, within developing countries, media is very often

faced with combination of the factors which creates fertile ground for corruption, as it is lack of training and technical skills, law, professional standards, limited financial resources, mat or by state controlled ownership structures of the media, inadequate or anti-democratic made law framework - forms of corruption in media starts from the bribe in the shape of cash for the news, through the organization of fake news, bestowal, hidden adverts and up to nepotism and controlling of the achieved private or political interests.

Combat against corruption in media might involve wide spectrum of the approach, starting from the raising of the conscience about ethical standards, strengthening of the freedom of the press, introducing the adequate media politics and legislature, accentuation of the media responsibility, as well as support towards investigative journalism through the adequate education.

### **Importance of ethics for professional journalists**

The answer to the question as to why ethics is important for professional journalists is simple – to make difference between good and evil - universal values as the truth, justice, love, beauty, freedom, goodness, solidarity, human dignity, peace-glorifying of the life. Characteristic attributes of the journalists are integrity, honesty, harmony, respect, sacrifice, trust. Questions about universal values and norms that come out of it become very important every time when basic human rights are brutally violated in the name of some state, national, racial, class, party...interest.

In the wake of moral decay, the laws are fulfilling the emptiness: that is why we have today so many laws and lawyers – German saying states: "Where the law does not have power, that the power becomes the law." *I add that where we do not have Rule of law, we surely have Law of rule.*

By punishing and awarding we can come to decent behavior, but never we will come to the moral behavior, because the motive of the behavior has been imposed from outside and is

not experienced from inside. I can be an obedient citizen but not a moral person.

Legal norms are endured, moral norms are respected: distrust towards the state and their institution is widely spread. That is why people more often break legal than moral norms.

Responsibility of the journalists and media considers responsible acting and behavior towards him/herself, people near them, others, call, nature, narrow groups and the whole community, respectively the state itself. Only when individual becomes mature and achieves ability for the responsibility, becomes religious, customary, moral and legal subject, otherwise, without that he/she stays on the level of biological nature.

Here is the key concept of conscience. Victor Hugo<sup>9</sup> used to say: "I am a convict who only listens to his own conscience." To have conscience means to be honest to oneself. Conscience is the authority to which you cannot lie. However, how to survive as a professional journalist in the World where at least 110 journalists have been killed and 10 in 2015?

However, how to survive as professional journalist in the World where you are going to be killed or prosecuted just because you are doing legitimate and sincere job as, I repeat, professional journalist?

Again, answer will not be blowing in the wind only if everybody conducts his/her work ethically, like professional journalists do. Nothing more, or less, but who will be the one who will establish comprehensive book of rules for it? I hope that you remember the one who did it more than 2000 years ago. That holy book still exists, but comprehensive ethics does not. Yet, maybe, if everybody just copy/paste the work of professional journalists, the World might become a better place for living. Yes, that is the answer. And, please, do not shoot, yet.

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## Apathy in Planning for Tribal Development

Dr Duggappa Kajekar\*

*[The tribal communities of India represent an important social category of Indian social structure. India is a country of multi-racial stock. Different types of groups occupy different parts of India having their own cultural characteristics and levels of development. A number of groups are still referred to as tribes, primitives, Adivasis and so on. The tribal population in Karnataka, according to the 2011 census, was 42,48,987. At present India has the second largest tribal population in the world next only to Africa.]*

The objective of this article is to analyse the impact of tribal development schemes in Udupi District with special reference to Koraga tribe. It is also intended to study whether the approach adopted by the planning authority is effective. This article is an analysis of the information collected from Integrated Tribal Developmental Project (ITDP) Udupi District, the NGO named Samagra Grameenashrama at Kaup(Udupi District), Koraga Community leaders and the Post-Graduate students from Koraga community.

Koragas fall under proto Dravidian sect of the Coastal Karnataka, having unique folk dance, unique drum beatings which is very magical, charming, and powerful and belief is that drumming (Kaddayi) sounds can eradicate any evil force. The drum beating itself drive away the bad spirits and safeguard the forest ecology and brings up bumper crops. Koraga’s drums and

music have special shamanic healing power and very powerful than the hymns of greater tradition.

The drum beating is accepted by the society and perceived as the community responsibility of Koragas, which is called ‘Ajal’(a word rooted from Koraga language which means ‘Responsibility’). Koraga tribe has its own language. According to UNESCO’s Atlas - World’s one of the Languages in Danger, or at risk of extinction is Koraga language. Koraga language is nearest to Tulu but cannot be understood by Tuluvas.

The world body has listed a total of 196 Indian languages as endangered, including eight in South India, of which five are from Karnataka, including Tulu. UNESCO treats all these languages as ‘vulnerable’. The Koraga population is restricted to West coast region, to be more precise it is from Kundapur (Karnataka) to Kasargod (Kerala) covering the coastal region.

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\* Asst Prof., PG Dept of Sociology, Govt First Grade College, Thenkanidiyur, Karnataka.

### Taluk wise Population of Koragas in Udupi District (2015)

Sl. No.	Particulars	Udupi	Kundapura	Karkala	Total
1	Families	1276	852	427	2555
2	Total population	6200	3154	1779	11133

The population of tribals in Udupi District is 52,587 as per 2011 census report. But the population of Koragas in Udupi District is 11,133 (As per ITDP records 2015). The data says that there are altogether 2555 families scattered all over the district. There is a fort at Shankarnarayana in Kundapur which is identified as 'Koragakote' means the fort of the Koraga's. It shows the power of Koraga community in the society in the olden days. It is also believed that they ruled the region with their dynasty. Being the earliest inhabitants they have acquired the indigenous knowledge related to environment, forest, agriculture, animal husbandry, medicine etc.

The Tribal Development Department has provided the outlay over the period from 1998-99 to 2011-2012 for important sub-sectors such as Jawahar Rojgar Yojana, for employment guarantee, Rural Water supply for making a provision for supply of safe drinking water, Public Health for rendering health services to tribal population, Education for literacy and attainment of levels of education for tribal people, Roads for providing access to transport system for both, passengers and goods, and finally Welfare of Backward Classes etc.

As it is understood, participatory projects include one or more components or elements of group formation and action but not exclusively. Many development activities will continue to emerge from individual initiatives and incentives, in the areas of such developmental projects. Group action is thus not the exclusive solution or panacea for achieving certain development objectives. Groups can be instruments to meet certain but not all needs and to perform certain functions. Group formation should of course never be compulsory condition, but spontaneous and voluntary.

The economic and social actions of the rural poor are mostly still very much interwoven and less compartmentalized as in modern societies. Similarly, the participatory approach builds wherever possible, upon numerous traditional and other forms of cooperation and groupings found amongst the rural poor including those living in so-called individualistic societies. For example, individual profit making makes less sense in traditional societies where profits are to be shared by larger kinship groups.

There is observable incompatibility between what is being given to Koragas and what actually is required by them. Data collected on some of the schemes are analysed below.

#### **Conservation-cum-Development (CCD) and Women:**

Conservation-cum-Development is a new scheme under which different facilities are given to Koragas. The major assistance given to Koragas under this scheme, inter alia, includes: the health benefits, self-employment opportunities, construction of roads, water supply to Koraga houses, construction of community halls, concretization of roads, smart cards for their family survey, education of Koraga children etc.

But the allotment under self-employment is made only to purchase auto-rickshaw, where women did not get the opportunity to utilize the same. In spite of the request by the community people it is not being changed, said most of the respondents. Even otherwise, women research should have triangular methods covering multi-approaches. Out of Rs 28 Lakh sanctioned under self-employment scheme in the year 2012-13 and 2013-14 only 12.45 Lakh was utilized. This shows that the community participation is not given prominence in development.

## **Health facilities to Koragas**

The health status of Koragas in Udupi district is poor because of isolation, remoteness and being largely unaffected by the developmental process going on in Karnataka. Most of them are not aware of health programmes and schemes as they are illiterates and suffering from many diseases due to their poor socio-economic conditions.

Regular health check of Koraga people by district health officer was recommended by the Government of Karnataka, which is not being practiced now in Udupi District for the administrative reasons. Private hospitals are suggested for the treatment of health-related problems of Koragas. The hospitals are behind the insurance schemes of the patients. This makes the patients suffer at different levels.

## **Makkala Mane (School for the Koraga Children)**

A school for the Koraga children under the banner 'Makkala Mane', opened by the Karnataka Government in 2014, is intended to cater to the needs of Koraga children in Udupi district. The school is functioning at Kumbhasi, near Kundapur. At present, there are only 18 students studying in the school. The school is running short of many facilities including teachers. There was a protest by the Koraga community against the nature of functioning of this school in the year 2015.

The amount sanctioned by the Government was Rs 4.00 lakh between 2012 and 2014 but the utilization was only Rs. 2.86 lakh. Similar type of school is working at Madya of Mangalore providing opportunity for 250 students where only 75 students are admitted. Lack of awareness on education and problem of drop-outs still persist among them. The semi-nomadic nature of their living is another important reason for their educational backwardness.

## **Allotment of housing sites**

Thanks to late Dr Mohammed Peer (the then Reader, Department of Sociology, Mangalore University), who gave an extensive report

recommending the house-sites to Koraga families in the year 1995. On the basis of Dr Peer Report, Koraga families of Kaup (Udupi taluk) are allotted house-sites at Kundapur Taluk, which the beneficiary families have rejected those sites for social and economic reasons. Even those families that received the government sites and constructed houses still live in slums or places not fit for human life. Earlier there was TSP (Tribal Sub Plan) which gave importance for both men and women separately in developmental schemes.

## **Conclusion**

The present tribal welfare measure is found to be inadequate. Both policy and implementation levels should be streamlined and channelized in the best interest of the tribes. There should be a greater stress on development than welfare. Therefore, policy makers and administrators should take into confidence the native tribal population.

Most of the possible obstacles can gradually be overcome as evidenced by practice in many areas. However, the data indicate that for determining the form and degree of beneficiary participation the environmental, economic and social context of a project must be fully taken into account. Participation is a project-specific process. The tribal workers, who are engaged in agriculture, construction, brick kiln etc are unorganised, the state government should protect their labour rights.

The state government should make special allocation for implementation of labour laws for the schedule area to prevent the exploitation of the workers. The state government should focus on empowerment of scheduled tribe women and allocate separate funds for them throughout the five-year plans.

The participatory approach is specifically meant for the economic and social development of the rural poor. Such holistic forms of people's participation are certainly required for area-

based operations in the tribal areas. It is indeed essential to certain areas of Udupi like Kabbinala, Kundapur and Karkala. It is also to be ensured that the groups formed for participatory approach facilitates and widens community participation. For this approach the knowledge of personal relationships within the society is important.

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### PERSPECTIVES ON WOMEN

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# When shall we have our Asian Union?

Dr S Faizi\*

*[When the media and the cyber world of Indians are agog with reports and comments on the results of Britain's referendum on quitting the European Union, we fail to notice the most pertinent point underlying the whole event. That is, the importance of a well mandated regional organisation. It is high time Asia had its regional organisation to secure a common Asian future, ending the costly hostilities and political egos.]*

Asia is the only continent where there are live hostilities today: India-Pakistan and South-North Korea; the deadly violence in West Asia is, however, not bilateral. The China-Japan rift is more emotional than anything and could be more readily surmounted through diplomatic efforts. The congenital rivalry within the two sets of twin sisters- India-Pakistan and South-North Korea- may take more time to resolve, but would definitely be resolved in mutual interest once the common gains are in view and a matured, forward looking political leadership is there to steer the respective countries. A pan-Asian Union would make peace and economic progress in the region real.

Look at the history of Europe. Countries have been forming and re-forming there for the greater part of its history. Violence was a daily reality in most of the prosperous countries of today. Factions within its foreign religion (Christianity, originally, is an Asian religion, mind you) of Christianity was good enough for countries of Europe to go to war for a good part of its history and to engender violence within its societies too.

Internal conflicts and violence within the European borders drastically reduced with the launch of imperialist onslaughts. They changed the theatres of war and violence to the rest of the world, turning most of Asia into its victim. Europe changed this rule only with the first and second pan European wars, wrongly called world wars, and the second big war devastated the warring imperial countries militarily and economically, to our good fortune, resulting in their departure from the countries they had occupied.

