THIRD
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INSIDE

Editorial

Salvaging Afghanistan

Recent political developments in Afghanistan have pushed Afghan economy in an unprecedented turmoil. In the wake of seizure of power by the Taliban in a rapid manner in the aftermath of withdrawal of America-led Allied forces from the soil of Afghanistan, there ensued immediate repercussions across economy that was already confronted with daunting development challenges. Rapid pace of diminution in international grant support, loss of access to offshore assets and disruption to financial linkages have been factors, as pointed out by World Bank recently that have led to a major contraction of Afghan economy, increasing poverty and macroeconomic instability. Even prior to the Taliban takeover, Afghan economy was moving at a slow pace, letting weak confidence amid a rapidly deteriorating security situation, and severe drought conditions negatively affecting agriculture production. Furthermore, the prevalence of CVID-19 along with less than five per cent of the population, also proved instrumental in adversely impacting multiple economic sectors. The Post-Taliban Afghanistan has seemingly witnessed a sharp contraction in output as a sequel to cumulative impacts of a sudden stop in donor and government expenditure, disruption to trade and dysfunction of the banking sector.

Moreover, other factors like gradual acceleration of inflation, spike in energy prices along with hike in prices of domestic goods, disruption in supply chains, hoarding and disruptions to international trade etc., also contributed to the decline of Afghan economy. Afghan financial sector is also confronted with significant constraints, such as banking sector facing liquidity crunch, restrictions on capital outflow, non-accessibility of the public to bank deposits, lower donor inflow and ongoing depreciation of Afghan currency against US dollar etc. According to some economists, outlook for Afghan economy deems grim in near future. In the wake of sharp reductions in international aid, there has been a collapse in basic health and education services and the sudden loss of public sector activity is likely to impact all sectors of economy, and in view of these and other associated developments, World Bank is of the opinion that Afghanistan is likely to face depreciation of its currency, inflation, and shortages of critical household goods, including food and fuel. And the resultant impact, according to World Bank, could be in terms of a substantial share of the population moving below the poverty line, deterioration in food security situation, with potential long-term negative impacts given Afghanistan's young population.

Most of the economists are of the opinion that in view of the prevalent grim situation of Afghan economy, there is a need for liquidity and stabilization of the banking system – not only to save the lives of the Afghan people but also to enable humanitarian organizations to respond. The World Bank is reportedly transferring $ 280 million by this December-end to the UNICEF and World Food Programme. (WFP) to help the Afghan people this winter. The UN is likely to seek in 2022 its largest-ever funding appeal of $ 4.5 billion "to help the most vulnerable" in Afghanistan. According to UN News, the proposed UN plan would be a stopgap measure for over 21 million Afghan people who need lifesaving assistance. It further adds: "The crisis is huge. Our humanitarian response is effective and continues to scale up, thanks to generous donor support."

Asserting that Afghanistan will not get through the ongoing winter on emergency aid alone, UN officials entrusted with the task of humanitarian aid for Afghanistan, emphasize on the need for 'flexible donor funding' that can be used to ensure salaries for public sector workers and support to basic services, such as health, education, electricity and livelihood. According to UN officials, going forward requires continued constructive engagement with the *de facto* authorities in Kabul because that would be imperative to "clarify what we expect of each other." Cautioning about the consequences of inaction, they warn: "The consequences of inaction on these three fronts are clear. Afghanistan will collapse, people will run out of hope, and the region – and indeed the world – will see destabilization increase." A senior UN official in his address to the recently-held meeting of the OIC warned: "… a moment of exceptional gravity for the people of Afghanistan… we have the advantage of being forewarned of the fate that awaits them if we do not act… we cannot fail to do what we know is right, and what we know is possible."

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Atal Bihari Vajpayee & Indo – Pak Relations

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[India and Pakistan are the two neighbours who have been in continuous conflict since the day independence was declared for both the countries. There have been wars, peace treaties, several rounds of talks between Prime Ministers, Foreign Ministers and other delegates from India and Pakistan. Atal Bihari Vajpayee became the Prime Minister of India for a third time and was in position for a full term till 2004. This period has recorded a number of landmark developments in the Indo-Pak peace talks and efforts were made to improve the Indo-Pak relations. However, there were large stumbling blocks like the nuclear explosions and Kargil War which hampered the relations. This paper tries to briefly analyse Indo-Pak relations during the Prime Ministership of Vajpayee giving emphasis on the longstanding issues between India and Pakistan.]

Foreign policy of a country always depends on the bilateral and multilateral relations it develops with the neighbouring countries for peaceful coexistence. However, some countries readily develop friendly relations while with some other countries it would become difficult to maintain the same. This might be due to some of the historical reasons on which both the countries disagree and sometimes the boundary issues that crop up from time to time. India and Pakistan have a long bitter historical past basically over Kashmir. Since then the leaders from both the countries have tried time and again to develop normal bilateral relations but it never happened.

Kashmir Issue: A Brief History

Bilateral relations between India and Pakistan are a result of the partition. After partition of India, Jammu and Kashmir had decided to be a part of India while Pakistan still feels this part of the territory should be a part of Pakistan. Jammu and Kashmir is an integral and inalienable part of India. Basic facts pertaining to this issue are well established. However there has been a concerted distorted historical account presented by Pakistan which has led to wars inflicted by Pakistan on India and the unleashing of terrorist violence in the once tranquil and beautiful Kashmir valley.

Prime Minister Vajpayee during his tenure took important initiatives to normalise Indo – Pak relations without compromising India's vital interests. The following is a brief analysis of the efforts made by Prime Minister Vajpayee in improving the Indo- Pak relations. An attempt has been made in this paper to relook into the events, which have helped both countries to search ways towards bringing peace in South Asia

Atal Bihari Vajpayee and Indo-Pak Bilateral Relations

Atal Bihari Vajpayee headed India as the 11th Prime Minster for a full term. Vajpayee's greatest foreign policy efforts lay in his approach to Pakistan. The unprecedented show of political will by Atal Bihari Vajpayee and General Musharraf reigned supreme over the stumbling blocks that had hindered peace in the past. Except for a few fundamentalist elements on both sides, the populations in the two countries were keen to end the long-standing bitterness.

The Delhi-Lahore Bus service and The Lahore Declaration

On 19 February 1999, Vajpayee inaugurated the Delhi-Lahore bus service by travelling in the same to meet his counterpart Nawaz Sharif in Pakistan. This incident became an iconic symbol of international diplomacy and Vajpayee was lauded globally for his pragmatism. The two Prime Ministers agreed on a historic treaty on 21 February 1999 called the Lahore Declaration. The Declaration put forth common goals of peace and bilateral friendship between the two countries and had several contents including nuclear non-proliferation and increased trade relations.

The Lahore Declaration indicates a realisation by both sides about the need for promoting peaceful relations with each other. The two leaders reaffirmed their faith on a moratorium on further nuclear tests unless extraordinary situations jeopardise their security interests.[3] After Prime Minister Vajpayee's visit, the optimism generated in Indo-Pakistan relations needed a boost up to continue with the positive atmosphere. This effort was made through the New Delhi round of bilateral talks. However, for all its hype and promise, the Lahore Declaration fell flat after the Kargil War began in May 1999.[4]

Bilateral Talks on Kashmir Issue

Kashmir has always been the most prominent issue of talks for both India and Pakistan. The Shimla Agreement laid emphasis on the bilateral resolution of disputes. The countries held bilateral talks in August 1972, July 1973, August 1973 and April 1974 to precipitate the process of normalisation. After the 1971 war with India, the Pakistani priority was to defend its territorial sovereignty, and to achieve this objective, peace with India became of paramount importance. Thus, security and nuclear issues took priority, while the Kashmir issue

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took a back seat. The basic changes in posture are noticed in Pakistan's approach to an Indo-Pakistan dialogue after 1971.[5]

The normalisation process suffered a setback when India went for a nuclear test in 1974. Taking advantage of disturbances in Kashmir, Indira relentlessly emphasised on the Shimla Agreement[6] but never hesitated to internationalise the Kashmir issue.[7] She undertook a tour of more than 15 Muslim countries and personally pleaded the Kashmir case.[8] Nawaz Sharif followed the same policy. In his 45th Independence Day speech, Sharif declared, "We shall continue giving them (Kashmiris) full support at the diplomatic, political and human level. This is our duty and we owe it as a debt to our Kashmiri brothers."[9] Thus, Kashmir again became a focal point of reference in the domestic populist politics of Pakistan.

However, the security climate in the subcontinent changed after the nuclear tests by both India and Pakistan. The Prime Ministers of India & Pakistan met during the Colombo summit of the South Asian Association for Regional Cooperation (SAARC) in 1991. This meeting, as expected, could not bring any drastic change in their approach because the nuclear tests and the rhetoric that accompanied them had made the environment tense. Nawaz Sharif termed the outcome of this meet as zero and the Indian Foreign Secretary termed Pakistan's obsession with Kashmir as "neurotic".[10] As it happened in many previous rounds of talks, this round had also become a standstill one with no outstanding results.

Pakistan in 1994, decided to bury bilateralism in its penchant for international mediation on Kashmir. Foreign Minister Assed Ahmad Ali spelt out the minimum conditions for continuing the bilateral talks: withdrawing of Indian security forces particularly from the Valley, release of Kashmiri leaders and halting repression were set as minimum conditions to "keep the talks going."[11]

The next major bilateral effort was the Agra Summit held between Pervez Musharraf and Vajpayee. The process for the high-level meeting on July 15-16, 2001 started with an article written by Vajpayee at the start of 2001, in which he talked about addressing the Kashmir problem.[12] Agra Summit was confined to detailed one-on-one interaction between the two leaders with one note-taker on each side.[13] Unfortunately, their huddle met with failure. Though once they were close to issuing a joint declaration but India backed out at the last minute.

Fortunately, the failure of the summit did not last long and the two sides worked out another initiative in a couple of years when the composite dialogue was launched in 2004. It was based on the broad contours of understanding reached during Gujral-Sharif meeting of Maldives in 1997.[14]

In order to resolve the Kashmir issue, Musharraf proposed a new format to discuss the Kashmir issue.

He gave a four point agenda that included; 1) softening of LoC; 2) self-governance/autonomy but not total independence of Kashmir; 3) demilitarization of borders; and 4) joint management and supervision by both the states. This proposal was discussed through the back channel and the subjects were kept away from the media and the public until a final agreement could be reached.

Kargil War

Landmark incident that took place during the Vajpayee's tenure is the Kargil War which brought standstill to all the peace initiatives taken earlier by the Prime Minister. The Kargil crisis represents a watershed in India-Pakistan security relations. It demonstrated that even the presence of nuclear weapons might not appreciably dampen security competition between the region's largest states.

The Kargil crisis had several layers of significance for both Pakistan and India, and generally these were very different for the two coun-tries.

From India's perspective, the most significant conclusion drawn from Kargil is that dealing with Pakistan—as currently constituted— is going to be deeply problematic and perhaps even justifies minimal contact with Islamabad. This was the view expressed by a wide array of political leaders, analysts, and military officials in India, for several reasons.

First, Kargil demonstrated to India that Pakistan could be a reckless, adventuristic, and risk-acceptant state, capable of behaving irrationally.

Second, Pakistan's prosecution of Kargil even amidst its pursuit of the Lahore Declaration process was understood to be outrageously duplicitous, irrespective of the strategic calculus motivating the operation.

Third, Pakistan's chronic civil-military rivalry exacerbates India's distrust and wariness of the state. The Pakistani Army is and will likely remain the vaunted power in Pakistan, even when under a nominally civilian government.[15]

In India's view, the Lahore initiative was a legitimate (and, for Vajpayee himself, a determined) effort to achieve normalization on a broad cluster of key issues.[16] Kargil, likely launched around the time of the Lahore initiative, raised serious doubts about India's ability to deal with Pakistan in good faith.

The various statements made by the international community were highly sympathetic to India's position during the Kargil crisis, a condition that India appreciated. A reading of the Indian op-ed pages of major English-language papers suggests that India might have concluded that select types of international attention can be beneficial in some contexts, particularly when focused on Pakistani misdeeds.

The international response to Kargil nearly unanimously cast Pakistan as the transgressor and called for mutual

restraint, a bilateral settlement of disputes. Even China espoused a rhetoric that was consonant with the measured international response.[17] For example, the Chinese foreign ministry spokesman, Zhu Bangzao, explained: "China hopes India and Pakistan will exercise restraint and peacefully resolve their differences and problems through patient and sincere dialogue."[18]

The international reaction to the Kargil intrusion, particularly from the United States, G-8, UN, and China, demonstrated to India the power of world opinion to restrict Pakistan's options at all levels of diplomacy and war. The *Kargil Review Committee Report* suggested that India was cognizant of the role that international perception played in the unravelling of Kargil and would seek to develop and exploit that perception.[19]

With the efforts of media and by casting the Pakistani Army as the rogue elephant responsible for Kargil and by distancing the Sharif government from it, India could insist that the Lahore Declaration represented a legitimate form of engagement that was being subverted principally by the Pakistani Army—a strategy that had some attractiveness insofar as it could help vitiate the claims of some of the critics of Vajpayee's dramatic bus diplomacy.[20]

Most of Kargil's significance for India can be seen in terms of the conflict's impact on bilateral relations with Pakistan. India believes Pakistan to be fundamentally untrustworthy and capable of acting in ways that appear to be completely irrational. This has strengthened the Indian determination to resolve the Kashmir issue without acknowledging Pakistan's equities in the manner desired by Islamabad. Kargil also occasioned reconsideration of India's perception of its security and its intelligence apparatus: in particular, Kargil strengthened the belief that Pakistani surprises can and will occur with potentially dangerous results and that they consequently merit anticipatory preparation in India.

Kargil also revealed to India that select aspects of international attention—particularly to Pak-istan's misconduct—have significant utility for its grand strategy. Finally, Kargil demonstrated India's ability to dexterously influence the media to shape the domestic and the international response.[21]

Nuclear Weapons and the India-Pakistan Experience

Nuclearization can create incentives for dissatisfied powers to adopt more aggressive strategies. Pakistan, relatively secure in the knowledge that its nuclear capability deterred India from a military response, displayed a new confidence in building pressure in Kashmir. This was a creative version of the 'stability-instability paradox', which states that nuclear stalemate permits sub-nuclear conflict - creative because the original concept envisioned conventional war in the nuclear shadow, whereas Pakistani leaders went a step lower to the sub-conventional level by backing cross-border terrorism.[22]

India's inability to counter the rising tide of terrorism emboldened the Pakistani leadership to go further. The Kargil conflict was a ploy to step up the pressure by using troops in the guise of 'freedom fighters' to occupy Indian positions along the LoC. India, straitjacketed by the nuclear environment, tried to turn the stability/instability paradox around by threatening to go to war in 2001-2002, but the difficulty lay in translating the threat into action. Former President Pervez Musharraf of Pakistan did take some measures to curb cross-border terrorist activity, but the policy was inherently reversible, as soon became evident.[23]

With regard to nuclear weapons, India had attempted in the late 1990s to break new conceptual ground by claiming that there was 'strategic space' for a 'limited war' under the nuclear shadow.[24] The Pokhran explosions are a landmark achievement for India in the field of nuclear energy.

At the outset of the 2001-2002 crisis, Defence Minister George Fernandes declared that 'Pakistan can't think of using nuclear weapons . . . We could take a strike, survive, and then hit back. Pakistan would be finished'.[25] This implied that the balance in vulnerability was to India's advantage. The logic was neat, but in practice, the prospect of absolute damage counted for more and the Indian Government preferred to be prudent and avoid war altogether.

