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Economics of Ukrainian Crisis

The world is still striving hard to recover from the ravages wreaked by COVID-19 and its variants like Omicron for over two years now, and the Russian armed incursions into its neighbouring country Ukraine from February 24 onwards entail the potential of pushing the global economy further down the drain. Initially, the global stock markets, especially in the US, recorded an upsurge at the very first day of the outbreak of hostilities with the hope that this conflict would slow down the willingness of the US Federal Reserve and other central banks to raise policy rates; nonetheless, the ongoing Ukraine war is not just another minor conflict because it entails the potential of emerging into a major global conflict fraught with long-term consequences in multiple realms.

Many analysts rule out the possibility of the US Fed and other central banks achieving a soft landing from this crisis and its fallout because the ongoing developments are likely to spur a major negative supply shock in a global economy that is still struggling to wriggle out of the shocks of COVID-19 and a year-long build-up of inflationary pressures. The short-term financial market impact of the war is already evident; however, the more long-term implications are subject to the manner in which NATO member countries, especially the US react to Russia's invasion and the situation in Ukraine itself because Ukraine is a big transit point for trading important goods.

The economic fallout from this war is likely to affect Russia the most because Russia is a major exporter of crude oil/gas to the world, especially in Europe, and promulgation of economic sanctions by the US and EU on Russian exports is likely to lead to a major spike in fuel prices. The World Bank data demonstrate that fuel-based commodities had a share of more than 50 per cent of Russian exports. According to media reports, crude prices breached the \$ 100 per barrel for the first time after 2014 on February 24, and it demonstrates a direct fallout of Russian military adventurism in Ukraine.

Europe is heavily dependent on gas supplies from Russia and in the eventuality of imposition of economic sanctions on Russia, European countries are to be adversely impacted. And many experts believe that these implications could be long-term in nature. Germany has reportedly put on hold a pipeline deal with Russia to supply gas. The resultant outcome in terms of the inflationary impact of this ongoing crisis is likely to transcend the fuel prices because the region is also one of the top wheat producers in the world.

Many experts have come to believe that whatever small recovery the global economy had achieved in the post-pandemic period is likely to be derailed by the inflationary shocks in the wake of the Ukrainian conflict. The surge in crude oil prices at \$100 or above per barrel for the first time in past eight years not only epitomises a sort of double blow for the global economy by further wrecking growth prospects and driving up inflation, rather it is a "worrying combination for the US Federal Reserve and fellow central banks as they seek to contain the strongest price pressures in decades without derailing recoveries from the pandemic", as one expert has pointed out recently. Admittedly, inflation has already staged a comeback as a major problem even prior to the advent of the Ukrainian crisis; nevertheless, more stringent monetary measures to be adhered to by the developed economies entail the likelihood of putting pressures on capital and foreign exchange markets in developing countries, including India.

Indian economy being part of the global economy, and India's heavy dependence on energy imports, the developments on Russia-Ukraine border and their resultant economic fallout is prone to affect India economy which is thus far struggling hard to come out of the rut of COVID-19 situation. Domestically, India has experienced a sharp rise in fuel prices in the past couple of years when the price of India's crude basket was hovering around less than \$80 per barrel; and in the wake of the Ukraine crisis when the international price of crude oil is expected to cross \$100 per barrel, a huge increase in the domestic fuel price is bound to occur in the aftermath of current state assembly elections.

— BK

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Chinese Activism in Tibet and India's Water Security

Dr Pallvi Sharma* & Dr Prabhavit Dobhal**

[The recent reports regarding Chinese activities on the upper reaches of the Yarlung Tsangpo (the Brahmaputra in India) have once again brought forth the issue of water conflicts in the limelight. China already has completed two of its several hydropower projects which as per the Chinese version are run-of-the-river projects. However, Chinese claims can't be believed blindly as India already has tasted the Chinese betrayal in 1962. The future of India's North-East depends upon the flawless Brahmaputra. Dynamic diplomacy and strategic measures are required to counter this inevitable threat to the national security of India.]

Only those who have ever faced the brunt of water scarcity in their life can understand the importance of water as a strategic asset. Boutros Boutros-Ghali, an Egyptian and the sixth Secretary-General of the United Nations once said "The next war in the Middle East will be fought over water, not politics". What was it that prompted him to say this? The continuous depletion of natural freshwater resources, rapidly changing precipitation patterns and securitization of water by states have forced the world fraternity to presume these hypotheses.

South Asia is also facing a similar threat where China has emerged as an aggressor in Tibet, known for its water resources. China's aggressive stance on exploiting the waters of Tibet, particularly the Yarlung Tsangpo (Brahmaputra) has raised waves of concern in lower riparian states like India and Bangladesh. India's preparation to confront such an emerging challenge would decide India's future.

Water scenario in India

According to the McKinsey report, in the next two decades, the water demand will increase by 40% to 50%, particularly in developing countries like India and China. Similarly, by 2030 the demand for food is also expected to see a huge jump which could be up to a 50% increase. Since 70% of the clean water is used only for agricultural purposes, the scarcity of water will directly affect the production of food.¹ All these factors are going to enhance the resource competition in the most populated continent i.e. Asia. In the early years of India's independence i.e. in 1951, the annual per-capita availability of water in India was 5177 m³, which got reduced to 1703.6 m³ by 2005 and was observed 1588 m³ in the year 2010.²

* Young Professional, NIDM, Ministry of Home Affairs, Govt. of India, New Delhi.

** Asst. Prof., Dept. of Defence and Strategic Studies, Govt. College, Chandigarh.

According to a recent study "Reassessment of Water Availability in India using Space Inputs" conducted by the Central Water Commission in 2019, the average annual water resources of the 20 basins of the country have been assessed as 1999.20 Billion Cubic Meters (BCM). Further, the average annual per capita water availability has been reduced to 1486 cubic meters in 2021.³ This data demonstrates that India is going to be water-stressed by 2025 or will reach the category of water scare by 2050. This situation will assume a more dire form with a projected population growth of 1.4 billion by 2050.⁴

Water availability in China

China plays a very crucial role in the water security of the South Asian nations as an upper riparian to most of the South Asian nations. Most of the healthy rivers like Brahmaputra, Indus and Sutlej have their source in Tibet which is under Chinese control. China's per capita natural freshwater resources were 2075 m³/year in 20097 and are expected to decline to 1,875 m³ as the projected population is going to touch the 1.5 billion mark by the end of 2033.

One of the very important sources of Chinese freshwater is the Tibetan Plateau. Two very important rivers of China i.e. Yangtze River and the Yellow river have their origin point in the 49,873 sq.km Tibetan Plateau.⁶ The per capita water availability in north China is only 757 m³/ year which according to water availability standards come in 'water scarcity'.⁷

Tibet as a Waterhouse and Chinese plans

Tibet is one of the many provinces and autonomous areas of China⁸, which is known for its water wealth. Interestingly, one-third of the world's population is directly or indirectly dependent upon the water sources having origin in Tibet.⁹ The Yarlung Tsangpo, popularly known as the Brahmaputra in India also has its source at the Angsi Glacier located on the northern side of the Himalayas in Burang County of Tibet.¹⁰

In recent times, various news reports and research work came out claiming Chinese activities on the upper reaches of the Brahmaputra where Chinese are either trying to dam the mighty river or siphoning the water to the parched north. China has proposed plans of developing the hydropower capabilities of the Tibet autonomous region where the Yarlung Tsangpo alone has a potential of 114GW.¹¹

Presently, as per confirmed resources and Chinese recognition, China has completed two projects i.e. 510 MW Zangmu Hydropower Station and 360 MW Jiacha Hydropower Station¹² and the preparations have begun for three more projects at *Lengda*, *Zhongda*, *Langzhen* on the middle paths of the river Yarlung-Tsangpo.¹³

Considering the impact of the completed and proposed dams, the Chinese always claim that they are a responsible nation and always give priority to the interests of the neighbours. All of the projects are run of the river and they will not impact the downstream flow. Disturbingly, the *People's Daily* reported that the 510 MW Zangmu Project will be able to help in irrigation and flood control, which means there is a provision of water storage and diversion.¹⁴

India is more concerned about the Chinese aggression and its plan to build a colossal hydroelectric/storage dam over the river Brahmaputra (Yarlung Tsangpo) on the Great Bend. If successful, China would be able to generate the proposed 38GW of hydroelectricity by exploiting the Great Bend area near the Indian border of Arunachal Pradesh which hydrologists find suitable for electricity generation on such a large scale. Renowned water expert Ramaswamy emphasizes that the hydro-project on Great Bend may have huge environmental repercussions.

Still, if the projects are run-of-river as projected by the Chinese they may not affect the flow of water downstream. However, in case these are pond-age projects, they may turn fatal for the lower riparians in terms of reduced water flows.¹⁵ Chinese authorities have not given any sign of initiating work on the 38GW dam, but there is sufficient evidence which showcases Chinese activism over the big Project.¹⁶ As per the available information, the proposed dam on Great Bend is not being planned for the electricity supply to Tibet¹⁷ but for supply purposes to southeastern China and trade with South Asia.¹⁸

According to the reports, if initiated, the Great Bend would be the spot to divert the waters of the Yarlung

Tsangpo to the north under the water diversion project popularly known as the "Great Western Route. Denying such allegations the minister of water resources – Wang Shucheng in an interview depicted the plan of the Great Western route as "needless, impracticable and unempirical."¹⁹

Romesh Bhattacharji, a former Indian bureaucrat said, "India has nothing to be worried about. The Zangmu hydropower station being a run-of-the-river project, the Brahmaputra's waters will continue to flow to India as before, after their brief storage period is over." As for the other dams that China proposes to build on the river, "they are on tributaries like the Nyingchi further to the east from Zangmu and none of these is large storage dams," he pointed out, reiterating that "there is no need for India to panic."²⁰ According to him, "the Brahmaputra gets most of its water after entering India."

Impacts on India

The effect of the water crisis is beginning to be seen in the form of a shortage of food and water in China and hence China has started taking effective steps to stop its bad consequences. Though a complete plan for the construction of the gigantic structures on the Yarlung Tsangpo and its tributaries are still to be put in booting mode, the possibilities can't be ruled out. When in its fullest form, the overall production of these dams would be around 38 Gigawatt (GW), which is double the capacity of China's biggest dam the mighty Three Gorges erected on the Yangtze River. A 510 MW hydro project at Zangmu is already generating electricity.²¹

Despite all these activities, the most dangerous and disastrous move for the lower riparian's of China would be the plans of diverting the waters of Brahmaputra to the dying Yellow River. It will directly impact the water availability in India and Bangladesh. The devastating floods of 1998²² and July 2000²³ have shown that how the storage of water in seismically sensitive zones and high areas may become a disaster for the lower riparian's. As per the reports, a breach in a natural dam had led to devastating floods in Arunachal Pradesh claiming the lives of more than 100 people.²⁴

Some of the reports claimed that it was part of a Chinese experiment to see the effectiveness of water as a flood bomb.²⁵ As per a government official, "the flash flood occurred because of a breach in a dam located in an area pinpointed as latitude 30.15 degrees north by 94.50 degrees east, which falls in China-

controlled Tibet.”²⁶ Similarly, a flash flood occurred on the river Sutlej.²⁷ A national daily *The Tribune* expressed its concern that “even three days after the disaster, the mystery of the flash floods in the Sutlej, which wreaked havoc along its 200-km length in the state, remains unresolved.”²⁸

In a very short period, around 100 people lost their lives and a very strategic highway was washed away along with other 98 key bridges. The scientists of the Indian Space Research Organisation (ISRO) established that the flash flood occurred due to the abrupt release of surplus water which was amassed in the upper reaches of the Sutlej in Tibet.²⁹ This perhaps means that the Chinese intentionally exploded these water bodies which resulted in flash floods in the Sutlej and Siang river basins.³⁰ Lastly, the actual Chinese plans on the Brahmaputra are unclear; therefore, it would be difficult to predict the future consequences.

India’s Counter plans

Though it is pertinent to take suitable steps to counter the emerging water security threats, it is equally important to understand the very basic fact that a lower riparian will always be dependent upon the upper riparian for its water needs. As far as India and China are concerned, a MoU for “Strengthening Cooperation on Trans-border Rivers” was ratified in 2013 for giving hydrological data of Yarlung Tsangpo every year during 15 May-15 October. However, China refused to share hydrological data during the Doklam standoff year. Although, later China shared the data in 2018 the incident shows China’s upper hand in water affairs and how water can be used as a political tool.³¹

While dealing with China, India must understand that they are dealing with a country having sources of most of the mighty rivers of the region and do not bother much about neighbours. China is known for its huge dams, it will never think about other’s interests and environment and will only put its interest first. Therefore, rather than depending upon China, India must exploit the potential of the Brahmaputra in the Indian Territory.

The conducive terrain of Arunachal Pradesh and Assam allows India to fully harness the river water as a resource and counter the Chinese activities on upper reaches. The GoI has also nodded the construction of the 3000-MW Dibang hydropower project on the Dibang river, a major tributary of the Brahmaputra in Arunachal Pradesh.³² According to

reports, it would be India’s largest and one of the world’s tallest dams. Simultaneously, India is planning to construct another 160 dams to exploit the waters of the Brahmaputra River and its tributaries. India can take various unilateral or multilateral steps to avoid future challenges. The various steps which India could take to avert any water crisis are:

- a. India must bring Nepal, Pakistan and Bangladesh in a riparian coalition to thwart China’s water siphoning plans.
- b. India must pressurize China through raising issues regarding water rights of the lower riparians in the International arena.
- c. India must construct water storage dams to compensate for any kind of mischievous activities of China. The storage dams would allow India to use the stored water in case of deficit inflow from upper reaches or sudden release of water.
- e. India can offer a collaborative project with the backing of the Asian Development bank - South Asian countries and China on the Great Bend.

The river Brahmaputra possesses the potential of fulfilling the electricity demands of both China and India. If used properly, it would also boost the economic prospects of two Asian Giants. According to estimates, there is a potential of 105GW in the Brahmaputra out of which 59GW electricity can be produced in India and around 46GW in South-western China on the Yarlung Tsangpo.³³

Unprecedented teamwork and execution would be required to bring fruitful results in form of hydroelectricity as electricity is an essential requirement for all developing South Asian countries.³⁴ In addition, the hydro-projects will also be of assistance to decrease the carbon footprints and give clean energy without deteriorating the environment.

Conclusion

In the recent past, it has been observed that water is emerging as a contentious issue among the countries. Similarly, the water scarcity in South Asia and China has led these countries to emphasise securitization of the water resources. Despite all these events, it would be too premature to build a water war narrative. There are no specific and confirmed water diversion projects in Tibet. While on the one hand Indian security analysts, media and politicians are raising this issue very loudly, on the other hand, the Chinese do not

give much attention to this issue. China's administrative reaction to India's charges of ruthlessly exploiting the Brahmaputra and putting lower riparian's into danger has been mild. The Chinese authorities have continuously convinced India that they have no plans to siphon the Brahmaputra waters and its dam construction will always keep into mind the concerns of lower riparians.

Lastly, water conflicts have become a global phenomenon and the issues are going to remain there. As the yearly water demands are rising in both India and China the intensity of the water conflicts will intensify. In the current scenario of continuously rising border disputes between the two states water may act as a fuel in the contentious Sino-Indian relations.

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| Address | LB – 39, Prakash Deep Building, 7-Tolstoy Marg, New Delhi – 110001. |
| 6. Name and Address of Individual who own the newspaper and partner of than One percent of the total capital | Babuddin Khan
LB – 39, Prakash Deep Building, 7-Tolstoy Marg, New Delhi – 110001. |

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Politics of Clean Energy Development in the United States

Merieleen Engtipi*

[The United States has constantly engaged in an energy debate centring on clean energy development in the last decade. The climate goals encouraged that the United States walk through a clean path in electricity generation and other efficient technologies. However, many clean technologies are nascent compared to fossil fuels, thereby requiring state and federal government intervention in the energy market to support the clean technologies. Clean power plants also require a vast amount of land to reach the target of 100 percent electricity by 2050. This article focuses on the issue relating to government intervention and land requirements for powering America's clean energy.]

The United States of America exercises one of the most vibrant debates on energy, and its energy needs and priorities have changed over time. They continue to evolve, driven by economics, environmental concerns, and security issues. The energy history of the last two decades indicates the energy revolution in the production and consumption of energy developed through clean energy technology and emission-free energy sources. The development of clean energy has become an integral part of the exploration and development of energy resources; it focuses on energy efficiency and environmentally sustainable technologies.

In pursuit of energy independence, the United States has crossed the threshold of energy production exceeding energy consumption. Historically, natural gas, petroleum and coal have together provided more than 80 percent of total U.S. energy consumption for more than 100 years. However, the U.S. energy mix has changed over the decades to incorporate energies derived from nuclear fission and renewables. Events in the 60s and the 70s, such as environmental propaganda, energy crises, and the nuclear accident, led to the energy revolution.

In the wake of increasing public concerns over the environment, the United States took its first significant step in establishing the Environmental protection Agency in 1970 by President Richard Nixon. The United States federal government introduced the development of clean and efficient energy as a defensive move designed to reduce import dependencies in the 70s faced by oil embargoes from the OPEC. Though it has not fundamentally changed the dynamics of global energy politics, it has brought clean energy into the country's energy mix, gradually replacing the space created by coal which is at the stage of phasing out.

The perceived energy future of the United States is to achieve net-zero emissions no later than 2050 from the

energy sources used in the daily lives of an American by mobilizing resources and pathways to realise the transformations. It aims to spur investment in driving down GHGs that “modernize the American economy, address the distributional inequalities of environmental pollution and climate vulnerability, improve public health in every community, and reduce the severe costs and risks from climate.”¹ This article focuses on issues relating to climate change and government intervention in energy market and land use to achieve a complete dependence of energy from clean sources.

Defining Clean Energy

There is no universal definition of clean energy; however, as proposed in the U.S. Congress on various occasions, clean energy is derived from renewable sources, zero-emission sources and other energy-efficient technologies. Clean energy proposals are usually referred to as Renewable Portfolio Standards (RPS). Some proposals only include renewable energy sources (hydro, solar, wind, biomass, geothermal) in their clean energy agenda. In contrast, other proposals include nuclear power, fossil fuels with carbon capture and storage (CCS) technology, natural gas and other energy sources.

Energy Policy of the United States

According to the Congressional Research Service (CRS), the energy policy of the United States has three main goals: assuring a secure supply of energy, keeping energy costs low, and protecting the environment.² To achieve those goals, several governmental programs have been developed to improve efficiency, to promote domestic production of conventional energy sources, and to develop alternative energy sources.

The Energy Policy Act of the United States is a comprehensive federal energy policy approach to address several concerns regarding energy production and consumption, including energy efficiency, renewable energy, oil and gas, tidal energy, nuclear energy and security, vehicles and motor fuels, including ethanol,

* Ph.D. Scholar, United States Studies Programme, Jawaharlal Nehru University, New Delhi.

hydrogen, electricity, energy tax incentives, hydropower, and geothermal energy and climate change technology. The United States had several energy programs before the 1970s; however, there was no single unified energy program.

There was a growing need for additional energy sources due to energy shortage, and thereby the Energy Reorganization Act of 1974 was enacted to address the issue. The Energy Research and Development Administration (ERDA) as a transitional agency was established as proposed by the Energy Reorganization Act of 1974 in response to energy shortages, rising fuel costs and lack of integrated national energy policy.³

Energy Innovation and domestic energy sources were viewed as matters of economic and security importance. Energy use and climate change are inextricably linked. Decision makers faced the challenge of crafting policies that allow the United States to meet its energy needs while responsively reducing GHG emissions. The objectives of US energy policy today include:

1. A secure, plentiful, and diverse primary energy supply,
2. A robust, reliable infrastructure for energy conversion and delivery,
3. Environmentally sustainable energy production and use.

There is a need for substantial convergence between energy policy goals and climate policy that is feasible and beneficial to meet the security needs and reduce future GHG emissions.

Climate Change and Government Intervention as Opposed to “Neo-liberalism”

When we speak of climate change, no single weather can define its effect; however, the growing weather variability can sum up to it. For most Americans, Climate change is not an issue in isolation from the economy or national security and justice. In recent years, the United States lost almost 2 percent of its GDP in managing the aftermath of weather-related disasters, including hurricanes, forest fires, and floods, which imply the financial cost of climate change. For climate advocates, climate change is not an issue added to the list that most Americans are worried about- from healthcare, education loans to taxes, it is a matter of civilizational extinction.

Climate change poses threats to the futures of the younger generation, who have taken up into streets fighting for their voices to be heard by the concerned governments. In addition to the young generations, people of race and natives also share the burden as they fight for protecting their surroundings against the fossil fuels business plans and sought more government intervention for the welfare of the people. The indigenous movement against the Keystone XL and

Dakota Access pipeline serves as an example to enact a just relationship between land and people.

The United Nations climate legislation has linked Climate change with economic growth, putting the United States and the global north in historical emitters’ listicles. This nexus is being presently experienced in the global south as emerging and developing economies experiences rising emission in the form of change in temperatures and other natural calamities. As the global market integration ramped up in the 90s, the emission course is heading a steep curve with an increased percentile every year in emission growth. In the United States, the climate change advocates critique that free-market ideology as the route for loosely regulated capitalism, thereby preventing government interference in American life.

The government must act accordingly to prevent climate crises as only the federal government wields power for a national mobilization to decarbonize the economy, thereby defeating free-market ideology. Critics of neo-liberalism opine that the crises we face today are not because of government overreach but due to the government’s abdication of economic responsibilities.

According to Friedrich von Hayek, Neo-liberalism is “a way of structuring all reality on the model of economic competition. He assumes that nearly all (if not all) human activity is a form of economic calculation and so can be assimilated to the master concepts of wealth, value, exchange, cost – and especially price. Prices are a means of allocating scarce resources efficiently, according to need and utility, as governed by supply and demand,” simply put a name for pro-market policies.⁴

In a free-market economy, there are winners and there are losers, it goes by the rule of the market. An alternative model was provided by John Maynard Keynes, which suggested that “regulation and government intervention was actually needed to provide more equity in development,” known as the “Keynesian” model of development.⁵ The Keynesian model of development formed a foundation in rebuilding of the U.S. - European centered international economic system, the Marshall Plan which helped to reconstruct Europe and President Roosevelt’s New Deal in the United States.⁶

American policymaking during the New Deal era, until the 1970s where the “federal government protected people from the brutalities of unfettered capitalism by regulating the industry, pursued the goal of full employment, guaranteed economic security through social insurance, and invested public money into public goods.”⁷ Reaganomics or neoliberalism defined American politics on self-regulating markets, privatization, deregulation, tax cuts, small government, and end of the welfare state. There is a growing national

consensus appealing for a retreat from Reaganomics with Public support for big government, more regulation, and higher taxes especially “tax the 1 percent”⁸ and more social services as climate crises require huge government-led transformation.