If the countries of Europe, whose history could rightly be termed savage, could shed their hostility, end wars and eventually give up a great part of their respective national sovereignty to create the powerful EU, can't the countries of Asia unite in our common interest? Incidentally, it is worth noting that the EU was created in 1993, marking five hundred years of Columbus' arrival in what was later called America and the subsequent occupation of the continent. The treaty signing was not held in 1992, the exact year of five centuries, to provide time for the political leaders and diplomats to engage in the Earth Summit process of that year.

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\* The author is a writer specializing in international environmental treaties.

There are greater needs for Asia to unite than Europe had. To overcome the entrenched poverty, to build our economies based on our vast resources and capital, to realise the potential of the immense human talent available, to protect the natural environment and more importantly to keep Asia peaceful and free of external interference. A collective Asian position on economic issues in the negotiations with the West can end the skewed trade relations and mark an end to the post colonial exploitation.

Asia is home to the ancient civilisations of the Arabs, India and China, it produced all the religions practiced on earth as well as the atheist Confucianism. The West has nothing even remotely comparable to the tremendous cultural, ethnic and linguistic diversity of Asia. It has not invaded and colonized countries with the aberration of Japan, but has been victim of all the predatory imperialists of Europe and suffered massive theft of its resources. Asia has survived the imperial onslaught, bounced back and chartered its development course that's already yielding remarkable results. And it is time to take it forward by forging political and economic alliance across the region.

Asia already has two good precedents to build upon. The Association of South East Asian Nations (ASEAN) in the east and the Gulf Cooperation Council (GCC) in the west. Both these bodies are fairly robust groupings and have yielded valuable lessons to their respective members in regional collectivity. The South

Asian Association for Regional Cooperation (SAARC) had a modest start and remains more or less where it had started. The Shanghai Cooperation Organisation is emerging as a strong regional body with Russia, and India and Pakistan newly joining.

Our democracies are at different stages of development; however, nearly all are on the trajectory towards maturity. The Asian Union can accelerate this process as the economic and social dividends of democracy would then become more obvious. Japan may not be initially enthusiastic about the Asian Union due to its dependence on the US on foreign policy, but once convinced that the US is actually a dispensable burden and that the Chinese threat is imaginary they would want to join too.

The constitution of the new union could be designed in a way that the reach of its mandate and the coverage of subjects could be incremental and allowing room for accommodating differences across countries. Europe's experience vividly tells us that the neighboring country's progress and your own is inextricably linked, rather than treating the neighbor with hostility. The government leaders, given to conventional thinking, may take a long time to address the goal of an Asian Union. It would be the role of the civil society and media to take this up on their agenda and build a peoples' movement to create the Asian Union. Let us just see how important the West counts its Union.



# AFSPA 1958 – For Peace or Escalating Violence?

Dr. Deepak K. Gogoi\*

*[The Armed Forces Special Powers Act, 1958 (28 of 1958) was basically brought forward as an immediate measure to control the insurgency problem in North-East India and came into force on 11 September, 1958. The act was modeled on the Armed Forces (Special Powers) Ordinance promulgated by the British Government in 1942 to control the Quit India Movement on August 15, 1942 to suppress the Quit India Movement. Modeled on these lines, four ordinances—the Bengal Disturbed Areas (Special Powers of Armed Forces) Ordinance; the Assam Disturbed Areas (Special Powers of Armed Forces) Ordinance; the East Bengal Disturbed Areas (Special Powers of Armed Forces) Ordinance; the United provinces Disturbed Areas (Special Powers of Armed Forces) Ordinance were invoked by the central government to deal with the internal security situation in the country in 1947 which arose out of Partition of India. These Ordinances were replaced by the Armed Forces (Special Powers) Act, 1948. Though the Act was a temporary statute enacted for a period of one year, it continued till it was repealed in 1957.]*

**T**he present Act empowered the Governor of any State or Union Territory to declare areas as disturbed areas and use the armed forces to maintain law and order situation. Originally, the term ‘disturbed areas’ referred to Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland and Tripura. The Act was first applied to the N.E states of Assam and Manipur. Later it was amended in 1972 to extend to the seven N.E states of India. In 1990 the Act was extended to Jammu and Kashmir as the Armed Forces (Jammu and Kashmir) Special Powers Act, 1990 to counter the situation in the State.

It has been in force in Assam since 1990 when the United Liberation Front of Assam was outlawed and an Army crackdown was launched against the insurgent group. This paper focuses on the issues related to the powers provided under the Act, misuse of the powers, alleged human rights’ violations and protests in Assam. It also examines whether this Act is actually for restoration of peace or escalating state violence in the region.

Presently the Act is operated in - Assam, Nagaland, Manipur (except the Imphal municipal

area), Arunachal Pradesh (only the Tirap, Changlang and Longding districts plus a 20-km belt bordering Assam), Meghalaya (confined to a 20-km belt bordering Assam) and Jammu and Kashmir.

## **Background**

The North-eastern region of India has one of the longest histories of armed secessionist movements in the world. The original basis of the armed secessionist movements lay on the fact that these states had enjoyed an independent existence since long under the local kings and rulers prior to their integration with India in the period after independence. However, as of late, the basis for the secessionist movements has gradually shifted to a situation where each tribal group demands a separate state or area to maintain its own distinct cultural or social identity.

The oldest of the secessionist movement is the Naga Movement which basically traces its history to the establishment of Naga Club in Kohima in 1918.<sup>1</sup>

After independence the movements, however, took a violent turn with the establishment of Naga Nationalist Council (NNC). The conflict

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\* Asst Prof., Nalbari College Nalbari (Assam).

continues till date and presently the Government is in peace talks with one of the main insurgent groups of the State- The Nationalist Socialist Council of Nagaland (Issac-Muivah) Faction.<sup>2</sup> Inspired by these situations and also due to the low levels of development prevailing in the region, a number of other groups mushroomed in the different states of North-East India each with an unique demand but with the basic aim to secure a territory so as to protect the interest of the particular tribe or ethnic group.

The major among these insurgent organisations are: United Liberation Front of Assam (ULFA) in Assam, People's Revolutionary Party of Kangleipak (PREPAK) of Manipur, Nationalist Socialist Council of Nagaland (Issac Muivah and Khaplang Factions) in Nagaland and All Tripura Tiger Force (ATTF) in Tripura among others.

The Armed Forces Special Powers Act was basically introduced at first to bring the situation in Nagaland under control with a general feeling among the people that the Act would be repealed after one year when the insurgent activities have been brought under control. However, such a thing did not occur and the Act is still under force in many regions of North-East India.

### **Reasons for Opposition**

Although the Government and many military experts are of the opinion that the Armed Forces Special Powers Act is necessary to maintain law and order in the region, but the main causes of the discontent should be looked into. A brief introduction to the main causes of discontent as of now is as follows-

1. Violation of Art 21 – Art 21 of the Indian Constitution guarantees the right to life to all persons. It reads, 'No person shall be deprived of his life and personal liberty except according to procedure established by law'.

Under section 4(a) of the AFSPA, which grants armed forces personnel the power to shoot to kill, the constitutional right to life is violated. This law is not fair, just or reasonable, because it allows the armed

forces to use an excessive amount of force. The armed forces are allowed to retaliate with power which is grossly out of proportion with the offence.

Justice requires that the use of force be justified by a need for self-defence and a minimum level of proportionality. As pointed out by the U.N Human Rights Commission, since 'assembly' is not defined, it could well be a lawful assembly, such as a family gathering and since 'weapon' is not defined, and it could include even a stone. This shows as to how wide the interpretation of the offences may be, illustrating that the use of force is often disproportionate and irrational.<sup>3</sup> Protection against arrest and detention – Art 22 : Article 22 of the Indian Constitution states that-

- i. No person who is arrested shall be detained in custody without being informed, as soon as may not be, on the grounds for such arrest, nor shall he be denied the right to consult and to be defended by a legal practitioner of his choice.
- ii. Every person who is arrested and detained in custody shall be produced before the nearest magistrate within a period of 24 hours of each arrest, excluding the time necessary for the journey from the place of arrest to the court of the magistrate and no such person shall be detained in custody beyond the said period without the authority of the magistrate. The remaining sections of the Article deal with limits on these first two sections in the case of preventive detention laws.

On its face, the AFSPA is not a preventive detention law, therefore, the safeguards of sections (i) and (ii) must be guaranteed to people arrested under the AFSPA.

Under the AFSPA, the use of 'least possible delay' has allowed the security forces to hold people for days and months at a time which leads to arbitrary detention. If the AFSPA were defended on the grounds that it is preventive detention law, it would still violate Article 22 of the constitution.

Preventive detention laws can allow the detention of the arrested person for up to three months. Under Article 22(4) any detention longer than three months, must be reviewed by an Advisory Board. Moreover, under Article 22(5) the person must be told of the grounds of their arrest. Under section 4(c) of the AFSPA, a person can be arrested by the armed forces without a warrant and no advisory board is in place to review arrest made under the AFSPA. Since the arrest is without a warrant, it violates the preventive detention sections of Article 22.

iii. Due to protection under Section 6 of the Act, it stipulated that prosecution, suit or other legal proceeding can be instituted against a person acting under the Act, only getting previous sanction of the Central Government.

This section may be replaced so, as to say, that whenever there is complaint against a personnel then the same may be immediately referred to the Central Government and a discrete enquiry be ordered and the same may be conducted by the respective armed headquarters. Any person found to be guilty of violation of law should be severely dealt with, under the provision of armed forces law and the outcome be intimated to local civil authorities.

### **The AFSPA and the Supreme Court**

The Act was challenged in the High Court and later as it came up before the Hon'ble Supreme Court of India along with other connected matters and the same was disposed of by order on 27th November, 1997 wherein a five-judge bench upheld the constitutionality of this Act. The Supreme Court had considered the instruction issued by the Central Government giving a list of Do's and Don'ts while acting under Armed Force (Special Powers) Act, 1958 provided effective checks against any misuse or abuse of the power conferred.

The apex court held that these instructions should be treated as binding instructions which are

required to be followed by the members of the Armed Forces exercising powers under the Central Act and serious note should be taken of violation of instructions and the person/persons found responsible for such violation should be suitably punished under the Army Act of 1950. The Supreme Court has also suggested to the state that the requisite sanction under section 6 of the Central Act should be granted for institution of prosecution and of a civil suit of the proceeding against the person/persons responsible for such violation.

The Supreme Court of India in recent days has taken a sympathetic view of the opinion of the people of the region and acting on a PIL, it sent notices to the Government of India and Government of Manipur on the issue in October, 2012.<sup>4</sup> In the latest hearing of the case on 10 April, 2013 the court sent a strong hint asking the Government to look at modifications to the provisions and has strictly opposed the blanket provisions given under the Act.<sup>5</sup>

Further, in another recent case, the Supreme Court opined that protection under the AFSPA cannot be claimed for offences such as rape and murder by the Indian army.

### **The AFSPA and Justice B.P. Jeevan Reddy Committee**

For the human rights activists in the N.E, the controversial Armed Forces (Special Power Act) 1958, continued to be the main cause of concern. There is still protest and campaign both in Assam and Manipur to repeal this act. As part of the campaign against AFSPA, Iron Sharmila Chanu is still continuing a fast until death demanding removal of the Act from Manipur, Since November 2000, after Assam Rifles gunned 10 civilian at Molom village near Imphal airport.

The situation took a new turn after the rape and murder of Thangjam Monorama Devi on July 11/ 2004 in Imphal East by Assam Rifles troops. There have been continuous public protests in Manipur. Some aged women had staged nude protest, while a student leader immolated himself. All these had forced the centre to constitute the

B.P Jeevan Reddy Committee headed by Justice B.P Jeevan Reddy with the mandate of 'review[ing] the provision of AFSPA...and advis[ing] the Government of India whether-

- a To amend the provision of the act to bring them in consonance with the obligation of the Government towards protection of human rights,
- b To replace the act by a more human Act.