Like other nuclear powers, however, India and Pakistan have adopted much of the standard language of American deterrence thinking with its emphasis on 'second-strike capability' and the like. These concepts are drawn unthinkingly from an alien (and itself self-contradictory) strategic language that has produced tens of thousands of nuclear weapons. The notion of 'credibility' that sits in the centre of their declared strategy of minimum deterrence draws on that same language and has no foundation in reality.

In most confrontations between nuclear powers, the possessors of small arsenals have deterred much bigger adversaries without having to brandish their weapons and make explicit threats. The difficulty is that the tenets of standard nuclear doctrine encourage an open-ended programme of nuclear expansion. Typically, for instance, arguments calling for sea-based capability and the acquisition of a triad rest on the assertion that undersea missiles are less 'vulnerable' than land-based ones - an argument that has no basis in reality, since political decision-makers with huge forces have never had the confidence to strike against small numbers of 'vulnerable' land-based weapons.

The truth is that minimum deterrence is existential and rests - to use somewhat awkward language - *not on the deterrer's certainty of inflicting large-scale damage, but on the deterree's uncertainty about being able to avoid it.* As Kenneth Waltz observes, 'contemplating war when the use of nuclear weapons is possible focuses one's attention not on the probability of victory, but on the possibility of annihilation'.[26] Both Pakistan and India have been procuring some nuclear arsenal to keep the other alert and vigilant.

Conclusion

Although Vajpayee's invitation to Musharraf for the Agra Summit (14-16 July 2001) and the subsequent collapse of the talks came in for the anticipated criticism, it has to be pointed out that there were new approaches to the entire India-Pakistan

problem. This was the first high level discussion between the two countries on all contentious issues, including cross-border terrorism and Kashmir. The Summit clarified the issues – Kashmir, terrorism, nuclear weapons and security and economic and social exchanges – that needed to be discussed and negotiated if peace and cooperation were to be achieved.

On January 12, 2002, while addressing the nation President Musharraf confirmed that despite talks of reconciliation and solution, the establishment in Pakistan, the Army had not altered its historical stand on Kashmir. In 2004, Musharraf said that "Kashmir and strategic assets are the national interests of Pakistan and they will not give up them". The Vajpayee Government's decision in April 2003, despite the setbacks to re-engage Pakistan by announcing a unilateral ceasefire on the LoC and opening of the doors for a composite dialogue, was prompted by a new, wider vista of India's foreign policy outlook. The whole aim was to reach out globally beyond Pakistan, from a position of strength.

Less than a year later, on 6 January 2004, both the countries decided, on the side-lines of the SAARC Summit in Islamabad to resume official talks and Pakistan accepted that cross border terrorism had to be stopped. Vajpayee was personally keen on engaging Pakistan, although it is hard to dispute that nudging from Washington did make a difference. The 6th January joint statement was followed by a three-day official level 'talk on talks' in Islamabad on February 18, 2004, where it was decided to begin a composite dialogue on eight issues, including Kashmir.

The various problems plaguing Indo-Pakistan ties like Kashmir, nuclear security, cross-border terrorism and border demarcation, among others, indicate a common theme underlying bilateral relations: mutual mistrust and suspicion. An analysis of the initiatives taken by the Vajpayee government shows that there were initiatives to resolve the longstanding disputes between both the countries through peaceful approach. At the same time the efforts to build nuclear strength shows that India did not trust the positive turn of the initiative completely and wanted to check Pakistan as and when required.

The Kargil war also gives a testimony to this stand. Again, giving it the colour of only the Pakistan Army's action, the scope for dialogue was kept open to improve the relations between the two countries. Vajpayee's administration had taken the diplomatic relations with Pakistan with due seriousness and the events that took place would allow us to conclude that the issue of Kashmir remained the bone of contention and his regime also could not bring a conclusion to this issue.

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Sustainable Development with Inclusive Growth in India

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[*India is well-known as an agrarian economy as more than two-thirds of the people are in rural areas. As the government is aiming at making 'Atmanirbhar India', it is imperative that inclusive growth is needed. This will call for sustainable development with more emphasis on rural areas. This research paper aims to present various measures to be taken in the Indian context towards having inclusive growth in terms of sustainable development. This sustainable development is for generating employment and eliminating poverty (to the extent possible). For poverty elimination, it is required to work on the social aspect of sustainability by ensuring basic needs such as education, food, shelter, and fuel. For employment generation, it is required to establish GUs (Gramin Units) in rural areas. These will provide social status to the local community by providing them employment. Besides this, the skills, knowledge of the local community have to be supported with skills training in their areas of expertise, which will be decided by the culture, traditions, values, geography, and natural resources available in the region.]*

The universe is one family, says Vasudhaiva Kutumbakam, an old Indian proverb. This phrase perfectly encapsulates the Indian attitude toward all aspects of life, including economic progress. As a result, the Sustainable Development Goals (SDGs) are an inextricable part of the country's history and tradition. India's development agenda includes several development outcomes. Prime Minister Narendra Modi emphasised this in his September 2015 speech at the United Nations Summit on Sustainable Development (UN, 2017) [1]. The said speech says…

"The Sustainable Development Goals match much of India's development strategy. Our national ambitions are bold and well-intentioned; the globe and our lovely planet will benefit much from the sustainable development of one-sixth of humanity."

Literature Review

What is 'Sustainable Development'? Sustainable means keeping the present and preserving the future. It is the kind of development that supports present needs and at the same time preserves the ability of future generations to meet their own needs (UNESCO, 2015) [2]

Sustainable Development Goals (SDGs) and Elements of Sustainability

Sustainable development will be based on three aspects: sustaining and advancing economic, environmental, and social well-being [3]. Exhibit 1 shows the relevant SDGs that are associated with these three aspects of sustainability.

Exhibit 1: SDG Goals with regards to sustainable development (UNEP) [3], (IGES, 2018) [4]

Category	SDGs
People [Society]	SDG 1: No Poverty
	SDG 2: Zero Hunger
	SDG 3: Good Health and Well-being
	SDG 4: Quality Education
	SDG 5: Gender Equality
	SDG 6: Clean Water and Sanitation
	SDG 7: Affordable and Clean Energy
	SDG 11: Sustainable Cities and Communities
	SDG 16: Peace, Justice and Strong Institutions
Business [Economy]	SDG 8: Decent Work and Economic Growth
	SDG 9: Industry, Innovation, and Infrastructure
	SDG 10: Reduced Inequalities
	SDG 12: Responsible Consumption &
	SDG 17: Partnerships for the Goals
Nature [Environment]	SDG 13: Climate Action
	SDG 14: Life Below Water
	SDG 15: Life on Land

Objective of the Study

This research paper aims to present various measures to be taken in the Indian context towards having sustainable development. This sustainable development is for generating employment and eliminating poverty (to some extent possible).

Methodology

This work is based on data gathered by the author from secondary sources. For this research project, news stories relevant to sustainable development in the Indian context targeted at job creation and poverty reduction in general were studied.

Note: This research paper's examples, names of persons or organisations, and other information are supplied as examples. They are just for the purpose of illustration.

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Empirical Data

India is home to most poor people, even though the government has taken suitable measures to reduce the poverty. According to the UNDP's multidimensional poverty index 2021, India is home to nearly 400 million people living in multidimensional poverty. The main reasons for the same are the unavailability of cooking fuel, food (nutrition), and education facilities, to list a few, as mentioned in the said report (Poverty, 2021) [5].

As stated in the abstract above, even today, two out of three Indians are residing in rural areas. This means that a significantly high proportion of the people are related to the rural economy. However, it is not the fact that villages are becoming alternatives to the cities. This is mainly due to the absence of basic necessities (in terms of food, housing, and related infrastructure). It is observed that in recent past India's urban areas are now showing a growth trend.

The above is based on the data from Mission Antyodaya, Union Ministry of Rural Development. As per the data, the villages were ranked on certain indicators (or the parameters) such as irrigation coverage, availability of banks and ATMs as well as the availability of schools, electricity, and telecom services, amongst others.

Some of the indicative measures to reduce poverty and generate employment in the rural areas as proposed by the author are:

- Increasing the effectiveness and reach of the social benefit schemes.
- Establishment of GUs- Gramin Units.
- Training for upgradation of the skills (as required).
- Establishment of the services industry like tourism that portrays the cultural and traditional values (in the region).
- Setting up of marketing infrastructure (e. g., Rural Haats) to provide marketing support.
- Enabling networking of the rural communities with the other organizations.

These are described subsequently.

The social status of the rural community can be enhanced by increasing the reach of various schemes meant for them. This is inclusive growth!

The author strongly believes that the establishment of good infrastructure in rural areas will provide a social status to the rural communities. It is required that basic human needs are satisfied (such as food, shelter, clothing, and water, etc.). Also, several anti-poverty initiatives launched by the government need to review for their effectiveness and accordingly, these may be continued so as to benefit the rural community.

In this context, the schemes of importance to rural upliftment are:

- Assurance of work through MNREGA (Mahatma Gandhi National Rural Employment Guarantee Act).
- Pradhan Mantri Ujjwala Yojana.
- The Mid-Day-Meal-Program.
- Beti Bachao Beti Padao (Save the Girl Child, Educate the Girl Child)
- Jal Jeevan Mission.
- Pradhan Mantri Awas Yojana.

An impetus to rural manufacturing – Establishment of Gus (Gramin Units):

It is needed to nurture and support the manufacturing sector in rural areas. With the stronger rural economy, the author is of the opinion that the establishment of GUs- Gramin Units will promote the culture of entrepreneurship in rural areas. This will in turn give a boost to the manufacturing activity in the rural region.

It is observed that the share of the primary sector (especially, agriculture) has gone down considerably. At the same time, the share of the tertiary sector (especially, the services) has increased significantly across all kinds of services. The concern here is stagnating share of the manufacturing sector. This needs to be addressed and the exports may be one of the corrective measures in this context.

It is imperative that the share of the manufacturing sector needs to be increased by having supportive fiscal (stimulus) and non-fiscal measures (exports). With the maximum forward and backward linkages, this sector when flourished will help other sectors to grow. In the post-Covid-19 fiscal year, only the agriculture sector was seen as 'positive' (in terms of growth). Indeed, this is a good sign for the economy, but will not be enough to achieve growth. The growth will occur only through the creation of jobs (employment), and hence should be manufacturing-based under current circumstances.

It must be noted that manufacturing creates employment for all kinds of workforce whether they are unskilled, semiskilled, or skilled. In this context, it may be stated that making the manufacturing sector stronger not only will increase its capabilities but also will help the sector to come out of its hibernation (Mukhopadhyay, 2021) [7]. It will also address the problem of what to do with surplus manpower that is coming out of rural areas (agriculture) and migrating to urban areas (going into services).

It is required that various state governments should make efforts to support and promote rural manufacturing activity. A suitable policy that caters to their needs will be required. In this context, it is good to think of ODOP (One District One Product) approach. This approach was recently adopted by Agriculture Ministry, Government of India (Agriculture, 2021) [8], and Uttar Pradesh State Government in different contexts (Uttar Pradesh, 2020) [9]. Rural economy when developed further will provide

a boost to the various rural markets (across the country) and also exports.

The Agriculture Ministry used this approach to identify different fruits and vegetables across the country and accordingly mapped the industry activities benefiting them. The government of Uttar Pradesh has utilized this to identify specific products for each district in the state. Based on the same, they supported and facilitated (product) manufacturing activity locally. These district-wise products identified may be suitably evaluated for their export readiness. Accordingly, the manufacturing units will be established and supported under suitable schemes.

It may be observed that India boasts diversity in agricultural produce, fruits and vegetables, and related farm produce that is consumed in the domestic market. Presenting or offering this farm produce innovatively (in the domestic market) through the GUs. These Gramin Units will be established based on the resources available in the rural areas. Other factors to consider are the culture, traditions, values, geography, and natural resources available in the region. Gramin Units are nothing but agro-based enterprises or agro-based MSMEs (micro, small, and medium enterprises). With such an ecosystem in place, it will be advantageous to both the farmers and rural entrepreneurs. This will benefit the rural community in terms of enhancement of their social status. Also, this will create more business opportunities.

Some of the examples are mentioned here in this context. Consider the case of Kodagu's teacher, Pandanda Shyla N. What she started as an experimental activity in March turned her farm that grows jackfruit, banana, and bamboo into a business. The products offered are young jackfruit, banana stem, and bamboo shoots in brine (saline solution), and so on. What's more, there is a good demand (Agroent, 2020) [10].

In addition to agricultural products, environmentally friendly crafts are in demand. Another businessman, Kusuma Hegde, is in the Uttara Kannada district. She came up with the unique idea of an eco-friendly craft that turned agricultural waste and locally available raw materials into works of art. That is really innovative! As an artisan entrepreneur, she presents her unique designs such as areca caps, banana fiber folders, and vegetable seed ornaments. The use of superior equipment such as a laser engraving machine may help in the carving and engraving of intricate designs. This will add to the product varieties offered. This has broadened the range of artisanal production units (Agroent, 2020) [10]. Indeed, in these uncertain times, these rural women, from teachers to Ph.D. students, have found ways to cope with difficulties and support each other.

Another aspect is skill enhancement with ongoing training imparted to the rural community

Skill enhancement and training are need of today as it results in self-entrepreneurship. India also possesses a wide range of talents in the form of artisans and craftsmen in various parts of the nation. Agricultural materials and natural resources are used by these artists and craftsmen to create a variety of items. Providing these individuals with training and/or technology will improve their business chances. According to the Export-Import Bank of India, The Best Stories are Handmade! (Exim, 2020) [11]. The bank examines the socioeconomic development of self-help groups, non-governmental organisations (NGOs), clusters, co-operatives, and individual craftsmen in the Indian handloom and handicraft industry.

The Bank's interventions have resulted in a dramatic change in lifestyle, as well as the revival of dwindling art forms and the restoration of trust in the next generation in age-old art and art traditions. Throughout 1200 artists, weavers, and craftspeople have received training and workshops from the bank over the years in 26 clusters across 16 states. Some of the examples are:

- Over 200 artisans (Bidriware artists from the famed Karnataka town of Bidar) were taught. The instruction included the use of alternative raw materials to save costs and weight.

- A six-month training program for 30 artisans, included advanced training by master weavers of the Panchachuli women's weavers.

- A skill development training programme was sponsored by the Bank for 50 women artisans (from a distant section of Rajasthan) to acquire block printing and stitching methods.

- The workshop assisted in the training of 30 Gramya craftsmen in the creation of new goods such as photo frames, table mats, and lampshades. Gramya aspires to preserve and enhance craftsmen' natural skills as well as their business abilities. Gramya creates eco-friendly natural fibre lifestyle products such as utility bags, clutches, and other lifestyle accessories as well as interior décor items. Banana fibre, jute, korai grass, hibiscus, and wool are among the raw materials.

Establishment of the services industry like tourism that portrays the cultural and traditional values (in the region)

It may be noted that the rural areas have a significant advantage when it comes to their traditions and cultures. This is particularly true in the context of handloom and textiles. These include a wide range of products such as handmade goods, natural products like honey, clothes made from khadi, and so on. One more interesting thing is some towns in India are known for their handloom legacy. In the context of Sari, some of the famous regions are shown in Exhibit 3. They are Kutch (Ajrakh), Tamil Nadu (Kanjivaram), Madhya Pradesh (Chanderi), and Telangana (Pochampalli).

Service industries like tourism will have an advantage when customized tourism products such as handloom trails are on offer. These will showcase the prowess of the handloom tradition and culture.