There is a much larger debate when it comes to the government’s role in the energy sector. Those in support of government interference argued that: first, the world faces an existential threat from climate change. It is essential that we begin curbing carbon emission by promoting alternatives, and market forces alone cannot deliver the transition without robust government intervention. Second, the scale of transition will create economic opportunities to build new energy sectors. Finally, given the strategic importance of energy, there is a strong national security rationale to develop technologies and capabilities in the United States.⁹ “As the energy system transitions to cleaner alternatives, there will be new risks associated with critical minerals’ supply chains required for renewable energy and batteries, cybersecurity, and global trade checkpoints, which argues for reinforcing the domestic U.S. industrial base in these technologies.”¹⁰

Land Use for Clean Power Generation

Unlike fossil fuels, generating power from renewables requires a large area of land, and this is because of the power density of the renewables. Power density is “the land surface area needed to produce a given amount of energy” often used “to describe renewable sources of energy, calculating how much land area must be covered by solar panels or wind turbines to produce energy. Several factors weigh into the overall power density, including the average intensity and duration.”¹¹ Renewables (Solar PV, Solar CSP, and Wind Power) have relatively low density than fossil fuels. The higher the power densities, the lower the land claims for energy production.¹²

Therefore, a transition towards net-zero emission would require a large land area for the renewables are at the lower end of power densities. This situation, unlike the fossil fuels’ carbon emission footprint in the earth’s atmosphere, the clean energy, on the other hand, leaves behind a technological footprint within close quarters to communities.

The transition to clean energy, many claims, comes at a cost. States must stand to lose thousands of acres of land for clean energy development to be realized.¹³ When large land claims are required to produce a significant flow of energy, more stakeholders are involved in the project approval and many are affected, which remains a fundamental constraint for powering the electricity with clean energy sources. Universal concerns across state officials are- how would the 100 percent energy from

the renewables look like on the ground? How many acres for solar and wind turbines?¹⁴

Some argue that big projects like the solar create a “permanent destruction of hundreds and thousands of acres of pristine public lands designated for multi-purpose use that belong to the people.”¹⁵ A balanced view suggests that the development of solar “doesn’t impair ecosystems and require tree-clearing” and in addition, the land use is also part of [carbon] sequestration, and a vibrant forest ecosystem.”¹⁶

State officials with a positive approach to transitioning see the large federal lands an advantage for the future of clean energy. Currently, the U.S. uses 81million acres of land to power its economy- Biofuels (51.5 million acres), Hydropower (8.7 million acres), Wind farms and Direct wind (6.7 and 0.07 million acres), Power lines (4.8 million acres), Natural gas (4.4 million acres), Oil/Petroleum products (3.5 million acres), Coal (0.6 million acres), Solar (0.5 million acres), Nuclear (0.23 million acres) and Power plants (0.15 million acres).

The Department of Interior’s Bureau of Land Management (BLM) is tasked with managing over 250 million acres of public land and has a crucial role in the energy transition of the United States. Meanwhile, the utilization of public lands should not be lost in transition for clean energy future but also promote conservation.

President Obama in his 2015 State of the Union Address said that “A smart approach to energy development will ensure that natural systems, already stressed by a warming world, aren’t further burdened. As we develop energy, being thoughtful about things like water use and altered ranges of wildlife habitat will help both human and natural communities cope with the unavoidable effects of climate change.”¹⁷

In a similar line of thought, Interior Secretary Jewell in 2013 stated “Our nation’s public lands are vast and varied. We need to take a close look at these resources to determine where it makes sense to develop renewable energy and- just as importantly- where it does not.”¹⁸ Secretary of Interior Deb Haaland under the Biden administration reiterated the fact that business houses have to consider minimizing adverse impacts to the environment, communities, tribal cultural areas, and other sensitive sites.¹⁹

Conclusion

In the Biden administration’s climate agenda, an attempt is made to propose a Clean Energy Standard to reduce U.S. greenhouse gas emission by 50-52 percent from 2005 levels by 2030. A Clean Electricity Performance Program is at the heart of this climate goal. Several U.S. Congresses had proposed a national renewable portfolio standard but failed attempts. Despite the lack of national

clean/renewable energy standards, states have adopted their standards for reducing carbon emissions. Thereby, states are in a constant debate about the extent to which the government should be involved in the energy market and the apprehensions in building clean power plants at the expense of public lands.

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Tackling Climate Crisis in a Fractured World

Dr Jnanaranjan Mohanty*

[In a contemporary fractured world, Governments lack the capacity to foster inclusive development and protect the well-being of their citizens. The 2030 UN SDGs' Agenda recognizes that economic growth alone is not sufficient to ensure the prosperity of all human beings. It advocates for holistic growth with attention to social inclusion and support. Such growth should take care of the environmental imperative too in order to protect the planet from further degradation so that it could be able to support the needs of the present and future generations. The hallmark of the UN SDGs' 2030 Agenda is the integrated nature of all the 17 SDGs identified. Humanity today, needs to explore forms of engagement that are pushing back against inequalities, exclusion, and cleavages. The present study is a qualitative study that aims at understanding the fractured world in connection with climate change, analyses different strategies used by diverse social and political agents to achieve sustainable climate change. Here an attempt is made to explore different forms of engagement that increases inequalities, exclusion, and cleavages]

The contemporary world's collective inability to secure inclusive growth and preserve scarce resources has put the multiple global systems at risk. The global responses are also ineffective due to crumbling multilateralism, and the continuing promotion of unsustainable economic growth based on consumerism. Besides, the discontent with the consequences of globalization has destabilized national governance and, in the process, further corroded prospects for effective global governance in facing symbiotic social, political, and environmental crises (Bornstein, D. 2007, Geoffrey Allen, P. 2007).

Therefore, the unparalleled escalation of inequality and discontent, in the context of a world increasingly connected and aware, marked by strong cultural and religious cleavages, is eroding the very roots of both traditional autocracies and established democracies. Also, when coupled to the real decline in national sovereignty brought on by economic globalization, protectionism has prevailed and multiculturalism has faded. The irony is that protectionist measures will neither generate prosperity nor peace, nor much less reduce the environmental threats. The ultimate result is the existence of a fractured world we live in today (Thoms, A. 2019).

The 1% economy, marked with wealth concentration at the top, is now a global process girded by neoliberal economic orientation, rapid technological change, weak global tax cooperation, the erosion of labour rights, the corporate capture of political processes and state institutions. As a result, this reinforcing process results in the following compounding inequalities across various dimensions, fuelling poverty, increasing insecurity, promoting crime, inculcating xenophobia. All these start threatening the social, environmental, and economic sustainability of society. The fact remains that despite concerted efforts to promote more inclusive

development, economic and political drivers of inequality obstruct progress.

As the so-called "1 percent elite" gain a prominent foothold in political processes in nations having more influence on world order, whether directly or indirectly, they often act to preserve and perpetuate a system that benefits the very few at the expense of the many, thus halting the possibilities for equitable redistribution in near future. Simultaneously, as the power of elites grows and societal gaps keep widening, institutions representing the public good and universal values are disempowered or co-opted more and more, and visions of social justice and equity are side-lined frequently.

While progressive tides had been strengthening social contracts around the globe in the post-war era, the contemporary time period is seeing a breakdown of such contracts (Hujo, K., 2019). Many nations are reducing social spending as part of austerity measures, rolling back rights for people and communities while granting privileges and protections to the business sector, and also supplanting meaningful spaces of civic engagement with divisive populist rhetoric and shrinking public spaces.

All this results in society's fracturing in ways that are becoming more and more tangible, with the growing divide between the privileged and the rest, thus dramatically re-arranging both macro structures and local life worlds. These cleavages have eroded social cohesion, citizenship practices and trust in public institutions. Also, they have left deep fault lines which manifest economically, politically, socially and spatially.

Review of Literature

Governments are increasingly perceived to lack the capacity to foster inclusive development and to protect the well-being and rights of their citizens in a rapidly changing and increasingly uncertain world. The USA, Brexit proponents, and a growing number of other world leaders have taken advantage of the anti-globalism sentiment to achieve goals like promoting a populist

* Asst. Prof.-III, Dept. of Humanities and Social Sciences, PM Engineering College, Berhampur.

agenda that highlights protectionism, deregulation, and rejection of multilateralism, defending such values as militarism, racism, misogyny, and climate change denial, aggressively attacking multilateral organizations and advocating for unilateral rupture of their countries' ties to them and urging anti-immigration policies. (Kellerman, B. 1999).

While globalization is losing public and political support elsewhere, China has launched a bold initiative that proposes to boost global trade and economic growth, mainly through the construction of a massive infrastructure plan named "Road and Belt Initiative" (Thoms, A. 2019, DESC, UNO, 2008). There can be little doubt today that the growing influence of the BRI network represents a major swing in the global locus of political and economic power. The fact that such a change is occurring at a time in which a populist government in the USA is openly embracing nationalism, and unwittingly relinquishing its domineering role on the international stage, makes it doubly meaningful for global governance and environmental change (Cook, D. 2010, Mike, M. 2003)). Given the current populist ambiance in much of the world, and the commercial war unfolding between China and the USA, a new scientific and technological "Cold War" could ensue, as attested to by the recent Huawei imbroglio regarding 5G.

Objectives

- To understand the contemporary fractured world
- To find out strategies being used to mobilize diverse political actors and social groups for transformative change
- To explore different forms of engagement that are pushing back against inequalities, exclusion, and cleavages:
- To find out ways to design and deliver a 21st-century eco-social compact and the necessary enabling conditions

Result and Discussion

Climate Change in a Fractured World

While in the past, the progressive policy change in industrialized democracies was often steered by broad cross-class coalitions between popular and middle classes that effectively pressured elites, over the last 40 years have witnessed the slow but continuous unravelling of this 20th-century social contract. However, those social and economic forces which underpinned progressive policy change take a very different shape today, as economic systems have evolved, identities have shifted, new forms of politics have unfolded, and new conceptions of a class have arisen (UNRISD, 2020). And while such spaces for progressive change have been closed, new ones are constrained by a range of factors. The 2030 UN SDGs' Agenda recognizes that economic growth is not sufficient to ensure that all human beings can enjoy prosperous and fulfilling lives (SDG

Knowledge Platform, 2016). Growth must be approached holistically, with attention to social inclusion and support, as well as, to the environmental imperative to protect the planet from degradation by which it can support the needs of the present and future generations (IBID 5, 2018). The hallmark of the 2030 agenda is the integrated nature of all the 17 SDGs. Global resource efficiency in consumption and production is also critical for decoupling economic growth from environmental degradation which indeed is the cornerstone for sustainable development. In that context, sustainable consumption and production provides a systemic approach to achieving sustainable growth and managing the related trade-offs.

Vital Global Climate Crisis Facts

- 2020 was the second-warmest year on record based on NOAA's temperature data, and land areas were record warm
- Averaged across land and ocean, the 2020 surface temperature was 1.76° F (0.98° Celsius) warmer than the twentieth-century average of 57.0°F (13.9°C) and 2.14°F (1.19°C) warmer than the pre-industrial period (1880-1900)
- Despite a late-year La Niña event that cooled a wide swath of the tropical Pacific Ocean, 2020 came just 0.04°F (0.02°C) shy of tying 2016 for warmest year on record
- Earth's temperature has risen by 0.14° F (0.08° C) per decade since 1880, and the rate of warming over the past 40 years is more than twice that: 0.32° F (0.18° C) per decade since 1981
- The 10 warmest years on record have occurred since 2005
- From 1900 to 1980 a new temperature record was set on average every 13.5 years; from 1981–2019, a new record was set every 3 years
- By 2020, models project that global surface temperature will be more than 0.5°C (0.9°F) warmer than the 1986-2005 average.

The Global Carbon Project found that 43.1 billion tons of heat-trapping carbon dioxide was emitted into the atmosphere in 2019, a 16 per cent increase from 2018 and an all-time record. Most of the gas came from the burning of fossil fuels for our consumption, from energy to transportation. The year 2019 will go down in history for being the second-warmest year since temperature recordings began in 1880. Unfortunately, excessive heat is mostly of anthropogenic origin. If we continue down this road we are in for very big trouble.

As of the start of 2020, the planet had already warmed 1.8°F since the pre-industrial era. We are completely off-track to meet the Paris Agreement goals of keeping global temperature rise below 3.6°F in the next decade. If not checked as agreed, the future would be very harsh, especially for communities of colour, lower-income

communities, and immigrant groups due to events such as heatwaves, flooding, and hurricanes (The Wilderness Society, 2020, NOAA, 2021). For instance, the extraordinary warmth wave condition, which is clearing crosswise over India, could be another indication of an outrageous climate occasion, say analysts from the New Delhi-based research and support association, Centre for Science and Environment (CSE).

In the most noticeably awful, influenced conditions of Andhra Pradesh and Telangana, the warmest temperatures have floated around a burning 45degrees Celsius. According to CSE, a warm wave is proclaimed when the prevailing temperature is five degrees, or more than the normal temperature recorded on that specific day throughout the latest three decades. In particular, the urban areas feel the brunt of the hoisted temperatures, due to the amplified impact of cleared surfaces and an absence of tree cover which is popularly known as the “Urban Warmth Island Impact”.

Strategies to Mobilize Diverse Political Actors and Social Groups

The climate action policy options represent one of the key outcomes of the technical examination process and highlight replicable and scalable good practices, approaches and technologies with significant mitigation potential that could be tapped in the period up to 2020 in many countries across the world. These climate actions complement the commitments highlighted in the Non-state Actor Zone for Climate Action (NAZCA) portal. Additionally, the climate action policy options complement the work under the Lima-Paris Action Agenda (LPAA) which showcases transformational initiatives.

The 2019 UN Climate Action Summit focused on the following key sectors where action can make the most difference in Heavy industry, Nature-based solutions, Cities, Energy, Resilience and Climate finance. As per SDG 13 on climate action, climate change is now affecting every country on every continent by disrupting national economies & affecting lives and by costing people, communities, and countries dearly today and even more tomorrow.

Climate change presents the single biggest threat to sustainable development everywhere and its widespread, unprecedented impacts disproportionately burden the poorest and most vulnerable. Urgent action to halt climate change and deal with its impacts is integral to successfully achieving all Sustainable Development Goals (SDGs). Collectively, the three post-2015 agendas for action: the Paris Agreement; the 2030 Agenda for Sustainable Development; and the Sendai Framework for Disaster Risk Reduction; provide the foundation for sustainable, low-carbon and resilient development under a changing climate (UNCC, 2021).

Achieving the primary goal of the Paris Agreement, i.e., to keep the average global temperature rise well below

20C degrees and as close as possible to 1.50C above pre-industrial levels, is vital to the achievement of all three Agendas. The global average temperature has already increased by around one degree, since then underlining the urgency of action if we are to stay as close as possible to 1.5C degrees.

The Paris Agreement builds on the UN Framework Convention on Climate Change, bringing all nations into a common cause to reduce greenhouse gas emissions rapidly and to strengthen the ability of countries to build resilience and adapt to the impacts of climate change, including through ensuring adequate support for developing countries. With the early entry into force of the Paris Agreement and successful operationalization through the achievement of the Katowice Climate Package, the world has entered a new era in our collective efforts on climate change, by focusing on urgently increasing ambition and implementation, at all levels of Government, Business and Civil Society. In nutshell, pursuing climate action and sustainable development in an integrated and coherent way offers the strongest approach to enable countries to achieve their objectives efficiently and quickly under the Paris Agreement and the 2030 Agenda for Sustainable Development.

Forms of Engagement That Are Pushing Back Against Inequalities, Exclusion, and Cleavages

It is a known fact now that human activity in the Anthropocene has been causing the transgression of several planetary boundaries. The peace-population-environment-development syndrome/equation has become insolvable. The trajectory of climate change and the shortcomings of on-going efforts to address it, clearly expose the current crisis in global governance, fostered by widespread disenchantment with globalization, and reflect on the risks which the resulting political imbroglia presents for the global environmental future. Frustration with globalization is providing media populists a platform from which they attract voters with naive schemes which highlight climate change denial (Black, R. 2010, Rothkopf, D. J. 2008). Potential pathways and obstacles for multilateralism towards resolving the current climate crisis have become blurred.

Voters, institutions, and policies may only adjust when the intensification of climate disasters forces a sea change in outlook. Given the dwindling legitimacy and influence of the main UN organizations, it would seem logical for other multilateral efforts, particularly those handling the economic domain, such as, UNCTAD, Davos, APEC, G7, and G20 to bear a greater burden in curbing the threats caused due to the intensive deterioration of our natural systems. Evidently, naysayers, such as, US President, Bolsonaro and other world leaders put a severe damper on any such initiative (BJPS, 2019).

Moreover, the problem even intensifies since all nations and global development agencies themselves are intent on the pursuit of “development” and since this so-called “development” continues to be defined and characterized primarily by efforts in throughput growth, fuelled by consumption. Significantly, in November of 2018, the difficulties in establishing multilateral agreements concerning the environment were dramatized during both the APEC meeting in Port Moresby, when world leaders of the Asia Pacific region failed to reach a consensus, as well as in the G20 Summit held in Buenos Aires, which was highly polarized by the commercial war taking place between the USA and China. Early in 2019, negotiations at the Davos WEF, also crumbled as a huge internal governance crisis caused the USA to cancel its delegations’ participation.

Conclusion

Global Society is fracturing in ways that are becoming more and more tangible, with the growing divide between the privileged and the rest, thus dramatically rearranging both macro structures and local life worlds. These cleavages have indeed eroded social cohesion, citizenship practices and trust in public institutions, leaving deep fault lines that manifest economically, politically, socially, and spatially. USA, Brexit proponents, and a growing number of other world leaders have taken advantage of the anti-globalism sentiment. They all tend to promote a populist agenda that highlights protectionism, deregulation and rejection of multilateralism. They have also started defending such values as; militarism, racism, misogyny, and climate change denial.

The 2019 UN Climate Action Summit focused on key sectors where action can make the most difference including heavy industry, nature-based solutions, cities, energy, resilience and climate finance. There exists a need to identify contemporary strategies being used to mobilize diverse political actors and social groups for transformative change. There is no doubt that the mix of the Climageddon Scenario consequences will result in increased global poverty, economic instability, economic inequality, rising national deficits

For possible solutions to this global quandary, two very distinct pathways can be visualized

- Reduced to essentials, one may assume that “business as usual” will be sufficient to overcome whatever natural hurdles come up on the road to continued “development” based on the fact that the market forces have an inherent capability and proficiency in developing technology.
- Awareness raising will be necessary to change the very meaning of “development” before sustainability can be achieved. Therein, a drastic change in the dominant political economy, leading to dramatic transformations in consumption patterns, will be necessary in order to avoid further risky

transgressions of critical planetary boundaries through massive and data-based advocacy. Yet, the fact remains that it is more likely to arise from the anxieties caused by the multiplication of extreme weather events and tangible massive ecological disasters.

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Appraising Performance of Textile Industry vis-à-vis Exports

V.A. Mohammed Ibrahim* & Dr. M. Sirajudeen**

[The south India has more to say about textiles which have the resources and the manpower to make impossibilities happen in the textile industry. Resources in this world have been depleting since the start of the clothes were started to manufactures. The activity of the manufacturing of the textiles, the clothes, the garments and all sort of dresses are the new trend makers which is done for the public further to make them exciting in the rest of the joinery of life. The industry holds a lot of potential in it with the people of this country and makes the safest see through with the amazing journey of the textile industries boom. The suffocating heights of the textile exports of the nation gives it the major boost and helps to motivate itself to improve more and more in some way or the other so that we are able to stand in the competition in the global level. The nourishment of the industry from the supporters is very much needed which is being received. In this regards following statistical tools are used to study about the textiles that is cotton and readymade textiles exports in and out of India to all over the world which are as under: (SPSS V.20 for Chi-Square). The study is done using 10 years data of the exports of the cotton textiles and readymade textiles out of India which is very much high when compared to the first year of the research data because it had increased every year steadily and helped us increase the economy and make a name for ourselves in the international market for the textiles sector also create a milestone.]

The textile industry has the booming future to it which cannot be unseen and the field has to be set for it the way it needs it to be and have a policy towards from the regulatory authorities and keep things flowing smooth for the textile industry. The government should do outsourcing and more external contracts for the further growth for the production and make the competition sustain with the other countries.

The regulation is very intrusive in the form of changes and the mind-set of the people is what effects the most the hope that people don't have in them that we can achieve something more better and higher. The competition has to be seen and faced to make the mark in the history. The relative study of the industry shows the potential that it has and how much important it is to make it reach even greater height.

Need For the Study

The textile industry is being tracked and traced so that we can have the knowledge of it in the every look and corner of it so that we can find the disadvantages that we are having in the system with the efficient manner as possible with the best of efforts taken by the private sectors with the help of the government in the furtherance of the limit of success.

Statement of the Problem

The statement focuses on the part where the industry has more to process the tech and the development is most important in every industry and sector and so we

* Ph.D. Scholar, Dept. of Commerce, Jamal Mohamed College, Tiruchirappalli.

** Asst. Prof., Dept. of Commerce, Jamal Mohamed College, Tiruchirappalli.

have the need to develop the standard as much as possible to make the quality and the quantity of the products stand out as much as possible in the global level. The tranche of companies should always be maintained for the continued support in the production and the supply distribution.

Scope of the Study

The completer extra-terrestrial factors of the technology is to be developed. More and more research and development is to be done into the machinery for the textile industry which is not done in an extensive manner and for the that the private sectors and the government have to contribute more and more towards it as even now we will be able to see the old machinery like the weaving machine to be used and manual machines are used for the purposes which also makes fine quality materials for the growth but still people have to move on and have to change few things around here and make things jump start.

Objectives of the Study

- To pattern of production among many sectors of the textile industry.
- To know the impact of the production in the achievement of the GDP of the nation from the textile industry.
- To have more vivid clarity on where the improvement is to be done accordingly to make things function better.

Hypothesis of the Study

H1 = There is no significant relationship between the various sectors of textiles towards the others in the form of exports.

Research Methodology

The data is of the past 11 years on the exports of the cotton textiles and the readymade textiles whereas the exports have been in an increasing pace or else we could not do this research and there is no purpose to it.