The members of the Committee set up by the Prime Minister in November 2001 were – Lt. Gen (Retd.) V.R Raghavan, P.P. Shrivastava, a former special Secretary in the Union Home Ministry, Dr. S.B. Nakade, a former V.C of the Marathwada University and Sanjoy Hazarika. (Senior Journalist, Director of the Centre for North East Studies at Jamia Millia Islamia, New Delhi and Founder of the Centre for North East Studies and Policy Research in the North-East)

The Committee submitted its recommendations in fewer than seven months. On June 6, 2005, its five members unanimously signed the report. Shortly thereafter, a copy was handed over to the then Union Home Minister Shivraj Patil. Since then, however, the process has inexplicably remained grounded to a halt. Nearly ten and half years have elapsed with the Government refusing to say anything definitive about its recommendations.

Though the report was never made public because of the opposition of the Army and the Ministry of Defence, a misleading summary of its findings was leaked to the press according to which the Committee was seeking little more than a change of nomenclature. Scrap the AFSPA, but retrofit the unlawful activities (Prevention) Act with all its controversial provisions.

The Committee clearly recommends scraping the Armed Forces Act. At the same time, acknowledging both the reality of insurgency and the fact that the armed forces cannot be deployed inside the country without a proper legal framework, the committee has pointed out that the Unlawful Activities (prevention) Act already

provides the kind of protection against legal suits the armed forces are demanding. What is needed is an amendment to protect civilians against the abuse of power. Thus, it has sought the insertion of important safeguards to ensure there is no violation of human rights.<sup>6</sup>

The Committee also pointed out that protection from legal proceedings against soldiers acting in good faith already exists in section 49 of the unlawful activities prevention Act 1967, (ULP Act). It also noted that 'while providing protection against civil or criminal proceedings in respect of the acts and deeds done by [the armed] forces while carrying out the duties entrusted to them, it is equally necessary to ensure that where they knowingly abuse or misuse their power, they must be held accountable therefore and must be dealt with according to the law applicable to them.'

It also recommends amending Unlawful Activities (Prevention) Act, to incorporate measure that would regulated the already permissible conduct of armed forces personnel in areas they are deployed to fight terrorist activities and provided protection to ordinary citizens against possible abuse.<sup>7</sup>

Similar conclusion was drawn by the second Administrative Reform Commission, chaired by Veerappa Moily which suggested the repeal of the Act. In a long report the Administrative Reforms Commission (ARC) explains that the population in north-eastern India feel alienated from the Central Government, partly because of this law. It recommended separating crime investigation from law and order and suggested that police officials have fixed three year tenure at all 'operational levels'. The panel also recommended enacting a law that would give the Central Government sweeping powers to delay and direct its forces in case of major public order problem to avoid independent action by the army.<sup>8</sup>

On the other hand, the then Defence Minister A.K Antony, however, rejected the Second Administrative Reforms Commission's reasoning that there was a need for the Act to be in use. He

ruled out the total repeal of the Act at the moment and in the present circumstances and said that Army and the Ministry of Defence were not against amendments in the law to make it more humane. He further acknowledged that there was scope for improvement in the legislation.<sup>9</sup> Apart from this, various national and international Human Rights organizations such as Human Rights Watch, Amnesty International, United Nations' special report of extrajudicial summary on arbitrary execution, had urged for a repeal of the AFSPA.

The Human Rights Watch, another International organisation working for the maintenance of Human Rights had released a document entitled "Getting Away With Murder :50 Years of the Armed Forces (Special Powers) Act" in August, 2008,<sup>10</sup> providing an account of the various incidents of Human Rights violations and has requested the Indian Government to repeal the Act.

### **Suggestions**

So, from the above discussion, it is found that AFSPA 1958 is very much draconian in nature. Inhumanity, brutality, and forced suppression by State authority are very much manifested in this Act. Taking all these into consideration there is an urgent need to repeal this Act at any cost. Otherwise, the consequences will be negative. The modern state functions as a welfare state and restoration of peace at the cost of citizens is never justifiable. Rather it will escalate violence and the very motto of Democracy, Human Right and Security will be in vain.

### ***In this regard following some suggestion may be offered-***

1. First, the state governments must have the sole right to declare certain areas or the whole of State as "disturbed" subject to the approval by the State legislative assembly. Therefore, Section 3 of the AFSPA should be amended.
2. Second, the Supreme Court in its judgment stated that the AFSPA "does not displace the civil power of the State by the armed forces

of the Union and it only provides for deployment of armed forces of the Union in aid of the civil power". If that is followed in practice, the armed forces must operate under civil power or administration. Because as everything is in the hand of the security forces, thus it leads to lack of proper support from civil administration as well as common people.

A significant contributing factor for such an avoidable state of affairs is a lack of preventive intelligence, thus resulting in 'ruthless post-event investigations by security forces. In considerable measures, intelligence does not come forth and naturally from the people or the community because of crises of confidence in the agencies of the state and for the fear of victimized. Therefore, it is of vital importance for the state to carry along the affected people or community with it and make them a partner rather than stay in isolation or detachment from them, in fight against terrorism.

3. Thirdly, as Section 5 of the AFSPA provides that "any person arrested and taken into custody under this Act shall be made over to the officer-in-charge of the nearest police station with the least possible delay, together with a report of the circumstances occasioning the arrest". If such a procedure could be laid down with regard to the arrest, there is no reason as to why similar procedure cannot be laid down with respect to other provisions.

The problem is such a procedure is seldom respected by the armed forces. Therefore, there is a need to incorporate necessary clauses both to ensure that the procedures are followed and punishment be awarded for the failure to respect the procedures laid down in the Act.

4. Fourthly, amend Section 19 of the Protection of Human Rights Act which prohibits the NHRC and State Human Rights Commissions from independently investigating allegations of Human rights violations by members of the armed or paramilitary forces.

## Conclusion

The AFSPA provides wide ranging powers to the armed forces without any sufficient provision for seeking justice in a case of violation. The urgent need of the hour is a review of the ground situation to study the need of such an Act. Conditions in North East India have invariably improved over the last few years and a ground level review followed by deliberations with the local people should be initiated.

Keeping in view the needs of national security, if it is still felt that the Armed forces deserve special immunity, then the Government should make adequate provisions to implement a more people-friendly Act or make amendments in the present Act to make it compliant to the recommendations by the various commissions. But in taking all these steps, the respect for the opinion of the people should be a top priority to prevent recurrent protests and allegations of abuse of power by the armed forces.

The armed forces are for the protection of the people and friendly relations and support of the public can be the greatest aid in the fight against anti-social elements. But at same time due to this draconian Act, the moral image of Armed forces eroded which is not healthy for a democracy. It results in reverse effect on these affected areas, where people feel insecure from state as well as from insurgency. The common people have been sandwiched between the terrorist groups and security forces. This should not to be allowed to occur in a democratic state.

However, good news has come from Tripura on 27 May 2015, over 18 years after the Armed Forces Special Powers Act (AFSPA) was enforced in Tripura on 1997, that the state government has decided to withdraw the Act. The security forces recently exhaustively reviewed the law and order situation in the state. Considering the reports of the security forces, the council of ministers decided to recommend to the Union Home Ministry to issue a notification to withdraw the AFSPA, said Chief Minister Manik Sarkar.<sup>11</sup>

These developments show a ray of hope to us, that situation will change in N.E region soon. But much has to be done on the part of Central and State governments, what Tripura Chief Minister Manik Sarkar has done.

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# Ethical Dilemmas in Police Services in India

Dr. Simranjeet Singh Bains\*

*[‘Ethics’ refer to a system of accepted beliefs, morals and values, rules of conduct which govern a person or groups’ behaviour. Ethics in administration are relevant because good governance is possible only when primacy is given to values of equity, justice, human rights, gender equality and compassion. Ethics evolve over a long period of time and are nurtured by variety of environmental factors like historical, socio – cultural, legal – judicial, political and economical.]*

**T**he profession of policing is essential to the functioning of society and it has been entrusted with authority and overwhelming discretionary powers. This makes it imperative to have a professional ethical framework to guide police in dealing with the citizens. The code of conduct issued by Ministry of Home Affairs to the Indian Police covers various guidelines, the Police department work ethics include enforcing of law firmly and impartially not usurping the functions of judiciary, preventing crime disorder by persuasion, advice, warning or force.

The fundamental basis of the prestige of the police is integrity of the highest order. A police administrator in order to be ethical has to follow the law and rules framed to govern, accept responsibility for his decisions and actions, be committed to his duties, ensure high standards of quality in decisions and actions, be compassionate, transparent and work in national interest.

The code of conduct of ethics to be followed becomes a special responsibility of the police leadership comprising IPS officers who enjoy considerable status and authority. They have to be aware of the fact that it is of utmost importance for the whole police force to get the clear message that the top rung is regulating decisions within the framework of professional ethics.

Modern policing skills require a broader understanding of history, politics, economics,

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\* Assistant Prof. in Economics, Lyallpur Khalsa College, Jalandhar.

sociology and psychology as policing has to be assimilated into the cultural fabric of the society. Technical enforcement of law is necessary but has to be substantiated by developing analytical insight and judgement of human attitudes, motivations and behaviour.

Ethics can be taught as a training programme in premier policing institutions like SVP National Police Academy. There are divergent views in context to the effectiveness of such an exercise. One school of thought suggests that ethical conduct is part of personality of an individual and the ideal time to teach it is in the formative years. But contrasting view states that positive ethical conduct can be learned and reinforced by factors like peer pressure.

Peoples’ behaviour can change due to fear of exemplary punishment or peer censure but for the change to be effective, a clear goal and incentive must be present. The greater positive effect of teaching ethics in police training would be realisation of the fact that professional ethics have to be maintained which would develop a general sense of collective professional responsibility.

Law enforcement agencies enjoy a position of physical authority and the public trust can only be earned by maintaining high ethical standards through honesty, integrity, equity and professionalism. These “guardians” of the administrative state are expected to honour public trust and not violate it. They need to be vigilant against the tendency to misconceive public interest, promote self-interest, and indulge in corruption and subversion of national interest.

To maintain an ethical police force and to hold them accountable there is a need for them to be guarded and assisted by external institutions such as the judiciary, legislature, political, executive, media and civil society organisations.

Law enforcement officials should serve the community and uphold human rights of all persons. Training and clear guidelines must be given on all matters of police activity affecting human rights. Officials who refuse unlawful superior orders should be given immunity. Police investigation involves interviewing of witnesses, victims, suspects and gross violations of human rights and dignity occurs at that time. Ethical conduct should lay stress on the following:

- Everyone has the right to security and fair trial.
- Everyone is to be presumed innocent until proved guilty.
- Privacy, honour, reputation of victims and suspects has to be guarded.
- No physical and mental pressure, torture or degrading treatment should be meted out to suspects or victims.

**The present study is undertaken:**

1. To ascertain the hurdles in smooth and ethical functioning of the police department.
2. To examine the magnitude of complaints against police personnel and conviction rate indicating concerns regarding ethical professional audit within police department in different states of India.

**Discussion**

***Problems hindering ethical functioning of police:***

Indian policing system is faulted on certain grounds which need to be addressed in order to fit in ethical framework respecting the fundamental rights of citizens of India. The organisation and functioning of our police is inevitably influenced by its past history. The historic events of 1857 and the assumption of the sovereignty of India by the Crown in 1858 heralded a radical change in the aims and

objectives of the British Government in this country as well as in the attitude of Englishmen towards Indians. The Police Act of 1861 established a system, which is still operative in India.

Naturally, that system has developed and become more complex and more highly organised for the aim for which it was designed, and has grown in volume. Each section of the Police Act 1861 was designed to suit to colonial tendencies of British empire, thereby giving gigantic discretionary powers to police department which is more often used by politicians in present times to go well with their mean objectives rather than citizen-centric.

The landmark to measure efficiency of police force is the magnitude and quality of investigation work done by police force. The investigation work is conducted in least professional manner with lack of aptitude and attitude of investigating officers, not abiding to procedural protocol and lack of evidence collection, lack of infrastructural requirements (forensic laboratories), which acts as a prelude for criminals to repeat the heinous crimes, challenging the peaceful existence of society.

Another worrisome development is the insertion of sports person in police department as police officers. After a successful career in sports they are recruited in sports teams of police force and in their post-sports career, they are posted as regular police officer to control the law and order problems. In some cases even the basic police training is exempted, which can give rise to grievous consequences.