Setting up of marketing infrastructure (e. g., Rural Haats) to provide marketing support

It is an integrated rural marketing facility for the artisans and MSMEs and also for the Gramin Units to display and sell their products, particularly for those who do not have individual and separate marketing facilities. This is also useful for rural clusters. The addition of technology in terms of e-business will be a great thing. This will enable rural industries to cater to distant markets irrespective of their locations.

Enabling networking of the rural communities with the other organizations

Now, with all the industries established in the rural region, it is required to spread the word around. Yes, networking is required to generate business and publicity for these rural enterprises. Possible linkages with government agencies, NGOs- non-government organizations, financial institutions with an emphasis on rural areas like Exim Bank, online portals need to be established.

Conclusion

In conclusion, we can say that the fight against poverty requires working on the social aspect of sustainability ensuring basic needs such as education, food, housing, and fuel. To create jobs, GUs (Gramin Units) must be set up in rural areas. These will give a social status to the local community by providing them with employment. Additionally, the skills and knowledge of the local community should be supported through training in their areas of expertise as determined by the culture, traditions, values, geography, and natural resources of the region. Besides this, a marketing infrastructure is required to display, promote, and sell the products and services of the rural community (such as artisans and MSMEs in the region). A strong rural economy will make the dream of our Prime Minister 'Atmanirbhar India' turn into a reality.

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Gandhi and Entrepreneurship

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[*Mahatma Gandhi continues to be relevant in contemporary times, in the fields of study as diverse as feminism, human ecology and justice. Continuing this trend of discovering new horizons to apply Gandhian thought and ideas, this paper explores the relevance of Gandhi's ideas and life for the discipline of entrepreneurship and entrepreneurial spirit. The paper argues that Gandhi possessed important entrepreneurial qualities such as risk-taking behaviour without compromising end goals, self-confidence, innovation, creativity, self-reliance and sustainability. The paper concludes with the assertion that Gandhi's thought and life is an important treasure trove to entrepreneurs, from which they can learn and aspire.*]

Mahatma Gandhi, "the man of the century" retains relevance in contemporary times for various reasons. The relevance of Gandhi as a freedom fighter, champion of rights for the downtrodden castes, decolonization and doctrinal discussions on truth and non-violence are well established. Gandhi's political thought and practice is; however, extremely vast, and new horizons wherein Gandhian thought can be applied have been identified in recent times; including the study of Gandhi as a feminist[1], ecologist[2], and a theorist of social justice[3], to name a few. Continuing this trend of interdisciplinary research works, this paper explores the relevance of Gandhi for entrepreneurship and the entrepreneurial spirit.

It is only natural to assume that Gandhi would imbibe in his theory and practice, a certain aspect of entrepreneurial spirit. This is because of two main reasons. Firstly, Gandhi was born in a Gujarati Modh Bania family[4], one of the most trade and business-minded groups in India. The second reason is due to his reliance on self-sufficiency in economy, in the face of relentless colonial expansion and economic exploitation.

A self-sufficient economy naturally hinges on the entrepreneurial ability of the economy's workers and human resources. It is; therefore, of immense significance to examine the relevance of Gandhi's thought and life for ideas on entrepreneurship and entrepreneurial spirit, which is of crucial importance to a developing country such as India today.

Risk-taking, Self-confidence and Vision

One of the most important characteristics of an entrepreneur is the ability to take calculated risks without losing sight of the goals or objectives. The ability to do so is of crucial importance to an entrepreneur without which initiation of an entrepreneurial activity becomes practically impossible due to the fear of unfavourable outcomes. Gandhi was exceptionally gifted in this exercise of calculated risk taking. One could say that to put the fate of the freedom movement of India on "non-violent mass resistance" or what he referred to as *Satyagraha,* amounts to one of the biggest risks that was ever taken up in recent history; especially when there have been no historical precedents to prove the political efficacy of such doctrinal ideas and consequent movements[5].

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In doing so, Gandhi placed not only his political leadership and personal doctrine of truth and non-violence at stake, but also risked the prospect of India being an independent nation and the lives of future generations. Other events in his life also showcase Gandhi's willingness to take risks without hesitation. Gandhi's decision to cross the sea and leave for England to study law despite being forbidden by the village "sheth" and his own caste, meant that he risked social exclusion and being an outcaste[6].

Gandhi's decision to start a daily called *Indian Opinion* in South Africa, as a mouthpiece to protest against injustice meted out to Indians in South Africa; at a time when he was confronted with various challenges is another such example of Gandhi's willingness to take calculated risks[7]. Another example is when he chose a woman, albeit an established poet and freedom fighter, Sarojini Naidu to join and lead the Salt Satyagraha in 1930, during the last stretch of the Dandi March[8]. This was a risk-taking manoeuvre for Gandhi as the movement itself was facing immense colonial crackdown and the participation of women in politics faced opposition from various "conservative" Indian quarters as well.

In fact, Gandhi's own autobiography is titled "My Experiments with Truth", and that signifies his risk-taking behaviour and way of life. For an entrepreneur, risk taking however needs to be calculated and one should not lose vision of one's end goals. Gandhi never lose sight of his goals while taking the aforementioned risks. For Gandhi; risking being an outcaste by leaving for England came at the prospect of him becoming a lawyer in merely three years and also a shot at the "diwanship" of his area[9]. Efficiency and prospect went hand in hand with the risk-taking behaviour of Gandhi, and this is an important desirable feature of an entrepreneur.

Likewise, Gandhi was aware that for the Dandi March and the Civil Disobedience Movement to be successful, participation from all sections of the society and quarters of life was needed[10]. The risk he took to include women in the freedom struggle was thus wisely calculated and justified by the end organizational goals he sought to achieve – which was the success of the Civil Disobedience Movement against the British colonizers.

This ability of an entrepreneur to take calculated risks without losing sight of the end goals is possible only when the self is confident and convinced of his own being: in his own method and processes. Self-confidence is of immense importance to an entrepreneur, as it validates his own commitments and also helps in moderating fears of unforeseen outcomes. Self-

confidence has also acquired more importance in recent times, in the era of multiple competing start-ups and new ventures.

In addition, significant research in the field of psychology of entrepreneurship suggests that entrepreneurs attract what they desire or believe in[11]. A self-confident entrepreneur who takes calculated risks without losing sight of end goals would naturally attract success and positivity in the long run. Gandhi is a prime example of a person possessing such entrepreneurial qualities. His aforementioned decision to base the entire freedom struggle of India on doctrinal ideas such as truth, non-violence and *Satyagraha* reflects his confidence in his own beliefs and the praxis of such ideas.

Gandhi's entire life and his leadership of the Indian freedom movement, is a story of self-confidence - of maintaining belief in oneself, in the face of unfavourable historical precedents and massive opposition. Gandhi always believed that "in a gentle way, you can shake the world."

Innovation and Creativity

Innovation refers to a "new way of doing something" and includes "incremental, radical, and revolutionary changes in thinking, products, processes, or organizations."[12] It is perhaps the most important skill that an entrepreneur needs to possess. In fact, the two of them- entrepreneurship and innovation are considered "two sides of the same coin"[13]. Gandhi was one of the finest creative geniuses that this world has produced. This statement might come as a surprise since the image of Gandhi as a frail, old, man with a walking stick does not conform to modern, conventional images of creative geniuses such as Da Vinci, Einstein and Mozart[14].

Upon his entry into the Indian freedom struggle after his return from South Africa, Gandhi conceptualized an overhaul of the central problem that faced millions of Indians. For Gandhi, the problem confronting freedom in India was not merely British rule, but the plight of crores of suffering people in India[15]. Gandhi's creative genius lies in re-framing such questions that confronted him on a day-to-day basis. Gandhi was a true innovator of the idea of *Satyagraha*, which he defined as "firmness of truth"[16]. He also introduced the idea of *Sarvodaya* or welfare of all.

Gandhi was however not a mere idealist in this regard. When it came to innovation and the creative agency, Gandhi not only preached it through his ideas and doctrines but also practiced it in his life. Gandhi was thus a "practical innovator". The act of initiating a non-violent mass movement based on Satyagraha against the colonial rule is truly innovative in practice. Gandhi also introduced *Khadi*, which is a hand-spun rough cloth made from cotton at Sabarmati Ashram in 1918[17].

In due course of time, *Khadi* became a symbol of national self-reliance and opposition to foreign economic domination. In fact, he viewed *Khadi* as the answer to the "growing pauperism in India"[18]. Before the entry of Gandhi, the *Charkha* (spinning wheel) of India had no symbolic meaning attached to itself. Gandhi also engaged in innovating the *Charkha* as a symbol of self-reliance and non-violence and as a medium to connect with the common people[19].

Gandhi's innovative spirit was thus supported by his desire to be self-reliant, which is another crucial entrepreneurial quality.

In recent studies on entrepreneurship, lack of self-reliance has been found to hinder entrepreneurship[20]. One could say that, Gandhi was ahead of his time in realizing this aspect of entrepreneurial mind-set.

Conclusion

An ideal entrepreneur should not be merely concerned with personal well- being and economic gain, but also needs to take into account issues of social wellbeing and sustainability. In this regard, social entrepreneurship is a term and practice that has attracted much fast-growing attention in recent times. While definitions differ, social entrepreneurship can be taken to mean those activities through which entrepreneurs tie their activities with the "ultimate goal of creating social value."[21] Gandhi has also been touted as an ideal social entrepreneur during his lifetime, and his doctrines as being of crucial importance to social entrepreneurship[22].

Many social entrepreneurs have in fact attested publicly that they were inspired by Gandhi and his principles during their course of work and struggle for the social good[23]. Gandhian ideas on sustainability and the environment, such as his idea that the world has enough for the needs but not the greed of humans, also hold significance for entrepreneurs in today's world.

There is no denying the importance of entrepreneurship in current times, especially for a country such as India with vast untapped human resources. It will not only help in the creation of jobs but also bring social equity and quell unrest by engaging the energy and spirit of the Indian population (most importantly, the youth) in constructive works, much as Gandhi envisioned. This paper concludes with the statement that for inspiration on the practice of entrepreneurship and to cultivate the entrepreneurial spirit, we need to look within ourselves and at the immediate environs. Mahatma Gandhi's life and ideas could thus serve as a treasure trove for entrepreneurial activities, for it contains important lessons and pointers on the subject. *Bapu* continues to be relevant today, even in the field of entrepreneurship.

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Food Insecurity and Covid- 19 in Mumbai

Dr Rashmi Bhure*

The COVID-19 pandemic fundamentally changed the lives of people in many ways. The world was no more the same after the pandemic, it posed several new challenges and new experiences for the present generation. Within a few days of the spread of COVID-19, a whole new vocabulary became part of every household such as mask, social distancing, lockdown, isolation, quarantine, etc., and words such as a vaccine, jab, remdesivir, oxygen concentrator were added to the list in the year 2021.

For India, a country with more than 1.3 billion population, dealing with the outbreak of Coronavirus was a gigantic challenge. How long this health war will prolong and how much its graph will go up and down was very difficult to predict at the initial stage. To curtail the spread of coronavirus the Government of India declared a nationwide lockdown of 21 days from March 2020. The lockdown brought the nation to a sudden complete halt, the economy was paused. It was a testing time for those who were inside their 'homes' and for those who had 'no homes' for shelter. That was just phase-I of lockdown, eventually with some relaxation in rules in different parts of India and subsequent phase II, III, and IV of lockdown continued.

Maharashtra was one of the early states in India to declare total lockdown or curfew on 22 March 2020, as coronavirus cases were doubling in the state very fast. The capital of Maharashtra state Mumbai, the most populated megacity of India with high flow of migrant labourers and biggest slum areas

had its own set of issues while facing this suddenly flared up health crisis. With the lockdown the lifeline of the Mumbai city the local trains came to a halt, apart from that suspension of long-distance trains was declared by the Central government.

After the public transport was stopped, mobility was reduced to the bare minimum only for emergency or very essential services. Besides shopping malls, most of the shops, offices, schools, colleges, parks, and religious places were also closed. The biggest commercial city in India that never sleeps and is open 24x7 became dead and deserted. Corona positive cases were escalating in dense urban areas like Mumbai and Pune spreading a fear- psychosis across these cities.

In the lockdown 'work from home' became the new norm for the people working in the formal sector, whereas on the other side for lakhs of informal sector workers it meant no work, no income, leading to a perpetual state of hunger. The struggle for survival was too harsh for daily wage workers, migrant labourers, the pavement dwellers who were living hand-to-mouth, in other words, making the vulnerable sections of the society more vulnerable. The risk of contracting the disease was too high for many of them living in thickly populated slums, cramped rooms, or temporary shades near the railway tracks, under flyovers, bridges, or on the roadside, for them the brunt of Coronavirus was worst, followed by the imposed lockdown and on top of it the hot summer of Mumbai.

Though the cases in the slums were rising fast there was no scope for social distancing nor as per the WHO or government guideline, they could afford the luxury of often washing hands

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or using sanitizers and masks. The absence of a source of livelihood and suddenly no access to food (in Mumbai millions of homeless, poor, and daily wage workers live on street food as they have no place to cook) due to lockdown led to a huge problem of food insecurity. The fear of death caused not due to Corona but due to starvation was the reality that was hitting a large population.

The prevailing insecurity dilemma, along with the lingering shadow of contracting the virus resulting in death ultimately forced the migrant workers from the unorganised sector to leave Mumbai and go to their native hometowns. Mumbai a commercial city or in Bollywood parlance a 'city of dreams' has always been a magnetic force for migrants and their contribution towards building the city is immense. But now because of the existential crisis, the migrants were in hordes moving out of the city by any means and modes. Migrants in desperation were flooding railway stations waiting long hours or even overnight to board a train to reach back home.

Fighting against hope when they failed to board a train, bus, or truck, they walked in the scorching summer heat on their feet tirelessly hundreds of kilometres to reach their destination. There was havoc at railway stations and bus stands as well as the highways were too flooded with migrant workers. Their ordeals, painful tales, and the photographs and visuals that continuously appeared in the print, electronic and social media take one back to the archival photographs of the 1947 partition.

Given the magnitude of the public health crisis, the state's capacity was overwhelmed during the pandemic. To successfully deal with it, a synergy between the government and vibrant civil society organisations was needed. Undoubtedly the larger responsibility falls on the government as in such an emergency they have the maximum resources at their disposal. The government announced several packages and schemes under the National Food Security Act (NFSA). But the major challenge is that millions are not yet covered under the Public Distribution System and are unable to get the benefit of the government schemes.

The tribals, migrants, and the people at the lowest rung of the society are without ration cards or other required documents as a consequence they are out of the food safety net. Does it imply that the urban poor would be deprived of the right to food security or equity? Certainly, there is a need to develop an integrated or inclusive public distribution system. But till such a public delivery system is developed the civil society's role becomes crucial in this context.

Across India, civil society organisations were at the forefront taking initiatives to outreach to the most vulnerable. They were relentlessly on the ground providing essentials to those in distress. Social media or digital platforms like Facebook were used extensively by civil society organisations to raise funds, share facts or information to fight this humanitarian crisis. In Mumbai, the reference case is of '*Khaana Chahiye*'. During these unprecedented times, considering it was their call of duty towards humanity to deal with the burning issue of hunger, few like-minded sensitive citizens started the initiative of '*Khaana Chahiye' (a Hindi word which means do you want food?)* on 29th March 2020.