Statistical Tools for Measurement

Here the researcher has used following techniques to study the increase of textile exports which are as under: (SPSS V.20 for Correlations, Regression and Percentage Analysis)

T-Test: Inferential statistics used to determine if there is a significant difference between the means of two groups.

Percentage Analysis: Percentage analysis is the method to represent raw streams of data as a percentage (a part in 100 - percent) for better understanding of collected data.

Confidence Interval: The probability that a population parameter will fall between a set of values for a certain proportion of time

Limitations of the Study

- The study uses only the export data of the textile sectors.
- The data consists of the global level and not country wise.
- The study has the data concealed by the historical gap between us and the info.
- The data can be fine-tuned toward a different extent in better way if the possibilities occur.

Review of Literature

M. Sasi Bhushan (2017), in his study shows that India's textiles sector is one of the oldest industries in Indian economy dating back several centuries, and even today, textiles sector is one of the largest contributors to India's exports with approximately 11 per cent of total exports, Conceding that the textile industry is also labour

intensive and is one of the largest employers, Bhushan asserts that the textile industry has two broad segments. First, the unorganized sector consisting of handloom, handicrafts and sericulture, which are operated on a small scale and through traditional tools and methods, and the second is the organized sector consisting of spinning, apparel and garments segment which apply modern machinery and techniques such as economies of scale.

Arguing that the ambiguity was not strikingly reflected in the textile policy, Bhushan states that the textile policy attempted to promote mills and handlooms simultaneously and consequently, ended up in contributing to sickness of mills and decimation of handlooms. According to him, the emergence of a third sector, namely power looms, proved instrumental in pushing both sectors on the back foot and ran away with all incremental demand of textiles. Given that scenario, Bhushan says that it can be debated how far the ascendancy of power looms was policy induced or an outcome of gradual development of a different pattern of industrial organizations. And as such, this paper highlights the growth and prospects of textile industry in India.

Maurice Landes and, Stephen Macdonald (2005), in their joint study focus on demand for cotton and manmade fibres in India that is likely to get strengthened in response to rising consumer demand in India and increased exports of textiles and apparel following the removal of the Multi-fibre Arrangement quotas. The authors project that the pace of growth in cotton demand will hinge on execution of reforms to policies, including taxes that discriminate against the use of manmade fibres and regulations affecting the scale, technology use, and export competitiveness of the textile and apparel industries. Stating that imports of raw cotton have increased in concert with rising demand in recent years, the authors lament that future growth will depend on the extent to which India can boost chronically low cotton yields and improve cotton quality.

Table : T-Test among all the Textile Sectors

	N	Mean	Std. Deviation	Std. Error Mean	T	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Readymade Garment	11	8.7481	3.134	9.45	9.25	10	.000	8.748	6.6422	1.0854
Cotton Textiles	11	5.7038	1.938	5.84	9.76	10	.000	5.703	4.4018	7.0058
Manmade Textiles	11	2.8446	7.280	2.19	12.95	10	.000	2.844	2.3554	3.3337
Wool Woolen Textiles	11	1.0006	637.898	192.33	5.20	10	.000	1.000	572.0679	1429.1600
Silk Products	11	9.9865	431.976	130.24	7.66	10	.000	998.655	708.4502	1288.8616
Handloom Products	11	2.0630	832.133	250.89	8.22	10	.000	2.063	1504.0537	2622.1233
Carpets	11	6.9823	3.054	921.113	7.58	10	.000	6.982	4929.9486	9034.6884
Jute Products	11	2.3179	878.059	264.7449	8.75	10	.000	2.317	1728.0187	2907.7958

Inference

The above table shows the T-Test among the factors Readymade, Garment, Cotton Textiles, Manmade Textiles, Wool Woolen Textiles, Silk Products, Handloom Products, Carpets, Jute Products and Annual GDP where the mean value for the above mentioned factors are 8.7481, 5.7038, 2.8446, 1.0006, 9.9865, 2.0630, 6.9823, 2.3179 and 1.8632 respectively and the std deviation value for the above factors are 3.134, 1.938, 7.280, 637.898, 431.976, 832.133, 3.054, 878.059 and 425400.7530 respectively, where the values for ready-made garments, Cotton textiles are having low deviation and the rest of the factors are having high level deviation. The T-Values of the factors are 1.99, 9.25, 9.76, 12.95, 5.20, 7.66, 8.22, 7.58, 8.75 and 15.69 respectively where when the value for the t value is less than the value 2 then they are reliable correctly analysed and up-to the mark and if the value of the t is within-2 then still it is reliable and so the value for the total components is 1.99 where the value is reliable and correct.

The ready-made factors t value is 9.25 which show that the value is less reliable and not correct with the data. The T-Value for the cotton textiles is 9.76 which is also not reliable and up-to the mark. The T-Value of manmade textiles is 12.95 which are very high then the value 2 and so it is having less reliability with the overall data. The T-Value for wool woolen textiles it is 5.20 and it is close to being a reliable with the overall data, the comparability is below average. The t value for silk products, and the rest of the factors it is more than the value 2 and so they are having very much less reliability with the comparison of the overall factor. Hence, the factors are having more than the value 2 and it is showed that the overall table is not much reliable as far as the T-Test is considered.

Findings and Suggestions

The data gap is high between the factor silk products and other factors the data gap is quite reasonable and also the significance is not that high with the data provided.

The mode of operation has been effected with the politics of many which is to be corrected and the need for the reformation is very must

The gap can be closed with significant methods and efficient operation with the best tools to be used. The reformation has to be planned very cautiously so that nothing goes wrong in the journey to achieving the roadmap made by the textile industry.

Conclusions

The industry has the potential to support the economy and the sectors have to balance among them to do so and have a proper framework to achieve the roadmap of theirs which is very much important for the growth in the upcoming future. The much anticipated growth is yet to come.

Scope for further Research

The further research can be done with other textile department such as wool, yarn and manmade etc. and gather the increase in the GDP and its role in the export of textile products to the overseas countries.

The study can further be done into the more deeper and simpler components from the small scale industry and find out their side of contribution if the proper effort is taken in order to the same.\

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Good Governance in MGNREGA: A case study of J&K

Dr Sarafraz Ahmad* & Dr Shazia Manzoor*

[With an aim to guarantee wage employment, MGNREGA is one of the leading program in rural India. The program is leveraging on objectives of poverty reduction and unemployment. The basic premise and success of this program is directly related with the adherence on principles of good governance. Thus, any non-adherence has negative ramifications on program implementation and its envisaged outcomes. It is also imperative to evaluate the operational guidelines of the program and its implementation through the lens of good governance. A detailed analysis in two districts of Jammu and Kashmir has been prepared to gauge the responsiveness of all stakeholders under the program and its adherence on good governance principles.]

Mahatma Gandhi National Rural Employment Guarantee Act or MGNREGA is a large-scale wage guarantee program launched by the Government of India. The program is aimed at creating sustainable livelihoods and assets in rural India. Its goal is to bring livelihood security for the rural poor who are marginalized and vulnerable. The growing sense that social protection can offer an effective response to poverty, vulnerability, and exclusion (Barrientos & Hulme, 2009) has been aimed in this program of protection. The program has been subject to debate on the grounds of its success and failure, right from its implementation.

The evaluative studies on MGNREGA have reflected success on the quantitative parameters such as the average number of man-days in a year, whereas a limited success of the program is reported on the qualitative parameters like participation of women and other vulnerable sections of the society.

MGNREGA as a program has witnessed different governance and implementation structure than the traditional programs. The implementation guidelines of the program on participation, social audit, and decentralized decision making are highlighting the essence of good governance itself. "Governance" is defined as a process of decision making and the process by which decisions are implemented. It denotes both political and administrative functions to ensure moral behaviour and ethical conduct in the task of governing (Singh and Singh, 2004).

However, the "Good governance in the program" is visualized based on various characteristics like participatory nature, consensus-oriented, accountable, transparent, responsive, effective and efficient, equitable and inclusive, and which follows the rule of law. The benefits of the program reach a large number of people through the inclusion of Good Governance (Bagchi,

2005). The absence of good governance in any program acts as a formidable hurdle in the achievement of its program goals.

The rural population in India is vulnerable due to its socio-economic status and the rural development programs are trying to reduce their vulnerability. These programs are in dire need of adherence to good governance for effective implementation. The various parameters of good governance are designed to reduce the corrupt practices that are existing in program implementation. It also encourages and empowers the vulnerable and marginalized sections of society and increases the frequency of decision-making by them.

As a process, the good governance parameters are underlying in the policy framework of all contemporary programs. MGNREGA is no exception; it aims to cultivate accountability and effective implementation. Within this perspective, it becomes imperative to highlight the good governance parameters under MGNREGA in J&K. In a critical analysis of MGNREGA implementation, the parameters of good governance have been analysed regarding the participation of women and other vulnerable sections of society. Thus, all the parameters of good governance in the implementation of MGNREGA are analysed as under:

Participation

People's participation is a golden principle under MGNREGA, without which the objectives of the program cannot be achieved. The participation of people at grassroots level under MGNREGA is ensured through various means like: the identification of works, preparation of a proposed plan and social audit report, discussion about a seasonal calendar of works, and choice of work in terms of time. The field survey has revealed that the participation of people in MGNREGA is not effective and real. There has been very less presence of people in planning exercises like in *Gram Sabha* or *Aam Sabhas*. In a comparative study of two districts of Jammu & Kashmir; Kupwara and Poonch, it

* Assistant Professor, University of Kashmir.

** Associate Professor, University of Kashmir.

was found that out of 89 worksites in district Kupwara there were no women workers at all.

The overall average number of women workers for the district was 0.15, which is negligible. Similarly, in district Poonch, the 83 worksites had no women workers at all and overall average number of women workers in the district was 0.29, which is also negligible (*Field survey*). The less participation of women workers clearly reflect the absence of inclusive participation in the implementation of MGNREGA.

Consensus Building

The basic purpose of consensus-building in good governance is to plan or make decisions for the effective implementation of the program. The aim is to minimize the conflictual situation arising out at the grassroots level planning and implementation of the program. The influence of power structure in planning and decision-making at grass root level has kept women and vulnerable sections of society aloof to the planning process. The works undertaken at MGNREGA are not known to the entire community. People generally respond by saying “*it is the task of few influential*”. The people are not even aware of the fact that under which program works are conducted within their communities.

The job cardholders have reported that “*they are asked to do work and they do*” they are unaware beyond that. Consensus building at the community level ensures timely implementation of works and reduces community tensions. The consensus-building in planning will not only foster the proper implementation of MGNREGA but will also help in generating coherence at the community level.

Transparency and accountability

Transparency and accountability are crucial components for the success of any program. The benefits of the program can reach people only if they are aware of the provisions under the program. The communication barrier is considered as one of the major obstructions in the successful implementation of MGNREGA, it also reduces the impact of awareness mediums on the rural population. The information related to planning and execution of work, benefits of MGNREGA, safety nets for women, and wage benefits is acting as pull factors in it. These provisions are not known to people in factual terms.

Under the study, women have reported a lack of awareness on part of the benefits of MGNREGA and even if any women happen to work under MGNREGA, they receive information through other male members of family or community. These processes add more filters to information flow keeping women and other vulnerable sections unattended under the program.

The framework of MGNREGA is designed in such a way that information can be viewed by any member of the community but there are instances that quantitative data is manipulated to reflect pure transparency. The contractors/mates collect job cards of people and make all entries on behalf of them. In many cases, these job card holders are just paid a meagre amount for the same. This reflects that transparency is only shown on papers rather than cultivated under the program. A slight deviation from guidelines needs to be dealt seriously so that, accountability is reflected.

Yet another violation of transparency has been reflected in the selection criteria of a mate. The MGNREGA guidelines clearly state that the preference for selection of mate shall be given to women and differently-abled. However, the study revealed not a single woman or differently able mate in sampled 200 worksites of district Kupwara and Poonch.

Responsive

The MGNREGA is seen responsive through the inclusion of two important parameters;

- Livelihoods/ income needs of rural poor.
- Responsive to rural infrastructure/ resource needs of the community.

The need for livelihood or income is of utmost importance, in the rural Indian context. Livelihood security is under the threat due to seasonal and circular migration, which is part of the livelihoods portfolio in India(De Haan, 2002). The MGNREGA has been responsive to such portfolios which allow availability and increased frequency of work at the community level. The response to creating infrastructure at the community level is seen as a process for community development. MGNREGA is responding to the development of rural infrastructure needs through; rural sanitation, rural connectivity, improving disaster preparedness or restoration, and food storage facilities.

The range of works like land development, development of rural infrastructure, and livelihoods support works are in concurrence with sustainable development prerogatives. The objectives of MGNREGA clearly state the strengthening of the livelihoods resource base of the poor. The study reveals that implementation agencies are not responsive to decentralized planning that could have created sustainable livelihoods. The respondents have revealed that no baseline survey is done to assess work demand. Moreover, the individual assets for vulnerable sections (Para5 of Schedule I) are also not created like land development, improving livelihoods through horticulture, sericulture, plantation and farm, and developing wastelands.

The community-based need assessment of 14 communities through participatory activities has revealed

that there is less need to focus on rural connectivity and improvement of disaster preparedness activities. Though most of the works needed to be done in these communities are the developmental requirements like that of building public infrastructure, while rural connectivity is seen as the second priority. The real response should be made through community-based needs assessments and participatory activities.

Effective and Efficient

The efficiency in MGNREGA is seen through the execution of its basic activities with the desired output. One of the desired outputs is empowerment and development. The provisions of reservation for women under MGNREGA and priority to other vulnerable groups have been aimed for empowerment and development. The empowerment and development of such sections of the society are only possible under the program when provisions are followed in letter and spirit. In this regard, the provision of social audit is primarily meant for the involvement of all stakeholders. It is a tool that people can use in coordination with the administration to adjudge the effectiveness of works taken and jobs provided.

The simple provisions of statutory nature are not sufficient to cultivate the effectiveness of the program. There should be awareness among the people that they are not beneficiaries under the program rather they have the right to be in the program.

Equitable and Inclusive

The essence of equity is that across persons, there should be a comparable rate of compensation for contributions to an exchange (an equivalent outcome/input ratio). This focus on contributions has been challenged by those who suggest that attention to need, and provision of equal outcomes to all, are alternative justice principles (e.g., Deutsch, 1975; Lerner, 1974; Leventhal, 1976). The benefits percolating down to people should be based on equity and justice. It is reported that wage rates under MGNREGA are not facilitative in covering the vulnerability of the poor, hence they treat the program as less inclusive. Moreover, the inclusion of the rural poor has to be based on an impartial basis.

The criteria like participatory identification of poor, inclusion of women, SC, ST, and differently-abled should be facilitated. In a study on women's participation in MGNREGA in Kashmir, it was found, women in MGNREGA are a distant dream of achieving for what it was meant and finds that Kashmir has the lowest percentage of women participation (Pandey & Wani, 2014). While providing employment, priority shall be given to women in such a way that at least one-third of the beneficiaries shall be women who have registered and requested work under the Scheme¹.

The inclusion of women and vulnerable in MGNREGA will lower their social exclusion at the community level, which will challenge the power and patriarchal structure and will facilitate empowerment, development, and inclusive growth.

Conclusion

The participative and decentralized nature of MGNREGA has made it obligated to principles of good governance. Operational guidelines are specifying the need to adhere to principles like responsiveness, equity, inclusiveness, efficiency, and accountability. Among all the principles, participation is pivotal in bringing out the results from the program, the participation in program planning will facilitate consensus-building that will cultivate efficiency and accountability. The adherence to principles has interdependent essence; adherence to one principle will facilitate the other. A need is to look for good governance in MGNREGA in a holistic perspective for social inclusion.

The social inclusion of rural poor is only possible when rural poor are promoted under the program and are allowed to make decisions within the program. This can be ensured by the cohesion of good governance with program output. The program output must be responsive to societal needs and directed towards the qualitative changes among rural poor in India. Thus, good governance in MGNREGA could prove beneficial if the program is equally accessible by all those mentioned in the guidelines, along with no chances of creating vulnerabilities to the various stakeholders.

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(Footnotes)

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An Analysis of Ecological Concerns in Daniel Quinn's *Ishmael*

Avnish Tyagi* & Dr. Priyanka Mahajan**

[Literature has always been drawing stimulus from life, living, and cosmos as is demonstrated in literary works down the ages around the world. One of the most significant functions of literature nowadays is to route all energies into cognizance of the truth that the human beings are an essential part of nature and that man belongs to nature, not otherwise. Talking of nature, ethos and the mankind, one surely observes the stink of an anthropocentric brashness that has flowed into a tempest, splitting apart the only place that human beings have for a home-Mother Earth. Environmental issues are sensitizing us about the utilitarian interests of man and have seized the attention of Eco critics across the world. The present research paper aims to take the readers from the anthropocentric world that man has created for his selfish interests disregarding nature to the eco-centric one which promises the mutual existence of all the species. It critically explores the ecological concerns raised by Daniel Quinn in his novel *Ishmael*. The story of an uncommon encounter between a human and a gorilla named *Ishmael* establishes the novel as the wake-up call on the perils of current ecological catastrophe and brings to the forefront an imperative need for conservation of nature. This research paper will certainly make the readers revere nature and help us reform our utilitarian lifestyle.]

Literature, the very reflection of life, a form that distils the cultural, material and the psychological tenets of the society onto the verbal canvas has always been fascinated by the handling and representation of nature by man. One can say that there is a close relationship between environment, ecology and literature, however and how much ambivalent it may be, as is ubiquitous in the works of writers down the ages in all cultures of the world.

The concern of literature for nature is not new or of the postmodern time but one can notice it from the very beginning, can be assumed from the time human started expressing themselves. In this paper we are going to see how literature, oral or written is affecting and had affected our societies. The idea of 'Forbidden fruit' from the Bible can also be seen as the ecological consciousness that God gifted everything but with some conditions.

Eco, Ecology, Ecological Consciousness

The notion of 'eco' is a system which is related to the natural facts, and its ideas can be applied to the natural environments and their functioning as well as well as to human social systems and their internal undercurrents. The term 'ecology' finds its origin from the Greek term 'oikos' meaning 'home' which by extension means the whole inhabited earth. The term 'logos' means to study. Ecology essentially revolves around the interactions between the different forms of life on this planet. *The Oxford Dictionary* defines 'consciousness' as the state of being aware of and responsive to one's surroundings.

* Research Scholar, Dept. of HLCS, IKG Punjab Technical University, Kapurthala.

** Asst. Prof., Dept. of HLCS, IKG Punjab Technical University, Kapurthala.

Ecological consciousness denotes a way of living wherein interconnected web of life. It is a medium of being that respects the natural world- plants, trees, animals, and insects. Feeling respect towards nature is a basic instinct of human beings.

The term 'ecocriticism' first appeared in William Rueckert's essay "Literature and Ecology: An Experiment in Ecocriticism" published in 1978 (Glotfelty 105). It studies works wherein nature is a prominent constituent and the narrative revolves around interaction between the natural setting and the human characters. Peter Barry (2018) in *Beginning Theory: An Introduction to Literary and Cultural Theory* observes that "For an ecocritic, nature really exists, out there beyond ourselves, not needing to be ironised as a concept by enclosure within knowing inverted commas, but actually present as an entity which affects us... Nature, then, isn't reducible to a concept..." (253).

Eco-centric literature recognises both the unity and plurality of human existence and is therefore not a misapprehension or an estrangement from reality rather it brings to the limelight the interconnectedness that ties together the countless varieties of species on the planet. Being close to the reality, this domain of study has established its strong & persuasive position globally, diving deep into different genres and encouraging multiple ethnic voices.

Anthropocentric ways of living are utilitarian ways in which human uses nature for their interests without taking environmental concerns in consideration and Eco-centric ways of living denotes the sustainable well-being of all the living organisms in the ecosystem.

Lawrence Buell (1995) believes that the environmental criticism at the turn of the twenty-first century will also come to be looked back upon as a moment that did produce a cluster of challenging intellectual work, a constellation rather than a single titanic book as a permanent concern for literary and other humanists...” (28).

Cheryll Glotfelty (1996) in *The Ecocriticism Reader* asserts the raising of ecological awareness and ecological consciousness through academic research as essential to change, “For how can we solve environmental problems unless we start thinking about them?” (xxiv).

Camilo Gomides (2006) discusses the objectives of ecocriticism when he states that “Ecocriticism is the field of enquiry that analyses and promotes works of art which raise moral questions about human interactions with nature, which also motivating audiences to live within a limit that will be binding over generations” (26).

The authors and critics discussed so far have not done much work on *Ishmael* so it’s critical analysis from the perspective of environmental issues and the solutions offered to them would be a significant contribution in the domain of critical literature. This research paper aims to make a critical study of ecological consciousness reflected in Daniel Quinn’s novel *Ishmael* (1992) through application of qualitative research methodology. Daniel Clarence Quinn was an American author (primarily a novelist and a fabulist), cultural critic, and publisher of educational texts. Quinn is best known for his novel *Ishmael*, the work that in 1991 won him the Turner Tomorrow Fellowship Award, established to encourage authors to seek “creative and positive solutions to global problems.” and was published the following year.

Ishmael is a philosophical eco-fiction that was published in 1992. This is a story of nature making its case trying to stop human’s intrusion and destruction of mother nature. Told as the Socratic dialogue between a gorilla named Ishmael who has ability of telepathy and an anonymous narrator, Ishmael challenges the anthropocentric idea that human race is above all the species on this planet and this will help in gathering the ideas for building the framework of a sustainable society.

Eco-critical Analysis of *Ishmael*

Ishmael talks about two types of people, Leavers- people before the agricultural revolution who used to take nature as supreme power and tried to adjust accordingly, Takers are the people who take nature as a competitor and try to modify it accordingly.

“Why can’t the Takers of these areas stem the flood? Why can’t they limit the population growth of the northeast?” After the Second World War, the world population exploded. Across the planet, populations were larger than they’d ever been – and were growing faster as ever before. At the time when *Ishmael* was published, in 1981, many sociologists were worried about the sudden hike in population and its consequences like food crisis, extinction of many species including human race. It’s worth looking at this notion more closely, since the possibility of such a global extinction lurks underneath every one of *Ishmael* and the narrator’s conversations.

“An earnest desire to save the world!” (2). From the very beginning of the novel reader can figure out how a man who has a dead desire to change the world. He is annoyed with an advertisement that he had desired the same years ago and still he has an advertisement for that this clearly shows that we know what harm we are doing to the environment but we realise it when it’s too late or when we need to get some solution for the loss.