Such officers even get frequent promotions as a reward to their sports achievements and manage to score high ranks in police force. They can be of great threat to police profession as they neither have an aptitude required for professional police officers nor are sufficiently trained to perform in disturbed situations.

Top ranks in police leadership are inclined in securing their post-retirement career, thereby falling prey to unjust dictates of politicians. Slow

and lengthy judicial procedure works as a catalyst in further deteriorating the law and order situation. People have lost confidence in police personnel as protector of justice, hesitate to report and cooperate with them. The environment in police station is not congenial for victims suffering from psychological and physical pain to confidently report about the happenings of crime.

The police force is expected to work within a framework of ethics in the contemporary society where ends are more important than means. It becomes imperative to discuss the ethical dilemma faced by police department in various situations. The challenges to be surmounted are colossal while dealing in various situations. There are no right answers here and it is an open debate. A pragmatic approach to ethics in this imperfect world is the need of the hour. Many common dilemmas faced can be:-

- Obedience Vs Professional competence – If a subordinate feels that his superior official order would lead to disaster and in spite of briefing him regarding the possible consequences, he is ordered to obey, the ethical dilemma faced by him is immense.
- Conflict between obedience and political direction – Challenging the political leadership in a democracy becomes an issue as it represents the will of the people.
- Conflict between obedience and legality, obedience and basic morality.
- Conflict between means and ends is a common one faced by police officers, whether to use wrong means to achieve good ends.

Ethics in policing get embroiled in such dilemmas and it is easy to become a moral opportunist and use unethical conduct as a means to career advancement. Police personnel end up falling a prey to the so-called 'police culture' which reeks of lack of integrity, nepotism, corruption, greed, malpractices and lack of compassion for the under-privileged sections of the society.

Complaints against police personnel and conviction rate:

The magnitude of complaints against police personnel was 51120 in India during the year 2013, highest in Madhya Pradesh to the extent of 9297, followed by Maharashtra (7280), Uttar Pradesh (4086), Punjab (3468), Rajasthan (3252), Kerala (3116), Chhattisgarh (1960) and Haryana (1592). All other states have complaints below one thousand. High magnitude of complaints indicates the unethical performance of police personnel and lack of ability to satisfy the people as custodians of law and order.

It also indicates the laxity on part of police leadership to effectively supervise and direct the subordinate police personnel to act on professional parameters. Sikkim is the only state having no complaint against police personnel. Even the states of Assam, Jharkhand, Manipur, Meghalaya, Mizoram, Nagaland and Tripura had inconsequential number of complaints.

The proportion of registered cases in total number of complaints is just 4% on All India basis. In rest of the complaints either no inquiry (departmental, magisterial and judicial) is initiated or complaints declared false/unsubstantiated. This miserably small number of registered cases against police personnel puts light on the fact that the culprit police personnel are provided unethical immunity and support from the department. This can have heinous consequences in terms of human right violations and loss of confidence by society in police force.

The investigation of such cases should be prompt, impartial, thorough and by competent officers. Prudence of highest order must be exhibited. Certain states like Bihar, Goa, Mizoram, Odisha Tripura and Jharkhand had performed tremendously well with proportion of registered cases in total number of complaints to the extent of 76%, 94%, 83%, 93%, 100% and 100% respectively.

The states of Assam and Meghalaya have exceptionally high proportion to the extent of 325% and 400% respectively for the reason that some complaints pending of previous years were

registered in the year 2013. The states of Chhattisgarh (1%), Haryana (1%), Himachal Pradesh (3%), Jammu & Kashmir (7%), Kerala (6%), Madhya Pradesh (1%), Maharashtra (6%), Punjab (2%) Rajasthan (4%), Uttar Pradesh (3%) and Uttarakhand (3%) performed dismally.

The conviction rate of police personnel i.e. proportion of police personnel convicted in whose cases trials had been completed was 34% (53 out of 154 cases) on All India basis in the year 2013. The rest of them were acquitted. The high proportion of acquitted cases is due to the reason that either no substantial evidence was present or the complainants had withdrawn from actively pursuing of cases of police negligence.

Only few states have performed better than all India basis, having higher conviction rate. They are Assam with 50%, Chhattisgarh (60%), Maharashtra (47%) and Rajasthan (60%). Only two states i.e. Madhya Pradesh and Uttar Pradesh had conviction rate of 100%.

### **Suggestions**

1. There is a need to have a fresh look on the existing police act. Keeping in view the emerging social, economic, political and technological changes, there is a need to frame a new police act, meant to serve the common citizens of the country and not as a tool in the hands of the ruling class.
2. Reporting of crime should be through proper procedural protocol designed to facilitate complaints and initiate proceedings. The redressal system should be smoothened and sensitized so that the victims report crime without much hesitation.
3. It is suggested to separate general duty police staff from police investigation staff to bring efficiency in crime investigation work. Police officers with positive attitude and aptitude need to be identified and selected for handling cases of violence and criminal acts. There is a dire need to imbibe specialisation for investigating different types of crimes like economic crimes, property crimes, violent crimes, crime against women, children, SC/BC, cyber crime etc.

While interviewing of witnesses, victims and suspects, due care must be taken to protect their privacy, reputation, right to fair trial. No physical and mental pressure should be exerted to obtain information. Evidence collected must be carefully preserved.

4. The police training should be modified to sharpen investigation skills, amicably handle the disturbances in the society and meet the aspiration of people. The police personnel must understand their legal powers as well as their limitations. Heavy investment must be made in developing infrastructural needs of police like forensic labs, research and training centres for police personnel. These centres must regularly organise counseling programs and medical checkups for stress management of police personnel.
5. Some arrangement must be made so that the senior police leadership restrain from developing nexus with politicians and criminals. Internal professional audit and multi-layered supervision must be installed to check such unethical practices. In case of obedience versus professional competence, the subordinate police officer must be provided sufficient immunity so that it may not invoke to justify serious human rights violations. Such appeals must be dealt promptly, impartially, thoroughly and by competent authority.
6. Sports person in police department must pass through rigorous training and their cadre must be separated from general staff. They should be assigned duties of general nature (surveillance) where specialisation is not required.
7. Crime against women is increasing hence it is suggested that composition of police force must be altered in favour of women police officers as they can better sensitize with women victims. Police should treat incidents like eve-teasing and stacking as serious offences and the culprits should not go unpunished as these act as a prelude to further gruesome acts like rape.

## Conclusion

Ethics in police administration is essential as this public utility is entrusted with authority and overwhelming discretionary powers since the inception of Police Act 1861, designed on lines to serve the colonial set up in British Empire. While policing, the police personnel must understand their legal powers and limitations, respecting the principles of legality, non-discrimination, necessity, proportionality and humanity.

Indian police has to follow strict code of conduct in terms of registration and investigation of crime, which calls for high degree of competency, accountability, impartiality, thoroughness and promptness in its actions. Training of police personnel should be research oriented in order to polish their investigation skills, attitude and aptitude for dealing with law and order problems.

Low proportion of registered cases in total number of complaints and conviction rate in India puts light on the fact that police department is giving unethical immunity against human rights' violations to police personnel. It has led to multiple negative effects. On one hand, it acts as a catalyst to misdeeds of unlawful police personnel to repeat such crimes and on the other it has tarnished the community's respect for police as custodians of law and order. There is a dire need to have strict instructions to respect the dignity of citizens of the country and any human right violation must be dealt stringently.

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# Women Police Personnel in Tamil Nadu

Dr. B. Manickvasagam\*

*[Preservation of peace and protection of life and property are the basic needs in a democratic society. Since each citizen cannot assume individual responsibility of fulfillment of these needs, various governments have employed the police forces to preserve and protect the rights and properties of citizens. The need for women police was first recognized in the United States, during the first half of the nineteenth century, when "Police matrons" were appointed in New York City in 1845, for handling of women and girls held in police custody, by the law enforcing agency.]*

In India, the need for women police was first felt during the labour strike, which took place in Kanpur, in the year 1938. The State of Travancore also experimented of women as Special police constables, in the year 1933. One women head constable and twelve women police constables were then appointed as Special Police Constables. Excepting these places, police were known in India (Govt of India, 1981). The partition of India in 1947, in its wake brought endless misery, squalor and moral degradation. Kidnapping, abduction and sex offences showed a marked increase.

## Women Police in Modern Society

Modern society has evolved from the conflicts between the traditional and modern, the rational and irrational. Old relationships and taboos are being broken and new patterns are emerging. The category of people suffering the most, because of this traumatic transformation, women all over the world have had to struggle hard, to make a breakthrough into the police service. It is the same story in every country. It took years before they could overcome male resistance-the main hurdle in their way.

In a country like India, the problem of policing has taken an entirely new dimension due to the rapidly changing socio-economic and political conditions. In several states, increasing involvement and participation of women in various political agitations, riots, student

\* Asst Prof., Dept of Sociology Annamalai University, Tamil Nadu.

demonstrations have become a regular feature. This aspect has put extra strain on the police force, particularly keeping in mind the problem of handling women, while enforcing law.

The increasing involvement of women in crime, delinquency, deviancy, and agitations stresses the need for developing women police units, suitably trained in the tasks attuned to them and also to deal with sensitive problems relating to juvenile delinquency and maladjustment.

At the XXVIth Session of the General Assembly of International Criminal Police Commission held in Lisbon, Portugal from 17-22, June 1957, the duties of the women police were classified as:

### Preventive Duties

Like discovering neglected, abandoned wayward children and juveniles without occupation or with a tendency to become prostitutes; teaching and helping school children to deal with traffic rules and regulations.

### Administrative Duties

Searching runaway and absconding children; establishing card index system for minors and females; and as liaison in providing social, medical and school services.

### Supportive Duties

Investigation of juvenile delinquents of both sexes and young women offenders; interrogation of children, adolescents and sensitive women;

detection of clandestine prostitutes and searching of arrested women etc.

### **All-Women Police Stations**

- Women feel more comfortable to approach All Women Police Station, rather than regular Police Stations, especially for women-related issues.
- On the other hand, some of the public respondents questioned the efficacy of All Women Police Stations and suggested merging them with regular police stations.

### **Major Challenges Faced by Women in the Police Profession**

Discussed in the sections below are the major challenges faced by women employees in the Indian Police:

### **Challenges within the Police Profession**

#### ***Gender Discrimination***

- Gender-based work differences are perceived to be much greater in male-dominated professions like the police and the armed forces than in traditionally female-dominated vocations like teaching and nursing.
- Masculinised occupations are more valued by society, and men in such occupations are rewarded and paid more compared to their female counterparts.
- They are generally not given important roles, or the opportunity to handle critical jobs, depriving them from earning recognition and sharing power. They are placed as either a telephone operator or a typist in the department, or given the job of escorting women prisoners, or investigating minor offences against women and children; sometimes, they are even asked to cook in the police mess.
- Women police personnel are also discriminated against while sanctioning different incentives and demand the same selection criteria, training standards,

incentives and work schedules as those applicable to their male counterparts.

### **Sexual Harassment and Organizational Incivility**

- Sexual harassment and organizational incivility affect the dignity and performance of women personnel in any profession. Sexual Harassment introduces stress.
- The cost of stress for employees are mainly physical and psychological illnesses, including depression and job dis-satisfaction; while the cost for employers are mainly absenteeism, job attrition and deterioration in productivity.
- Even in the police department, women employees are not safe. For example, on 14 January 2011, a head constable in a police training school in Kohlapur sexually molested a trainee woman constable during a training session.

### **Prejudices and Bias of Male Police Personnel**

- Male police personnel usually fail to appreciate their counterparts because they have a number of misconceptions about the capabilities of women in the police.
- Women are well qualified and experienced, the predominance of males has resulted in a culture where male behaviour patterns are perceived to be the norm, and women often find it difficult to be accepted as equals by their male colleagues.

### **Problems of Co-ordination**

- Historically, women's abilities have always been under-estimated, they have been confined to certain roles and responsibilities, and have been prohibited from full participation in a host of fields. Even when women have been given full policing powers, they have not been able to completely utilize these powers.
- This creates problems of co-ordination both among women personnel and between the police personnel and their counterparts.