Mapping the hunger map of Mumbai and connecting the missing linkages

Khaana Chahiye a non-profit organisation started the pilot relief work at a minuscule level by providing cooked meals to around 1200 needy people from marginalized groups on the Western Express Highway of Mumbai.[1] That was just the beginning, according to Ruben Mascarenhens one of the founder members of *khaana Chahiye,* "problem was much bigger than they expected, there was a need to quantify the demand for food and distribute food in a dignified way as well as take all necessary precautions of covid."[2]

Over the last year, *Khaana Chahiye* has served 46,14,794 meals and distributed over 20,000 grocery kits to the underprivileged across Mumbai, Thane, Navi Mumbai, and Bhiwandi thus emerging as a remarkable/striking civil society organisation with over 300 citizen volunteers.[3] To combat the huge challenge of the food crisis effectively *Khaana Chahiye joined* hands with established organizations like Project Mumbai, Bharat Utthan Sangh, Litmus Test Project-a progressive citizen's collective based in Mumbai along with some 15 other organisations.

One of the most critical challenges before the team of *Khaana Chahiye* was exactly to locate people who barely had any access to the food supply. In other words, they started mapping the hunger map of Mumbai. Within a short span to connect with a maximum number of people *Khaana Chahiye* launched a portal that geo-mapped and aggregated demand for food from all over the city. The data collected facilitated daily planning and estimation of food relief work.

Providing food to thousands of people daily was a mammoth task that began right from where to cook such a huge quantum of food? This issue was sorted briskly as two of the founder members of *Khaana Chahiye* owned a chain of restaurants. Due to lockdown, the restaurants were shut so their empty kitchen spaces were operationalized to meet the food demand that was coming up on the portal.

Khaana Chahiye had a strong social media team that used targeted micro-campaigns on platforms like Facebook, Twitter, and Instagram (at negligible cost) to communicate the food demand and amplify the work done by the group. Within no time these campaigns were viral and through strong call-to-action enabled crowdsourcing ~INR 15 crores were collected.[4] Swaraj Shetty, founder member of *Khaana Chahiye* said "for crowdfunding different strategies were used like art shows, stand-up comedy shows, etc."[5] Further appeals were made to join as volunteers for food distribution to different parts of Mumbai.

The demand for food was so high that *Khaana Chahiye* also joined hands with various NGOs and local citizen groups who picked up meals from a designated point and delivered them to the needy in local areas of Bandra East, Juhu, Kurla West, Mahul, Mankhurd, and Mumbra. Besides meals were served to slum dwellers and destitute living under the flyover bridges of all major arterial routes of Mumbai like the Western Express Highway, Eastern Express Highway, SV Road, LBS Marg, and Link Road up to Dahisar.

Another major group that was targeted was that of migrants. As the shadow of Covid-19 was getting longer, the informal sector economy was in shambles leading to a mass exodus of migrant workers. In the wake of this situation, a comprehensive strategy was required wherein mobilization of civic engagement in crisis management became vital. From May 2020, *Khaana Chahiye* team worked closely with the civic body BrihanMumbai Municipal Corporation (BMC) by undertaking relief operations at three major stations - CSMT, LTT Kurla, and Bandra Terminus.

With the commencement of *Shramik* Express trains (special trains commissioned by the Government of India) for stranded daily-wage migrant workers in Mumbai *Khaana Chahiye* volunteers served on 284 of these special trains. As the *Shramik* Trains were not having a pantry facility there was acute demand for food and water at the railway stations for traveling migrants. Hence the team of *Khaana Chahiye* set up emergency support centres for the distribution of food at railway stations as well as at the various exit points or checkpoints from where the migrants were leaving the city.

They served over 5,00,000 migrant workers at railway stations by distributing them non-perishable food, water, masks, and sanitizers and over 1,00,000 migrant workers were give food aid on road at four transit locations at Dahisar Check Naka, Majiwada Junction (Thane), Panvel Junction, and Vashi Highway.[6] Apart from cooked meals, at a later stage and especially during the second wave of the pandemic in 2021 *Khaana Chahiye* also distributed 20000 grocery kits (Rice, flour, pulses, etc.) to labourers, orphanages, and other marginalised groups across the city, who were unable to procure ration due to lockdown.[7]

Growing Food at Home-Spreading the Culture of Urban Farming

For the people working in the formal sector, the 'work from home' and lockdown restricted all their outside activities and completely altered their lifestyles. For the past one-year people have been living a monotonous routine and on top of it, the news of near and dear ones suffering or dying because of Corona is increasing mental health issues in society. People are constantly caught in the grip of '*coronaphobia*'.[8]

People are struggling to find different ways to attain mental calmness and use long hours at home in a more creative manner. With vegetable and fruit supply badly hit in the initial days of the lockdown, urbanites started experimenting by growing their own food be it in their window seals, balconies, or terraces. They were finding their solutions to deal with the food shortage. Historically in countries like the United States during World War I & II when food shortage was faced, the federal government encouraged citizens for backyard gardening and supported a national gardening campaign to increase the food supply.[9]

In Mumbai, a culture of urban farming or gardening started fast-developing during the pandemic. Little spaces that the urbanites could grab they converted them with their green thumb. In uncertain times, the home-grown vegetables, herbs, etc. on your plate not only gave satisfaction but created positivity and also sensitized urbanites to value the efforts taken by farmers to grow food. Food waste inordinately affects food security thus avoiding wastage of food and growing your vegetables became for many the new 'norm' that also created awareness about sustainable living. Online seed suppliers such as Nurserylive, Ugaoo, etc. became a big boon for urban farmers.

Yet another important advantage of the emerging urban farming culture was to channelize the energies of young children into productive activity who were attending the online school classes from home. With playgrounds and parks closed, engaging children indoors was a big task. For kids attending online schools and for adults who were 'working from home' growing their food or striking a connection with nature was a de-stressing activity that was taking care of their mental health. The 'green therapy' (also known as eco-therapy which means to connect with nature for psychological benefits) is recommended today by medical professionals across the globe to deal with mental health issues.[10]

To conclude, for the workers in the informal sector COVID-19 pandemic was an unnerving encounter having a long-lasting economic, social and psychological impact. Amidst this, the role of the civil society organisations has come as a healing touch during the crisis. The Mumbai based organisation *Khaana Chahiye* stepped in at the right time to meet the hunger of lakhs of underprivileged and migrant workers of Mumbai for whom food security was equally the real challenge as that of the Coronavirus.

Whereas, the experience of those living in the comfort zones of their homes was quite a contrast. They perceived the initial food shortage during the lockdown and the restricted mobility as an opportunity to explore their skills in urban farming. It was a good time for them to reconnect with nature and to adopt sustainable lifestyles. These diverse food insecurity narratives during the pandemic have only once again reiterated the deep social and economic fault-lines in India and to deal with the pandemic of this scale a collaborative approach is required wherein the civil society organisations can play a constructive and complementary role.

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National Education Policy – 2020: Boosting Research in India

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[*Education is fundamental for achieving full human potential, developing an equitable and just society, and promoting national development. Providing universal access to quality education is the key to India's continued ascent, and leadership on the global stage in terms of economic growth, social justice and equality, scientific advancement, national integration, and cultural preservation.*]

Universal high-quality education is the best way forward for developing and maximizing our country's rich talents and resources for the good of the individual, the society, the country, and the world. India will have the highest population of young people in the world over the next decade, and our ability to provide high-quality educational opportunities to them will determine the future of our country[1].

The Covid-19 pandemic has led to increased awareness on research, and India must now pave a new research-based path to the post-pandemic road to economic growth. The research journey, until now, has not been an encouraging one for India. According to the World Development Indicators published by the World Bank, India spends hardly 0.69% of GDP on research, whereas Germany, the US, China and Japan spend 3%, 2.8%, 2% and 3.2%, respectively, of their GDP on research. Low incomes, poor health and sanitation, food shortage and market inaccessibility on account of poor infrastructure provide a strong case for an increased emphasis on research in India as reported by a Professor of Economics[2] at Bhartiya Vidya Bhavan's SPJIMR.

The National Policy on Education is a policy formulated by the Government of India to promote Education amongst India's people. The first policy was promulgated by the Government of India by Prime Minister Indira Gandhi in the year 1968, the second by Prime Minister Rajiv Gandhi in the year 1986 and the third by Prime Minister Narendra Modi in the year 2020. The National Education Policy-2020, which was approved by the Union Cabinet of India on 29th July, 2020, outlines the vision of India's new education system.

Teaching and research are two sides of the same coin and help to improve higher education while creating a better society around us. However, the Indian education system is challenged by heterogeneous conditions such as infrastructural, social, local, regional, economical and inspirational issues etc. The quality of research has always been particularly overlooked in our country due to the said factors and the time has come to prioritise it. Many of the world's nations are trying to reinforce the quality of research and India too has come up with the National Education Policy (NEP) 2020 to revamp the whole education system.

One of the core objectives of the policy is about generating and sharing ideas that will be widely applicable in real-life settings. On the contrary, quality research in India principally hinges on doctoral research work produced by the universities that follow UGC regulations. Apart from two previous UGC regulations in

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2009 and 2016, the 2019 regulation sets two agendas; firstly, improving the "quality of research" by faculty and creating new knowledge and strategies for improving research culture in college/universities; secondly, rolling out a national entrance test for MPhil and PhD programmes.

As per the data collected, and analysed by Biranchi Narayan P Panda and Lalatendu Kesari Jena[3], have pointed out the important points, which are as follow:

(a) The registration to PhD programmes quadrupled in the fields of science, engineering, technology, social science, commerce, law, management and humanities during the last decade;

(b) Annual registration of women into PhDs (2,983 in 2010-2011 and 68,842 in 2017-2018) is growing faster than that of men (47,964 in 2010-2011 and 92,570 in 2017-2018);

(c) Discipline-wise data from 2010-11 to 2017-18 of those enrolled into PhD—science (30%), engineering and technology (26%), social science (12%) and humanities (6%);

(d) The 2010 to 2018 data raises concerns over increased PhD enrolment trends in deemed private universities compared to state/central/national universities; and

(e) The number of women awarded PhDs was 8,775 in 2012 and 14,221 in 2017; the number of men awarded PhDs stood at 14,855 in 2012 and 20,179 in 2017.

The above data show that India has massive potential to enrich the knowledge ecosystem. However, the consensus is that the quality of research is far from reasonable. Indeed, our findings were alarming and they surfaced in the form of poor infrastructure and limited funding; lack of experienced human resource for research guidance; emphasis on teaching above research; stringent rules on PhD admission, for example age criteria and discouragement of interdisciplinary and multidisciplinary research; poor quality research with no theoretical or applied aspects, plagiarism and data duplication; growing fake journal publications (Indian academics contributed 35% of all articles published in fake journals between 2010 to 2014); the old idea of one-size-fits-all attitude in research, etc.

To strengthen quality research and refine higher education, the National Education Policy 2020[1] has recently brought many changes. They are:

1. Introduction of credit-based courses and hours in teaching, education and pedagogy for PhD students. The policy suggests mandatory engagement of teaching assistantship and assistance to faculty;

2. PhDs in multidisciplinary and professional areas such as in the field of healthcare, agriculture and law have to be included by all universities.

3. A person undertaking a PhD should have either a master's degree or a four-year bachelor's degree with research, and the MPhil degree will not be continued.

For growing and catalysing quality research in the nation, the National Education Policy 2020 envisions the establishment of a National Research Foundation (NRF) with the aim of allowing a culture of research to permeate our universities. In particular, the NRF will provide a reliable base of merit-based but equitable peer-reviewed research funding, help to develop a culture of research in the country through suitable incentives, and undertake major initiatives to seed and grow research at state universities and other public institutions where the capability is currently limited.

The NRF needs to be competitively funded for all disciplines to successfully carry out research that will be recognised, and where relevant provisions will be implemented through close linkages with governmental agencies as well as industry and private organisations.

The aim of the National Education Policy 2020 is to make higher educational institutions multidisciplinary. The objective is to move towards learning about how to think critically and solve problems, how to be creative, and how to innovate, adapt, and absorb new material in novel and changing fields.

This move towards large multidisciplinary Higher Education Institutions should be carried out as swiftly as possible, and in a systematic manner by consolidating and restructuring existing institutions while building new ones—including establishing new world-class model institutions of this type across the country, and creating at least one large high quality multidisciplinary Higher Education Institution in every district.

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Trends in NPA of Education Loans in India

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[The slogan of "inclusive growth" has appeared open in the Indian scene with the XI Five Year Plan. Strategies to materialise this dream in all fields of economic, political and social sphere has resulted in substantial progress all over the country, though regional differences persist. In the realm of education in general and higher education in particular, a lot of structural changes happened during the yester years. The higher fiscal deficit and inclusion of higher education as 'non-merit' good have led to the entry of private sector in the provision of higher education. The neo-liberal policies supported the setting up of private universities, autonomous colleges, self-financing institutions on a wider scale especially in the field of professional education. While the professional education programmes like medical, engineering, management and para-medical have a high fee structure and as such the students hailing from poor socio-economic background are finding it difficult to access it. This has given rise to inequity in the system and several measures were initiated to resolve this issue. As an immediate solution, education loan has been found experimented in various countries of the world for a quite long time. In India, the organised way of providing education loan came in 2001 by the implementation of Model Education Loan Scheme by the Indian Banks Association. Since then, the commercial banks are actively engaged in helping the student community to enrol for their dream programme of education.

The ideal of education loan is that no meritorious student should be left behind in accessing higher education for want of financial support. One can see spectacular rise in the flow of education loan from the commercial banks since 2001 in our country. However, recent data also reveals rising Non-Performing Advances (NPAs) in the education loan portfolio. This paper examines the genesis of education loan in India, its temporal distribution and other related aspects.

The National Loan Scholarship Scheme

The Central Government had recognized the need for financial assistance to the higher education aspirants in the country way back in the 1960s. This has resulted in the announcement of National Loan Scholarship scheme in 1963. The objective of this scheme was to ensure financial assistance to the higher education aspirants in the country. It was a scheme in which the Government directly gives financial assistance to the students. The scheme was a great success in the sense that it could extend financial assistance to students from poor socio- economic background in order to pursue higher education. However, the repayment of the loans sanctioned under this scheme was not satisfactory. Hence, due to the financial constraints, the Government was compelled to withdraw the scheme in 1991.

Introduction of Education Loan Scheme

On the withdrawal of the state from financing higher education, alternative sources of finance had to be identified. Introduction of more scholarships and fellowships, increase in the tuition fee

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of the programmes, introduction of education loan scheme etc., were the major alternatives before the policy makers in this regard. Of these, education loan scheme holds paramount importance due to its liberal terms and conditions and hassle free availability.

In the changing scenario, fully public funded higher education system is a mirage. Governments, both the Centre and States, experience severe fund crunch and hence tend to withdraw from funding to higher education. At the same time, a dominant role of private sector in higher education also has its own socio-economic handicaps. In such a context, what is viable is the presence of both private and public institutions with some mediating forces. Education loan scheme through commercial banks can be considered as one of such mediating forces.

The Indian Bankers Association (IBA) had appointed a study group for examining the need for education loan scheme in India. On the basis of the recommendations of this group, the IBA drafted a model education loan scheme in 2001 and submitted to the Reserve Bank of India (RBI) for approval. Accordingly, the RBI directed the commercial banks to implement the scheme of education loan with effect from 2001.

Objectives of the Education Loan Scheme

In the neo-liberalized economic scenario, cost of higher education has increased enormously. Even the students from middle class families face difficulties to find finance for higher education. Hence, the education loan scheme aims at ensuring financial assistance to poor, but meritorious students through commercial banks in order to finance their higher education cost in India and abroad.