“It’s certainly not always unspoken. The religions of your culture aren’t reticent about it. Man is the creature for whom all the rest was made: this world, this solar system, this galaxy, the universe itself.”(57) Here Ishmael, an animal explains the behaviour of our utilitarian society, most of the civilisations including their religion which they follow adopt the same belief regarding man’s relationship with nature. Here Ishmael’s unambiguousness about criticizing this philosophy of humans as danger may be considered as a warning that even animals which are at the edge of extinction are here to tell us that we are also moving towards the extinction, as we have limited source of food, air quality depends on the mutual respiration of trees and animals.

Moreover, we have made the nature so favourable that population is booming day by day, and it is not the healthy way to grow leaving other living beings behind which will surely take us to the catastrophic end if we continue to treat the world in the same way though we (humans) control it.

Metaphorical Connotations in *Ishmael*

“He was like me—he just yearned for there to be someone in the world like Leo, someone with a secret knowledge and a wisdom beyond his own. In fact, of course, there is no secret knowledge; no one knows anything that can’t be found on a shelf in the public library. But I didn’t know that then” (5). In this statement by narrator we can notice that how we all living beings in this world are similar in one or the other aspects. We all breathe air, we all need food to survive, we all take birth, we all die, and many more, nonetheless we all depend

upon nature to survive but like humans very less living beings are able to create their own environment.

And later we can notice that if we know even a little bit about our natural science we know much to conserve our nature, what harms we are doing to nature, what our nature provides us, what may be the consequences if we continuously abuse our nature, limitation of our natural resources and many more such details. So, here we don't have any new knowledge but what fascinated us was that it was given by the strange gorilla having the power of telepathy. We can also say that he might have been sent by some superpower to make aware of the harm we are causing to our department, as a clerical story where a person from the dead is sent to earth to make aware about the sins human is committing and about the consequences of the acts.

"I could look at nothing else in the world but his face, more hideous than any other in the animal kingdom because of its similarity to our own, yet in its way more noble than any Greek ideal of perfection." (8) One can notice how perfectly Quinn uses the Freudian concept of uncanny, which occurs when something is familiar and foreign at the same time, and thus frightening. The uncanny creates a cognitive dissonance that sometimes leads us to reject it our mind is unable to accept the truth. This concept clearly justifies the behaviour of the narrator when he meets Ishmael for the first time.

We can see this in many ways like the narrator was familiar with the 'Big Bang theory, yet he was astonished by the Gorilla who has the power of telepathy. Though science claim that humans are the advanced form of apes and gorillas too share the ancestors we claim to be ours. We are unable to accept the same as we do from a creature sharing similar traits, Do you think the way we create something new to abuse our mother nature, nature is ready to accept all these terminations? Here the supremacy of humans can also be seen that humans don't accept any other creature of this world to be the same as they are and the supremacy of a single creature will not support the sustainable growth of other creatures.

Mythology plays a huge role in this novel. When we talk about mythology our mind goes toward the Greek and Norse mythology as the narrator of this story also thought of this only. But Ishmael had his own definition of mythology. "A scenario interrelating man, the world, and the gods." Ishmael sees a certain mythology as the underlying sickness plaguing the takers. The lifestyle of taker is merely a sign of this sickness.

As Ishmael states that taker (every human at some point of time) believe in the myth that says the world was created for humans and creation ended with them. That might be the reason humans are destroying nature and

abusing natural resources trying to control the every natural phenomenon. But do you think this kind of human behaviour will help us to live in harmony with other creature and with nature itself?

Action and Its Reaction

"There's nothing fundamentally wrong with people. Given a story to enact that puts them in accord with the world, they will live in accord with world. But given a story to enact that puts them at odds with the world, as yours does, they will live at odds with the world. Given a story to enact in which they are the lords of the world, they will act lords of the world. And given a story to enact in which the world is a foe to be conquered, they will conquer it like a foe, and one day, inevitably, their foe will lie bleeding to death at their feet, as the world is now." (84)

Here Ishmael has taught us what we need to learn and make our society aware of the consequences, civilizations yells out to human that the only way to make this world suitable for living is to conquer the world. Man usually do the same they try to modify it abusing nature, like deforestation, hunting, and many other ways human have created, and when there is a war going on even enemy which least power react to the every blow, mother nature also react as we can notice many new diseases many new calamities, epidemics, pandemics, many other may be considered as the reply of our actions done against the nature. Humans again do something against nature to overpower nature.

The most recent pandemic Coronavirus can be the perfect example as a human-created virus as many claim, and then masks came in fashion to protect ourselves from the same. Masks though in fashion were produced in excess amount and were distributed unconsciously, as a result, we could see a hike in the garbage, which contributed to polluting air, water, and land disturbing many other living organisms. Now there is a Leaver's society that considers these all-natural calamities as unfortunate events for which they need to learn new skills to survive. Not like Takers who get into action and lastly get sad as these all calamities by Mother Nature are beyond their controls.

"Filmmakers understandably love footage of gore and battle, but any naturalist will tell you that the species are not in any sense at war with one another. The gazelle and the lion are enemies only in the minds of the takers. The lion that comes across a herd of gazelles doesn't massacre them, as an enemy would. It kills one, not to satisfy its hatred of gazelles but to satisfy its hunger, and once it has made its kill the gazelles are perfectly content to go on grazing with the lion right in their midst." (117-118)

An animal kills another animal, and this has fascinated humans so much that we love to watch them doing violence which may be the reason that we and our coming generation is at war with the wild. But, do animals kill one another in jungles where they live, if is it so how they have survived from so many years? No, the answer is no they don't kill for extending their boundaries or to just to show that they are superior as in the lines quoted above so precisely that they kill or hunt for their food or survival.

They don't go and just do the bloodshed in name of boundaries, showing power, or that they hate other species. What about us (humans) are we doing it for our survival? Again the answer is NO, we are doing it not just for survival but many other factors are there if we consider movies our younger generation, they might have some concepts of weapons to kill the monster a big monkey, crocodile, or any other animal if they ever encounter any. Like many sci-fi movies we are not focusing on what we have to do to save our environment but we are focusing on what can be the alternative if we are done with one natural resources.

As other animals we do need to understand that we should only take that much from nature which can be filled up within a certain time period. If we just take the huge amount for which nature might take years to recover but our need of that amount is every month surely we are abusing nature, people go for hunting, creating cement jungles, is it going to be beneficial in any way?

Education- establishing relations of human and nature

Daniel Quinn has used education as a tool to show the truth to society, what we are going to have in future through various examples cited in religious book or from the modern means of gaining knowledge. Impressively he has used education as tool with the help of the plot and have shown us what type of education we are getting and how we are interpreting it in a wrong way completely different from the way it might have been interpreted.

From the ancient time knowledge is being transferred from generations to generations by telling stories. Even today kinder garden students are taught by the help of fables and other type of stories and poems. Here Ishmael tells the importance of story that if we are taught by our teachers or elders or society that we are the king of world, we'll behave like king. If we are told to live like a conqueror, we'll destroy the world and try to make our enemy bleed till death. Can't we be told to live in harmony with our mother nature? We can be but our cultural texts

tell us that humans were made at the end of the creation to rule the world, which might be true but what if we don't give nature enough time to recover and get ready for our next move, will it survive? Or might be they are interpreted in the wrong way.

And at last, when we come to the modern ways to educating, Filmmakers are also contributing in educating the society mainly the younger generation who have the least knowledge of fakeness of the movies. In almost every movie it is shown that every wild animal is after the lives of humans, is it true? Will it be beneficial for our future generation to grow with other species?

Conclusion

From the ongoing discussion on *Ishmael*, we can conclude that humans are ruining nature which may have ore adverse effects as we are having now. Taker's perspective to control nature; stories, education, movies all these sources of education are still contributing in making the situation worse. Leavers' perspective and right interpretations of texts, right education may be helpful to deal with havocs created by humans.

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Impact of AI on Businesses of Organised Retailers

Priyanka Sharma* & Dr. G.P. Dang**

[In recent years, Artificial Intelligence (AI) has evolved into one of the most powerful technologies in tech history for bringing machines and humans together. The expanding use of AI techniques in our daily lives has made it a priority for businesses to incorporate AI in their business operations. The present study intends to encourage the organised retailers to adopt and integrate AI tools and techniques in their business activities to survive in a competitive business world, by analysing the role of the adoption of AI techniques in improving their business performance. In this regard, the study used a questionnaire-based survey method to collect data from the organised retailers in the state of Uttarakhand that have adopted AI techniques in their business operations. The results of the study revealed a significant positive impact of the adoption of AI by the organised retail businesses on their performance by providing manifold benefits., such as reduced costs, high level of return on sales and investment, accurate results, speedier tasks, enhanced productivity, improved quality, increased market share and a higher level of customer satisfaction and loyalty. The study reveals that despite the challenges that organisations in the retail industry encounter in implementing AI techniques in their business processes, such as unemployment of unskilled staff, huge infrastructure cost in AI implementation, and the benefits they get are still significant.]

In recent years, Artificial Intelligence (AI) has evolved into one of the most powerful technologies in tech history for bringing machines and humans together. The widespread usage of AI techniques in our daily lives has made it a matter of great attention for the business entities to adopt AI techniques in their business operations. It is greatly influencing the business owners to review their business strategies in context with the adoption of automated machines and tools.

It is observed that the business enterprises that have already adopted the AI techniques in their business entities are able to refine their business operations. The automation has significantly changed the whole scenario of performing business activities. It has become imperative for business entrepreneurs to incorporate advanced techniques into their business operations. Starting from the basic AI applications such as AI enabled machines, chatbots to AI-enabled humanoid robots, there is a wide range of AI products and services available in the market. These AI tools help businesses improve their functional capacities, resulting in increased growth and enhanced performance.

Artificial Intelligence in Retail Industry

Retailers are those businessmen, who own or manage a store or website that sells goods to the public. To sustain in a competitive business world, businesses in a retail industry need to integrate AI techniques in their day-to-day operations to engage their customers. The adoption of advanced techniques therefore becomes a necessity for the organised retail

businesses to keep a pace with the rapidly changing habits of the customers. The key applications of AI in retail businesses include *demand forecasting, automated inventory management, interactive chatbots system, customers' experiences and feedback, customised selections, recognising and interpreting customers' emotional response, personalisation and customer insights, product recommendations*, etc.

All of these AI applications in the retail industry aid businesses in meeting customers' just-in-time needs by providing them with high-quality products and services, keeping inventory records up to date, interacting with customers in a more natural and appealing way with chatbots, recommending products to customers based on their interests and many more.

Types of Retailers

Retailers can be of two categories, i.e., unorganised retailers and organised retailers. Unorganised retailers are those, who are mostly run by the sole-proprietors and doing the business since decades from generation to generation. They are called unorganized because they don't use computer tools and digital techniques in running their businesses.

However, organised retailers apply proper management technique in displaying their goods. They use automation, computer equipment and all such tools in managing their business organisations.

Purpose of the Study

The present study aims to achieve the following objectives:

1. To study the impact of the adoption of Artificial Intelligence on the performance of the organised retail businesses in Uttarakhand.

* Research Scholar, Dept. of Commerce, D.A.V. (P.G.) College, Dehradun.

** Associate Prof., Dept. of Commerce, D.A.V. (P.G.) College, Dehradun.

2. To study the benefits and difficulties arising due to the use of Artificial Intelligence techniques by the organised retail businesses and to give valuable suggestions to incorporate AI techniques in a more effective manner.

Review of Literature

Taguimdje, Wamba, Kamdjoug, & Wanko (2020) in their study have identified the various types of Artificial Intelligence applications, which are being adopted in the business entities, such as machine learning, deep learning, cognitive, cognitive cyber security, natural language processing, robotic personal assistant, pattern/visual recognition, chatbots, neural networks and virtual companion.

Oosthuizen, Botha, Robertson, & Montecchi (2020) in their research have analysed the use of AI applications in retail industry in terms of four aspects: 1. building customers' trust through personalisation; 2. managing the inventory as per customer's demand; 3. improving efficiency by minimising cost and enhancing quality; and 4. sharing, using and processing information. It is suggested that the retail managers need to incorporate AI techniques in their businesses in order to reap long term benefits.

Kaur, Khullar, & Verma (2020) in their study have analysed the various benefits availed of by the retail industry by incorporating AI techniques in their business operations, which include accuracy and speed. It is further analysed that the adoption of AI techniques by business entities helps improve their performance by bringing accuracy, efficiency and quality.

Chen (2019) has studied in his thesis the factors that influence the adoption of AI techniques by the business enterprises in telecom industry. He realised that in order to maintain market share and competitive advantage, the businesses strive to improve their quality, reduce their costs and bring continuous innovativity in their products.

Davenport & Ronanki (2018) have opined in their research that AI technologies will eventually be transforming the work. They believe that the companies may find themselves in a better position by adopting the AI technique. With the help of AI, fields such as marketing, health care, financial services, education, and professional services could become more valuable and less expensive to society.

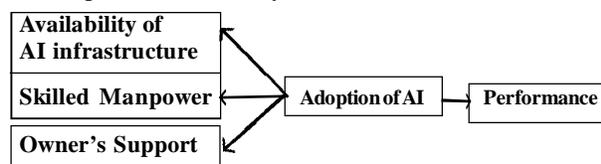


Figure 1: Conceptual Framework

Hypotheses of the Study

H0: There is no significant impact of the adoption of Artificial Intelligence on the performance of the organised retail businesses

Research Methodology

The present research intends to study the impact of the adoption of Artificial Intelligence on the performance of businesses of organised retailers in the state of Uttarakhand by incorporating the three specific dimensions that empowers the business entities in incorporating AI techniques in their business enterprises, namely availability of AI infrastructure, skilled manpower and owner's support. In this regard, the study used a questionnaire-based survey method to collect data on a judgmental basis from the organised retailers operating their businesses using AI techniques in the state of Uttarakhand mainly from Dehradun, Haridwar, Mussoorie, Rishikesh, as there was an availability of organized retailers in these places in good number. Such businesses were run by micro, small and medium enterprises covered under MSMEs sector.

The organised retailers selected for the present study are using AI techniques in their business activities by way of managing their inventories, sending payment reminders to their customers, measuring satisfaction level of customers by taking regular customers' feedback, sending promotional messages, communicating 24/7 with their customers using chatbots system, continuously observing customers' preferences and choices, managing customers' demand and automated billings, promoting their products using big data techniques, etc.

The questionnaire was filled in by the managers, i.e., key managerial personnel (KMP) and/ or the owners of the organised retail businesses via personal or telephonic interviews.

The questionnaire was framed using 7-point Likert scale, where 1 = strongly disagree and 7 = strongly agree. Out of the 165 questionnaires received, only 134 were found complete and relevant, which became a part of the final study.

Measurements of the constructs

Adoption of AI

The study explores three reflective dimensions that influence the organised retail business entities to adopt AI techniques in their business operations, namely availability of AI infrastructure, skilled manpower and owner's support. These constructs were explored with the help of the extensive review of literature and experts' opinions. Following is the explanation of the three dimensions taken in the present study in relation to "Adoption of AI".

Availability of AI infrastructure involves the infrastructure availability relating to AI with the organisations, e.g., computers, hardware, software, internet facilities, cloud storage, websites, AI capable machines and devices, etc. that make them equipped to adopt AI tools and techniques in their business processes.

Skilled manpower (human resource) involves the capable and technically strong team of employees having required knowledge of AI that carry the potential to operate machines or software relating to AI and to handle the technical issues when need arises, at minimum cost.

Owner's support includes the support provided, risk and initiative taken by the key managerial personnel or think tanks or owners of business entities to incorporate AI techniques in business operations. Those key managerial personnel have the ability to take decisions and hence their inclination and determination towards the adoption of AI is the utmost requirement to maintain infrastructure and hire skilled manpower. If they are firmly determined to adopt technological changes in business environment, then only AI can be adopted to the fullest.

These three dimensions altogether enable the organised retail enterprises to adopt AI tools and techniques in their business processes.

Performance: The performance in the present study is measured by focusing on the various outcomes of AI that retail businesses are getting, such as efficiency in working, improvement in quality of delivering goods and services, increase in turnover and profits, increase in market share, higher level of customer satisfaction, minimization of cost, which altogether result in maintaining their customers' loyalty.

Data Analysis and Results

Partial Least Squares – Structural Equation Modeling (PLS-SEM) technique was applied in order to test the hypothesis of the study, which states that there is no significant impact of the adoption of Artificial Intelligence on the performance of the organised retail businesses.

Assessment of Measurement Model

Measurement model was assessed to check item loadings, reliability and validity of the constructs. The item loadings were all found over and above the minimum threshold of 0.70 indicating that all the items load better to their underlying constructs (Hair, Risher, Sarstedt, & Ringle, 2018). Moreover, internal consistency among the variables was also found valid as the values of Cronbach's alpha and composite reliability (CR) were also more than 0.70. Convergent validity was assessed using average variance extracted (AVE), which was again found acceptable as all the values were more than the threshold limit of 0.50. (See Table 1)

Table 1: Reliability and Convergent Validity of the Constructs

Constructs	Cronbach's Alpha	CR	AVE
Availability of AI infrastructure	0.860	0.894	0.680
Skilled manpower	0.942	0.956	0.811
Owner's support	0.882	0.918	0.737
Performance	0.896	0.921	0.659

Table below shows the discriminant validity among the constructs as per the Fornell & Larcker (1981) criterion, which states that the square roots of AVE estimates of constructs must be greater than their inter-construct correlations. The results were found acceptable as per the Fornell & Larcker criterion. (See Table 2)

Table 2: Discriminant Validity (Fornell and Larcker Criterion)

	AAII	OS	Perf	SM
AAII	0.824			
OS	0.117	0.858		
Perf	0.221	0.344	0.812	
SM	0.031	0.423	0.518	0.901

AAII = Availability of AI infrastructure, OS = Owner's support, Perf = Performance, SM = Skilled manpower

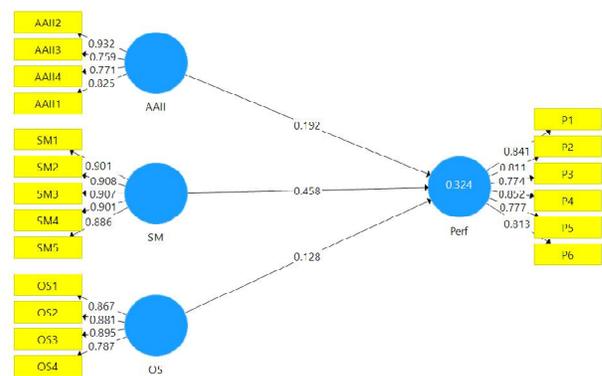


Figure 2: Measurement Model

Assessment of Structural Model

As the results obtained in the measurement model were found acceptable, structural model was assessed to ascertain the association between the adoption of Artificial Intelligence and performance of the businesses of the organised retailers. The value of R² showed the amount of variance in the dependent variable by the independent variable. Hair, Risher, Sarstedt, & Ringle (2018) have stated that the higher the value of R², the higher the independent variables are explaining the dependent variable. In the present study, value of R² obtained was 0.324.

The hypothesis of the study was assessed using the beta ($\hat{\alpha}$) and t-values. It was analysed that the hypothesis of the study stands rejected proving that there is a significant positive impact of the adoption of Artificial Intelligence on the performance of the organised retail businesses ($\hat{\alpha} = 0.557$, $t = 8.303$, $p < 0.001$). (See Table 3)

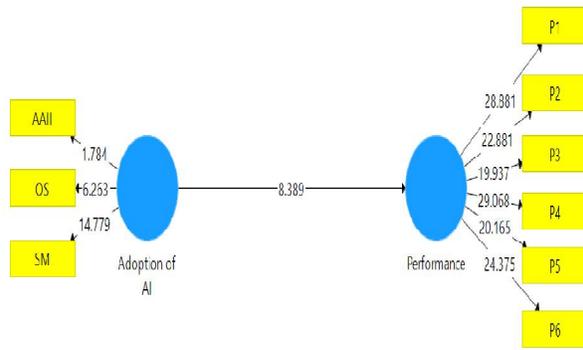


Figure 3: Structural Model

Table 3: Hypothesis Results

Relationship	$\hat{\alpha}$	SD	t-value	p-values	H0
Adoption of AI -> Performance	0.557	0.067	8.303	0.000	Rejected

Discussion and Implications

The present study examines the impact of the adoption of AI techniques by the businesses of organised retailers in the state of Uttarakhand. The study explores three dimensions that influence the organised retail business entities to adopt AI techniques in their business operations, namely availability of AI infrastructure, skilled manpower and owner's support.

The first objective of the study was achieved by assessing the influence of the adoption of AI techniques on the performance of organised retail businesses, which gave a significant positive relation between the two.

It was found in the study that they use AI software in their retail store for the functions, such as purchasing, selling, billing, collection of money, sales return, stock taking, etc. When AI is involved in these functions of business, it gives speed, accuracy and leads to more efficiency. It brings savings in cost by reducing operating expenditures in the form of saving in obsolete stock, reduction in bad debts, and timely delivery of goods, following customers for collection and getting more orders by applying big data technique of AI. AI software treat consumers as king and they are made keeping in mind consumer satisfaction, so that their loyalty can be maintained.

The second objective of the study was accomplished by critically examining the benefits that the organised retail organisations obtain from the use of AI techniques and by assessing the difficulties arising to them. It is analysed that the businesses of the organised retailers that are embracing AI techniques effectively are able to get significant improvement in their business performance, as by using AI techniques, they get speedy results, greater accuracy, improved quality, enhanced productivity, and reduced operational costs.

The empirical study on this topic helps in identifying that apart from availing huge benefits from using AI techniques, the various difficulties are being faced by the organised retailers that have already adopted AI techniques in their businesses. It was realised that the major difficulty being faced by businesses is the huge infrastructure cost involved in the implementation of AI tools and techniques.

A substantial number of businesses in the retail industry are still not employing AI tools in their business activities due to their inability to bear the huge cost involved in its implementation, and as a result, they are missing out on the benefits that AI may provide. Furthermore, it was observed that businesses in the retail industry who have already adopted AI techniques are facing hardships in bearing huge costs associated with AI tool maintenance, as well as managing the additional infrastructure required to support these tools.

The other major difficulty they have reported is the threat of unemployment for their unskilled employees. It is realised that the unskilled workforce in these retail businesses may lose their jobs due to a lack of technical skills and their inability to use AI tools and techniques.