### Low Acceptance and Poor Comfort Level

- Women in the police have not been fully accepted by their male counterparts. Many men in the police service are not comfortable with women colleagues or subordinates; and do not take women’s opinions and ideas seriously. The mutual comfort level between men and women colleagues in the police is very low.

### Lack of Job Satisfaction

- A satisfied workforce is a critical component to an organization’s ability to provide services both effectively and efficiently. There are various reasons for women joining the police. Among them, job security, responsibility, respect and recognition, promotion opportunities and pay are the most common factors.
- Most of the women police are not satisfied with their promotion opportunities and working conditions. Thus, it is understandable that women police personnel who are less satisfied with their jobs will be less motivated to perform the necessary tasks, have lower productivity, more absences and higher turn-over intentions.

### Challenges outside the Workplace

#### *Balancing Career and Family Life*

- Women playing the “Dual Roles” of managing home and career, they face greater challenges in striving for balance between their duties at home and the responsibilities at work. Policing being a multi-faceted profession, striking a proper balance between work and

family responsibilities is one of the biggest challenges for women in the police.

- They sometimes have to reduce their time at the workplace. As a result, men often have an edge over their female counterparts in advancing at the work place.
- On the other hand, if women attain top positions in their departments, they are under more stress than men because of their dual roles.

### The Problem

In order to understand the problems of women police personnel, this study was carried out in Cuddalore Town, Cuddalore District, Tamil Nadu, to find out the problems faced by the women police personnel in their families and work place.

### Method

The Cuddalore Town in Cuddalore District, Tamil Nadu was selected as a study area. In Cuddalore town, there are seven general police and one All-women police station. The general police stations are Thirupapuliyur, Cuddalore Port, Devanampattinam, Cuddalore Old Town, Cuddalore New Town, Reddychavadi, Thookanampakkam. Totally 330 police personnel was working in Cuddalore town. Total number of male police was 262 and women were 68.

Despite repeated attempts, the researcher could not collect information from 8 women police personnel. So the data were collected from 60 women police for the study. A well structured interview schedule was used to elicit data relating to the respondents personnel back ground, problems in their families and work place.

### Result and Discussion

**Table-1 Characteristics of the Respondents (N=60)**

S.No	Characteristics	No. of Respondents	Percentage (%)
1	<b>Age Group</b>		
	Below 25 Years	33	55
	26-35 Years	15	25
	Above 35 Years	12	20

2	<b>Religion</b> Hindu Christian Muslim	36 22 02	60 37 03
3	<b>Caste</b> Forward caste Backward caste Most Backward casteScheduled caste	02 07 32 19	03 12 53 32
4	<b>Marital Status</b> Unmarried Married Divorced Widowed	28 30 01 01	46 50 02 02
5	<b>Education</b> Secondary Higher secondary Graduate	27 31 02	45 52 03
6	<b>Occupational Position</b> Inspector Sub-Inspector Head Constable Police Constable	01 04 - 55	02 06 - 92
7	<b>Nativity</b> Rural Urban	48 12	80 20
8	<b>Family Type</b> Nuclear Joint Family	49 11	82 18
9	<b>Occupation of Father</b> Unemployed Farmer Business Professional work Retired from service	15 28 11 02 04	25 47 18 03 07
10	<b>Occupation of Husband</b> Unemployed Farmer Business Office Police Professional work	02 03 13 09 04 01	06.25 09.37 40.63 28.12 12.50 03.13
11	<b>Working Hours</b> Up to 8 hrs 8-12 hrs Above 12 hrs	40 19 01	67 31 02

The Table 1 shows that the Socio – Economic characteristics of the Respondents. Socio – Economic characteristics such as Age, Caste, Education, Marital status, Income, Occupation, Family type, Occupation of Husband and Father, Working hours per day.

The above table reveals that all the 60 respondents are women. In Age wise, majority (55%) of the respondents belongs to below 25 years age category. The 25 per cent of them belong to 26-35 years age category and rest (20%) of them are 35 years and above.

With respect to religion, majority (60%) of the respondents belongs to Hindu religion. 37 per cent of them belong to Christianity and the remaining 3 per cent of them were Muslims.

In the Caste-wise distribution of the respondents, the majority (53%) of them belongs to Most Backward Castes, followed by Scheduled Castes (32%), 12 per cent of them are belong to Backward Castes, and the remaining respondents (3%) belong to Forward Caste.

With respect to the education of the respondents, the majority of the respondents (52%) have higher secondary education. 45 per cent of them had their secondary education and the rest (3%) of them had their graduation.

Regarding the Marital Status of the respondents, Majority (50%) of them are married, 46 per cent of them are unmarried. 2 per cent of them are divorced and rest of them (2%) are widowed. In the family type, 82 per cent of them are living

under nuclear family and the rest of them (18%) are living under joint family system.

In the occupational level of the respondents, the majority (92%) of them are police constables. (6%) of them are sub-inspector and the remaining (2%) of them are working as Inspector. In that, 80 per cent of them belong to rural area and 20 per cent belongs to urban area.

Regarding the respondent's father occupation, the majority (47%) of them are farmers, 25 per cent are unemployed, 18 per cent of them are doing business, 3 per cent of them are involved in professional works and rest (7%) of them are retired from service.

With respect to the respondent's husband occupation, 28 respondents are unmarried. Out of 32 respondents, majority (40.63%) of the respondent's husband are doing business, 28.12 per cent of the respondents' husbands are working in office, 12.50 per cent of the respondents' husbands are also in police force, 9.37 per cent of the respondents' husbands are engaged in agriculture (as farmers), 6.25 per cent of the respondents' husbands are unemployed and the remaining, only one respondent's husband is doing professional work.

Finally, the working hours of the respondents, 67 per cent of the respondents reported that they are working up to 8 hrs per day, 32 per cent of the respondents reported that they are working between 8-12 hrs, and the remaining 2 per cent of the respondents are working above 12hrs per day.

**Table-2 Distribution of Respondents by their Opinion on Reasons for Choosing Police as a Career**

S.No	Reasons	No. of Respondents	Percentage (%)
1	Did not get Any other job	02	03
2	Interested in Police job	25	42
3	Interested in helping people since Childhood days	07	12
4	Parents / husband Forcing in many ways	26	43
	Total	60	100

It could be clearly seen from the table 2, that 43 per cent of the respondents have chosen the police as a career because their parents and husband's forced them in many ways, 42 per cent of the respondents had own interest in police job, 12 per cent of the respondents reported their career work since childhood days, 3 per cent of the respondents have chosen police because since their childhood days they have been interested in helping the people.

**Table-3 Distribution of the Respondents by their opinion on Husband/ Parent Feeling about Working with Men**

S.No.	Opinion	No. Of Respondents	Percentage (%)
1	Accept	31	89
2	No response	4	11
	Total	35	100

**Table-5 Distribution of the Respondents by their Opinion on Co-operation with Family Members and its Consequences**

S.No	Spending Enough Time	No. of Respondents	Percentage (%)	Consequences	No. of Respondents	Percentage %
1	Yes	32	53	Could not help the children education	15	53.57
2	No	28	47	Could not support in family responsibility	13	46.43
	Total	60	100	Total	28	100

The above table shows out of total respondents, 53 per cent stated that they are spending enough time with their family members. Whereas 47 per cent stated that they are not spending enough time with family members. Among the respondents who are

The above table reveals that, 89 per cent of their parents/ husbands are accepting the respondent's work with men, and the remaining 11 per cent of the respondents didn't say anything about it.

**Table-4 Distribution of the Respondents by their Opinion on In-laws Consideration about their Job**

S.No.	Opinion	No. Of Respondents	Percentage (%)
1	Happy	20	66
2	Unhappy	2	7
3	No response	8	27
	Total	30	100

The above table shows that the majority (66%) of the respondents reported that their in-laws are happy about their job, 27 per cent of the respondents didn't report anything and the remaining 7 per cent of the respondents reported that their in-laws are unhappy about their job

**Table-6 Distribution of the Respondents by their Opinion on Co-operation with Co-workers at Work Place and Reaction towards Non-Cooperation**

S.No	Opinion	No. of Respondents	Percentage (%)	Reaction	No. of Respondents	Percentage (%)
1	Cooperate	32	53	Angry	16	57.14
2	Do not co-operate	28	47	Avoid & Adjust	12	42.86
	Total	60	100		28	100

not spending enough time with family members, 53.57 per cent reported that they could not help the children in education and 46.43 per cent reported that they could not extend support in family responsibilities.

Table 6 shows that out of total respondents, 53 per cent of the respondents opined that co-workers are cooperating at work place and the remaining 47 per cent of them reported that co-workers are not cooperating at work place.

Among the respondents who reported that the co-workers are not cooperating, 57.14 per cent said that they are getting angry for no-cooperation. 42.86 per cent said that they avoid & adjust with the co-workers.

**Table-7 Distribution of the Respondents by their Opinion on Male Domination at Work Place and its reaction**

S.No	Opinion	No. of Respondents	Percentage(%)	Reaction	No. of Respondents	Percentage(%)
1	Yes	38	63	Fights for my rights	26	68
2	No	22	37	Avoid and Adjust	12	32
	Total	60	100		38	100

Table 7 reveals that out of total respondents, 63 per cent opined that male domination is there at work place and 37 per cent opined that there is no male domination at work place. Among the respondents who opined that male domination is

there in work place, 68 per cent said that they fight for their rights at work places, while 32 per cent said that they avoid the situations and adjust with the male persons at work place.

**Table-8 Distribution of the Respondents by Opinion on their Facing of Sexual Harassment in the Place of Duty**

S.No	Opinion	No. of Respondents	Percentage(%)	Opinion	No. of Respondents	Percentage(%)
1	Yes	29	48	Informing Superior Person	4	14
2	No	31	52	Complaining to the higher authorities	25	86
	Total	60	100	Total	29	100

[The table 8 reveals that 52 per cent of the respondents reported that they are not facing any sexual harassment in the work place and the remaining 48 per cent reported that they are facing sexual harassment in the work place.

Among 29 respondents, 86 per cent of them are complaining to the higher authority that is Superintendent of Police and the remaining 14 per cent of the respondents are informing the superiors.]

**Table-9 Distribution of the Respondents by their Opinion on willing to Continue the Job Till their Retirement**

S.No	Opinion	No. of Respondents	Percentage(%)
1	Yes	51	85
2	No	9	15
	Total	60	100

The table 9 shows that 85 per cent of the respondents reported that they are willing to continue this job till their retirement and the

remaining 15 per cent of the respondents reported that they are not willing to continue this job till their retirement.

### Conclusion

Thus the study has highlighted the major issues relating to women police personnel in Cuddalore town, Cuddalore District, Tamil Nadu. The respondents have expressed both their sense of appreciation of the women police in the community and the stigma attached on them by the public. However, they have also pointed out

the family support including the support from their spouses make them feel comfortable in the society

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## Roadmap for Interdisciplinary Curriculum Designing

Dr.Jyothi S Nair\*

[The Education Commission (1964-1966) professed that 'the destiny of India is now being shaped in its classrooms.' The curriculum defines the total of all learning experiences that the students gain through educational institutions. The present article is inspired from the author's experience at the Curriculum Innovation Fair conducted at the University of Southampton.]

The present article is divided into three sections. In the first section an inquiry is made into the different aspects of curriculum-what, why, how the curriculum is framed and the principles of excellence which provides a frame of reference for the design of the curriculum. The second section is about the different approaches towards the integration in curriculum-Traditional, Multidisciplinary, Interdisciplinary and Trans-disciplinary. The final section is about the experiences at the Curriculum Innovation Fair.

### Section I

#### *What is the Curriculum?*

In the book '*The Curriculum*' that dates the birth of the field of curriculum; Franklin Bobbitt

\* Asst Prof. of Sociology, KNM Govt Arts and Science College, Thiruvananthapuram.

declared that the most important educational task is a scientific technique of curriculum making. 'Curriculum ,for Bobbit will be that series of experiences which children and youth must do and experience by way of developing abilities, attitudes, habits, appreciations and forms that knowledge that will make up the affairs of adult life.(Bobbitt,1918).