Need for Education Loan Scheme

The review of past studies related with education loans helped to realize that the education loan scheme is a powerful tool to ensure the development of human capital in India. Availability of loans for meeting the cost of higher education is the only resort to the students in a country like India where the largest portion of the population belongs to young people but the enrolment ratio to higher education is very poor. The meagre allocation of the Government through budgetary allocation to the higher education also increases the importance of education loan scheme. The increase in number and amount of education loans sanctioned over the last two decades reiterates the need of education loan scheme in India. Following specific reasons point towards the need for education loan scheme:

Trends in Growth of Education Loan

As we have seen that with introduction of Model Education Loan scheme in 2001, the commercial banks have been supporting student loan. Table 1 provides the information on the flow of education loan from 2000-01.

Table 1: Outstanding Education loans in India

Year	Accounts	Annual Growth	Amount (Crores)	Annual Growth
2000-01	112000	—	1028.00	—
2001-02	157000	40.18	1527.00	48.54
2002-03	239000	52.23	2870.00	87.95
2003-04	347000	45.19	4179	45.61
2004-05	489445	41.05	6694.33	60.19
2005-06	668351	36.55	11296.39	68.75
2006-07	1026215	53.54	14390.99	27.39
2007-08	1247083	21.52	20258.48	40.77
2008-09	1613444	29.38	27746.62	36.96
2009-10	1972053	22.23	36923.74	33.07
2010-11	2287843	16.01	42992.84	16.44
2011-12	2464124	7.71	48220.33	12.16
2012-13	2590045	5.11	52738.67	9.37
2013-14	2681360	3.53	57164.17	8.39
2014-15	2671316	-0.37	59336.04	3.80
2015-16	2636624	-1.30	61831.00	4.20
2016-17	2547246	-3.39	62854.00	1.65
2017-18	2427512	-4.70	61773.00	-1.72
2018-19	2307871	-4.93	62456.00	1.11

Source: Statistics on Indian Economy, Reserve Bank of India

A large part of lending to the education sector in the country has been routed through public sector banks. A recent RBI report disclosed that the share of Public Sector Banks (PSBs) in lending to the education sector is 91.42 per cent. It is to be pointed out that in an increasingly privatizing economy like India; the extremely low participation of private sector banks in contributing to human capital development through education loan is a matter of serious concern. Among the public sector banks, the State Bank of India (SBI) lends maximum share of education loan both in terms of number of accounts and amount of loan.

Education Loan as Priority Sector

The RBI has included education loan in the priority sector credit category. As per the RBI norm, education loans up to 7.50 lakh for studies in India and ₹ 15 lakhs for studies abroad respectively as indicated in the Model Scheme will be reckoned under priority sector lending (PSL). From 2015, in another circular, the RBI clarified that loans to individuals for educational purposes including vocational courses up to ₹ 10 lakhs irrespective of the sanctioned amount will be considered as eligible for priority sector.

In this context, we make an attempt to examine the allocation to education loan under the priority sector advances of public sector banks and its distribution among various states. A close perusal of the distribution of education loan reveals its uneven distribution among the states and regions of the country. Among the various regions, it is the Southern Region, which has seen the highest in terms of number of education loan accounts and amount of education loan. Tamil Nadu, Kerala and Karnataka have absorbed higher proportion of education loan for the last several years.

While, in the bigger states like Uttar Pradesh, Bihar, Madhya Pradesh etc., the outstanding education loan accounts and amounts are far low. The Southern region has got 54.39 per cent of education loans, followed by the eastern region (13 per cent), the west (12 per cent) and the central region (10 per cent) during 2018-19. The northern region received 9 per cent of loans, while the Northeast got only one per cent.

The regional distribution of education loan and priority sector advances reveals interesting facts (See Table 2). While the percentage of outstanding priority sector advances to Southern States was 28.75 to total Priority Sector Lending, the share of outstanding advances under Education Loan was 54.39 per cent of the total outstanding education loans. Whereas in the Western Region, the percentage of outstanding of PSL to total PSL was 31.58 per cent to total, its share in total education loan was only 11.80 per cent.

Table 2. Region-wise percentage distribution of Priority Sector Advances and Education Loan

Sl.No.	Region	Total Priority Sector Accounts	Education Loan Amount	Accounts	Amount
1	Central Region	14.69	12.57	9.71	10.69
2	Eastern Region	18.15	8.50	10.60	12.46
3	Northern Region	9.95	17.32	7.41	9.60
4	North-Eastern Region	3.32	1.28	0.97	1.06
5	Southern Region	41.10	28.75	60.31	54.39
6	Western Region	12.79	31.58	11.00	11.80
	All-India	100.00	100.00	100.00	100.00

Source: Ibid

In this background, it is useful to examine the distribution of education loan among the South Indian states during the last 15 years. Tables 3 and 4 provide the details. It is clear that Tamil Nadu and Kerala are having the highest loan accounts under education loan. With regard to the outstanding amount of education loan, the same pattern follows. The supremacy of the south Indian States in this regard may be due to their high level of literacy as well as the availability of number of institutions. According to the Care Ratings (2018), the education loans are skewed towards some regions mainly on account of higher literacy levels and students inclination to pursue higher education mainly technical courses. Furthermore, the availability of the government schemes, access to finance and availability of ready educational infrastructure are other key aspects which skew the ratio towards these regions.

Table 3: Distribution of Education Loan Accounts in South India States

Year	Andhra Pradesh	Karnataka	Kerala	Tamil Nadu	Telangana	Total South India	All India Total
2004-05	88014	46273	68583	88707	—	293896	489445
2005-06	105923	65110	107003	132586	—	413577	668351
2006-07	149257	87229	156061	225337	—	622827	1026215
2007-08	166493	113403	157277	314923	—	758169	1247083
2008-09	195659	138650	215976	418100	—	976394	1613444
2009-10	218491	161085	246974	574690	—	1211197	1972053
2010-11	220779	172783	289998	717261	—	1412078	2287843
2011-12	215797	173270	308097	822810	—	1532375	2464124
2012-13	197032	186623	336212	886752	—	1621275	2590045
2013-14	190340	195169	341427	940990	—	1682763	2681360
2014-15	170678	198709	331663	960202	—	1675881	2671316
2015-16	104358	203474	323433	891532	69390	1606024	2636624
2016-17	100026	202558	269010	906412	64145	1555514	2547246
2017-18	95305	199942	313356	821454	52916	1502802	2427512
2018-19	92299	195411	294479	742740	54781	1391900	2307871

Source: Ibid

Table 4: Distribution of Education Loan Amounts in South India States (¹ crores)

Year	Andhra Pradesh	Karnataka	Kerala	Tamil Nadu	Telangana	Total South India	All India Total
2004-05	1352.32	551.84	757.06	1001.41	—	3685.88	6694.33
2005-06	2023.19	891.65	1374.54	1863.38	—	6192.78	11296.39
2006-07	2232.23	1154.51	1849.90	2363.08	—	7755.47	14390.99
2007-08	2977.15	1752.98	2414.74	3592.07	—	10797.93	20258.48

2008-09	3970.20	2432.33	3141.59	5184.59	—	14830.29	27746.62
2009-10	4843.06	2915.55	4874.34	7351.67	—	20123.32	36923.74
2010-11	5091.83	3216.25	5282.10	9582.28	—	23343.62	42992.84
2011-12	5058.56	3518.39	5854.58	11709.03	—	26348.37	48220.33
2012-13	4698.58	3874.54	7353.91	13343.65	—	29535.47	52738.67
2013-14	4987.76	4062.52	7975	15077	—	32396.25	57164.17
2014-15	5443.33	4159.33	7788.53	16313.06	—	33993.62	59336.04
2015-16	3461.20	4610.26	8385.58	15297.50	3300.93	35339.06	61831.00
2016-17	3389.86	4621.62	7852.71	15725.98	3011.21	34885.90	62854.00
2017-18	3353.69	4444.77	8388.84	15883.87	2822.38	35186.97	61773.00
2018-19	3387.28	4744.91	7957.76	15017.51	2591.14	33972.70	62456.00

Source: Ibid

Education Loan and NPA

One of the major bottlenecks faced by Indian banks is the rising Non-Performing Assets (NPAs). Education loan is also not an exception to it. In March 2015, the NPA was only 5.7 per cent. According to the data by the Indian Banks Association, the percentage of NPAs to outstanding education loans rose from 7.3 per cent in March 2016 to 7.67 per cent in the following year and then jumped to 8.97 per cent in March 2018. The outstanding education loan amount at the end of 2017-18 was ¹ 71,724.65 crores, of which ¹ 6,434.62 crores was NPA.

Data published by the IBA point towards an increasing trend of loan amounts being written off as NPAs in the education Sector. Nearly 9 per cent of the education loans extended by public sector banks (PSBs) were categorised as non-performing assets in the last financial year, according to the government. The NPAs on account of education loans in March 2018 stood at ¹ '6,434.32 crore, which is about 8.97 per cent of the total NPAs of the banks. "As per information provided by Indian Banks' Association (IBA), NPAs of PSBs increased from 7.29 per cent as on March 31, 2016 to 8.97 per cent as on March 31, 2018," Minister of State for Finance Mr. Shiv Pratap Shukla said in a written reply to Lok Sabha.

The distribution of education loan by states reveals that Tamil Nadu and Kerala together received 36 per cent of loans. While the problem of higher delinquencies is pan India, two states primarily Kerala and Tamil Nadu, which have higher proportion of loan portfolio, show higher delinquencies. As per the information released by the State Level Bankers Committee meeting minutes, Kerala and Tamil Nadu showed Gross NPA% above 10% as compared with the overall delinquencies at 7.67% at Pan India Level.

Other States such as Andhra Pradesh, Telangana and Madhya Pradesh, the Gross NPA were around 5%. The key reason for higher delinquencies is that majority of the loans are unsecured in nature (Care Ratings, 2018). Loans up to ¹ 4 lakh, which are marked as priority sector lending, show higher NPAs: 85% of the total NPAs are in this ticket segment. Loans up to ¹ 2 lakh show 11.61% NPA. When we look at the stream-wise status of NPA, one can see that Nursing sector and other professional courses like Engineering and even medical courses exhibit exorbitant level of NPAs. Table 7 gives a glimpse of the level of NPA.

Table 5: Programme-wise Status of NPA of Education Loan Disbursed by Public Sector Banks

Sl.No	Programme	% of educational loans which become NPAs
1	Nursing	21.28
2	Engineering	9.76
3	Other Professional courses	9.49
4	Medical	6.06
5	MBA	5.59

Source: Akanksha Soni (2019), The Hindu, January 14

Several reasons could be attributed to the higher levels of default in the education loan recovery. According to a recent study by Care Ratings (2018), the delinquencies in the PSBs in this segment have been higher on account of loans being unsecured in nature and also as these loans are funded for graduation courses which have lower employment opportunities. It is generally agreed that the primary reason for stress in education loans is non-insistence of any collateral against small window loans (below ¹ 4 lakhs earlier, now increased to ¹ .7.5 lakh). In addition to this, lower employment opportunities after completion of the course, lower salaries in the nursing sector, and uncertainty in the job prospects abroad are also seem to be prime factors for non-repayment of these loans.

The economic growth and its corresponding job prospects had a setback in recent years as seen in the deceleration in campus placement. Engineering, where nearly 10 per cent of the education loans has become NPAs, has a bad placement record in recent years. Only about 46 per cent of the students who graduated from government and private engineering colleges across the country in 2016-17 managed to obtain a job placement, according to data given in the Rajya Sabha in July 2018.

Concluding Remarks

From the foregoing discussion, it is clear that higher education landscape of India has been witnessing irreversible changes in the last few decades. The pervasive privatization and the consequent rise of unaided segment in higher education have put heavy demand for alternative sources of financing higher education. The students who seek higher education in the

unaided sector need to pay higher fee and other charges. As per the National Survey Sample Report 2014, average annual expenditure on technical/professional and vocational education was about 9 times and 4 times that of general education.

Similarly, the same report finds that average annual expenditure on technical/professional education in private aided and unaided colleges varied between 1.5 and 2.5 times to that of Government institutions. In this situation, in order to protect the interests of the poor, but the meritorious students, the Indian Banks Association has developed the Model Education Loan Scheme which is under implementation since 2001. Education Loan has been placed under Priority Sector lending category. In the

initial years of the implementation of this scheme, we could see promising results in terms of increasing number of loan accounts and loan amount.

Of late, the things have seen reversal trends. The uneven distribution of loan among various regions and states of the country, low or even negative growth of education loan, rising NPAs, non-presence of private banking industry in the provision of education loan etc., are some negative symptoms halting the dreams of a well thought out scheme of financing higher education in a country with the third largest education system in the world. So, the policy makers have to revisit the existing education loan scheme of the commercial banks and strengthen it.

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Tawang under Tibetan Administration: A Historical Perspective

Man Norbu* & Nani Bath**

[*Tibet was historically an independent nation with its own history, culture, tradition, language, political and administrative system. Before the Chinese occupation, Tibet acted as an independent nation and maintained independent international relations with its neighboring countries and the people of the Himalayas. There was a close historical, cultural, religious and economic relation between Tibet and the Monpas of present Tawang and West Kameng districts of Arunachal Pradesh. In fact, the Monpas of Monyul region were under the Tibetan administration till 1951. This article attempts to understand the political and administrative system under Tibetan administration in Monyul region.*]

Prior to the Chinese invasion, Tibet had been an independent nation until 1949. Tibet successfully avoided undue foreign influence and acted as a fully independent state in every respect from 1911 to 1950. The 13th Dalai Lama emphasized his country's independent status externally, in formal communications to foreign rulers, and internally, by issuing a proclamation reaffirming Tibet's independence and by strengthening the country's defences (Van & Pragg, 1988). Tibet signed a number of international treaties including the Shimla Accord with British India in 1914 during the reign of the 13th Dalai Lama (1912-51).

However, in 1950, the Communist Chinese PLA invaded for the first time and occupied half of its territory after defeating a small unarmed Tibetan army. The signing of the "17-Point Agreement for the Peaceful Liberation of Tibet" treaty on May 23, 1951, effectively ended Tibetan independence, which had existed since 1912 without even receiving de jure recognition (Tsomo, 1994, p.9). The presence of 40,000 personnel of People's Liberation Army in Tibet, the threat of immediate occupation of Lhasa, and the prospect of total annihilation of the Tibetan state compelled Tibet to sign the treaty.

The sovereignty of Tibet ended ultimately with the Chinese takeover of Tibet and the failure of the March 1959 Tibetan uprising as a result of which the 14th Dalai Lama, who had been the spiritual as well as political head of the Tibetan government, fled to India where he was granted political asylum. Since then, the Tibetans have Tibetan government in Exile headquartered in Dharamsala, India.

The *Monpas* of Tawang and West Kameng had long been subject to Tibetan administration, which continued even after three years of independence till 1951 when the first administrative centre was established at Tawang by Major Bob Khating. Though little is known about the history of the present-day Tawang and West Kameng districts prior to the arrival of the British administration due to a lack of written records, it has been found that the entire Tawang and some of its neighbouring areas extending up to the foothills have been under Tibetan administration for a long time, though no specific time period can be given (Dhar, 2005, p. 34).

Political and Administrative System under Tibetan Administration in Monyul

In order to understand the political and administrative system under Tibetan administration in *Monyul* region, it is pertinent to provide a clear definition of the Tibetan ethnonyms 'Monpa' and 'Monyul' and it is also important to understand the traditional divisions of the *Monyul* region. In the past, the Tibetans used the term *Monyul* and *Monpa* as blanket term to designate many of its neighbouring regions and to describe the people living in the lowland south of Tibet. *Monpa* is an abbreviation for 'Man of the Lower Country.' However, for the present study, the term *Monyul* is used to designate the present day Tawang district and major portion of West Kameng district and the term *Monpa* refers to the people inhabiting the villages of Tawang, Dirang and Kalaktang.