Suggestions

The research draws the attention of the policymakers of Higher Education that due to the insurgence of AI application, the degree-oriented study is of no use. The pass-out students from engineering and skill-based educational institutions must be equipped with skill, technical and practical knowledge of AI.

The study reveals that despite the challenges that organisations in the retail industry encounter in implementing AI techniques in their business processes, the benefits they get are still significant. Business organisations that incorporate AI applications into their operations are able to gain competitive advantage, increase operational efficiency, and improve decision-making capabilities. AI is assisting organisations in achieving their objectives through crucial digital solutions and improving business processes through optimum resource allocation and utilisation. Hence, the study concludes that the adoption of AI techniques by business enterprises considerably improves their business performance, due to which they must incorporate AI techniques in their daily business activities.

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Medico-Legal Dimensions of the Two-Finger Test

Arnav Gulati* & Nidhi Gulati**

[This paper traces the legal history of the two-finger test used to ascertain confirmation of rape. Through the use of legislative provisions, case studies and medical procedure(s), we analyse the problematic medico-legal dimensions of the test. The test has been deemed unconstitutional owing to its faulty and prejudiced premises. Invalidity of the scientific claim behind the test, its forced nature and the implications on the victim's mental and physical health are discussed. It violates the human rights of the victims by re-subjecting them to bodily and emotional trauma, raising questions about their integrity and attacks their dignity. Even though the test has been declared constitutionally invalid, it persists in practice due to deep-seated social patriarchal prejudices.]

On 20th September 2021, a woman officer filed a first information report with the Tamil Nadu Police claiming that she was raped on campus at the Air Force Administrative College in Tamil Nadu's Coimbatore district. The woman officer was examined at the Air Force Hospital. The doctors at the hospital watched a videotape of the complaint. After this, they questioned the victim about her sexual history and examined her. The complainant further stated that she was subjected to the "banned" two-finger test. The FIR read, "This action made me nauseous enough to relive the trauma of being raped" (Hindustan Times, 2021). The IAF later clarified that the two-finger test was not conducted (Times of India, 2021). A vociferous debate in the media and among civic organisations ensued regarding the banned two-finger test.

The two-finger test has been a contentious issue globally. In the Indian context, it is further implicated by the histories of silence around violence against women and

the stigma and social prejudices around rape. Women have remained silent around rape due to fear of dishonour and shame of their families and communities. Further, the lack of gender awareness among medical practitioners and state machinery, particularly the police often leads to victimisation of the victim. Taking note of these complex social realities, this paper examines the medico-legal dimensions of the two-finger test, tracing its legal history. Various legislation, case histories, and medical studies are used to present the complex dimensions of the two-finger test.

The two-finger test, also known as the virginity test, is a medical examination. Through the test, a woman's virginity and her sexual history are determined. Her moral character is defined through the results of the test. If the woman fails the test, then her complaint of rape is said to be false, as it is assumed she may have consented. This assumption made by the doctors based on the two-finger examination and used in court as evidence, causes debilitating mental trauma for the victims. Even though the test has been deemed unconstitutional, it persists in practice.

* Student, Jindal Global Law School, O.P. Jindal Global University.

** Associate Prof., Institute of Home Economics, University of Delhi.

This paper aims to analyse the different medico-legal aspects by virtue of which the two-finger test was held unconstitutional, and why it still continues to be in practice today. Relevant case histories are deployed to discuss the medical invalidity and the establishment of its unconstitutionality.

The banning of the two-finger test in India

The banning of the two-finger test is based on the recent Court judgement. In May 2013, the Supreme Court (SC) in its two-bench judgement presided by Justices B.S. Chauhan and F.M.I. Kalifulla had banned the two-finger test on rape victims in May 2013. It argued,

“Undoubtedly, the two-finger test and its interpretation violate the right of rape survivors to privacy, physical and mental integrity, and dignity. Thus, this test, even if the report is affirmative, cannot ipso facto, be given rise to a presumption of consent...” (*Lillu @ Rajesh & Anr vs State Of Haryana*, 2013)

They further stated that any medical examination of a gender-based violence victim must not include procedures or methods that are “cruel, inhuman” or include “degrading treatment” of the victim. Instead, the procedure must respect the victim’s “right to consent”. The bench argued that such procedures make the victim relive the trauma of the assault.

The May 2013 judgment is based on the landmark case of *Tukaram and another v. State of Maharashtra* (1979). The case brought to light the inadequacy of the [then] state machinery in defending the rights of the victim and administering justice, as well as the intrinsically faulty framework within which the various public institutions and authorities operated at the time of the incident. The complainant’s name is Mathura, who was a young girl about 14 -16 years old. She visited the police station to record her statement in a case of kidnapping for marriage that her brother had filed.

She complained that after her statement was taken, she was raped by two police officers within the limits of the station. Despite her cries and calls for help during the ordeal, she was unable to take help since the doors were closed and the lights turned off. After she told her employer and her brother about what transpired, an FIR was filed. At the time, the simple act of filing a complaint was unusual. Mathura and her family, on the other hand, were completely unaware of the horrifying journey that lay ahead of them following the filing of the case. The complaint was only the beginning of her repeated trauma.

Later, Mathura was forced to relive her tragedy on a continuous basis over a period of several years. The authorities placed the blame on her, rather than on the police officers Ganpat and Tukaram, for the rape. Chandrachud (2019, p. 87). The two-finger virginity test

turned out to be the game-changing moment in the game. Medical reports indicated that Mathura indulged frequently in intercourse. The courts unquestioningly relied on the medical reports that helped lead them to conclude that she had given her automatic consent.

“With the stroke of a pen, Mathura was transformed into a woman whose insatiable desire for sex led her to have consensual intercourse with a constable at a police station in the middle of the night, with her family and friends waiting outside. In the court’s opinion, she then devised a rape allegation in order to protect her ‘honour’” (Chandrachud, 2019, p.90).

At the time, the Bombay High Court on appeal found Tukaram and Ganpat guilty and said that passive submission was not the same as consent. However, the Supreme Court later, did not uphold the High Court’s verdict, and acquitted the two accused officers. This case is just one of hundreds of thousands where a deeply flawed medical procedure was used as evidence, which in turn, led to severe injustice for the victims.

Questioning the Medical Validity of the test

The Two-Finger Test, also known as the Virginity Test, was first used in the 1800s. Later, it came to be used for ascertaining a woman’s sexual history. If it is difficult to get one finger into her body canal, it is believed that the woman has no history of intercourse. If the woman has previously had intercourse, it is relatively easy to use two fingers. The latter implication is used in rape cases to ascertain if the woman was penetrated during the reported rape.

Within the medical field, it is a well-known fact that the test has no medical value. This test has no scientific value because the lack of the hymen and the elasticity of the vaginal orifice can happen for reasons that have nothing to do with sex (Khambati, 2014, 348). Khambati (2014) also says that the test is bad for a rape victim’s physical and emotional health because it is very intrusive and recreates the first penetrative attack, which causes trauma through “re-rape,” so it is bad for them.

According to medical studies, this trauma has been linked to confusion and negative emotions. These include high anxiety, dread, and shame, self-disgust, loss of self-respect and body image, alienation from family and community, and may also include fear of death. The doctors’ interpretations of a test influence whether or not a woman’s complaint is taken seriously in court or not.

The World Health Organisation (2018) states that any woman’s age, pubertal state, and procedure of inspection may impact the physical body of the woman, particularly the hymen in the case of the virginity test. The anatomical term ‘intact hymen’ has no medical sanctity value and

should not be considered (WHO, 2018, p.10). The test itself has a damaging impact. First, it has led to harmful physical and mental effects. By itself, the test causes anxiety and distress. Owing to its coerced nature and violation of the body, it may result in damage to the woman's body, cause infections and even, bleeding. Second, victims use hymen-style white veils that can cause bleeding, infections, and damage to the area where they are worn (WHO, 2018, p.10). Third, the shame, guilt, and humiliation felt by the victim during the test may lead to panic attacks, shocks and trauma.

Gender bias in medical education and training is frequent and patriarchal. The lack of understanding of gender leads to this form of examination being practiced. Many textbooks and medical schools teach two-finger testing, leading practitioners to suspect rape. Also, medical students have not trained adequately in assessing victims of abuse (Khambati, 2014, 348). If doctors are inadequately trained, their gender prejudices and assumptions may impair their performance. Because our culture values the medical profession, its flaws often go unnoticed. The medicalization of these harmful practices provides it scientific respectability, which in turn justifies public acceptance and institutionalisation.

Legal Background and its Developments

The evidence gathered to prove the incidence of rape in courts has continued to be the most unclear and understudied aspects of all methods. This evidence is crucial to conviction. The victim's testimony is often believed to constitute proof of rape. This is a rare occurrence. Medical evidence and forensic samples are produced in practically every country in the world owing to the unique nature of the crime. Often there are no eyewitnesses to the crime owing to the nature of the crime. Thus it becomes difficult to establish corroborative evidence. However, this vital link in the evidence-gathering process typically relies on prejudices, leading to unsound methods.

Further, the identity markers of caste, class and urban/rural stereotypes affect the process of how a rape victim is treated at the police station and at the hospital (Pitre & Lingam, 2013, p. 18). The virginity test breaches many human rights, including the right to be free from sex-based discrimination, the right to life and personal integrity, the right to privacy, and the right to be free from torture or other cruel or degrading treatment or punishment.

The clauses in the Indian Evidence Act of 1872 first enunciated the legal basis of this test. Under Section 155(4) of the Act, evidence on the victim's moral character, such as the two-finger test, could be used to question the woman in courts and further, accepted as lawful (Pandey, 1996, 3). This is precisely what occurred

in Mathura's above-mentioned case. Mathura "failed" on her virginity test. This failure led her to be continually victimised in the courts and by the police.

Three prominent academicians sent an open letter posing critical concerns that called into doubt the Supreme Court's ruling to the Chief Justice at the time. The problematic nature of character evidence was highlighted as contentious and caused an uproar. Questions of discounting evidence marks on the accused Ganpat's trousers, while using similar evidence on Mathura to mark and taint her character were raised. The methods of the court, including ignoring crucial evidence like shutting of lights and locking doors by the policemen were called out for following 'double standards' (Baxi et al, 1979).

In 1983, the burden of evidence moved from the victim to the accused (Pandey, 1996, 3). In addition to this shift, major amendments to the Indian Evidence Act and the Indian Penal Code were made in 1983. These included treatment of the victim's testimony in a rape case as the gospel truth, definition of custodial rape among other provisions. These are known as the 'post-Mathura amendments' and are considered to be significant. Nevertheless, they did not address one of the most important changes, that a woman's sexual history and general behaviour should not be regarded legally admissible in cases of rape (Baxi, 2000, p. 1199). It was only in the context of custodial settings that the victim's evidence was considered unquestionable and non-contradictory. This left a great scope for the consolidation of additional legal frameworks.

The two-finger test was not ruled unlawful and disqualified to assess consent until 2013. This came after the nation experienced the historic Delhi rape case in 2012. The Criminal Law (Amendment) 2013 broadened its definition of rape. It now includes non-penetrative acts, imposed a seven-year minimum mandatory sentence and raised penalties in specific cases, and admission of rape crimes committed during times of conflict, common or sectarian.

It also debunked several misconceptions surrounding rape. For example, it emphasised that under the Indian Penal Code merely because a woman does not 'physically resist' a sexual advance, it cannot be construed as her consent. Her non-consent can also be communicated either through verbal and/or nonverbal expressions.

Third, it strengthened protections against the use of evidence or cross-examination of victims based on their moral character or past history (HRW, 2017: 68). The two-finger test was deemed heinous, inaccurate and declared 'unconstitutional'. It further affirmed the provisions of the UN Declaration on Basic Principles

of Justice for Victims of Crime and Abuse of Power, 1985, and the International Covenant on Economic, Social, and Cultural Rights, 1966, that entitle rape survivors to legal procedures and further to not subject them to re-trauma and/or violate their physical, mental, or emotional integrity or dignity (The Hindu, 2013). Thus, the virginity test was outlawed completely.

Conclusion

Despite the prohibition, the test remains in use to this day. Its persistence is due to the deep-seated prejudices and patriarchy that legitimises silence and blames the victim. The Human Rights Watch (2017) report, based on research in the states of Haryana, Madhya Pradesh, Rajasthan, Uttar Pradesh, and the cities of New Delhi and Mumbai, demonstrates how some doctors are unaware that the government has called for the test to be banned and has introduced new guidelines for treating rape and sexual assault victims. It notes that rules are usually not enforced because healthcare is a state responsibility and governments are not compelled to follow the standards. Indeed, just nine of the thirty-nine states have done so. Even in states with established norms, such as Uttar Pradesh and Madhya Pradesh, physicians do not always adhere to them (HRW, 2017).

Women's organisations argue that rape must be regarded and prosecuted like any other crime, stripped of its associated shame and honour, chastity, character, and other social prejudices. Additionally, arguments are given for the development of a scientific technique for determining if rape occurred. This may be considered a relevant criterion. Additionally, common ground principles are essential for determining whether or not a crime has been committed, as well as the kind and severity of the offence. In light of the fact that the two-finger test's medical and legal legitimacy does not hold ground, it is vital that all stakeholders and society at large become more open to gender-sensitive reform.

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Aravind Adiga's *Last Man in Tower*: A Postcolonial Reading

V. Chithra Devi* & Dr. V. Francis**

[Aravind Adiga is an Indian writer who speaks vividly of all the social, political, economic, cultural, spiritual and moral issues of contemporary Indian society in all his writings. His *Last Man in Tower* also tries to expound a few burning issues in the modern Mumbai, through his middle class character Mr. Masterji and Dharman Shah. Throughout this novel, he depicts the contrast between the advantages of globalization through Mr. Dharman who promotes modern way of life. On the other hand through Mr. Masterji who stands as the emblem of traditional India and who raises his voice against the disadvantages of globalization. Through this research article the researcher tries to cull out all the elements of globalization which the author speaks through Mr. Masterji and Dharman Shah.]

Indian writers have given a new shape and colour to enrich Indian English Literature. One among such writer is Aravind Adiga who is a prominent writer and won the Man Booker Prize for his prestigious novel *The White Tiger* in 2008. He was born and brought up in a middle class Indian family. Since he has travelled to different parts of the world, he got both rich and poor experiences but he does not forget to recap his nostalgic middle class life in India.

Basically, Adiga's writings deal with Indian culture and unheard voices of the marginalized and out casted people. He also explains how to develop the modern India. In the general sense the dreams of people grow from poor to rich life style. In the same way people who are poor, willing to live a middle class life, the middle class people are willing to live a luxurious life in the modern India. *Last Man in Tower* explores the problems in India, in particular how the construction trade has developed and achieved the high economic statuses are revealed in this novel.

Adiga presents various characters in this novel, among them the researcher has focused two major characters namely Dharman Shah and Yogesh A. Murthy. The former is a real estate developer who is coming from the village of Krishnapur, and the latter is known as Masterji who is a retired science teacher. Adiga represents the old culture of India through Masterji who in all his action represents and stands for the traditions of his country. Dharman Shah moves to city life in order to get away from his poverty and he happily embraces the modern Indian life style. In the mid-1950, the growth of construction as a profession reached its peak.

The novel presents how the Vashram Society was built in 1959 and all the well-educated and respectable people are residing at this apartment. Early this building was given only to the Roman Catholics for rent, but lately it was given to any people who wanted to stay there. To be precis in 1960s the apartment management allowed Hindus to rent the house and in the 1980s Muslims were allowed to rent. Majority of them are Hindus, they were undergoing much difficulties to meet their daily needs like water and other sanitary issues.

Mumbai is a developing city in India, many people are coming from villages to develop their economic conditions. After coming to this modern city they fall in love with the customs and colourful lifestyle of city people and they love to stay back in Mumbai and willing to make Mumbai as their own place.

Adiga describes the devastated life of Masterji who lost his daughter Sandhya in an train accident and his wife six months back and became a gloomy widower. He is a straightforward and traditional man. Hence his only son Gaurav wanted to live a modern life unlike his father moves to south Mumbai, and works as a marine lines employer. He does not want his father's life style, which he hates very badly. For instance Masterji does not like to have a TV at home. Hence a clash between the life style of father and son separates them to live in the different direction in the same city. Gaurav wants and dreams to live a happy and rich life.

The separation of father and son leads Masterji to take an abode in Vashram Society because people believed him to be so noble, educated and honest in his life and character. Because Masterji is "Good with language (he spoke six) generous with books passionate about education. An adornment to his

* Ph.D. Scholar, Dept. of English, St. Joseph's College, Trichy, Tamil Nadu.

** Asst. Prof., Dept. of English, St. Joseph's College, Trichy, Tamil Nadu.

society” (30). Whenever he thinks of his wife he remembers these words of his wife told him: “Man is like goat tied to a pole” (44). These words of his wife teach him that how men are bound culturally, politically, morally and educationally to the society in which they are living.

Author tries to present the modern life style with Dharman Shah, a character who stands for the modern life style in this novel. As his name Dharman means the brother of *banjapantavers* in *Makabharadham* and Shah means king so do he wanted to be like a king and he behaves like a king too in his life. Shah hails from village and he left his father, grandfather, brother, cousins, his caste and community in order to pursue his dream. After coming to city, Shah thinks that one can live a free and happy life in cities compared to village.

With the growth of technology and advancement in science, the world has become a small village. The information is made available to every person who seeks it. This also contributed to Globalization. As an effect of globalization, the village and semi-town stated to grow and that paved way for the growth of urbanization. Since the building was getting older the residents were asked to move away from the Vashram apartment, this contract comes to Dharman Shah hence he asks the people to vacate and leave to other places to stay. But people did not want to vacate, but later Shah and his left hand Shanmugam brainwashed people by giving money to vacate.

By getting money few people vacated but few did not. Adiga describes the value of money like this; Money in itself is moral. It can liberate people as easily as it can also destroy people. Real estate industries are growing, now through which many people become suddenly rich in most of the cities in India. They forgot the values of truth and honesty. They bribe the people with money and do whatever they wanted to do they do with money. The novel centres around the middle class people’s life and their struggles. Annie Cuite, while depicting the life of middle class people in her article entitled, “Disintegration of old values in Aravind Adiga’s *Last Man in Tower*” she presents;

The clergy too refuse to help the old man perform the last rites to his also forsake him leaving him to fight his struggle alone. The very neighbours who one appreciated him to be a gentleman now declare him selfish, insane and starts hating him enough to kill him.(6)

At the end real estate developers victimize the middle class people and they amass all the wealth from the poor people. Dharman Shah came from village, and settled in city. In 10th standard Social science book the term globalization is defined as “The process of integrating various economies of the world without creating any barriers in the free flow of goods and services, technology, capital and even labour or human capital” (224). The reader can see positive impacts of globalization, which gave new technologies, scientific developments to make one’s life easy and comfortable.

These developments have made the people to reach out different countries to sell and buy products from other countries all over the world. On the other hand one can see the negative impacts of globalization also increasing in number. For instance, for money’s sake most individuals exploit the natural resources to earn money, and in turn they lose national integrity, and get engaged earning immoral income. As the challenges of globalization, the developing countries are facing challenges like child labour and slavery. The poor people are working in polluted environment day in and day out. They consume unhealthy junk food at the corner of any open area and prone to unwanted health issues as the end.

The comparison can be drawn between the characters of Masterji and Shah. Both of them think that their past life has influenced them. When he was four, his mother jumped into well in Krishnapur, which has affected him most (86). Shah did not get love from his family members after his mother’s death. “A year later I had a stepmother. She had four sons. They got all my father’s love. He would not even look at me with kindness” (86). This saddened Shah hence, he left for Mumbai with twelve rupees and eight paise in the next morning, which he had saved for himself. He never went back to Krishnapur. He earns money in order to lead a happy life in the city. Everyone is doing one’s respective work with freedom. He states that “A man is free here. In the City” (87).

Shah begins his life in the city as a contractor. After that he has developed his business skills as a real estate employ. He learns to develop his business and some tactics. He treats every human like machine and gets works from them by squeezing them. “The human being was his clay to squeeze. Poorer human being, to begin with” (88).

As the old proverb goes like this, ‘Money begets money’. in the same way, people are tempted, attracted towards money, forget all the moral values,

and indulge in amoral activities. In this novel also in the beginning Vishram society's middle class people who were the residents of it were reluctant to move or vacate from the apartment but when Shah bribed them, they changed their mind and got bribe to leave the place and moved to other safe place. One of the minor characters, Albert Pinto, is a retired accountant of Britannia Biscuit company, and his wife Shelley, who was a blind person, living in Vishram society with her husband Mr. Pinto. Even though his wife was blind and she was unfamiliar about the places next to Vishram society she was very familiar with the whereabouts of Vishram campus.

They were told by Mr. Shah that if any one refused to leave the place no one will get money and the apartment will not be demolished. Hence, this couple wanted to take care of Masterji's life who was sick, because they would get money if they would convince Masterji. These lines of the couple will prove how they attended to Masterji. "Don't be angry. Please go upstairs and wake Masterji. We should all have some soup and bread" (106).

Adiga points out, how Shah manipulates people and stimulates them to work fast and complete the work in time. This act of Shah goes on and on. As doctor said one bad day when he was working in building, suddenly he vomits and finds himself with fear because he vomited red blood. P. Karkuzhali describes in her article, that

In recent decades, the booming real estate industry which is one of the growth engines of the national economy turns out to be the richest and powerful agency in recording social life of the middle class. It would be worthwhile to know the concept of middle in the Indian context as the novel centres around the Indian middle class. (148).

Masterji meets the old librarian, where he worked at St. Catherine's school, there he tells that this generation does not read newspaper, but Masterji reads newspaper regularly, even he does not have mobile phone. He follows old tradition and does not change to new one. In choosing the job also people like to work as a computer engineer rather than becoming a teacher. As Adiga points out "Young people don't want to go into teaching. Computers or banking for them. Money, money, money" (123). This desire for money indicates how greed people are in this globalized world.

On the contrary, Shah supports people who are going after money. He says; in the contemporary world people give respect to those, who have more money.

Shah stimulates people who go after money like this: "you have to respect human greed" (107). People have to analyse, who is going to enrich their status and lifestyle. "You should look around at people. Rich people, Successful people. You should always be thinking, what does he have that I don't have? That way you go up in life" (230).

In *Last Man in Tower* Adiga has highlighted the globalization and middle class people's mind-set. He has given different examples and anecdotes to connect money, and through his characters to prove money has changed everything in the life of people, and they opt to live in isolation. Adiga is showing inhumanity and inequality of middle class people in the contemporary world. He clearly depicts how we can see money is going to change people in the modern and technologically dependent world. All are living their life selfishly, and want to enrich their future with all the luxurious things and wealth.