#### *Why Curriculum?*

Ralph W. Tyler presented the essence of Bobbitt's scientific technique of curriculum making in its broadest form in the book *Basic Principles of Curriculum and Instruction*. He presented four basic questions which must be answered while developing any curriculum. They are;

1. What *educational purposes* should the educational institutions seek to attain?

2. What *educational experiences* can be provided that is likely to attain these purposes?
3. How can these educational experiences be *effectively organised*?
4. How can we *determine whether these purposes are being attained*?

### **Objective No.1**

‘Educational objectives, Tyler observed, should be the basic criteria by which materials are selected, contents outlined, instructional procedures are developed and tests and examinations are prepared’ (Tyler, 1949). He observed that systematic and scientific methods have to be employed to draw curriculum objectives from a wide range of sources such as nature of culture, the desires of members of society, studies of learners and the beliefs of academicians and subject matter specialists. ‘Education, Tyler describes as a process of *changing the behaviour of people*....educational objectives represents the kinds of changes in behaviour that an educational institution seeks to bring about in students’ (Tyler, 1949). The essence of education is thus summed up in the phrase ‘changing of behaviour’.

### **Objective No.2**

Tyler believed that it is the learning experiences that give students an opportunity to practice the kind of behaviour implied by the objective, learning experiences refer to the interaction between the learner and the external conditions in the environment to which they react. The Curriculum developer will have to control the learning experiences by manipulation of the environment in such a way that situations will elicit, stimulate, reinforce and support the behaviour desired of the student.

### **Objective No.3**

Effective organisation of educational experiences, according to Tyler is an important problem in curriculum development because it greatly influences the efficiency of instruction and

the degree to which major educational changes are brought about in learners. Effective organising of learning experiences will facilitate transfer of learning from prior experiences to later ones and transfer of learning experiences from one area of endeavour to another.

### **Objective No.4**

Curriculum evaluation is the Tyler’s fourth concern which deals with the determination of whether the purpose of curriculum has been attained. Evaluation is the process for determining the degree to which the changes in behaviour actually takes place.

### **How curriculum can be framed?**

Robert M.Diamond (2008) has made the observation that the goals of curriculum evolve from the total of the instructional outcomes associated with three elements. They are:

- The basic survival competencies that all students should have upon completion.
- The discipline-specific core competencies related to the core requirements.
- The discipline specific competencies associated with the individual student’s major and minor concentrations.

A report ‘*College Learning for the New global Century*’ prepared by the Association of American Colleges and Universities found ‘a remarkable consensus on a few key outcomes that all students, regardless of major or academic background, should achieve during undergraduate study’.(AACU,2009)

### **The Essential learning outcomes**

1. Knowledge of human cultures and the physical and natural world
2. Intellectual and practical skills including
  - Inquiry and analysis
  - Critical and creative thinking
  - Written and oral communication

- Quantitative theory
  - Information literacy
  - Teamwork and problem solving
3. Personal and social responsibility including
- Civic knowledge and engagement-local and global
  - Intercultural knowledge and competence
4. Integrative learning including
- Synthesis and advanced accomplishment across general and specialised studies.

Source: College Learning for the New Global century, A report from the National Leadership Council for liberal Education and America's Promise, 2007.p.12 accessed from [https://www.aacu.org/sites/default/files/files/LEAP/GlobalCentury\\_final.pdf](https://www.aacu.org/sites/default/files/files/LEAP/GlobalCentury_final.pdf)

The report also includes a list of principles of Excellence which provides a frame of reference for the design, implementation and evolution of the curriculum.

### **Principles One**

#### **Aim high and make Excellence Inclusive**

*Make the essential learning outcomes a framework for the entire educational experience, connecting school, college, work and life*

### **Principle Two**

#### **Give students a compass**

*Focus each student's plan of study on achieving the essential learning outcomes-and assess progress.*

### **Principle Three**

#### **Teach the Arts of Enquiry and Innovation**

*Immerse all students in analysis, discovery, problem solving and communication*

### **Principle Four**

#### **Engage the Big questions**

*Teach through the curriculum so far-reaching issues-contemporary and enduring-in science and society, cultures and values, global interdependence, the changing economy, and human dignity and freedom.*

### **Principle Five**

#### **Connect knowledge and choices with action**

Prepare students for citizenship and work through engaged and guided learning on 'real world' problems.

### **Principle Six**

#### **Foster civic, intercultural and ethical learning**

*Emphasise personal and social responsibility, in very field of study*

### **Principle Seven**

#### **Assess student's ability to apply learning to complex problems**

*Use assessment to deepen learning and to establish a culture of shared purpose and to continuous improvement.*

Source: College learning for the New Global century, A report from the National Leadership Council for liberal Education and America's Promise, 2007. p.12 accessed at [https://www.aacu.org/sites/default/files/files/LEAP/GlobalCentury\\_final.pdf](https://www.aacu.org/sites/default/files/files/LEAP/GlobalCentury_final.pdf) on 10.5.2015

## **Section II**

### **Interdisciplinary Curriculum**

According to brain research, the brain thrives on variety and processes most effectively when it makes connections .It is also claimed that interdisciplinary approaches allowed for studying a concept on depth as opposed to breadth. Robin Fogarty (1991) has identified 10 different approaches to interdisciplinary perspective.

1. *Periscope*: The traditional model of separate and distinct disciplines which fragments the subject areas.

2. *Opera Glasses*: Within each subject area, course content is connected topic to topic, concept to concept.
3. *3.3-D Glasses*: Within each subject area, the teacher targets multiple skills, a social skill, a thinking skill, and a content-specific skill.
4. *Eye Glasses*: Topics or units of study are rearranged and sequenced to coincide with one another. Similar ideas are taught in concert while remaining separate subjects.
5. *Binoculars*: Shared planning and teaching takes place in two disciplines in which overlapping concepts or ideas emerge as organising elements
6. *Telescope*: A fertile theme is webbed to curriculum contents and disciplines; subject uses the theme to sift out appropriate concepts, topic and ideas.
7. *Magnifying glasses*: The meta-curricular approach threads thinking skills, social skills, multiple intelligence, technology and study skills through the various disciplines.
8. *Kaleidoscope*: This interdisciplinary approach matches subjects for overlaps in topics and concepts with some team teaching in an authentic integrated model.
9. *Microscope*: The disciplines become part of the learner's lens of expertise; the learner filters all content through this lens and becomes immersed in his or her experience.
10. *Prism*: Learners filters all learning through the expert's eye and makes internal connections that lead to external networks of experts in related areas. (Jacobs,1989 cited in Drake,2007)

### **The degree of integration**

Susan M. Drake (2007) has elaborated on the four degree of integration while working on creating curriculum. They are 1.Fusion 2.Multidisciplinary 3.Interdisciplinary and 4.Transdisciplinary.When organised in the form of a hierarchy is depicted as in figure below

### **Fusion**

The first step towards integration is fusion in which some subject area is fused into another in the curriculum so that the students get a deep understanding and variety of subject-specific viewpoints. Drake (2007) has drawn several examples of curriculum in American schools to depict how fusion was practiced-Global studies were incorporated to curriculum and even the extracurricular programmes were conducted on drawing on a global perspective like hosting Japanese tea, playing of Israeli hip hop music.

### **Multidisciplinary**

In multidisciplinary approach, disciplines remain very distinct, but deliberate connections are made between or among them. From the multidisciplinary perspective teachers do not need to make many changes. Generally, students are expected to make the connections among subject areas rather than teachers having taught them explicitly. Kathleen Harris has worked with different schools in United Nations to develop a common concept that can be taught as a multidisciplinary unit. When 'prediction' was chosen as the main concept the teachers wanted the students to complete an authentic activity that would have the theme of prediction .The students attempted the following tasks

1. Read Act 1 in Julius Caesar and predicted further actions through character analysis (language arts)
2. Predicted what would happen in muscle cells when exercise become aerobic (biology)
3. Graphically predict the outcome values of given variables (math) (Drake, 2007)

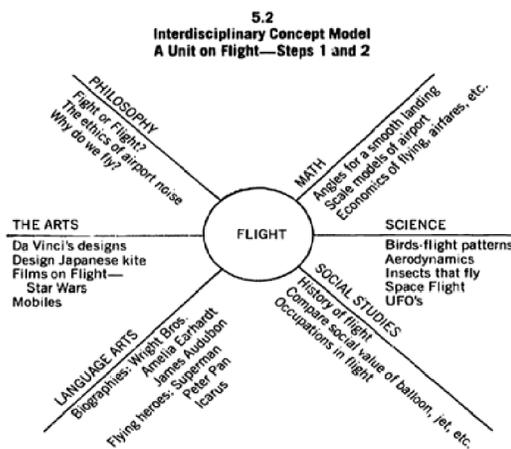
### **Interdisciplinary**

Interdisciplinary curriculum makes more explicit connections across subject areas. It is a knowledge view and curriculum approach that consciously applies methodology and language from more than one discipline to examine a central theme, issue, problem, topic, or experience. The development of interdisciplinary

curriculum needs a systematic approach .Heidi Hayes Jacob has delineated certain steps for developing interdisciplinary curriculum.

*Step 1: Selecting an Organizing centre*-It can be a theme, subject area, event, issue or a problem. Concepts such as light, revolution, humor, flight, the future, world hunger are highly effective as organizing centres

*Step 2: Brainstorming Associations*-A graphic device of a six-spoke wheel can be used for generating ideas during brainstorming.



Source: Heidi Hayes Jacob (ed.), 1989, *Interdisciplinary Curriculum: Design and Implementation*, Association for Supervision and Curriculum Development, Alexandria, p.57. Accessed from <http://files.eric.ed.gov/fulltext/ED316506.pdf> on 10.5.2015

*Step 3: Establishing Guiding Questions to serve as 'Scope and sequence'*-This step assists in preparing the structure of the unit of the study. General questions from fundamental to complex level will have to be prepared. For the preparation of unit on flight several questions can be framed like

1. What flies? (This included not only the obvious animal and man-made things that flies, but ideas that fly, time flying, and run away sin flight.)
2. How and why do things in nature fly?
3. What has been the impact of flight on human beings?

4. What is the future of flight?

Step 4: Writing Activities for Implementation- once the inquiry questions have been formulated the means for answering these questions have to be developed. Bloom's taxonomy can be the guideline.

Figure 5.4  
PROCESSES  
(Bloom's Taxonomy 1956)

UNIT: Flight	KNOWLEDGE	COMPREHENSION	APPLICATION	ANALYSIS	SYNTHESIS	EVALUATION
1. How does nature fly?	Identify birds' flight patterns	Recall principles of bird flight	Chart the movements of bird flight	Compare to man-made flying machines		
2. How and why do people fly?	List principles of aerodynamics	Translate these principles to: balloon jet hang-glider	Read the biography of Lindburgh and Earhart	Illustrate the principles as they apply to space flight	What are the historical reasons for change in flying preferences? Write in essay form	Appraise the machine's effectiveness
			List modern-day counterparts to these fliers	Compare similarities & differences between past and modern flight heroes	Write a biography of a fictional flying hero of the future	

Source: Heidi Hayes Jacob (ed.), 1989, *Interdisciplinary Curriculum: Design and Implementation*, Association for Supervision and Curriculum Development, Alexandria, p.64. Accessed from <http://files.eric.ed.gov/fulltext/ED316506.pdf> on 10.5.2015

### Curry/Samara Model

James Curry and John Samara have developed a standards-based curriculum model which will be helpful when developing curriculum disciplinary or interdisciplinary. They have created a model that is at both simple and complex. They begin with applying best practices to create relevant learning activities. Each curriculum unit has four building blocks: content, thinking skills, product and independent study (research). Content (*know*) moves from factual to global and is conceptual in nature. Curry and Samara have adopted Bloom's taxonomy to determine the skills (*do*) ranging from concrete to the abstract: Knowledge, Comprehension, Application, Analysis, Creative thinking and Critical thinking.

## **Trans-disciplinary**

Trans-disciplinary approach begins with a real-life context. An influential educator in trans-disciplinary area James Beane (1997) advocates that curriculum has to be developed from the interests of the students themselves. A trans-disciplinary project conducted at Queens Elementary School in Nova Scotia, US, is an example of how students can be made to learn high order thinking skills. As the school was located in the vicinity of the Nova Biosphere Reserve, the students took a documentary on forest.