The *Monpas* are classified into three sub-groups based on their geographical location: (1) *Dirang Monpa* or the Central *Monpa* (2) *Tawang Monpa*, also known as Northern *Monpa*, and (3) *Kalaktang Monpa*, also known as Southern *Monpa*. The *Monpas* are one of the major tribes of the state of Arunachal Pradesh inhabiting the districts of Tawang and West Kameng.

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The *Monpas*, like the other tribes of the state, belong to the *Tibeto-Mongoloid* group of the racial stock. They are mostly the followers of *Gelugpa* sect of Tibetan Buddhism and some of them are also the followers of *Nyingmapa* sect of Buddhism. However, the influence of Shamanism, the *Bon* religion, can still be seen in some of their performances and beliefs (Biswal, 2006, p.13).

The *Monyul* region was traditionally divided into seven divisions, consisting of thirty-two *tsos* or *dings* in total with their regional capital located at Tsona *Dzong*. The *tsos* or *dings* consisted of number of villages. The seven traditional divisions of the *Monyul* region were

(1) *Dhagpa Tso-gye* (eight *tsos* of *Dhagpa* consisting of all villages of present day Lumla, Bongkhar and Dudunghar circles of Tawang district) (2) *Pangchen ding-druk* (six *dings* of *Pangchen* consisting of villages under present day Zemithang circle of Tawang district) (3) *Shar Nyima Tsosum* (three eastern *tsos* of *Nyima* consisted of present day villages of Shar, Lhou and Seru under Tawang, Kitpi and Lhou circles of Tawang district) (4) *Shau Hro Jangdak (*present day villages of Rho and Jangda under Thingbu and Lhou circles of Tawang district) (5) *Drangnang tso druk (*Six *tsos* of *Drangnang* which consist of present day villages of Dirang and Thembang circles of West Kameng district) (6) *Rongnang Tso-zhi* (four *tsos* of *Rongnang* which consist of present day villages of Kalaktang, Shergaon and Rupa circles of West Kameng district) and (7) *Lekpo/Lekpang tso-zhi (*four divisions/*tsos* of *Lekpo/Lekpang* which are now part of Tibet Autonomous Region).

The *Monpas* of Tawang and West Kameng districts had been politically and administratively controlled by Tibet. The Tibetan administration in the *Monyul* region is believed to have begun after the spread of Buddhism, specifically after the establishment of Tawang monastery in the seventeenth-century. The *Ganden Phodrang* government of Tibet was started in the year 1642 and the fifth Dalai Lama became the spiritual and temporal rural of Tibet. The Dalai Lama unified all the fragmented Tibetan princely states into a unitary system of government.

In 1680, Mera Lama Lodre Gyatso and Namkha Drukdhak, the Tsona *Dzong* chief were assigned the task to consolidate the administration of *Monyul* under the direct control of Lhasa (Dorji, 2017). With the voluntary service and help of the people from villages of *Dhagpa*, *Pangchen*, *Tsosum*, *Lekpo* and other places of *Monyul,* Tawang monastery was built in 1680-81 by Merak Lama Lodre Gyatso and subsequently, the *Monyul* region came under the increasing Tibetan political and cultural influence. Thereafter, Tibet began exercising socio-political, religious and administrative control over *Monyul* region and thus the *Monpas* became the Tibetan subjects.

The proper Tibetan administration began when the fifth Dalai Lama deputed the *Khenpo*, abbot of the monastery and two monastic officials as *nyeirtsang* (steward) of the monastery (Sarkar, 1980, p. 9) at the request of Mera Lama Lodre Gyatso. Furthermore, the Dalai Lama also designated the *dzongpon* (governor) of Tsona as the secular authority over the Tawang region (Bodt, 2012, p.129). Thus, the Tawang monastery became not only a prominent learning institute of the *Gelugpa* sect of Mahayana Buddhism but also an administrative centre to look after social, economic, political and religious affairs of the entire *Monyul* region.

Under the Tibetan administrative system, there were three administrative centres called *dzongs* for the administration of entire *Monyul* region viz., (1) Gyangkhar *dzong* situated at Gyangkhar village in Tawang, (2) Dirang *dzong* located in Dirang village and (3) Taklung *dzong* situated at Sanglem village in Kalaktang. These *dzongs* were headed by *dzongpons* and the abbot of Tawang monastery had the authority to appoint *dzongpons* to both the *dzongs* in Dirang and Taklung. The *Tsona dzong* was at the apex located at Tsona in Tibet from where the Lhasa government used to administer the entire region.

The *dzongpons* were generally appointed for a period of three years. The *dzongpons* were responsible for collection of *khrei* (tax) from the people which were paid mainly in the form of agricultural and horticultural products. Taxes could also be paid in the form of dairy products where the lands were less cultivable. Apart from *khrei*, the people were required to provide other services whenever Tibetan officials visited the area. They had to provide firewood, take care of the animals and carry the belongings of the *dzongpon* and they would be treated harshly in case they fail to do so (Dolma, 2012, p. 46).

Apart from collection of taxes from the people, the *dzongpons* were also responsible for the settlement of disputes within the jurisdiction of their respective *dzongs*. During Tibetan rule, the lives of the people were extremely miserable. Despite collecting *khrei* from the people on a regular basis, the Tibetan administration failed to look after the development, health and welfare of their subjects. There was a cry for doctors and medicines everywhere in the *Monyul* region during the Tibetan rule (Dhar, 2005, p.47).

The Tawang monastery and Gyangkhar *dzong* had the administrative jurisdiction over people of *Dhagpa tso-gye*, *Pangchen ding-druk*, *Shar nyima tso-sum* and *Lekpo/Lekpang Tso-zhi*. In other words, Gyangkhar *dzongpon* and *Khenpo* of Tawang monastery would look after all administrative, legal, religious and other affairs of the *Monpas* of all the villages of Tawang. Likewise, the *Dirang dzong* had administrative jurisdiction over all the villages that fall under six *tsos* of *Drangnang tso-druk*, while the *Taklung dzong* had its administrative jurisdiction over all villages under four *tsos* of *Rongnang tso-zhi.*

It is very interesting to note that despite the fact that the *Monyul* region legally became a part of British Indian administration with the signing of 1914 Shimla agreement with Tibet, but in actual practice Tibet continued to administer the area by collecting taxes from the people. In fact, British India paid little attention to the region and no attempt was made to administer the newly acquired territory until April 1938, when Captain Lightfoot led an expedition to Tawang. However, after Lightfoot's brief stay in Tawang, the Tibetan administration was restored. Even after independence, independent India took a long time to establish its authority over *Monyul*.

After more than three years of independence, India asserted administrative control over the region in February 1951 and Indian administration was established at Tawang with the establishment of the office of an Assistant Political Officer under

Major R. Bob Khathing. The Tibetan administration was ultimately removed from Tawang and thus the *Monyul* came under Indian administration.

Conclusion

In the past, Tibet used to have full-fledged political and administrative control over the *Monyul region* of Tawang and West Kameng districts. The *Monpas* of *Monyul*, like other tribes of Arunachal Pradesh, had a self-governing system of administration since time immemorial. However, with the spread of Buddhism and growing *Gelugpa* political influence in Tawang and West Kameng region, the proper Tibetan administration began, particularly after the establishment of Tawang monastery, which had its adverse impact on the functioning of the traditional self-governing village council of the people.

Finally, the long Tibetan rule over the *Monyul* region ended in 1951, the same year when Tibet lost its independence and sovereignty with the signing of the 17-Point Agreement which affirms the sovereignty of the People's Republic of China over Tibet. Thereafter, the *Monyul* region of Tawang and West Kameng came under proper Indian administration when India established her authority in 1951.

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Allelopathy: A Multidimensional Phenomenon

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[*The term 'allelopathy' is derived from the two Greek words, "allelon or allelo" means "mutual or each other" and "Pathos or Patho" means " Suffering or to suffer. Molisch (1937) coined the term Allelopathy which includes all stimulatory and inhibitory reciprocal biochemical interactions among plants including microorganisms. Almost half a century later, the accepted targets of allele-chemicals in the plant kingdom include algae, fungi and various microorganisms. The term was refined by Rice (1984) to define "any direct or indirect inhibitory effect by one plant including microorganisms on another through the production of chemical compounds that escape into the environment" (Rice, 1984). In 1996, the International Allelopathy Society broadened its definition of allelopathy to refer to any process involving secondary metabolites produced by plants, microorganisms, viruses and fungi that influence the growth and development of agricultural and biological systems. In addition, the allelopathic donor and receiver should include animals (Kong and Hu, 2001).]*

Allelo-chemicals are a subset of secondary metabolites, which are not required for metabolism (growth and development) of the allelopathic organism. Some plants and trees those are well known as allelopathic are Black Walnut (Juglans nigra), Ailanthus or Tree-Of-Heaven (Ailanthus altissima), Fragrant Sumac (Rhus aromaticus), Rice (Oryza sativa), Pea (Pisum sativum), sorghum etc. These enter the environment from plants in a number of ways, such as plant degradation, volatilization, leaching from plant leaves, and from root exudation.

Allelopathy in the crop lands bears a great significance. The allelopathic effects of the crops can be summarized as follows:

(a) It affects the growth, productivity and yield of other crops, (b) It may affect the same crop growing in monocultures or grown in succession, (c) Crop allelopathy can be exploited selectively to suppress the weeds through various manipulations

Objectives

The main purpose of this review article is to know the research progress on the use of plant allelopathy in agriculture and the physiological and ecological mechanisms of Allelopathy.

Factors influencing Allelopathy

a. Plant factors

i. Plant density: Higher the crop density the lesser will be the allelochemicals it encounters

ii. Life cycle: If weed emerges later there will be less problem of allelochemicals

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iii. Plant age: The release of allelochemicals occurs only at critical stage e.g., in case of *Parthenium*, allelopathy occurs during its rosette 7 flowering stage.

iv. Plant habit: The allelopathic interference is higher in perennial weeds.

v. Plant habitat: Cultivated soil has higher values of allelopathy than uncultivated soil.

b. Climatic factors: The soil & air temperature as well as soil moisture influence the allele-chemicals potential.

c. Soil factors: Physico-chemical and biological properties influence the presence of allele-chemicals.

d. Stress factors: Abiotic and Biotic stresses may also influence the activity of allele-chemicals

Many Plants from algae to angiosperms have allelopathic activity and release different type of chemicals in high or low concentration in surroundings, for many reasons like,

1. It can be part of their defence mechanism against other plants or micro-organisms, which causes infection and disease. Chemicals can also be released to survive from herbivory or predation, such purposes can trigger the production of volatile organic compound for example methyl jasmonate, which controls herbivory for some plants, it also supports accumulation of phenolics in many rice varieties. These phenolics show allelopathic effect on many plants (Bi et al., 2007). 2).

2. The adverse environmental conditions is another reason for plants to produce many secondary metabolites as chemicals especially those plants growing in extreme heat or cold climatic conditions. These chemicals show allelopathic effect on surrounding plants. As per the season type and concentration of chemical changes even for the same area or community, resulting remarkable variation in the community structure.

3. Similarly perennial plants like Lantana camara, Kalmine were recorded as invasive plants because they can release harmful chemicals to the soil for more than one time during the season or year (Bais et al., 2004).

4. Some of the strong alien invaders reported are Parthenium hysterophorus (Pandey, 1994), Centaurea species (Riden and Callaway, 2001), Cyperus rotundus (Agrawal et al., 2002). It can cause loss of biodiversity and change in community structure after overcoming many barriers either through resource competition or through allelopathic interference (Barto and Cipollini, 2009; Lorenzo et al, 2010).

Mechanism Underlying Allelopathy

Allelopathy has been studied for quite some time, and many aspects of plant physiological and biochemical processes have been proved to be affected by allele-chemicals (Zeng et al., 2001; Gniazdowska and Bogatek, 2005). A series of physiological and biochemical changes in plants induced by allele-chemicals are detailed as follows.

The shape and structure of plant cells are affected by allele-chemicals. Volatile monoterpenes, eucalyptol and camphor can widen and shorten root cells, in addition to inducing nuclear abnormalities and increasing vacuole numbers (Bakkali et al., 2008; Pawlowski et al., 2012). Cruz Ortega et al. (1988) found that a corn pollen extract reduced mitotic activity by more than 50%, induced nuclear irregularities and pyknotic nuclei, and inhibited radicle and hypocotyl growth in watermelon (*Citrullus lanatus* var. *lanatus*).

Likewise, cinnamic acid significantly deformed the ultrastructure of cucumber chloroplasts and mitochondria (Wu et al., 2004). It was reported that citral can cause disruption of microtubules in wheat and *Arabidopsis thaliana* L. roots, where the mitotic microtubules were more strongly affected than the cortical microtubules (Chaimovitsh et al., 2010, 2012).

Inhibition of Cell Division and Elongation

Allelo-chemical monoterpenoids (camphor, 1,8-cineole, beta-pinene, alpha-pinene, and camphene) affected cell proliferation and DNA synthesis in plant meristems (Nishida et al., 2005); 2(3H)-benzoxazolinone (BOA) inhibited the mitotic process, especially the G2-M checkpoint of lettuce (Sanchez-Moreiras et al., 2008); and sorgoleone reduced the number of cells in each cell division period, damaging tubulins and resulting in polyploid nuclei (Hallak et al., 1999).

Imbalance in the Antioxidant System

The generation and clearing of reactive oxygen species (ROS) and the balance of the redox state in the cell play an important role in allelopathic effects. After exposure to allele-chemicals, the recipient plants may rapidly produce ROS in the contact area (Bais et al., 2003; Ding et al., 2007), and alter the activity of antioxidant enzymes such as superoxide dismutase (SOD), peroxidase (POD; Zeng et al., 2001; Yu et al., 2003) and ascorbic acid peroxidase (APX; Zuo et al., 2012b) to resist oxidative stress

Increase in the Cell Membrane Permeability

Many studies have shown that allele-chemicals significantly inhibit the activity of antioxidant enzymes and increase free radical levels, resulting in greater membrane lipid peroxidation and membrane potential alteration, which diminish the scavenging effect on activated oxygen and damage the whole membrane system of plants (Lin et al., 2000; Zeng et al., 2001; Lin, 2010; Harun et al., 2014; Sunmonu and Van Staden, 2014).

Effect on the Plant Growth Regulator System

Allelo-chemicals can alter the contents of plant growth regulators or induce imbalances in various phytohormones, which inhibits the growth and development of plants, for example, with respect to seed germination and seedling growth. Most phenolic allelochemicals can stimulate IAA oxidase activity and inhibit the reaction of POD with IAA, bound GA or IAA to influence endogenous hormone levels (Yang et al., 2005).

Leslie and Romani (1988) found that salicylic acid inhibited the synthesis of ethylene in cell suspension cultures of pear (*Pyrus communis*).

Moreover, the results from another study indicated that cyanamide (1.2 mm) caused an imbalance of plant hormone (ethylene and auxin) homeostasis in tomato (*Solanum lycopersicum* L.) roots (Soltys et al., 2012).

Effects of Allelo-chemicals on Microorganisms and the Ecological Environment

Researchers have found that there are significant relationships between crop growth and soil microbes under the application of allele-chemicals or in the presence of allelopathic plants. Recent studies demonstrated that indirect effects of allelopathy as a mediator of plant–plant interactions were more important than the direct effects of an inhibitor (Zeng, 2014). Chemical-specific changes in soil microbes could generate negative feedbacks in soil

sickness and plant growth (Stinson et al., 2006; Huang et al., 2013; Zhou et al., 2013; Li et al., 2014). Meanwhile, the rhizosphere soil microbes contribute to the allelopathic potential of plants through positive feedback (Inderjit et al., 2011; Zuo et al., 2014; Wu et al., 2015). Bacteria can help to increase inhibition by activating a non-toxic form of an allele-chemical (Macias et al., 2003). For example, non-glycosylated compounds may be modified after release from plants and become more toxic (Tanrisever et al., 1987; Macias et al., 2005a).