When money comes as the focal point of one's mind it makes him ruthless, rude and merciless in this globalizing and developing world. Adiga pinpoints the brutal injustices of the society and reflects the bad conditions of middle class in India. This is everyone's duty to analyse, meditate and criticise the injustice which is hindering the developing country to reach its destiny. In order to save nature and the country's economy, one should feel responsible and take effective measures to save the lives of the ordinary and working class people. There is no doubt in the advancement of technology and its contributions towards the life of people but it is everyone's duty also to use them safely and without ruling out values of the past heritage.

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Resisting Authority in *Merchant of Venice*: A View of Shylock

Apoorva Hooda* & Priyanka Lamba**

[The *Merchant of Venice* is a much-discussed play of William Shakespeare. The sub-plot of the play about the traditional revenge story of the Elizabethan times lends to it the name “Problem Play.” Shylock, the Jewish money-lender, father to Jessica and enemy to Antonio has proved a complex characterization at the hands of the playwright. The Jewish money lender is depicted as greedy, stingy, and cruel, much in tune with the anti-Semitic trend in Christian England. Through Shylock, Shakespeare examined the contradictions of the social and political system prevailing at the time. From the 21st century standpoint and the post-colonial evaluation Shylock can be treated as “other” who only deserves hatred, discrimination and persecution. In this paper it is planned to study how Shakespeare rehabilitates Shylock, the victim of “otherness”. Antonio calls him a “Misbeliever, cut throat hound “and “spit on his Jewish gabardine”. In reaction, Shylock resists his persecutors and uses the role of usury to buy his rights of living. At the same time, Shylock is greatly affected as it is reflected in his reply to Jessica’s behaviour, saying: “Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions . . .? If you prick us do we not bleed, if you tickle us do we not laugh? If you poison us do we not die?” It clearly emerges as the anguish of a person talking from below. By giving voice to Shylock, Shakespeare creates a basis for bringing contemporary prejudices into the domain of critical enquire.]

The *Merchant of Venice* is one of the most reputational comedies of William Shakespeare. It has a relatively simple main plot about the romance between a young gentleman Bassanio and a pretty lady Portia and the complex subplot about the traditional revenge story of Elizabethan times. In the story of “a pound of flesh”, Antonio’s counterpart, Shylock is the most noteworthy figure. The characterization of Shylock has been a controversial topic for four hundred years.

The character of Shylock has continuously fuelled debate over Shakespeare’s questionable endowment of “humanity” upon the Jew. Interpretations of Shylock have changed over the years. Over the year’s theatre and film productions have also portrayed Shylock in various ways. He has also been described as a “wronged and suffering father nobler by far than the people who triumph over him”. In the recent studies and productions, he is presented as a justifiably angry man struggling to resist the constructions of his alterity imposed upon him by the dominant culture.

In Shakespeare’s time Jews were despised for their religion, culture and occupation. Anti-Semitism ethos were rampant in the Christian dominant England, ranging from that of the court to the common people. Recent historians and critics have agreed that there was a considerable number of Jews in England in Elizabethan period. They were generally teachers, merchant and physicians who had arrived from Portugal and Spain after

their expulsion from there and “their presence complicated the anti-Semitic ideologies that had percolated down from earlier times.”

Although England at that time was expanding its own frontiers, reached for new market and colonies abroad yet it displayed a great hostility and anxiety about the presence of outsiders like Jews, Turks and Africans in its own society. Ania Loomba reveals that in 16th and 17th centuries, there was a substantial increase in nationalist feelings and hostility towards outsiders. In England Jews were not given equal opportunities, they lived in ghettos, paid higher taxes and wore caps and dresses that distinguished them from others.

By 1600, over twenty thousand Londoner’s were going to the theatre each week. Marlowe in *The Jew Of Malta* presents a colossal caricature of a Jew Barabas who says, “I walk abroad at nights and kill sick people groaning under walls, sometimes I go about and poison wells.” As a result of this wickedness, he is boiled alive to the universal delight of the Christian audience.

Apart from *The Merchant of Venice*, anti-Semitic passages appear in briefly in Shakespeare’s other two plays also i.e. *The Two Gentlemen of Verona* and *Macbeth*. In *The Two Gentlemen of Verona*, Launce, describes his dog as being so unsympathetic that it would not shed a tear even when “a Jew would have wept to have seen our parting” In *Macbeth* the witches include “liver of blaspheming Jew” in their hellish recipe.

The play *The Merchant of Venice* is about the consequences of being a Jew in medieval England. Shylock, the Jew, a demonized “other” is depicted as a

* JRF, Dept. of English, FMeH, Manav Rachna International Institute of Research and Studies.

** Associate Prof., Dept. of English, DGC Gurugram.

devil in the shape of human, who is a greedy usurer, a merciless murderer, a patriarchal father and a mean master. The villainy image of Shylock is the concentrated embodiment of anti-Semitic ethos of Shakespeare's times. From the very first line he is devising a plan to entrap Antonio, while it is seen that he amasses wealth by lending money at extremely high rates. He is greedy, legalistic, clever schemer, lacking in compassion in short a "devil" (1.3.96; 22.19) or 'the very devil incarnation' (2.2.25) who secretly loathes the Christians he lends money to – "I hate him for he is a Christian" (1.3.24).

Shylock the Jew introduced the "pound of flesh" penalty in the loan agreement with Antonio, the Christian merchant. The condition laid by him points to some evil trick as he declares, "If it will feed nothing else it will feed my revenge." (3.1.36) In the trial scene he rejects the New Testament notion of forgiveness and condemns himself by rejecting God's mercy. Juxtaposed to him are the Christians-Antonio, Bassanio and Portia who are presented as paragons of virtue, examples and personification of the ideals of their religion.

The vengefulness of Shylock who lacks the religious grace to comprehend mercy is contrasted with the generosity of Antonio and the Duke. The Duke grants him pardon without being asked, Antonio gives up his share of Shylock's wealth and to redeem himself he is asked to convert to Christianity. H.B. Charlton asserts that going according to the current sensibilities of his time Shakespeare "planned a *Merchant of Venice* to let the Jew dog have it". Thus, in the Elizabethan times, The Merchant of Venice celebrated the superiority of the civilized races and reinforced the cultural and racial hierarchies of his times.

Though it is difficult to perceive Shylock as being exempted of the stereotypical aspects of his negative character, Shakespeare succeeds in establishing the first seed of humanity within his character. Shylock questions and resists the dominant culture of the English which constructs him as "other" and denies him a fully human status. Shakespeare reveals a great sympathy for Shylock making him the victim of "Otherness". In Act 1 Scene 3 Shylock makes an aside where he justifies his hatred for Antonio because "he hates our sacred nation, and he rails, Even there where merchants most do congregate, On me, my bargains, and my well-worn thrift."

Here Shylock reminds us that his own religion is as sacred to him as Christianity is to Antonio and his friends. Shylock in his another major speech "cite scripture" about the biblical story of Jacob and Laban as the justification for the practice of charging interests on loan. He actually negates his image of an evildoer

and regards himself as a legitimate businessman. Yet in another powerful quote he complains about the way Antonio the Christian treated him, saying that he has been disgraced as people made fun of him because he is a Jew

"You called me misbeliever, cut throat dog, and spat upon my Jewish Gabardine" (Act, 1 Scene 3, 24-25)

Shylock is actually pointing out that he is marginalized, becoming a laughing stock because he does not belong there. He is a victim of unprovoked prejudice. He has been termed as a 'dog', a 'cur', 'damned inexorable dog', 'misbeliever' 'hound' having 'currish spirit', 'his desires are wolfish, bloody, starved and ravenous' and an "alien". All through the play there is the cacophony of these racial insults being bandied about among all the Christian characters in the play. He is unmasking the unreasoning prejudice against the Jews and satirizing the Christian hypocrisy.

By exposing the cruel treatment meted out to him, Shylock fortifies his stereotypical image of a "miser" and "mammon worshipper" and his practice of usury as a means of survival in the otherwise hostile world. Being expected to follow the rules of a "Christian", he behaves in a completely different manner, refusing to do as he is supposed to. He is angry at the slurs and he seeks to enhance his differences by being cruel. It can be seen that rather than being a result of his nature and personality, his actions are actually due to being disparaged.

The response by Shylock to Jessica due to her actions portrays the fact that he is deeply human, which can be seen when Salerio and Salanio purposely mention Jessica's elopement. It is one of the most eloquent speeches in Shakespeare- humanizing Shylock and giving voice to his anguish and pain. He represents the entire race of Jews in particular and the marginalized in general.

"Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not die? Do we not laugh? If you poison us, we do not die? And if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that. If a Jew wrong a Christian what is his humility? Revenge. If a Christian wrong a Jew, what should his sufferance be by Christian example? Why, revenge. The villainy you teach me, I will execute, and it shall go hard but I will better the instruction."

With these words he begins arguing, expressing that he deserves to be given a respectable position, or at least be treated as an equal. Shylock's speech is no more than a wholesome desire firstly to be accepted as human being and secondly, to bring about a truly inclusive view of humanity which would include the "others" despite their differences. I find it pertinent to state that rather than reading this play as an evidence of the superiority of English culture, anti-colonial Indians quoted Shylock's speech in support of their right to freedom and equality.

Echoing Shylock they asked whether Indians too were not human beings with right to freedom and equality. This speech of Shylock in this post Holocaust world has been recited with relish by Jewish actors. This has made *The Merchant of Venice* "the most popular play in Israel". Thus the play becomes a symbol of non-English/non-European/non-White/non-Christian people's heroic resistance to colonialism and its apparent civilizing mission.

Shylock very shrewdly indicts the Christian hypocrisy of justifying the maltreatment of their own slaves because they have purchased them and denying him the bond, which he too bought dearly on the ground that he is making an inhuman demand. Portia in the courtroom defeats Shylock by a legal trick. Shylock is left destitute and compelled to convert. There can be seen no mercy for Jews in the play which Portia has proclaimed as being so glorious "that (it) falleth as the gentle rain"- which she had imposed upon Shylock to be shown for Antonio.

Ironically by the end of the play Shylock the Jew is cast as an alien to Venice who will be aptly punished for instigating violence against "citizens" although earlier he has been acknowledged as a part of its wealth generating citizenry. Shylock in the end is defeated but at the same time is graceful and does not bow down to his victimizers. Shakespeare puts a mantle of dignity on him at the moment of defeat. He does not plead for mercy.

Thus, Shakespeare exposes the Christians' false standard of friendship, love and so-called mercy. He is critical of the corrupt moral and ethical value system of his society. England of his time had embarked on the process of global explorations and expansions and he was critical of the anxieties and intolerance of his people toward the outsiders-blacks, Jews and others. Indeed, Shakespeare had made a remarkable statement by making Shylock what M.C. Bradbrook says, "...fully human and symbolic or larger than human."

In order to understand the importance of this, it is important to discern the historical and literary context, referring to the fact that the representation of Jews was

done through negative guises. Ngugi wa Thiong'O expresses his views regarding Shakespeare saying that the ability to be critical of his own history along with culture shows his true greatness. According to Thiong'O, Shakespeare's most witty and effective arguments relate to the England during his time. Shakespeare is a great writer, not because he is 'one more English gift to the world alongside the Bible and the needle' but because he discerned problems and issues pertaining to the time that he lived in and was able to effectively translate them in the form of literature, that still remains relevant in the present times.

We today judging Shylock from post-colonial post-Holocaust perspective undoubtedly put more stress on the human side of Shylock than an Elizabethan audience did. The play today could not be read or presented without taking into consideration that there is more to Shylock than a mere comic villain.

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Working of Panchayati Raj System in North East India

Mohan Pathak* & Prabudh Kumar Taw**

[The Panchayati Raj Institution (PRI) is the basic structure of contemporary democratic political society. The fundamental principle behind the adoption of PRI or Local Self-Government in rural areas is the creation of grassroots democratic structure. The concept of local self-governing institutions adopted in India to introduce administrative decentralisation as well as to achieve the vision of Gram Swaraj advocated by the father of nation Mahatma Gandhi. This is also a process which promote people's participation in the democratic system of decision making and problem management in the rural areas. It has led to the self-sufficient and self-reliance of the village or local communities through responsible participation of people in the democratic system. In India, the local self-governing system has been running from the ancient period as village councils or chieftainships. The PRI was institutionalised during the colonial period and after independent it was adopted as the constitutional body through the 73rd amendment of the Constitution in 1993. As per the instruction of Article 243, the states of North-East India has also adopted local self-governance system in different phases. However, the implementation of Panchayats Raj system in north-East India passed through several challenges. This system is not introduced in some tribal states of NE India because of socio-cultural and administrative consideration. Therefore, this study is an attempt to understand the working of Panchayati Raj System in North-East India.]

The Panchayati Raj Institutions (PRIs) is a democratic and administrative structure originating from the Indian Sub-continent region mostly founded in India, Pakistan, Bangladesh, Nepal, and Sri Lanka. The system of Panchayat is an ancient process of local governance in the Indian Sub-continent and which found in the historical period of 250 AD. The Panchayat is an assembly of five persons consisting of wise and respected elders chosen and accepted by the local community. The traditional assembly consists of five persons who settled the disputes between individuals and villages or communities.

The leader of the Panchayat was often known as Mukhiya, Sarpanch, or Pradhan and they were elected or selected by the local community. Mahatma Gandhi advocated that the concept of the Panchayati Raj system is the foundation stone of the Indian democratic political setup. It would be a decentralised form of governance system where each village or local governing council would be responsible for their affairs.

The model of decentralisation was based on the Gram Swaraj or Village Self-Governance system for the fulfilment of Gandhi's vision of village self-sufficient and self-governing village republic. The decentralisation process has provided several administrative and financial powers and functions to the local level for empowering the elected gram Panchayat.

The PRI had gone through various stages to become a uniform Panchayati Raj System in India. The government of India has taken various programmes and policies to achieve the ultimate goal of PRI. So, the government had taken various Policies and Act through founded advisory

and recommendation committees at the time by time. Then, the Five Year Plan failed to bring about active participation and involvement of the people in the Planning process. As like many attempts had done government of India for the achievement of decentralization of democratic structure through uniform Panchayati Raj or local self-governance institution. But it has not become into reality till the 73rd amendment Act of the Indian Constitution in 1992.

The government of India tried to implement the Gandhian principle of gram swaraj at the grassroots level in 1956 and the National Development Council appointed a committee under the leadership of Balwant Rai Mehta. The committee submitted the report in 1957 and recommended the structure of a three-tier rural self-government institution consisting of Zilla Parishad at the district level, Panchayat Samiti at the block level, and Gram Panchayat at the village level.

The Panchayati Raj System is included in Article 40 of the Constitution of India under the provision Directive Principle of State Policy. Besides, various committees were formed to study the development of PRI and they were given various recommendations and suggestions to the government relating to improvement PRI in India. The G. V. K. Rao committee in 1985 recommended that the Zilla Parishad at the district unit was the principal body for the management of all development programs and monitoring to all lower bodies of the PRI. The committee believed that the transfer of functions to the district level has decentralised the political structure of India.

Then L. M. Singhvi Committee was constituted in 1986 to study the problems faced in the Indian government led by Rajiv Gandhi. After the study on PRIs of India, the committee considered that the Gram Sabha was based

* Ph.D. Scholar, Dept. of Pol. Sc., Rajiv Gandhi University.

** B.Ed. Trainee at the College of Education, Dhakuakhana)

on decentralisation and recommended that the local self-government should be constitutionally recognised, protected, and preserved by constitution law with the inclusion of a new chapter in the Constitution. Therefore, in 1989 the Government of India under Prime Minister Rajiv Gandhi introduced an amendment Bill in Lok Sabha for giving constitutional status and protection to Panchayati Raj Institutions, but the bill was failed to become an Act. Thereafter, a major change has occurred in Panchayat System in India in the passage of the Panchayati Raj Act 1992. The Act came into existence through the 73rd amendment of the Indian Constitution.

The Act 1992 believed that local government or PRIs may be better placed to identify and respond to village affairs and needs instead of centrally-appointed bureaucrats. This Act is important for India toward decentralisation. Some major features of the Panchayati Raj Act 1992 are: three-tier of Panchayat system to all states having populations over 20 lacs, regular panchayat election in every five years interval, reservation of seats for STs, SCs, and Women (One-Third of total Seats), and setup State Financial Commission for financial empowerment of Panchayats.

Historical Background

The local self-government system in India has been practiced since ancient times. In ancient Indian society, local self-government was based on the traditional model of governing system, mostly chieftainship, village headmen or Gaingurah, etc. The Panchayati Raj system got an institutional framework during the British Colonial Rule in India. During the colonial rule, Mayo's Resolution of 1870 gave force to the development of local institutions by enlarging powers and responsibilities.

Then Lord Ripon provided the democratic framework to the local self-governing institutions in India. The local self-government becomes more empowered after the establishment of the Royal Commission on Decentralisation in 1907. Then effort of Panchayati raj came in the form of committees, commission, and Act, viz. Government of India Act 1911 and 1935 etc. (Sharda, 2010).

In the post-independent modern India, democratic government has mostly focused on the Gandhian model of the democratic system through the development of grass-root administrative mechanisms. Gandhi advocated a self-sufficient and self-governing village republic for promoting active and direct people participation in the decision-making process in democratic government. However, the Constitution makers or the Constituent Assembly maintained silence on Panchayati Raj and Gandhian concept of Gram Swaraj. They did not have much faith in a panchayat in the village community and considered panchayat as the domination of upper-class people on basis of localism and communalism.

But, some prominent Gandhian leaders approached to set up village panchayat with proper authority and power to perform for improvement and solution of local affairs

and problems. Therefore, the Local Self-Governance Institutions came into existence in the Constitution of India under the provision of the Directive Principle of State Policy. Though, many state governments enacted Panchayat Act for the implementation of Panchayati Raj under the Directive Principle, but it was not enough for the evolution of the Panchayati Raj all over the country.

Then Ashok Mehta Committee was set up in 1978 for the attempt at the reconstruction of the Panchayati raj system. Moreover, Prime Minister Rajiv Gandhi also moved the 64th constitutional amendment bill for revitalising the Panchayat system, but the bill was rejected by Rajya Sabha after being passed in Lok Sabha with a one-third majority. The vision for Panchayat as local self-governing bodies in rural areas got subsequently institutionalised in the form of the 73rd amendment Act in 1992. This Act led to the establishment of the new system of Panchayati Raj Institutions in the state through the enactment of uniform legislation.

PRIs in North East India

North East India is the homeland of diverse ethnic groups and communities along with eight separate states sharing international borders with Bhutan, Bangladesh, China, Myanmar, and Nepal. The region is one of the richest regions in terms of natural and mineral resources in India. There are lots of tensions in the entire region on the grounds of language, ethnic identity, demographic change, alienation or illegal immigrants, corrupt practices, etc. Therefore, the framer of the Constitution conceived an instrument of tribal and local self-government as Autonomous bodies to tackle the various problems relating to the North-Eastern region in India.

The local self-government system of tribal people is cited in Article 244 under the provision of the Sixth Schedule of the Indian Constitution. The Sixth Schedule was drafted by a Sub-Committee popularly known as Bordoloi Committee which was headed by Gopinath Bordoloi in the Constituent Assembly for North East Frontier (Assam and Excluded Areas).

North East India consists of eight states namely Assam, Arunachal Pradesh, Meghalaya, Mizoram, Manipur, Nagaland, Sikkim, and Tripura and they have different Local Self-Governance systems. The local political administrative mechanisms are divided into two different structures as Sixth Scheduled Autonomous District Councils and Non-Sixth Scheduled Panchayati Raj Institutions. The PRI has been implemented in India according to the 73rd and 74th amendment Act of the Indian Constitution.

Then, the Panchayat (Extension to the Scheduled Areas) Act, 1996 extends to the Fifth and Sixth Schedules areas and ensures self-governance through the traditional Gram Sabha for the people living in the Scheduled areas. Hence, a state like Assam, Arunachal Pradesh, Manipur, Sikkim and Tripura having the combination of Sixth Scheduled areas and non-sixth scheduled states are

followed the PRI system except Autonomous Council Areas. For instance, Assam followed the PRI in the whole state except Karbi Anglong Autonomous District Council, North Cachar Hills District Council, and Bodo Land Territorial District Council which are under the provision of the Sixth Schedule of the Indian Constitution. Therefore, the local self-government of the North Eastern State introduced the PRI system in five states and three states exercise Autonomous District Councils among the eight NE states.

The undivided greater Assam had a Panchayati Raj system as according to the Assam Local Self-Government Act, 1915. The Act 1915 established village panchayat as a formal and legal institution. In this panchayat members, chairman and vice-chairman are elected as the non-official majority. In 1926 another Panchayat Act came into existence with an experiment for a more meaningful Panchayati Raj system. But, Panchayati Raj Institution was not enough to empower the local bodies.

In the post-independence period, the state of Assam introduced the Panchayati Raj system by enacting the Assam Panchayati Raj Act, 1948. The Act 1948 was replaced by the Panchayati Raj Act, 1959, which was set up under the recommendation of the Balwant Rai Mehta Committee. The new Act 1959 provided three tiers of the Panchayati Raj system consisting of the Gram Panchayat at the village level, Anchalik Panchayat at the intermediate level, and Mahakuma Parishad at the Sub-divisional level. The Act 1959 excluded Autonomous Districts at villages in the Tea Gardens Areas.

Then in 1972, the Assam Panchayati Raj Act, 1972 adopted a two-tier Panchayati Raj system in the state of Assam. The Gaon Panchayat at the village level was formed with a population of 15000 to 20000 and Mahakuma Parishad at the top level of the Panchayat. The Tea Garden areas villages, which were excluded from panchayat in the Act 1959, were brought under the jurisdiction of Panchayati Raj by the Panchayat Act 1972. Then another Panchayat Act was introduced in 1986 and that replaced the Act 1972. The Act 1986 became operative only from 5th September 1990 and reintroduced the three-tier Panchayati Raj System.

The state of Assam enacted the Assam Panchayati Raj Act, 1994 after the 73rd Amendment Act came into force in the Indian Panchayati Raj System in 1992. The Panchayat Act 1994 in Assam has covered almost all the features of the 73rd Amendment including the reservation system of women and Schedule Castes and Schedule Tribes. The Act extends to the whole state in rural areas except the Autonomous District Councils under the Sixth Schedule of the Indian Constitution. Then in 1996 elections were held for the establishment of three-tier Panchayati Raj System in Gaon Panchayat at the village level, Anchalik Panchayat, block-level, and Zilla Parishad at the district level.