The documentary investigated three world views of forests in the biosphere reserve: the scientific word view, the indigenous perspective and local ecological knowledge. The project involved science, social studies, language, arts, drama and technology. The video produced by the students was premiered on National Aboriginal Day and it was also shown at the local national park and at the public forum at the research institute. The project was a rich learning experience for all concerned including students, teachers, parents and community participants.

## **Application in Indian Context**

The University Grants Commission in its Report on 12th plan 'Inclusive and Qualitative Expansion of Higher Education' (2011) has stressed that for quality assurance in higher education sector the strategy of curricular and academic reforms to improve student choices, technology-assisted participatory teaching-learning processes and increasing the provision of relevant education will be its thrust areas .

The National Assessment and Accreditation Council, in its study on best practices in curricular aspects, has presented an evidence of success when the CBCSS (Choice Based Credit and Semester System) was implemented in its true essence in one of the autonomous educational institution.

Choice Based Credit System was proved to be effective for students' overall progression.

Firstly, the learners are contented that they are able to receive a multi-disciplinary learning experience as seen from their feedback reports. The same is also true for the faculty members since they get varied experience of addressing learners from various disciplines. The learners who have studies under this system have reported superior performance in the various competitive examinations they have appeared.

This multi-faceted learning experience of the Choice Based Credit System, which has led to the holistic learning of the learners, has facilitated their scope for employment as seen from the recruitment records of organizations and the campus placement activities. There are many learners who have become first generation entrepreneurs after successful completion of their Degree Programme. (NAAC, 2008)

The above case clearly depicts that when interdisciplinary courses are inculcated into the curriculum, it brings in more flexible and innovative changes in way students learn. Opting courses which provide an interdisciplinary perspective will always more the students a more leverage in the competitive examinations. Lessons from the Curriculum Innovation will be very useful for the effective dissemination of curriculum to the student community

Roadmap for developing and implementing interdisciplinary courses at Colleges and Universities

The colleges which have gained academic autonomy can design interdisciplinary courses. Initially they can be introduced as optional module offered in the second year of the Degree courses.

Stage One: Understanding that students are central to the education process, their interests can be found out in the first year of the degree programme by collecting a profile of their potentials and future aspirations.

Stage Two: The teachers belonging to different disciplines need to bring their heads together on the basis of the students' demands and career

prosperities. The course outline on the objectives and the desired outcomes can be framed. A brief description has to be made on what standards and benchmarks from different disciplines will be integrated into the interdisciplinary course. The assessment pattern has also to be framed for evaluating the technological acumen, research skills, and creative thinking/writing skills. The modules should be linked to a learning process which connects with field based/outdoor exercises or internship so that the students get hands on experience.

Stage 3: After drafting of the course outline it has to be discussed in a committee consisting of academicians, industry/business experts, scientists and students representatives and feedback has to be collected.

Stage 4: Instructional units has to be prepared and a module handbook can be supplied to the students which gives the students all the reference list(essential and additional),assessment methods to be implemented , rubrics for evaluation and the period of study.

Stage 5.After completion of the first course a feedback has to be collected from the students and the module has to be relooked. The former students can be asked to present the module and the transferrable skills that they have gained in the form of an exhibition. The performance of the students in the exhibition can be counted as one of the rubrics for their assessment.

Stage 6: The exhibition of the interdisciplinary course modules can be made an academic fair by incorporating evening lectures, sharing of experience by students, interactive sessions with prospective employers, the parents, alumni and media persons. The result will be that the course content and the learning outcomes will come under public screening. It can be an effort for Academic audit

The students will be able to develop awareness of the cross-disciplinary implications of current subject matter. This should enrich their understanding of the world and prepare them for future projects in more open and creative ways.

The students will experience new perspectives from their fellow students who have a different disciplinary background to their own. Some of the modules will also allow them in increasing internationalization and meet the need for boarder language skills.

### **Summing Up**

The educational landscape of today's world is undergoing radical transformation with regard to methods, content and spaces of learning. The thrust of education is shifting to employability based on the changing philosophy from idealism to pragmatism. From a specialized approach, there is a shift to multidisciplinary programme with modular approach on a lifelong learning basis. This means moving beyond literacy and numeracy, to focus on learning environments and on new approaches to learning for greater justice, social equity and global solidarity (UNESCO, 2015).

Learning environment and new approaches to learning necessitates and underlines the introduction of more interdisciplinary curriculum. In the era of knowledge explosion the students are not to be taught about facts alone but have to be prepared for greater and more pertinent epistemological issues.

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## Portrayal of Dalit Women’s Struggle in Bama’s *Karukku*

Paramita Bhaduli\*

*[Dalit literary writing is a mode of activism that seeks to free Dalits from the clutches of dominant ideology and casteist oppression. Dalit literature is a strong oppositional voice which narrates the ability of the Dalits to fight against all odds and injustices.]*

**A** Dalit feminist writer, Challapalli Swaroopa Rani states: “In India, both women and Dalits are equally exploited and strategically excluded because of caste. Ambedkar did a war against these two social evils” (Challapalli Swaroopa Rani:16). The first message from Ambedkar to the Dalits was to: “Educate, organise, unite” that is validated in this instance that a young Dalit girl should take the initiative to empower Dalit consciousness to analyse and evaluate unjust social practice (Anand, *Annihilation of caste an undelivered speech* by B. R. Ambedkar, 1990).

The term ‘Dalit’ literally means ‘oppressed’ and is used to refer to a marginalized group of “untouchable” casteless sects who have historically suffered exploitation, subjugation and oppression in Indian society. For centuries, in mainstream Indian Dalit feminism, untouchability is considered to be the greatest

\* Research Scholar, Dept of English, University of Calcutta, Kolkata.

evil in society subjected to contempt and injustice. Exploitation and oppression of weaker sects by the stronger is as old as mankind itself.

Dalit Literature broadly delineates their consciousness, experiences as well as their anguish. The plight of Dalit women in Indian society is horrible as they are oppressed on the basis of class, gender and caste. All women are victims of a particular kind of exploitation on account of their womanhood. In Dalits’ community, each and every woman has to survive under the dual power of caste and patriarchy.

Challapalli Swaroopa Rani States: “It has a long time for Dalit women to overcome their oppression, as Dalits and put to creative use the gains of social and literary movements. There are of course common issues that bind Dalit men and women, like untouchability and caste oppression. But women also suffer from patriarchal oppression” (Challapalli Swaroopa Rani, 21).

The powerful entry of Dalit Literature on the literary scenario in Maharashtra in the 1960s was followed by increasing Dalit women writings especially autobiographical narratives in the 1980s which was inspired by Ambedkarite thought. A detailed study of Dalit feminist writing reveals a tale of endless miseries, inhuman victimization and shocking gender discrimination but in the modern era, Dalit is a symbol of change, revolution and resistance.

In the Post-Ambedkar period, Dalit women used literature as a weapon to counter the mainstream feminist writing. A renowned first Dalit woman writer, Faustina Bama's intrusion in Dalit literary discourse in the early 1990s made a significant contribution in the arena of gender and caste intersections in the lives of the Dalits. She redefined 'woman' from the political perspective of a Dalit.

Her works foreground the cursed lives of Dalit women, oppressed on the basis of their caste as well as gender by the aristocratic class. Dalit Literature challenges the upper caste ideologies and delves into the neglected aspects of life. She feels that for the better survival of women empowerment it is essential to eradicate inequality and untouchability, by empowering them through education and employment and by taking pride in their identity.

Bama says in an interview: "All women in the world are second class citizens. For Dalit women, the problem is grave. Their Dalit identity gives them a different set of problems. They experience a total lack of social status; they are not even considered dignified human beings. My stories are based on these aspects of Dalit culture...The hard labor they have to do all their lives. Other problems are the same for all women. The Dalits' particular caste...more agony and hard labor can be attributed to them. Dalit women have put up with a triple oppression, based on class, caste and gender. They die in order to live" (Limbale, 116).

Bama's novel *Karukku* (1992) depicts the exact way to explore the sufferings of Dalit women

and subversive strategies to overcome the oppression they are going through. '*Karukku*' means Palmyra leaves with their searing edges on both sides, like a double-edged sword. Here, *Karukku* symbolizes the desperate urge to break these unjust social bonds. In this autobiography, Bama tries to discover the identity of being a 'Dalit woman'. A central section of the narrative in *Karukku* is presented through the eyes of a Dalit girl child where the author/ narrator relates her experiences as an eleven-year-old girl.

The novel mainly focuses on two essential facets namely, caste and gender that cause pain in Bama's life. A continuous quest for self is the prime concern that is depicted in *karukku*. Bama freed herself from the shackles of unemployment and poverty by completing her education not for a luxurious life but for her passion to uplift Dalit community the so-called unprivileged. She decided to become a nun to serve her community and this continuous search for self and ongoing struggle constitutes the core theme of *karukku*.

Further in the novel, Bama discusses the issue of identity crisis. Patriarchal society considers women as unworthy and has always engaged in the task of constructing and deconstructing identity. This form of discrimination based on identity is similar to racism. As Simon de Beauvoir states: "It is civilization as a whole that produces this creature, intermediate between male and eunuch, which is described as feminine" (Hammondsworth, 16).

Bama's novel *karukku* is a powerful portrayal of the most agonizing and suppressed lives of the Dalit women where they are subjected to sexual harassment and physical assault. It was emphasized that sexual oppression, economic exploitation, and socio-cultural subjugation are the sources of unequal gender relations. It is the patriarchal division that defines woman as a marginalized being. According to Bama, Dalit life is excruciatingly painful, charred by experiences.

Experiences solely preside over the writings in Dalit Literature making authenticity as its prime

hallmark. *Karukku*, is not only a testimony on Bama's life but also the life of Dalits as a whole which unfolds the various problems that are responsible for the suffering of the Dalits. Bama herself reveals in the preface of the book: "The driving forces that shaped this book are many: events that occurred during many stages of my life, cutting me like *Karukku* and making me bleed; unjust social structures that plunged me into ignorance and left me trapped and suffocating; my own desperate urge to break, throw away and destroy these bonds; and when the chains were shattered into fragments, the blood that was spilt then; all these, taken together" (Holmstrom. XIII).

Caste uses gender to construct caste status, power relations and cultural differences and thereby oppressing lower caste women. Since childhood Bama was aware about untouchability as she saw the act of handing over the sweets using a string to an upper class person by a Dalit elder and this was a painful reminder of her caste. Bama's anger against this and her longing to grab that packet and pollute it with her Dalit hands throw light at the malicious system of caste divide.

The special financial grants by the government to the Harijans were more humiliating for Bama as it highlighted her caste. It is the caste which shapes the integral part of the gender status and identity of Dalit women. According to Dr. Ambedkar, the complexity and sustainability of the caste system is the main factor of graded inequality. Due to this factor, each and every caste regards itself to be superior to other caste which is lower in caste hierarchy.

This kind of caste discrimination is vividly evident in *karukku*. Bama has an ambivalent attitude towards Christianity. She explores how violence and discrimination against Dalit women is legitimized and institutionalized by state, family, church and upper caste communities. She is full of grief when she observes how Dalits are treated within church where they are forced to render menial service, shouted at, and branded as uncultured creatures, not amenable to improvement (Bama, 21).

*Karukku* depicts the denial of Dalits singing in the church choir and the formation of separate schools for all sections in the same campus leveled on the basis of caste. Further in *karukku*, Bama portrays the prejudice showed by the warden sister to the Dalit children, "these people get nothing to eat at home; they come here and they grow fat" (Bama, 19).

When she sees these things, she thinks of her own people living in misery, taking in only gruel all the time. As a result of her humiliating experiences as a Dalit, Bama realises that through the right type of education the whole community of Dalit can be empowered and they can regain self-dignity and respect. Bama passes through many emotional encounters and experiences. The whole process is a trail of discovery, which makes her a self-made woman.

Bama ends the novel with a positive note appealing for the change and better life of Dalit women in various fields that includes sex, caste and gender discrimination, equal opportunities for employment, educational rights etc. She further says that Dalit women are now challenging their oppressors like the double-edged *Karukku*. Dalit women's are denied voice thus withering away at the margins of such literature.