However, bacteria can also help susceptible plants to tolerate biotic stress associated with weeds, and to decrease the allelopathic inhibition of weeds by causing alterations in the expression patterns of some genes that might be responsible for different functions but ultimately lead to a self-defence process (Mishra and Nautiyal, 2012). In addition, the microbial degradation/transformation of allele-chemicals in soil affects the effective dose of allelochemicals that can cause plant inhibition (Mishra et al., 2013; Li et al., 2015).

Types of Allelochemicals

Allelo-chemicals consist of various chemical families and are classified into the following 14 categories based on chemical similarity (Rice, 1974): water-soluble organic acids, straight-chain alcohols, aliphatic aldehydes, and ketones; simple unsaturated lactones; long-chain fatty acids and polyacetylenes; benzoquinone, anthraquinone and complex quinones; simple phenols, benzoic acid and its derivatives; cinnamic acid and its derivatives; coumarin; flavonoids; tannins; terpenoids and steroids; amino acids and peptides; alkaloids and cyanohydrins; sulphide and glucosinolates; and purines and nucleosides. Plant growth regulators, including salicylic acid, gibberellic acid and ethylene, are also considered to be allelochemicals. The rapid progress of analysis technology in recent years has made it possible to isolate and identify even minute amounts of allelochemicals and to perform sophisticated structural analyses of these molecules.

Conclusion

It is expected that in the future many allele-chemicals will play important role in developing natural pesticides and bio-regulators. The suitable application of allelopathy toward the improvement of crop productivity and environmental protection through environmentally friendly control of weeds, insect pests, crop diseases, conservation of nitrogen in crop lands, and the synthesis of novel agrochemicals based on allelochemicals has attracted much attention to scientists engaged in allelopathic research.

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THIRD CONCEPT *welcomes your valuable comments on articles published in each issue. Suggestion to further improve quality and get-up of your favourite magazine, which has a record of uninterrupted publication since 1987, are also solicited.*

From Trans-Coding To Transposing:
Analysing Contextual Coherence in Three Select Short Stories

Ms. Ethina* & Dr T.S. Ramesh**

[*Unknown to be known is the key concept of Translation. Every translation carries a purpose or Intention. Hans J Vermeer coins the term Skopos which denotes the meaning that there is aim or purpose of translation. But in a keen sense a translation that is without any Skopos would not be a translation at all. This research paper has an aim to focus. This paper focuses primarily on the problem of linguistic untranslatability and cultural untranslatability that a translator faces while translating texts from English to Tamil. This research attempts to study the problems arising while translating three short stories into Tamil from Original English Writings. The stories are carefully chosen from different literatures by eminent and notable Woman writers. It is comprised of British Writer Doris Lessing, American Writer Ursula Kroeber Le Guin, and African-American writer Alice Walker.*]

Unknown to be known is the key concept of Translation. Every translation carries a purpose or intention. Hans J Vermeer coins the term *Skopos* which denotes the meaning that there is aim or purpose of translation. There are translations that are not goal-oriented as it is in traditional sense. This research paper has an aim to focus. That is to bring out the problems of translating English texts to Tamil. To be precise, translation is the communication of the meaning of a source-language text by means of an equivalent target-language text.

When one speaks of problems of translation, many of the problems spring up while translating a work, but the major problems found are the problem of equivalence, that is irreducible linguistic and cultural difference, the problem of correspondence-the lexical grammatical and stylistic, and the problem of finding dynamic or functional equivalence

Itamar Even-Zohar is an Israeli culture researcher and professor at Tel Aviv University. He is a pioneer of poly-system theory and theory of cultural repertoires. Even-Zohar's systematic approach has transformed translation studies from a marginal philological specialist to a focus of inter-culture research. His poly-system theory analysed sets of relations in literature and language, but gradually shifted towards a more complex analysis of socio-cultural systems.

This research article attempts to study the problems arising while translating three short stories into Tamil from Original English Writings. The stories are carefully chosen from woman writers of different literatures. It comprises British writer Doris Lessing, American writer Ursula Kroeber Le Guin, and African-American writer Alice Walker.

The first short story is *To Room Nineteen* by Nobel Prize winner Doris Lessing. She is a British writer and the 7th women writer to receive the prestigious Nobel Prize. *To Room Nineteen* is a story about Susan Rawlings and Mathew Rawlings, whose life is left with clichéd problems, where Susan Rawlings is often met with psychological trauma, which leads her to suicide.

The American activist and Pulitzer Award winner for *The Color Purple* Alice Walker's works are focused on the struggles of

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black people, particularly women, and their lives in a racist, sexist and violent society. *Everyday Use* a widely read and frequently anthologized story by Alice Walker, the story is told in first person by the *mama* who is an African woman living in the Deep South with one of her two daughters. The story humorously illustrates the differences between, Johnson and her shy younger daughter Maggie, who both still adhere to traditional black culture in the rural South and her educated daughter Dee

The Ones Who walk away from Omelas is a fine carving of Ursula Kroeber Le Guin. She is an American novelist. *The Ones Who walk away from Omelas* is a plot less short, descriptive work of philosophical fiction, popularly classified as short story. Omelas, a seemingly utopian city whose prosperity and success depends on a horrific secret. This research paper focuses on linguistic untranslatability.

The modern linguistic study shows that language is not only a physiological but also a cultural phenomenon. Translation, a means to exchange meanings from one language to another, is by nature an important way in the cross-cultural communication. Therefore, the purpose of translation is to introduce one culture to another by means of translating.

The larger the differences between source language and target language in their language structures and cultures, the more the untranslatable factors are produced. As to the untranslatable factors, from the broad sense, it can be divided into two kinds: linguistic untranslatability and cultural untranslatability. Hans J Vermeer states in his Skopos concept that the concept can also be used with respect to segments of translatum, where they appear reasonable or necessary. He says, "…a source text is usually composed originally for a situation in the source culture; hence its status as "source text" and hence the role of the translator in the process of intercultural communication" (TSR 228).

Thus, he puts forth a strong argument that the translator needs necessary knowledge about the target culture and its texts. This actually lacks in a translator. Without such knowledge the conditions of target culture in the target language where the language is a part of a culture.

Vermeer views that the inter-textual coherence between target and source text can be said as a basic degree in his Skopos

theory. This notion thus refers to a relation between translatum and source text. The exchange of two languages without considering the cultural factors cannot be successful. In fact, the translating activity done in the background of two different cultures always suffers from the untranslatability phenomenon. This kind of untranslatability is what we call cultural untranslatability.

Throughout the history of translation the question is – Is translation possible or impossible? And this has been repeatedly asked and debated among philosophers, linguists as well as translators and translation theorists. Some scholars and artists believe that virtually everything is translatable.

The target language Tamil is widely spoken in the state of Tamil Nadu which has a great tradition of heritage and culture that developed over 2000 years ago and still continues to flourish. This great cultural heritage of the state of Tamil Nadu evolved through the rule of dynasties that ruled the state during various phases of history.

Contemporary American culture is represented in *The Ones who walk away from Omelas* by Ursula K. Le Guin. Omelas is a Utopian city which is inhabited by citizens who are pleased and content with their lives. It is described as a happy place, full of freedom and joy. However, this privilege of life comes at a price. In order to live in this way, a child must be kept stowed away in a dark closet. Miserable and left to wallow in its own filth, the citizens are told or even bear witness to the child's agony. After being exposed to the child, most of the citizens carry on with their lives, employing the cause of the child's unfortunate place in their society. Nobody knows where they go, but some do silently walk away from Omelas.

Omelas lacks moral responsibility. The story examines moral responsibility by having the reader take part in the creation of Omelas. The reader is told to imagine Omelas, and he says Omelas sounds in my words like a city in a fairy tale, long ago and far away, once upon a time. Perhaps it would be best if you imagined it as your own fancy bids, assuming it will rise to the occasion, he says "for certainly I cannot suit you all" (Le Guin 208). The reader is eased into accepting Omelas and the horrible foundation on which it is founded. Like the citizens of Omelas, the reader's moral responsibility is tested by sub-conscientiously accepting what they think Omelas is like.

Le Guin uses the reader's personal experiences to get the message across that Omelas is a representation of contemporary American culture. Along with American culture in general, Le Guin also uses Omelas to specifically exploit the system that governs the culture. While translating this story into the target language Tamil, certain cultural untranslatability occurs where the below passage is an example

Let us not; however, have temples from which issue beautiful nude priests and priestess already half in ecstasy and ready to copulate with any man or woman, lover or stranger, who desires union with the deep godhead of the blood (Le Guin 467)

A swami is an ascetic or yogi who has been initiated into the religious monastic order founded by some religious teacher. In Indian religions and society, a Brahmin head is a guide or instructor in religious matters; founder, or leader of a sect; or one who sits on Gadi (seat); or a highly learned man or a title affixed to the names of learned men.

The designation has different meanings in Hinduism, Buddhism, Jainism and secular contexts. The surname is also very common in the Indian state of West Bengal. The term Acharya is most often said to include the root char or charya (conduct). Thus it literally connotes one who teaches by conduct i.e. an exemplar. Thus an exemplar in Tamil context will not offer them to copulate with other in such an open manner. Hence these lines remain untranslated in Tamil language. Here the moral culture of the target language differs from that of the source language.

Another line in the same story appears on the wearing of flowers on men's' head. This was culturally barred in the Tamil way of life. According to the Tamil custom only women wear a string of flowers and not men. As the lines show, " an old woman, small, fat, and laughing, is passing out flowers from a basket and tall young men wear her flowers in their shining hair" (Le Guin 469).

In *Everyday Use* Alice Walker tells the story of a mother's conflictual relationship with her two daughters. On its surface, *Everyday Use* tells how a mother gradually rejects the superficial values of her older, successful daughter in favour of the practical values of her younger, less fortunate daughter. On a deeper level, Alice Walker is exploring the concept of heritage as it applies to African-Americans.

Everyday Use is set in the late '60s or early '70s. In *Everyday Use*, Alice Walker argues that an African-American is both African and American, and to deny the American side of one's heritage is disrespectful of one's ancestors and, consequently, harmful to one's self. She uses the principal characters of Mama, Dee (Wangero), and Maggie to clarify this theme.

Mama narrates the story. Mama describes herself as "a large, big-boned woman with rough, man-working hands. In the winter I wear flannel nightgowns to bed and overalls during the day. I can kill and clean a hog as mercilessly as a man" (Walker, "Everyday Use" 732). This description, along with her reference to a 2nd grade education , leads the reader to conclude that this woman takes pride in the practical aspects of her nature and that she has not spent a great deal of time contemplating abstract concepts such as heritage.

However, her lack of education and refinement does not prevent her from having an inherent understanding of heritage based on her love and respect for those who came before her. This is clear from her ability to associate pieces of fabric in two quilts with the people whose clothes they had been cut from:

In both of them were scraps of dresses Grandma Dee had worn fifty and more years ago. Bits and pieces of Grandpa Jarrell's Paisley shirts. And one teeny faded blue piece, about the size of a penny matchbox, that was from Great Grandpa Ezra's uniform that he wore in the Civil War… "Some of the pieces, like those lavender ones, come from old clothes [Grandma Dee's] mother handed down to her," [Mama] said, moving up to touch the quilts. (Walker, "Everyday Use" 737)

The quilts have a special meaning to Mama. When she moves up to touch the quilts, she is reaching out to touch the people whom the quilts represent. The quilts are not; however, the only device Walker employs to show Mama's inherent understanding of heritage. Walker also uses the butter churn to show Mama's connection with her family:

When [Dee] finished wrapping the dasher the handle stuck out. I took it for a moment in my hands. You didn't even have to look close to see where hands pushing the dasher up and down to make butter had left a kind of sink in the wood. In fact, there were a lot of small sinks; you could see where thumbs and fingers had sunk into the wood. It was a beautiful light yellow wood, from a tree that grew in the yard where Big Dee and Stash had lived. (Walker, "Everyday Use" 736)

When Mama takes the dasher handle in her hands, she is symbolically touching the hands of all those who used it before her. This portrays the culture of the aborigines. Her appreciation for the dasher and the quilts is based on love for culture. The same cannot be transposed in Tamil translation. Because the Tamil culture embeds only with the use of 'jamukalam' which is a floor spread and 'paai' which is supposed to be a mat in English culture. But the exact equivalent remains empty in Tamil.

The quilt makers form a lasting bond. Their sorority possesses a sacred wisdom that is handed down from generation to generation. They do not tolerate intrusion from people who do not understand what they share. This is the reason why Dee, in the story, is being excluded from the establishment of a sisterhood between mother and daughter, which pertain to the sisterhood between Mama and her daughter Maggie, not to the other daughter/sister, Dee. A commission is only indirectly dependent on the source culture to the extent that a translation by definition must involve a source text.

One might say that the reliability of a commission depends on the relation between the target culture and source text; yet this would only be a special case of the general dependence on the target culture.

Thus this paper remains as embodiment of trans-coding and transposing with u subtleties and the translated text remains as a source of cultural connect between the source language and target language text.

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Relationship between EI & Performance:
Mediated and Moderated Model

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[*Volumes of research have been done in the area of emotional intelligence over the last five decades. In the present conceptual paper, a mediated and moderated model is developed that investigates the relationship between emotional intelligence (EI) and performance. Most interestingly, the role of Big-Five personality traits in the relationship between EI and performance, followed by mediation of emotional exhaustion is proposed in this model. The paper suggests five propositions that can be empirically examined by future researchers. Implications for management are also discussed.*]

Emotional Intelligence (EI) has become catchphrase in the lexicon on management. In fact, the term EI was first explored by Mayer and Salovey back in early 1990 (Salovey & Mayer, 1990). Taking cue from this, Daniel Goleman has written a book in the early 1990s which has become one of the best sellers. The publication of seminal book by Daniel Goleman has spurred the interest among the researches to examine the importance of EI in influencing various individual and organizational outcomes (Joseph & Newman, 2010; Pekaar et al, 2017).

Researchers realized that intelligent quotient (IQ) is important but not necessary condition for managerial success. What is more important is emotional intelligence (EI) exhibited by managers yields positive results. Subsequently, researches in the field of management and organizational behaviour investigating the effect of EI on various outcomes.

EI represents the ability of an individual to identify, assess, and manage the emotions of self and others so that it will have positive impact on both self and others. So, the basic tenet of EI is to understand oneself and understand others. This includes understanding the emotions of self and emotions of others. EI consists of five dimensions. These are: (i) Self-awareness, (ii) Self-management, (iii) Social awareness, and (iv) Relationship management.

Self-awareness includes three components viz., emotional self-awareness, self-assessment, and self-confidence. Self-management consists of controlling one's own emotions, optimism, initiative, adaptability, and achievement-orientation. Self-awareness includes not only knowing oneself but understand organization and surrounding environment to have empathy. Finally, relationship management includes building social relationships, networking, inspirational leadership, and teamwork and collaboration.

Big-Five Personality Traits

One of the most widely researched area in the field of psychology and organizational behaviour is the Big-Five personality traits

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(McCrae and Costa, 1987). The five components of Big-Five are: Extraversion (vs Introversion), Agreeableness (vs. Antagonism), Conscientiousness (vs. Lack of direction), Neuroticism (vs. Emotional Stability), and Openness to Experience (vs closedness to experience). The notable characteristics or adjectives of extraversion include sociable, adventurous, positive emotions. The adjectives associated with agreeableness include straightforwardness compliance, tender-mindedness.