The state of Arunachal Pradesh has been exercising Panchayat or Local Self-Governance Institution since

very ancient days in the form of traditional village institutions, which became Gram Panchayat in a later period in the state. In 1964, government appointed Daying Ering Committee to prepare a feasible report on democratic decentralisation. The committee headed by Daying Ering recommended strong democratic decentralisation in NEFA and then the Panchayat system came into existence under the provision of North-East Frontier Agency (NEFA) Panchayati Raj Regulation Act, 1967 and also the first NEFA panchayat election held in 1969. The Act provided four-tier panchayat or local self-governing bodies as Gram Panchayat at the village level, Anchal Samiti at circle level, Zilla Parishad at the district level, and Agency Council at territorial level.

After the passage of the 73rd and 74th amendments of the Indian Constitution, Arunachal Pradesh implemented PRI in the whole state according to provisions of Arunachal Pradesh Panchayati Raj Act, 1997. The Act provided a three-tier Panchayati Raj System in the state in the form of Gram Panchayat, Anchalik Samiti, and Zilla Parishad in respective levels. Thereafter, the first democratic Panchayat election was held in the state as per the 73rd amendment of the constitution in April 2003 (Swain, 2008).

The state of Manipur had been following the traditional system of Village Local Self-Governing Institutions in the form of Khunja Mipham. It was well organised village level institutions to provide justice to villagers or common local people by respected village elders. The hill state of Manipur enacted the United Province Panchayati Raj Act, 1947, and subsequently, the Panchayat Act, 1975 was enacted by the state government for the empowerment of the Panchayati Raj system. The Act provided three-tier panchayat or local self-governance systems as Gram Panchayat, Panchayat Samiti, and Zilla Parishad. There had been in vogue a democratic election process in panchayat except for Zilla Parishad (Maisnam, 2013). The state government has adopted the PRI system to govern the local backward rural areas mostly in the four valley districts of the state. However, the Autonomous District Councils' (ADC) areas districts have not adopted the PRI therefore; the Sixth Schedule provision already exists.

According to the 73rd Amendment of the Indian Constitution, the state government of Manipur passed an Act of Panchayati Raj of State, which is known as Manipur Panchayati Raj Act, 1994 and it came into force on 24th July 1994. The Act provided a two-tier panchayat system in the state including Gram Panchayat at village level and Zilla Parishad at district level instead of uniform three-tier panchayat system in 73rd amendment Act, 1992. After the first five years' interval, democratic panchayat election was held in Manipur in 1997 and since then regular panchayat election have been held at every five-year interval.

The state of Sikkim had followed the traditional village councils system with village headmen known as Kasi

Thikadari Raj. It was composed with Khardar, Amaldar, village Mondal, or village elders to hear and resolve disputes among the villagers. In 1949, J. S. Lall was appointed as Diwan of Sikkim and he tried to introduce the Panchayati Raj in the State. Then, during Narbahadur Bhandari's regime, the party-less panchayat system came into existence and panchayat worked as the village cadre of the Sikkim Sangram Parishad. This panchayat was responsible for the implementation of a village development project such as the construction of the bridge, channels of irrigation and water supply, etc.

According to the provision of the 73rd Amendment Act of the Constitution, the state government of Sikkim passed and enacted the Sikkim Panchayati Raj Act, 1993, and established a two-tier Panchayati Raj Institution consisting of Gram Panchayat at village level and Zilla Panchayat at the district level. In 1994 the Sikkim Democratic Front (SDF) government formed under the leadership of Pawan Kumar Chamling introduced a democratic panchayat election system based on party politics. P K Chamling advocated that the Panchayati Raj is the stepping-stone to the state Legislative Assembly and Parliamentary election of India.

The government of Sikkim takes initiative for more effective functioning of the Panchayati Raj Institutions and started the transfer and grant of a huge amount of funds to PRI for smooth and effective performance.

The Panchayati Raj System of Tripura was initially guided by the United Province Panchayati Raj Act, 1947. It had provided a single-tier Panchayati raj system in the state. Later, the Panchayati Raj Act, 1983 was passed and that came into force in January 1984, which replaced the Panchayati Raj Act, 1947. Then Tripura Government had implemented the provisions of the 73rd Amendment Act and the resulting outcome was the passage of the Tripura Panchayati Raj Act, 1993.

This Act has provided a three-tier PRI system in the state and it consists of Gram Panchayat at the village level, Panchayat Samiti at the block level, and Zilla Parishad at the apex level. The first democratic panchayat election of Tripura was held in 1999. The gram panchayat maintains regular annual meetings for the consideration of subjects cited on accounting, budgeting, and annual report of development activities of respective villages under jurisdictions of the panchayat.

The members of gram sabha participate in various activities relating to village affairs like crime and punishment, security of the village, resolving the problem of community conflicts, land alienation, and management of the village from any other related obstacles. The Local Self-Government system of Tripura is quite different from the other. However, the Tripura Tribal Areas Autonomous District Council (TTADC) is excluded from the PRI system of Tripura (Das, 2021).

ADCs in North East India

The Local Self-government system in North East India has embraced PRI under the 73rd amendment Act and

Autonomous District Councils (ADC) under the provision of the Sixth Schedule of the Indian Constitution. There are four states of the NE region that have been granted Autonomous District Council under the provision of the Sixth Schedule, and these states are Assam, Meghalaya, Mizoram, and Tripura.

The state of Meghalaya, also known as abode of the clouds, was inaugurated as an Autonomous state in 1969 and get separate statehood on January 21, 1972. There are three District Councils in Meghalaya under the provision of the Sixth Schedule in the Constitution which is covering seven districts of the state. The district councils, as well as the state legislative Assembly, are dominated by three major tribal groups or communities. These three tribal Autonomous District Councils are Garo Hills District Council, Khasi, and Jaintia Hills District Councils.

The Garo Hills Autonomous District Council has an institution called Lasker, which is recognised by District Council as a traditional body. The body has both executive and judiciary functions within their areas. The council has another institution at the village level which is called Nokma. The A'king Nokma has control over the clan lands and the A'king Nokma and village level Sardar assist the Nokma in day-to-day administrative functions.

The Nokma and Sardar are under the administrative control of the district council and members of Nokmaship are selected on basis of heredity. The Garo Hills Autonomous District Council passed the constitution of the Village Council Act, 1958, and established for the development of local self-government in the rural areas. The Council Act set up Village Council in rural areas for administrative betterment and tackle various problems relating to village affairs.

The Khasi Hills District Council recognised the Syiem (King) as a traditional institution that holds office for a lifetime, but in some cases, he was elected for a short period of five years long. The Syiem has been elected according to customary law and practice by a traditional executive called Myntris. These institutions are under the control of the administrative mechanism of the District Council.

The Jaintia Hills District Council has a traditional authority called Doloi and the almost same power and functions as like Syiems among the Khasi. In 1952 the then Khasi and Jaintia Hills District was inaugurated as a district council in respective areas. The United Khasi Jaintia Hills Autonomous District (Appointment and Succession of Chiefs and Headmen) Act, 1959. The Act provided the provision of appointment of Chiefs and headmen and also contains provisions about removal and suspension of the same by the Executive Committee of the district council.

Article 243(M) of the Constitution says that the provisions of the Panchayati Raj system are not

applicable to the Meghalaya. Hence, the 73rd amendment of the Constitution does not apply to the state of Meghalaya (Tuolor, 2008).

The state of Mizoram was created on the basis of local language Mizo or the land of Mizos. The meaning of Mizo is highlander. During the British administrative rule in India, Mizoram was known as Lushai Hills District. In 1954 the name of Lushai district was renamed Mizo through an Act passed in the Parliament of India. Then Mizoram became a union territory in 1972 and then became as 23rd state of the Indian Union on 20 February 1987. Mizoram has been following the democratically elected village council since 1954 and that was set up under the district council as per sub-clause (e) of clause (3) of the Sixth Schedule of the Constitution.

The Lushai Hills District (village council) Act, 1953, and the Pawi-Lakher Autonomous Region (village council) Act, 1994 have been adopted by the Mizoram government. These district councils like Mara District Council, Lai District Council, and Chakma District Council had been functioning since 1972. The three Autonomous District Councils (ADC) of Mizoram exercised 18 subjects for the development of respective council areas. The Chakma Council has 13 elected and three (3) nominated members, the Lai Council has 23 elected and four (4) nominated members and the Mara Council has 19 elected and four (4) nominated members. The 73rd Amendment Act does not apply in the state of Mizoram (Doungel, 2016).

Apart from the above, Panchayati Raj system is also not applicable in the state of Nagaland because of exemption under Article 243M (2) for socio-cultural and administrative consideration. The Nagaland comprises the former Naga Hills District of Assam and the Tuensang Frontier Divisions of North-East Frontier Agency (NEFA) and falls under the Fifth Schedule of the Constitution. In 1961 Nagaland became a state after having been a centrally-administered area in 1957 and was officially inaugurated as a separate state of Nagaland on 1st December 1963.

Historically, the village-level institutions were very strong in Nagaland which was independent in nature. There were two major forms of village administration in Nagaland viz. Democratic and Chieftainship. The Naga village was organised as independent small states or republics. There was no uniform legal system of village administration till 1970. Then state government realised the importance of the village council or administration and the government of Nagaland passed an Act which is known as Nagaland Village Areas and Regional Council Act, 1970. Thereafter, the Act was amended in 1973 and 1978. It has brought a uniform village council or administrative structure to entire village areas of the state.

According to the Nagaland Village Areas and Regional Council Act, 1970 (Amendment 1973 and 1978) the Village Development Body (VDB) came into existence in 1980. The state of Nagaland has 1045 recognised villages and each village has a Village Council to look after the law and order situation of the village. Article 371(A) provided specific power to state on the ground of religion or social practices of Naga people, Naga customary law and order, criminal and civil justice according to Naga customary law, ownership and transfers of land and its resources, etc. However, the 73rd Amendment

Act of the Indian Constitution does not apply to the state of Nagaland.

Conclusion

The Panchayati Raj Institution is the grass-root administrative mechanism in a democratic society. It was an ancient system of the local self-governing administrative system in the Indian Sub-continental region. In the modern system of democratic administration, the PRIs are considered as the process of decentralisation. As such, respective power and functions are transferred to PRI to tackle all the issues and problems relating to village affairs. In India, the PRIs recognised in the Constitution under the provision of the Directive Principle of State Policy for the creation of a welfare nation.

The 73rd amendment of the Indian Constitution has created a uniform panchayat system in India. Mostly the Panchayat or local self-governing institution has been set up to achieve the Gandhian ideology of the Gram Swaraj and which believes in self-sufficiency and self-reliance. The region of North East India has been exercising two forms of local self-government institutions such as Panchayati Raj Institution and Autonomous District Council. Both are related to village council or rural local areas' development, whereas the PRI is formed in accordance with the provisions of 73rd amendment Act and ADC is formed under the provisions of Sixth Schedule of the Constitution.

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Income, Expenditure and Savings Pattern of Tea Garden Labourers of Assam

Aditya Jain*

[Tea industry is purely dependent on the tea garden labourers for its various activities from plucking of tea leaves to its final production for consumers. The tea garden labourers; however, are paid comparatively less as compared to other such manufacturing sectors. In Assam, the employment pattern is seen to be family based. Here, generation after generation people of the tea garden areas are engaged as tea garden workers. In this paper, the various benefits provided to the tea garden workers are also studied and analysed.]

Tea industry, being a labour-dependent industry, plays a very significant role in the economic development of Assam. The tea plantations of Assam are mainly concentrated in upper Assam and the Barak valley. The tea industry directly employs over a million workers. In our planned economic development, the contribution of tea industry is a recognizable one. In Assam too, it has a propounding influence in the economy by its vegetation, income, employment rate etc. It contributes a considerable amount of revenue from exports, export duty and income tax.

The most interesting feature of the employment pattern of Tea estates is that these are family based. Generation after generation is engaged in the tea plantation work. Tea is one of the largest organized sectors but the socio-economic condition of millions of workers engaged in this industry is far from satisfactory. The production and cultivation of tea in Assam have been increasing over a long period of time. The tea garden labourers have been living in Assam since the beginning of the industry. They have engaged themselves in this plantation industry despite all the hardships faced.

Literature review

- Sarmah and Goowalla in their research work, “Tea Garden workers’ perception towards working conditions and role performed by trade unions with special reference to Jorhat district” found that the workers are satisfied with the working conditions and the benefits provided. However, regarding policies relating to their promotion they were found to be not satisfied. A mix response was received regarding the role of trade unions to solve the grievances of the employees.
- Hossain et al. in their case study, “Socio-economic situational analysis of tea plantation workers relating to Lubachhara tea garden, Sylhet” found that the socio-economic status of the workers is way too much dissatisfying. Indeed, the basic needs and facilities

were also not provided to the workers relating to health, sanitation, nutrition, proper drinking water etc.

- Dutta in her research, “Locating the historical past of the women tea workers of North Bengal” found that the women are being marginalized in the tea gardens and this have the roots to the colonial past, were such practices and systems were followed.
- Sharma and Bhuyan in their research, “Livelihood pattern among the tea labours” found that the living standard of the garden labourers were very low and they had no savings for their future. In fact, they had a very casual approach towards their family maintenance. They lived in an unhygienic environment without basic amenities.
- Sarkar et al. in their research work, “Socio-economic status of tea garden women workers: a case study from sub-Himalayan regions of West Bengal, India found that women in tea gardens are still lagging behind in terms of education, socio-economic and cultural prospects.

Research gap

Many studies have explored the need for social security, the role of women in tea plantation, low wages of the workers, socio-economic condition of tea garden labourers. All the researchers have studied the above factors. Moreover, all researches were conducted in some other states and districts. But no systematic study on the income, expenditure and savings pattern of tea garden labourers of Sivasagar district of Assam have been conducted. In this study, a sincere attempt will be made to find out new aspects of the tea garden labourers.

Objectives of the study

1. To find out the level of satisfaction of the workers regarding the present wages
2. To study the various perquisites and benefits availed by the garden workers

* M Com., (Accounting and Finance), UGC NET QUALIFIED

Significance of study

The overall development of a country is largely dependent on its proper utilization of both human and natural resources. Assam being a tea state, has a considerable number of people belonging to the tea tribes. In Sivasagar district there are almost 84 tea estates. The main income source of the labourers is the daily wages which is being provided by the garden management. The significance of the study lies on the fact that the income and savings of tea garden labourers have not increased although the production is increasing at a rapid pace. The study will also throw a light on the various perquisites and benefits which are being provided to them. Their bonus, gratuity fund, provident funds, etc. are to be studied.

Methodology

The nature of the present study will be a descriptive one that attempts to describe and understand the level of income, expenditure and savings pattern of tea garden labourers. In this study, the number of labourers i.e., the respondents may be calculated by using the Taro Yamane formula. Multi-stage random sampling may be used. At the first stage, the researcher will choose the number of tea gardens to be studied by using the below formula and then the number of labourers to be studied may be chosen at the second stage.

The formula is:

$$n = \frac{N}{1 + N * (e)^2}$$

where,

n = size of sample

N = size of population

e = 0.05 = sampling error

Primary data may be collected directly through interview method both through the workers and personnel of tea management and different persons associated with tea tribes. The secondary sources of data consist of documents of various tea unions, books, journals, newspapers etc.

Conclusion

Not many studies have examined the income, expenditure and savings pattern of tea garden labourers. It may be concluded that if a detailed and in-depth research is conducted by focusing on the variables of wage pattern and livelihood, the actual scenario may be understood. The role of employer will also be another indicator who can change the current living standards of tea garden labourers. Each response received will be analysed carefully and the suggestions framed will help the policymakers to think and redesign the tea garden working framework.

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Role of NGO in mainstreaming mentally-ill Persons in Assam

Dr Trishna R. Borah* & Dr Arupjyoti Choudhury**

[With the emergence of social model in understanding the issue of disability, the process of rehabilitation has become wider enabling persons with disability to attain optimal physical, sensory, intellectual, psychological, environmental or social functions. It needs to be mentioned here that within the larger fabric of disability, rehabilitation of persons with mental illness is considered to be the most of the challenging task as it requires continuous involvement of both medical intervention as well as psycho-social rehabilitation. Ashadeep: A Mental Health Society, a Guwahati based non-governmental organization, Assam, has been involved with the process of rehabilitation as well as reintegration of homeless mentally ill persons from 1996 onwards. The present paper makes an attempt to understand the role of Ashadeep: A Mental Health Society in providing rehabilitation of the mentally ill people in Assam as well as North East India.]

This is the narrative of an asylum that emerged in the eighteenth century Europe for the care of the insane people described by Michel Foucault in his work *Madness and Civilization*. Foucault argued that the basic distinction between normal and insane people was a socio-cultural construction formed by the practices of extrajudicial separation of an insane person from a free society to institutional confinements. Thus, with the emergence of European enlightenment, the process of institutional separation of mentally ill people from the so-called normal society was started. At the initial stage, the mentally-ill people were segregated to the margins of the society and then physically separated from the society by confinement with other anti-social people like prostitutes, vagrants, blasphemers etc. as these people were perceived as morally error by Christian European society (Foucault, 2009, xiii).

Hence, Foucault put the whole idea of madness as a civilizational question. Over the years particularly after the proliferation of civil rights movement and right to receive treatments in least restrictive environment possible, disability rights movements, advancement in anti-psychotic drugs and alternative care in the community led to the process of deinstitutionalization which enabled the mental hospitals to release the in-house patients (Chow and Priebe, 2013). As a result of deinstitutionalisation, the mental patients those were kept under custodial care of mental hospitals were released to the community, which was not yet ready to accommodate them and the patients were also faced problems in adjusting in the community.

Hence, the concept of psycho-social rehabilitation emerged in the aftermath of deinstitutionalization process of the 1960s and the 1970s in the western world.

Psycho-social rehabilitation focuses on the therapeutic approach in the management of mental illness which encourages people to recover from the illness and achieve their fullest potential through learning and environmental support (Bachrach, 1992). The focus of the rehabilitative measures was not just symptom relief but also helping the individual achieve a maximum possible level of functionality in all sphere (Chatterjee and Hashim, 2015, p.345).

Hence, in the end of the twentieth century, a number of community-based as well as institution-based rehabilitation programmes emerged, initiated by some non-governmental organizations.

It is noteworthy to mention here that within the larger fabric of disability, rehabilitation of persons with mental illness is considered to be the most challenging task as it requires continuous involvement of both medical intervention as well as psycho-social rehabilitation. In India systematic efforts by the NGOs in the field of disability rehabilitation was started only after the declaration of International Year of Disabled Persons (IYDP) in 1981.

As regard psycho-social rehabilitation of the mentally ill persons, because of the diverse nature of mental health issues the NGOs associated in this field may sometimes face challenges. In this juncture, the present paper makes an attempt to understand the role of Ashadeep: A Mental Health Society, a Guwahati based NGO in the process of rehabilitation of homeless mentally ill persons in Assam as well as North East India.

Methodology

The data for this study was obtained during the field investigation of doctoral research conducted between 2017 and 2019 from Ashadeep. The tools employed for data collection were direct observation, informal interviews with the stakeholders of Ashadeep as well as patients who were in a position to communicate.

* Asst. Prof., Dept. of Pol. Sc., B. Borooah College, Guwahati Assam.

** Registrar, KKHSOU, Guwahati, Assam.

Role of Ashadeep in the Rehabilitation process of Homeless Mentally ill Persons

Ashadeep, an NGO was formed by Anjana Goswami and Mukul Chandra Goswami with some like-minded people in the year 1996 at Guwahati, Assam. The basic objective behind the formation of the NGO was to initiate and strengthen interventions for persons with mental disorders and their families in the North Eastern states of India. Ashadeep involves in three types of rehabilitation programmes viz., Day Care Rehabilitation Centre, Rehabilitation of the homeless persons with mental illness and community-based rehabilitation programmes. *The Day Rehabilitation Centre of Ashadeep* offers the basic life skills to the individuals with intellectual disability and associated disorders and persons recovering from mental illness for daily living.

Learning through role plays and peer training methods are followed by the centre for different types of activities like functional academics, pre-vocational activities, sports and music along with conventional academics. Based on their level of retardation every student is provided an individualized intervention plan for a duration of six months. Drama, speech, movement and yoga therapies are also considered as parts of the rehabilitation process. Based on their capabilities, special trainings on sports are also conducted among the students with intellectual disabilities so that they can compete at different level of sports forum.

Accordingly, trained students are also registered as a special athlete under Special Olympic Bharat. Individual and group counselling for reintroducing social skills like interpersonal and communication skills are also provided on regular intervals for the persons recovering from any kind of mental illness. Vocational training in block printing, candle making, jute products making, food processing and products made with waste etc. are also provided. Ashadeep Day Rehabilitation Centre has been trying to provide day care rehabilitative services to more than 600 individuals with intellectual disabilities. As of now 85 students are enrolled in the centre.

As a part of comprehensive rehabilitation of homeless mentally ill persons, Ashadeep has the facility of two rehabilitation houses viz. *Udayan* for the male and *Navachetana* for the female. The basic objective of these houses is to provide the opportunity of recreating the life of mentally ill people which was lost due to the illness. Ashadeep established *Navachetana* Rehabilitation Homes for Homeless Women with Mental Illness in 2005 with support from Sir Ratan Tata Trust.

In 2013, the Government of Assam collaborated with Ashadeep for establishing a 40 bedded rehabilitation

home- '*Udayan*' for homeless men with mental illness. These rehabilitation houses primarily offer care, treatment and rehabilitation measures to the homeless women and men with mental illness peripatetic in the streets. It needs to be mentioned here that the rehabilitation process of Ashadeep includes the reunion of the person with her/his family and reintegration with the community. Vocational training and skill building are also provided as a part of the rehabilitation process which can help the borders to earn a livelihood after their discharge instead of being considered as burden to their families.

To ensure that the discharged persons are continuing their treatment follow up is also continued by the organization. It needs to be mentioned here that Ashadeep has reintegrated disabled people with their families residing in various states like Andhra Pradesh, Arunachal Pradesh, Tripura, Gujrat, Haryana, Madhya Pradesh, West Bengal, Bihar, Karnataka, and Meghalaya. Besides, Ashadeep has the facility of *Home again*— refers to the independent set up of shared houses for those people who cannot be re-integrated after reducing their positive symptoms related to their illness and better functional level due to certain other reasons. The organization has two urban homes at Rehabari and Japorigog, Guwahati and three rural homes at Bamunigaon, Boko, Assam where five persons can live in each shared house.