Bama's feminist writings have done justice to the plight of Dalit women by not only encouraging them rather spreading the consciousness so that the Dalit woman themselves can stand up for their own rights. Dalits in the 21st century still have to undergo casteist oppression even though caste discrimination has been declared as an offence under the law. Inequality still prevails not on the basis of economic disparity but by the unequal order caused by the caste system.

Bama is very optimistic and hopeful of the fact that the century-old historical neglect, alienation, humiliation, hatred, shame, bondage and misery of Dalit women would convert into overall freedom and upliftment for a better future. Therefore, Dalit Literature intends to bring a change in the existing norms that are dominated by inequalities on the basis of caste and gender. Bama has left the major responsibility of formulating her vision in searching their true identity to the community itself.

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## Social Justice and Empowerment of Women in Jammu & Kashmir

Altaf Ahmad Dar\*

*[Societal values and norms operating within the framework of patriarchy had due impact on women's rights at various levels of family, community and the state. The forces of globalization and fundamentalism have been an addition in exacerbating women's ordeal and denying them of their rights. In India, women's lives are governed by multifaceted and nuanced realities where class, caste and religion intersect with each other in complex ways to intensify women's subordination.]*

**W**omen's groups and civil society organizations have been relentlessly engaged in addressing and prioritizing issues of women's social, political and economic rights. There are several provisions in our Constitution, which also assure women these

rights (Sarojini, N.B, 2006). A sense of fear complex originates among women from this unequal nature of treatment of the citizens. Safety is important for women to act as an equal partner in the society.

Personal security is central to every woman's physical, intellectual, emotional, economic and spiritual sense of well-being. Crime and sense

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\* Research Scholar, School of Education, Pondicherry University.

of crime are two critical factors that greatly undermine women's sense of security and prevent them from becoming equal partners in society (Society for Development Studies, 2009). Women, unquestionably, are an important part of our social setup.

It is woman who gave birth to prophets, philosophers, scholars and revolutionaries. She is the symbol of wisdom, patience and determination. She is the one who shelters seas of scholars in pain and agony. She symbolizes the unbreakable part of the society. But the question that remains to be asked is whether women receive their due share (Syed, Shahid, 2012).

### **Position of Women in India**

India might be one of the fast growing economies of the world but when it comes to gender issues the women in India have to face many inequalities and hardships. A CBI report in 2009 says 90 per cent of trafficking took place within the country and there were some three million prostitutes, of whom about 40 per cent were children. According to the retired Supreme Court Judge Markandey Katju, "the courts are flooded with cases of gender-related crimes" (*The Express Tribune*, 2012).

The international conferences and summits are held to address the issues of injustice with women but nothing is moving on the ground. In spite of these efforts, the atrocities which include sexual harassment, female foeticide, molestation, rape, women trafficking, domestic violence are coming to fore from every nook and corner of India.

### **Impact of Kashmir Conflict on Women**

History bears testimony as to how women in Kashmir have always suffered at the hands of alien rulers whether it were Afghans, Sikhs and Dogras (Mohd, Ayoub Bhat, 2012). When the issues of women come to Jammu and Kashmir, it also entails the endless sufferings faced by them in the bloody conflict for the last two decades.

In fact women have borne the brunt of the violence. Besides the numerous cases of rape, torture, sexual harassment and other abuses, the women here have also witnessed killings of their husbands, brothers and fathers. In addition to the widows left by the brutal conflict, there are thousands of half-widows in the state after their husbands disappeared or rather were subjected to enforced disappearance.

The monthly sit-ins staged by Association of Parents of Disappeared Persons (APDP), mostly comprising women, reminds us about the plight of mothers and wives of the missing persons. Kunan Poshpora and Dardpora have become synonymous with the agony of Kashmiri women who are repeatedly denied justice. Meanwhile, acts of domestic violence like elsewhere also continue unabated in the valley.

Various studies have tried to document the atrocities faced by Kashmiri women both on account of domestic violence and also the armed conflict. According to a study conducted by Medecins Sans Frontieres, (MSF) in 2005 Kashmiri women are among the worst sufferers of sexual violence in the world (Saeedur Rehman Siddiqui, 2012). Similarly, a study by Kashmir University's Department of Sociology in 2002 revealed ninety per cent of the estimated 10,000 Kashmiri widows didn't remarry despite provision of remarriage in Islam. Suicide rates among Kashmiri women have shown increase over the years. Women suffering from various psychological disorders also outnumber men (*Rising Kashmir*, 2012).

### **Declining Sex Ratio**

Jammu and Kashmir has its own quota of "missing women" the term used by Amartya Sen to refer the deficit of women in certain parts of world particularly Asia is increasing significantly (Rekha Chowdhary, 2013). The recent census report 2011 has shown that all the districts of J & K have recorded a sharp decline in sex ratio in the last ten years setting alarming

trend. According to 2001 census, sex ratio was 941/1000 males in Jammu and Kashmir and according to census 2011, sex ratio is 859/1000 males in J & K. And overall ratio of the state has also declined from 892 in 2001 to 883 and 0-6years ratio has declined from 927 in 2001 to 914 as per census 2011.

The demographic imbalance between men and women, however, continues to exist and has further deteriorated. Something that is very disturbing is the sex ratio (females per thousand of males) which is considered as an important indicator of the social conditions particularly with respect to women's status in any society. Low sex ratio shows indulgence of artificial interventions, distorting the biological trend and natural balance in terms of number of females per thousand males (Bilal Hussain, 2012).

Inspector General of Police (IGP), AG Mir said at a seminar on declining sex ratio in Kashmir University that police along with health authorities have sealed 65 ultra sonography clinics in order to check the female foeticide in the state. He said that it is a social problem and asks for a social remedy and change in mindset. The roots of all female foeticide be it in Kashmir or Kanyakumari -lie in gender bias, the notion that sons are better than daughters. In Kashmir, the problem has been fuelled further by rising costs of marriage. Dowry demands have risen in Kashmir for the same reasons as the rest of the country – rising standards of living and therefore expectations within a patriarchal society that devalues women.

### Conclusion

In the long driven conflict, everyone in Kashmir from a child to an old one, has suffered and is still suffering but women of Kashmir who are an ocean of sacrifices have suffered the most. India's paradise on earth - Jammu & Kashmir – is not all that heavenly a place for a girl child. The state has seen the single largest decline in

sex ratio in the country, according to Census 2011 as compared to Census 2001. An important concern in the present status of Jammu and Kashmir's demographic transition relates to adverse sex ratio. Policy makers should take welfare and preventive measures to ensure social justice for the safety and empowerment of women community in Kashmir.

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# Environmental Awareness among College Students

Dr. R.Renganathan\*

*[Environment provides basic services essential to humanity such as supporting life, supplying materials, energy and absorbing waste products. The services of environment are used by production and household sectors of economy. These include minerals such as coal, petroleum and a wide assortment of ores that can be processed into metals/metal alloys. Other resources include plant, soil and water components used directly in production processes. A change in the physical, chemical or biological characteristics of the air, water and soil can adversely affect the health, survival or activities of human beings or other living organism in a harmful manner.]*

According to UNESCO, “Environmental education is a way of implementing the goals of environmental protection. It is not a separate branch of lifelong interdisciplinary field of study.” It means education towards protection and enhancement of the environment and education as an instrument of development for improving the quality of life of human communities. The awareness will help the social groups and individuals to acquire knowledge of pollution and environmental degradation. There is an immediate need to make people aware about environmental degradation. Education and public participation may change and improve the quality of environment or secure the present status of environment.

New approach to education not only cuts across various subjects at schools and higher educational levels but even the boundaries of class, color, creed, community and nationality. Environmental education should lead for generating mass awareness which should bring environmentally wiser policies. Thus, in order to protect and conserve the environment, enabling people to lead quality life due emphasis has to be given to environmental education in both formal and non-formal system of education (Sundaravalli, 2012).

## Statement of the Problem

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\* Librarian, Hajee Karutha Rowther Howdia College, Uthampalayam.

The problem selected for the present study is entitled as “A Study on Environmental Awareness of Arts and Science College Students in Theni District”

## Objectives of the study

1. To find the level of environmental awareness among the Arts and Science college students
2. To find the channel which helps to get awareness on environment
3. To find the need of more environmental awareness programs

## Hypotheses of the study

1. There is no significant difference between male and female students in respect of their environmental awareness.
2. There is no significant difference between rural and urban area students in respect of their environmental awareness.
3. There is no significant difference between the awareness and spoil of environment.

## Method of the study

In order to realize the above said objectives, normative survey method was employed. Normative survey method study describes and interprets what exists at present.

## Tools used

Environmental awareness Questionnaire was constructed and validated by the investigator. The Questionnaire contains 32 multiple choice items and needs one hour for a students to answer. The maximum mark for a question is 1 and the minimum mark is 0. So the respondents can score at the maximum of 32 marks.

### Sample of the study

Random sampling technique has been implemented for this study. The sample students are 550 from various Arts and Science College Students in Theni District, Tamil Nadu, India.

#### Sample students distribution table

Entire sample	(N)550	100 %
Male students	303	55.0%
Female students	247	44.9 %
Rural area students	372	67.6 %
Urban area students	178	32.3 %

### Environmental awareness among the students

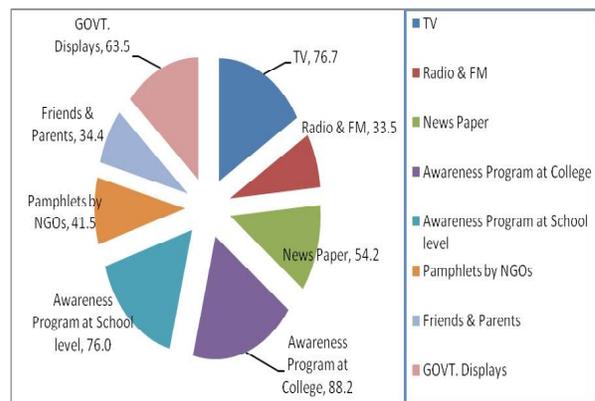
Male students	187 (303)	61.71%
Female students	211 (247)	85.42 %
Rural area students	349 (372)	93.81 %
Urban area students	244 (141)	79.21 %
Entire sample	(N) 550	100 %

The table indicates that the female (85.42%) students are having more awareness than the male (61.71%) students. The rural area students (93.81%) are well known than the urban students (79.21%) that the environment is in a dangerous scenario.

#### The channel which helps the students to get awareness on environment

TV	422	76.7 %
Radio & FM	184	33.5%
News Paper	298	54.2%
Awareness Program at College	485	88.2%

Awareness Program at School level	418	76.0%
Pamphlets by NGOs	228	41.5%
Friends & Parents	189	34.4%
GOVT. Displays	349	63.5%



The table shows the various types of channels which help the students to get awareness on environment. The lower level is of radio and FM due to the low level of audience. The next one is friends and parents. The most of the parents are illiterate. The friends are also not aware of environmental issues.

The male and female students' ('t' value = 1.64) 't' values are found to be significant at 0.05 level. In respect of rural and urban area students ('t' value = 2.33) and in respect of environmental awareness and spoil of environment ('t' value = 6.12), the 't' values are found to be significant at 0.01 level. Therefore, the three null hypotheses are rejected. It is concluded that there is significant difference between male and female, rural and urban area students and also the environmental awareness and spoiling the environment. The awareness helps the students to know the real environmental factors and spoilage of human health due to environmental pollution.

Sub - samples	N	Mean	S.D	„t value	Level of significance
Male students	303	39.81	7.53	1.64	0.05
Female students	247	42.05	5.16		
Rural area students	372	38.28	6.21	2.33	0.01
Urban area students	178	44.19	4.75		
Environmental awareness	425	39.24	8.44	6.12	0.01
Spoil of Environment	395	28.12	7.02		

### Conclusion

The aim of environmental awareness is clearly to show the economic, social, political and ecological interdependence of the modern world. The awareness helps to develop a sense of responsibility and solidarity among the students as a foundation for guarantee of conservation and improvement of the environment.

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