The urban homes are supported by Hans Foundation, New Delhi. The residents of the shared houses need not have to follow any routine that they maintained during the process of rehabilitation. Ashadeep provides all the necessities like furniture, television, refrigerator and all other things required for a home. Under the supervision of a health care worker five residents live in a shared house where the health care worker monitors the residents in the daily activities like food preparation and intake negotiation around the work and interpersonal relationship.

Ashadeep is also running a Psychiatric Outdoor Clinic at Ulubari, Guwahati, Assam for the follow up treatment of the reintegrated residents of *Navachetna* and *Udayan*. On every Tuesday, consultation is provided in this outdoor clinic. It noteworthy to mention here that Ashadeep started outreach mental health camps i.e., the Community Mental Health Programme in the year 2012 in one block each in the districts of Darrang, Morigaon and Kamrup (Rural). The main objective of the programme was to identify and intervene mental health issues at the community level. Home based treatment was provided to the people having mental health issues with infrastructural support from Government Block Public Health Centres. The programme was funded by Tata Trust and could intervene 1906 persons in three blocks during the period 2012-2016.

During the field investigation it is observed that along with medical intervention, certain therapies like supportive therapy, group therapy, behavioural therapy and relaxation therapy etc. are provided to the patients as a part of psycho-social rehabilitation. The patients have to follow a daily routine starts at 6 am to 9pm. Their daily activities include cleaning, bathing, yoga, meditation, vocational training, pre-vocational training etc. It has been observed that apart from providing psycho-social rehabilitation, the residents are also encouraged to engage in certain vocational activities which is named as *Positive Reinforcement Therapy*, where everyone gets incentive for their productive engagement as soon as their symptoms are controlled.

The male residents generally engage in gardening, vegetable farming, cattle farming, poultry, piggyery and duck farming and on the other hand the female residents are assigned the activities like household work, weaving, jute braiding, stitching door mates and carpets with recycled cloth. Regular monitoring of health is also done along with psychological counseling. A total number of 906 homeless women and men have been admitted till March 2019 and among them 844 were reintegrated with their families across the country.

As regard the whole process of rehabilitation starting from rescue to reintegration, generally Ashadeep takes initiatives of its own for rescuing homeless abandoned mental patients. It is evident from the field investigation that sometimes police, other NGOs or local people help Ashadeep to locate such persons. After rescue the process of admission starts. The hair of patients irrespective of male or female are being fully shaved for cleanliness purpose.

Subsequently Patient's demographic reports are documented and symptoms are identified. Physical examinations like HIV, VRDL, RBS, Height, weight, Blood pressure, pregnancy test for female patients etc. are done for each patient. After this initial investigation both pharmacological and psychological interventions are started. It needs to be mentioned here that Ashadeep informs police administration about each and every new admission as well as cases of reintegration.

Although the ultimate objective of Ashadeep is to reintegrate the homeless residents of *Navachetana* and *Udayan* with their families, it was known from the field investigation that approximately ten percent of the patients cannot be reintegrated with their families. Hence, these ten percent of the patients live in home-again, the independent set up of shared houses. The female residents live in the urban homes and rural homes are for male residents. However, the residents have to take regular medicine and other therapies.

It was observed during the time of field investigation that in the home again of Bamunigaon, the residents are taking care of pet animals like dog, rabbit, different birds

etc. as a part of their *pet therapy*. During the time of field investigation, nine persons were residing in rural set up and ten were in urban set up and they were engaged in different activities for their livelihood. Six women from the urban shared home work in an NGO named Atma Nirbhar: Ek Challenge, engages in packaging tea and grocery items, one involves as a teacher in Ashadeep's Day Rehabilitation Centre, one works as a housemaid.

Most of the male residents of the shared home are engaged in the piggery, poultry etc. farm within their campus. However, one resident works as a handyman in Ashadeep's school bus, two have vegetable shops in Bamunigaon and one resident is running a mobile grocery shop within the locality.

Conclusion

In a place like Assam and for that matter Northeast India which is marked by economic backwardness, lack of proper infrastructure, lack of basic social and medical services of rehabilitation, the role of NGO like Ashadeep is of course very positive. Despite lots of constraints and hurdles like financial challenges, Ashadeep is doing well and providing valuable service to the society. It has been observed that the people who are behind the organization, they themselves have a traumatic personal experience of disability either of their family members or otherwise.

Hence, the commitment and dedication of the organizers are really appreciable. But it needs to be mentioned that with its limited manpower and resources, the activities of the organization are very much confine to the urban areas particularly Guwahati and its adjacent areas. Hence, compared to the real need of the society its role is very limited. For broadening the horizon of rehabilitation, proper counselling, medical intervention, human rights advocacy etc. are some of the important areas where an NGO plays a significant role in the process of mainstreaming persons with disability.

However, Anita Ghai has pointed out the process of NGO-ization (Ghai, 2015, 110) is a new and growing form of dependency on the west and is tool for the western powers to expand its hegemony in the developing or post-colonial countries. The well-funded NGOs are supported by aid and development agencies which are in turn funded by western government, the World Bank, UNO and other multinational corporations. Proliferation of NGOs signifies the growing withdrawal of the State responsibility in those arenas where the State intervention is really needed.

The real contribution of the NGOs is that they are pacifying the political anger and dole out as aid or benevolence what people would otherwise have by engaging in social movement. If the State continues to abdicate its responsibility, disabled people will always be excluded in all spheres of life. In developing countries, the life of the poor disabled people is much more complicated and pathetic due to lack of access to income, health care, medical facilities and proper rehabilitation. Rather than NGO-ization, it is the need of the hour to politicize the domain of disability and to accept it as an identity category to enable disabled people to have a dignified life.



A Study of Ecofeminism in Indian Writings

Vennila.A* Dr.N. Gejeswari**

*[Eco feminism is an activist and academic movement, mounting human nature clash. The French feminist, Françoise de Eauborne, the founder of the ecological and social movement of ecofeminism, first coined the term ecofeminism in her book *Le Feminisme ou La Mort (Feminism or Death)* which was published in 1974. In the book, she speaks of a special connection women have with nature and encourages women's environmental activism. Ecofeminism recognizes the connection between the domination of women and the destruction of nature. The goal of feminist movement is to bring an end to the domination of women whereas the goal of ecological movement is to end the destruction and exploitation of nature.]*

The convergence of feminist movement and ecology movement resulted in the emergence of a movement called ecological feminism or ecofeminism, the goal of which is based on the construction of a society that does not promote the domination of women and the destruction of nature; the goal of ecological feminism or ecofeminism is to eradicate the patriarchal structure from the society that justifies the domination of both women and nature. It is not because women are female or feminine that they relate to nature, but because of their similar states of oppression by the same male- dominant forces. The social role of a woman is a nurturer and care giver. Nurturing is the tendency present in women and in nature. Ecofeminist theory and analysis has only been developing since the 1970S, but the practice has been around for much longer, and has been growing in some parts of the world that focuses on ethics and history of women's studies.

Environmental Justice

Indian Feminist Environmental Justice campaigner Vandana Shiva, who has authored twenty books including *Water wars, Biopiracy, Staying Alive, Stolen harvest – the Hijacking of the Global Food Supply*, says that women have the freedom to save all species of seeds. Vandana Shiva (1988) upholds that modern science and development as Western 'patriarchal projects' is responsible for the subjugation of women and the destruction of nature. During the fifteenth and seventeenth centuries in Europe, the scientific revolution and the industrial revolution occurred. According to Shiva, 'western patriarchy' is the source of the domination of both women and nature. Women's dependency on nature for their livelihood linked them with nature. So, the destruction of nature is a threat to

* Research Scholar, Department of English, Government Arts and Science College Orathanadu Thanjavur District, Tamilnadu.

** Research Supervisor and Assistant Professor, Department of English, Government Arts and Science College, Orathanadu Thanjavur District, Tamilnadu.

their survival. For this reason, women led ecological struggles not only to protect nature from destruction but also to restore nature.

Eco-Feminism

Shiva maintains that in Indian cosmological view, nature that is, the 'Prakriti' is the feminine principle that supports and sustains all life. In the words of Vandana Shiva, "As an embodiment and manifestation of the feminine principle it is characterized by (a) creativity, activity, productivity; (b) diversity in form and aspect; (c) connectedness and inter-relationship of all beings, including man; (d) continuity between the human and natural; and (e) sanctity of life in nature." Vandana Shiva (1988) stated that there is an 'intimate' relationship between women and nature because the work of both is to sustain life; with the rise of modern science rooted in patriarchy viewed nature as "(a) inert and passive; (b) uniform and mechanistic; (c) separable and fragmented within itself; (d) separate from man; and (e) inferior, to be dominated and exploited by man."

Eco-feminists point to the linguistic links between oppression of women and land such as the terms, "rape the land," "tame nature", etc. as also express nature as feminine (using the pronoun "she" and the term "mother nature") and women as "wild" and "untamed" (like nature). Linguistically also women are connected to nature by the writers, for example, the femininity of nature, mother earth, fertile soil, etc. We feminize nature and naturalize women. There is a mutual support of both.

Women and Nature

Women are more nurturing, peaceful, cooperative, and closer to nature than men. Generally, Men do not realize the sacred nature of 'wife' but once they die, they realize the importance, the power, the potential women had. In India, when there are floods and other natural calamities, women are affected more than men. The United Nations Organization estimates that 6639 people across the world lack access for safe water, which points out that one in ten people lack access for safe water, the basic need for living. In India even today there is water scarcity

in the villages during summer; people depend on women for water; women walk six hours a day; forty-two hours a week and ninety-one days a year; to carry water for drinking, cooking, bathing, and washing for their family walking several miles every day.

Due to the climate change, women suffer more than men in India because they are prone to deadly diseases easily. The number of deaths of pregnant women during childbirth and newborn babies in the Indian hospitals keep rising every year because of the insanitary condition of the hospitals. In 1990, female feticides (killing inside the womb), revealing the gender of the unborn baby and infanticide were more in number and it is very pathetic that the challenge begins for women before they are born. In Indian schools the number of dropouts of girls, after mensurating, increases because of non-availability of proper toilets in schools. This is simply violence against women.

A survey says that once in every 3 minutes a crime is committed against a woman. A woman raped somewhere; a woman denied food. In Delhi, Rajasthan, and Haryana there is not even a single feminist movement, but this movement that allows women to eat with other women, ensures women eat good food. Indian women spend their time cooking food in the kitchen, but they must eat the leftovers and that kind of practice still prevails in many Indian homes. Organizations are there which work for the 'freedom from hunger project' that came out with an analysis of women who do not get food and the outcome is really shocking, i.e., more than ninety percent of women are anemic. Every woman should eat at least a healthy meal per day; but women do not eat proper food because the in-laws hide their food, women resisted and finally they eat old and stale food.

Biosphere and Feminism

Earth is mother (Mother Earth, Mother Nature) teaches us our holiness. Women as mother earth is not a superstitious belief. In India women are productive, women have creativity, they are part of the society, they do the food production, and most farmers are women. Women do ninety-seven percent of world's farming all over the world, eighty-five percent of organic farming are conducted by women workers. Gender, class, race, and nature all must be theorized together if we are to finally move beyond these oppressions. To ecofeminists, values and action are inseparable: one cannot care without acting. There are untold stories about women in India that exposes the connection between nature and women. People do not remember the 14th century poet Akkamahi from Kashmir and 16th century poet Nalleswari from Kerala, but men treat them very badly. In 1857, there lived Rudhra Devi whose husband was associated with mafia and killed, yet she disguised herself as man and fought for the independence; she killed 36 British colonials before she had been killed

by them. Since she was a Dalit woman, no one wrote about her.

Thirukkural expresses the connection between nature and women vividly; the woman who worships not God but her husband, has the power even to command nature to pour rain and the nature obeys by pouring rain. In many ancient Indian stories, women are portrayed as having close association with nature, they talk to trees, animals, and other living beings; women have deep connection with all the natural beings. Sita of Ramayana was born from the mother earth. Kundhi Devi of Mahabharata gave birth to Karna by praying to the Sun God. The untold part of the story of Nalayini is that she stopped the sun from rising and all the celestial residents had to plea with her to take back her command so that the planet could survive. That pushes her up several notches higher than the sage. ("Woman punished twice - The Hindu")

Women talk with nature and nature obey the words of women. Women observed nature and understood that they have a great connection with nature starting from the menstrual cycle till the giving birth to young ones, there is a deep relationship between nature and women. From woman is man born; from women originate new generations.; but still the society revile her who creates the world.

Life is food; without food, man cannot exist and live on earth need food; even software engineers need food and so it is the duty of everyone to understand that food production should be given first importance. The costs of essential commodities have gone up and average person finds hard to run his family; the necessary basic, fundamental needs should be provided to all the people irrespective of their caste or creed and the government should take responsibility. The necessity for healthy life must be understood by people in this pandemic era. There are nine billion people to feed and without preserving nature and women. it will be impossible to feed them.

Roots of climate change are the same roots for hunger. Our plate and planet have deep connection. Global warming, depletion of environment are the serious threats that lead to the emergence of eco feminist movement all over the world. Deep ecology refers to the idea that the earth is the living being and human beings are only part of the living 'ecosystem, the living environment has the right to live. Felling all the trees how man is going to live in the future. Primitive man did not sell tears and breast milk, but now they sell bottled water and breast milk as packet milk. Man locks the fertility of nature and making it a doll like, a slave like. if it continues insects and worms will live on this earth but man will not live, man will extinct. Countries like China is drawing boundary for even water surrounding India. But today we live on poisoned planet.

Scientists send rockets to see if there is water in the moon, but they let rivers and ponds to dry up. Stephen

Hawking, an English theoretical physicist, cosmologist, and author, says that we have a century on this planet to extinct and then we must look for other planets. Extinction comes from irresponsible relationships with the earth and escape to unlivable planets. Scientists spend so much money to cultivate food in Mars, with that money they can cultivate all the gardens and avoid extinction and climate change.

Conclusion

Eco feminism is a global crisis and environmental exploitation, and gender oppression causes problems in us. It is high time, there should be revelations at all levels to make earth a more livable place and women a better living. Women are not happy for herself. Indian mothers are happy for their children and not for themselves. During pandemic, the world witnesses the same; women get affected more than men. Women struggled to take care of the health of the elders and the children, cooked food, helped money management, etc. Earth is the sacred source of all life as the planet. The greatest blessing is men still exist on earth and are alive. As Martin Luther

King Jr. says, "Darkness cannot drive out darkness. Only light can do that. Hate cannot drive out hate only love can do that." Man should have love for nature and women so that he can save both and change should happen at all levels.

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Inclusive Education in India – Concept, Need and Challenges

R.H Ramesh* Dr.Megaraja.B**

[It is a longtime fact that inclusive schooling is totally a brand new approach to train the kids who're disabling and face problems to analyze in assessment to everyday ones beneath the same roof. In this technique, all college students are added collectively in one classroom and community, regardless of their strengths or weaknesses in any vicinity, and are seeking for to maximize the ability of all college students. The gift method is typically appeared because the only manner to promote an inclusive and tolerant society. It has been observed that 73 million children of number one school age had been out of school in 2010, down from a high of over one hundred ten million out-of-school youngsters within the mid-Nineties, according to new estimates through the UNESCO Institute for Statistics (UIS). Today, we are dealing with some of troubles concerning the wishes and challenges for achieving the aim of inclusive schooling? How will inclusive surroundings meet the desires of youngsters with disabilities? How first-class education can be effectively and correctly brought for all kids?]

There is not any doubt in denying the fact that retaining in view the significance of inclusive education in India the efforts of presidency of India have been to offer comprehensive range of offerings towards education of children with disabilities for the reason that ultimate 5 years. The government of India added the scheme for disabled youngsters in 1974 which changed into a centrally backed scheme to provide disabled children equal opportunities if you want to facilitate their retention.

With the recommendation of as a aim to combine the handicapped with the overall network in any respect ranges as equal companions, to put together them for everyday increase and to enable them to face existence with braveness and confidence, the government took initiative inside the area of inclusive schooling beneath National Educational Policy, 1986. Besides it, the adaptation in 1990 of the sector statement on schooling proved as increase for the diverse tactics already set inside the country. According to the Rehabilitation Council of India Act, 1992, a schooling programme became began for the improvement of specialists to respond to the requirements of college students with disabilities. In the National Policy for Persons with incapacity, it

* Research Scholar & Asst.Professor, Dept of Commerce, GFGC, Telasang,Belagavi Dist,

** Research Guide & Asst.Professor, Dept of Studies in Commerce, Vijayanagar Shri Krishnadevaraya, University Bellari

has been clarified that the framework under which the nation, civil society and personal quarter need to perform so that you can make sure a respectful existence for folks with incapacity and support for their caretakers. In addition to it, if we go through the current advancement of this the Act mentioned above, we discover guarantees proper to free and obligatory schooling to all the ones kids who are between six to 14. This Act emphasis on every child with incapacity is entitled to get free schooling up to the age of 18 years. Moreover, the primary cognizance of inclusive education is that all kids no matter their power and weaknesses are purported to be the part of the mainstream schooling. It actually displays that schooling coverage in India has centered on kids and adults with special wishes and inclusive schooling in colleges has end up a component and parcel of number one policy objective. Not only in India, however also in almost each US inclusive schooling has turn out to be one of the most the dominant problems within the field of education. According to inclusive training, all college going youngsters, whether or not they're disabled or not, have the proper to schooling as they are the future residents of the U. S. A.

Inclusive School

Schooling is critical to child's improvement. It is therefore vital that a infant must attend faculty where his/her talents are respected, educational needs are met and capability is realized. The idea of inclusion is premised on the principle that each person with disabilities have the right to be included in 'clearly taking place settings and sports' with their non disabled opposite numbers (Erwin 1993). For children with disabilities for whom a twin system of schooling exists and a number of associated factors which determine the selection of faculty, an inclusive faculty in its real sense of time period will be the uncontested desire. There are some of definitions for an 'inclusive faculty' and it might beneficial to examine a few winning definitions in the discipline and outline it for this research.

Many definitions of inclusive training have advanced throughout the arena. Critics have described this concept as in line with their flavor, temperament and attitude of notion. The most not unusual definition of inclusive schooling is the practice of teaching college students with moderate to severe disabilities along

kids without disabilities in trendy lecture rooms within their domestic neighborhood schools

"Inclusion consists of physical integration, social integration, and gets admission to normalized academic, recreational and social sports that occur in faculty". The presentation of the definitions could be in line with content material and philosophy.

Firstly the definitions which cognizance on restructuring faculties for serving all newbie's would be portrayed. These definitions adopt an institutional angle and recognition on organizational arrangements for bringing approximately effective inclusion.

Inclusive schooling is the method with which schools try to reply to all college students as people, reviewing the company and provision in their curriculum.

Some definitions lay pressure on the human rights aspect of inclusion. All children have the right to schooling and it's far important to offer equal possibilities to them. Inclusion inside the instructional device is a proper for all beginners and that neither dad nor mom nor do experts have the proper to pick segregation for their kids. Inclusion proponents argue that our colleges should reflect this inclusive and various societies.

Characteristics of Inclusive School

Without any shadow of doubt, there are certain 'college factors' which influence students achievements like expert leadership, studying surroundings, high expectation, superb reinforcement, monitoring pupil's progress and determine-school co-operation diagnosed some commonplace characteristics of inclusive colleges wherein devoted leadership, democratic lecture rooms, reflective instructors, a supportive tradition, attractive and applicable curriculum, and responsive preparation are worthy of targeted attention.

1. **Committed Leadership:** People in the leadership positions like fundamental, administrators, board individuals have a key role in inclusion. They can be source of concept and can provide encouragement and aid to teachers, train households and groups about the faculty's philosophy and commitments, have fun achievement and clear up troubles.
2. **Democratic Classrooms:** Democratic classroom is a method in which all people (students, teachers,

personnel, and family of students) is responsible, make a contribution and take part in the coaching-gaining knowledge of method. Everyone is handled with appreciate and dignity, their opinion is respected and the people paintings in near co-operation.

3. Supportive School Culture: The inclusive school way of life is 'open, accepting and worrying'. The leaders and educators take hobby in growing cultures which is enabling and inviting for instance, invite and put into effect recommendations from college students, mother and father and Community and give equal opportunities to all college students.
4. Engaging and Relevant Curricula: The curriculum and education in inclusive college should be appropriate to fit character desires and learning styles to nurture each child's competencies and competencies. The teachers need to tell youngsters about the variety among inexperienced persons and have to promote cooperative studying.
5. Responsive Instruction: Teachers ought to be flexible and have to be skilled to evolve substances, lesson structures and academic arrangements.

Outcomes of Inclusion

The researchers advocate that even as not all the benefits listed always exist in all cases, they represent number advantages which have been experienced while inclusion of reasonable quality has been supplied primarily based on observations and research carried out inside the United States.

Impact on Students with Disabilities

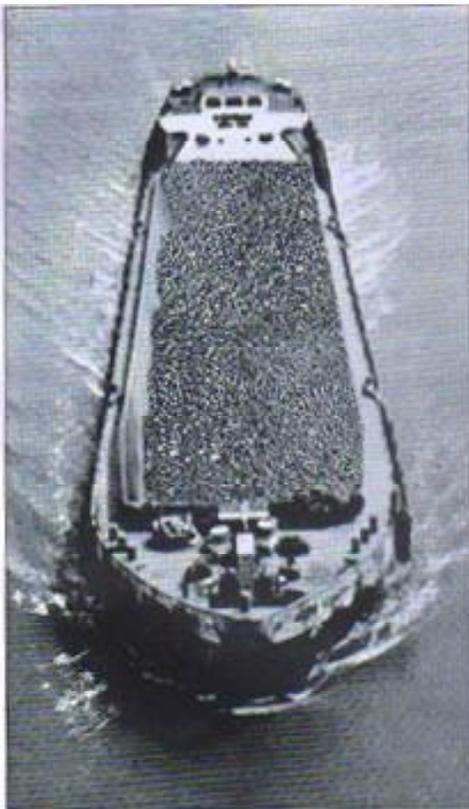
- Educational programs are more relevant and focused.
- Increased access to typical environments (e.g., school, community, work).
- Access to new experiences/opportunities in school and beyond school.
- Access to peer models.
- New relationships and friendships.
- Raised expectations.
- Increased awareness and responsiveness to people environment activity.

- Increased skill acquisition.
- Greater enjoyment of school

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