The adjectives associated with conscientiousness include organized, dutifulness, thorough and self-discipline. The adjectives associated with neuroticism include anxiety, angry, depression and impulsiveness. Finally, the adjectives associated with openness to experience include imagination, aesthetic feelings and importance to values etc. The opposite of neuroticism was emotional stability. Researchers have studied the importance of each trait in influencing various individual and organizational outcomes (Neal et al, 2012), innovativeness and satisfaction with life (Ali, 2019), and regulating emotions in medical research (Shi et al, 2018).

Emotional Exhaustion

Another important variable that affects adversely work accomplishment is emotional exhaustion experienced by employees. When employees receive excessive workload and exhaust their resources, they experience emotional exhaustion. According to Maslach and Leiter (2008), pioneers in the field, consider emotional exhaustion as an important component of burnout. This is a condition in which employees feel exhausted, depleted of their resources, because of overburdened at work. These authors contend: "In the research literature on burnout, exhaustion is the most widely reported and the most thoroughly analyzed dimension of this syndrome" (Maslach and Leiter, 2008: p. 499).

It has been documented in the research that there is negative relationship between emotional exhaustion and job performance (Halbesleben & Bowler, 2007). Some researchers contend that emotional exhaustion also results in reduced employee commitment and increased turnover (Cordes & Dougherty, 1993; Demerouti et al., 2001).

Based on the above constructs we developed a conceptual model which is presented in Figure 1.

Figure 1

Conceptual Model
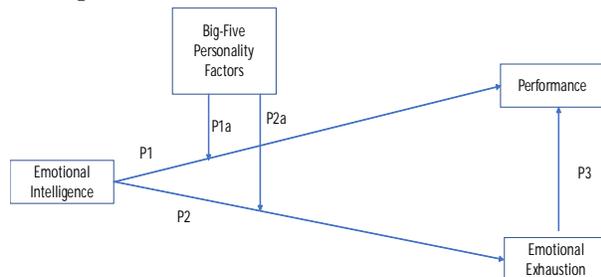
Following the model, we offer the following propositions.

Proposition 1: Emotional intelligence is significantly and positively related to performance

Proposition 2: Emotional intelligence is significantly and negatively related to emotional exhaus

tion

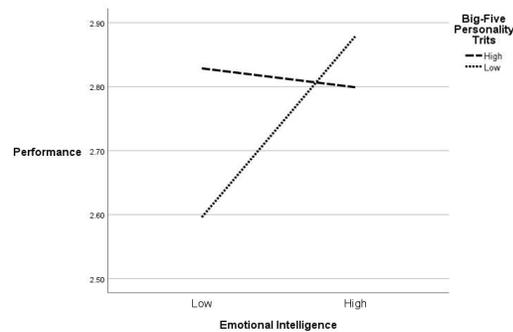*Proposition 3*: Emotional exhaustion is negatively related to performance.

Proposition 1a: Big-Five personality traits moderate the relationship between emotional intelligence and performance such that the higher (lower) the value of these traits the greater (lower) will be the performance.

Proposition 2a: Big-Five personality traits moderate the relationship between emotional intelligence and emotional exhaustion such that the greater (lower) the value of these traits, the lower (greater) the emotional exhaustion.

The expected moderated effects will be as follows:

Moderation Graph 1

Big-Five personality traits as a moderator in the relationship between emotional intelligence and performance

Conclusion

We developed a conceptual model involving the relationship between emotional intelligence and performance. More interestingly the importance of Big-Five personality traits in mitigating the negative effect of emotional exhaustion is emphasized in this model. Further, with increase in the emotional intelligence, the relationship between EI and emotional exhaustion will be negative when Big-Five personality trait scores are higher than lower. As predicted, EI will have positive relationship with performance which will further be enhanced by increase in the Big-Five personality trait scores. These results will have important managerial implications.

Managers need to realize the importance of managing their emotions and managing the emotions of others so that conducive working environment is provided to employees. The level of intelligence of managers is (i.e. IQ) is important, but not sufficient to manage employees. The managers need also to be high in EQ (which is Emotional Intelligence Quotient) so that organizations will reap benefits of superior performance.

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The Status of Women Education in N-E India: A Literature Review

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[North East India comprises eight states namely Assam, Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim. The region has its own definite identity as a result of its unique cultural, physical, economic and social characteristics. The states of North East India have distinct cultural, socio-economic and educational scenario. The present paper has attempted to make a review of literature on the status of women education in North East India.]

North East India is the easternmost region of India with hilly terrains, mountains and rivers, rich biodiversity and distinct historical, cultural and ethnic heritage. North East India comprises eight states namely Assam, Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim. This part of the country has its own distinct historical identity, cultural and linguistic practices and way of life. There is a common perception that women in North East India, as compared to their counterparts in the rest of the country, enjoy a higher status and more freedom. "In the North East India, women enjoy greater mobility and visibility than women of other communities in the country. Practices such as dowry and bride burning are not very prevalent in the region" (Paul, 2020).

Regarding female literacy and gender gap in North East India, based on the Census India provisional data 2011, it can be seen that "the states with high women literacy rates are the states of NER (except Arunachal Pradesh), and Kerala. These are also the states where the gap in literacy rates between men and women is low" (Das, 2013). Education of women can be a key factor in improving health and education and their participation in decision making mechanism in home and greater society. The present paper makes a review of literature on the status of women education in North East India.

Objectives of the Study

To review the literature on the status of women education in North East India

Methodology of the Study

The present study is based on secondary data. The secondary data is collected from thesis, journals and electronic sources.

Status of Women Education in North East India

Assam

Terangpi (2011) makes a study of educational status and problems of Karbi women in Karbi Anglong district of Assam. The study reveals that in the intellectual and potentialities in scholastic achievement or else, not much difference is observed as girl students are doing better. Again, majority of respondents agree on the improvement of economy for Karbi women after education. Neog (2015) finds out that regarding participation of girls in school education, the enrolment of girls is 33.81% during the academic session 2012-13 in the sampled 50 schools in Nagaon district. The study also finds out the problems of girls' education in the district.

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Borthakur (2015) unravels a significant difference in the role of education in economic empowerment of women in both Jorhat and Golaghat district of Assam. A true difference is also found out in economic empowerment of matriculate and above and under matriculate women in Jorhat and Golaghat district. Basumatary (2018) finds out that regarding the enrolment of girl students, tremendous rise is observed in class X during the period 2006-2011 in the Udalguri district under BTAD of Assam. But the pass percentage in HSLC examination is less in girl students than that of boys during 2004-2011. The study also explains the constraints faced by the girl students and provides suggestions for solving them.

Arunachal Pradesh

Degi (2004) states that after independence enrolment of girl students in different stages is quite encouraging. Although enrolment of boys is higher than that of girls, girls are not totally lagging behind. Out of the total state enrolment of 1, 77,198, girls are 74, 129 which makes the ratio of the enrolment of boys and girls as 7:5. Paron (2017) in a comparative study shows that in Papumpare district, enrolment of girl students is comparatively higher than the enrolment of boys from the year 2007-2008 till 2013-2014. Whereas in Tirap district, although enrolment of boys is higher than the girls, the girl students exhibit trend of increase in enrolment from the year 2004-2005 to 2013-2014.

Pudussery and Philomina (2020) studies the transformative effect of education on the status of Nyishi women of Arunachal Pradesh. Gr-A (comprising of educated women) 81.4% believes that they are confident of making decisions that affect them personally whereas in Gr-B (comprising uneducated and semi-educated women) only 11.6% believe that they can make decisions that affect them personally. Jha (2021) states that according to 2011 census, the state has achieved a remarkable female literacy rate of 59.57% since independence. The study throws light upon the specific problems of women education and also future prospects of women's higher education in the state.

Manipur

Chanu (2013) finds out that in the general colleges of valley areas of Manipur, 87.8% of women students and in the professional and technical fields of valley areas of Manipur 87.3% of women students are undergoing higher education to make better life for present and future. The study also finds out the problems of women students attending higher education and gives suggestions for them. Devi (2016) finds out that in Imphal West District of Manipur State, the highest literate female population has been found. In all the selected four Valley Districts of Manipur, the improvement in the educational progress of women since 1961 to 2011 has been observed.

Stephen (2020) points out that on the basis of the mean value of participation in the different decision-making processes, the respondents in master degree level and above are participating more than those who studied up to degree level. The study also reveals the hindering factors of Maram Naga tribal women education.

Meghalaya

Wallang (2012) studies women empowerment through education in the matrilineal society of Meghalaya. The study shows that women have the freedom to develop their vocational and technical skills and they do have a say in their children's education. Dkhar (2012) studies education of girls in Jaintia hills district of Meghalaya which shows that in 2011, female literacy with 66.71% was much higher than male literacy. Regarding enrolment from primary level up to the higher secondary level the number of girl students has increased during the period 1997 to 2010 and the enrolment of girls is higher than the boys.

Mathews (2019) finds out that out of the total respondents, only 15% of the female are graduate and majority have been drop-outs from school. The study also shows that at the present time majority of the women are providing education to their children which can be analysed as a better social change.

Mizoram

Ralte (2011) conducted a study on women's education and social change in Mizoram during1904-1987, and it reveals that although much more needs to be done, with the attainment of Statehood and gradual progress of the State, education of women along with men have come a long way to go. Lalrempuii (2019) finds out that during 2011-2016, out of the total enrolment, enrolment of male students is 50.13% and enrolment of female students is 49.87%. No gender disparity is found in terms of students' enrolment in higher secondary schools in Mizoram.

Nagaland

Imcharenla (2016) in his study shows the positive impact of higher education on employment and income, especially for women. Although there is gender disparity in income and employment, the study concludes that education plays an important role as the level of education decides one's employment and income. Sinha and Kumar (2019) point out about the trends of enrolment of both boys and girls in the secondary level in the five years from 2012-17 in Nagaland. In the year 2015-16, the girl students have maximum enrolment ratio of 29.57%. Jamir (2020) finds out that there is high female poverty ratio in both the Kohima and Longleng districts as a result of lack of basic education.

Sikkim

Thapa (2014) reveals that the rate of literacy and access to higher education among women is increasing positively in recent years. According to the study, in research and teaching profession also participation of women is equal to that of men. Rai (2019) finds out that in the last 30 years, the literacy profile of women in Sikkim has witnessed tremendous changes. The female literacy rates are above the national average both in rural and urban areas.

Tripura

Datta (2009) finds out that in the lower level of education, similar trend can be seen for boy and girl students. But in the higher level of education, the progress of girl education is comparatively slow. Ghosh and Choudhuri (2011) make a study on tribal women in Tripura with respect to gender, space and development. The study reveals that due to urbanization urban

tribal women have attained nearly 7.2% growth in literacy rate during 1991-2001in comparison to 4.6% growth for men. Whereas rural tribal women show very low literacy rate.

Discussion and Conclusion

In the present study, a review of literature on the status of women education in North East India is made. The results of the present study reveal the following findings:

1. Majority of the studies show that enrolment of girl students is improving in North East India. Although Neog (2015) reveals low enrolment of girl students, Degi (2004), Dkhar (2012), Paron (2017), Basumatary (2018), Lalrempuii (2019) find out that enrolment of girl students in different levels of education is quite encouraging.

2. Regarding female literacy rate, Ghosh and Choudhuri (2011), Dkhar (2012), Devi (2016), Rai (2019), Jha (2021) points out growth in female literacy rate in North East India.

3. Again, findings of the studies also reveal a relationship between education level and women participation in decision making and women empowerment. Wallang (2012), Pudussery and Philomina (2020), Stephen (2020) finds out that women education has a relationship with women participation in decision making and women empowerment.

4. Findings of the studies also reveal problems of education of girls and gives suggestions for those problems. Dkhar (2012), Chanu (2013), Neog (2015), Basumatary (2018), Stephen (2020), Jha (2021) point out the hindrances and problems of education of girls and also provide solution for these problems.

Thus, from the above studies, it can be seen that enrolment of girl students and female literacy rate in North East India is gradually improving. Although there are constraints and problems of women education, the studies also provide suggestions for those problems and also show future prospects of women education in North East India.

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Epistemological Analysis of Online Education during Covid-19

Tayum Saroh*

[*There is a sudden change of curriculum during the shutting down of educational institutions due to nationwide lockdown. The online classes have totally changed the educational system from physical classroom to virtual meeting for the teacher and the students. It opens new opportunity for the students to continue their learning during shutting down of school and the institutions also got new platform to come in contact with their students. This paper deals with the paradigm shift of curriculum during covid-19 pandemic and the epistemological view of online classes*.]

The Covid-19 pandemic affected all the countries of the world. Many countries all over the world were repeatedly imposing lockdown and containment zone from time to time. In India the Covid-19 virus triggered the first phase of nationwide lockdown which began on March 25, 2020, for 21 days and subsequently repeated on April 15, 2020, for 19 days as the second phase; on May 04, 2020, for 14 days as the third phase; on May 18, 2020, for 14 days as the fourth phase and on June 01, 2020, only for containment zones taking 16 days.

To get control over COVID-19 pandemic is possible to a greater extent with people's unbridled determination of the stringent precautionary measures such as maintaining social distancing, following medically instructed quarantine process and embracing hygiene and sanitation (Khachfe et al., 2020). The nation also faced second waves of the dreaded virus in early 2021 which bound the government to announced nationwide lockdown and the peak of infection was recorded in the month of April and May 2021. Still the virus is continuously infecting the people all over the country in spite of vaccination drive.

The schools all over the world are badly affected by the spread of Covid -19 pandemic. The schools are closed in most of the countries and waiting for the pandemic to pass on without affecting the school going children. The closing of school has brought a drastic change in the system of education. There is a distinctive rise of e-learning and blended mode of teaching-learning going on in all the level of education by using different platform for online classes. Although the rate of infection are different in different countries but the fear and psychosis created by this Covid-19 pandemic is going to be remain forever.

In India the second wave of pandemic, here is a futile hope of students, teachers and parents regarding the opening of the school from the academic session 2021-22. The major question from the various stakeholders for the education is that how far the online education will be successful in delivering justice to the students attending the online classes where it is not yet in common practice earlier. Although some advanced schools have initiated it for the limited students. At the same time the online classes is the best option to continue the teaching – learning process during this pandemic period.

Paradigm Shift in Curriculum

The educational scenario of all the stages of educational in India got changed due to the lockdown and shutting down of educational institutions. The traditional classroom of teaching the students inside the educational institution was subsided by the online education during this pandemic era. It is a matter to be pondered upon that whether the adoption of online classes will continue to exist during post-pandemic era. The online classes also give an opportunity to all the students to learn all the core subjects like traditional classes. The subjects such as English, Hindi, mathematics, Social science, science etc., are taught through the online classes very successfully in many schools over the country. The paradigm shift in the curriculum in educational institutions after the surge of Covid- 19 pandemic in India was visible in many aspects.

Blended Learning

The term blended mode of learning is an emerging new system of educating the school going children in many schools of the country. The schools are arranging the students to attend the online classes from their home to continue their learning. They have to submit the hard copy of their assignments once the topic or chapter is completed to their subject teacher in the school by maintaining SOP to be checked by a teacher and return the checked copies after some days. In this way the teacher is also able to assess the learning level of the students in blended mode of learning. This blended mode of learning is effective in ensuring the progress of students learning.

No Classroom Required

In the online classes the students are not required to attend the classes from specific location. They have to ensure the reliable computer and proper internet connection. The students are not required to attend specific classroom unlike like conventional teaching.

Virtual classroom

The online classes curriculum is highly dependent on the virtual classroom, although it has varied format such as you tube videos, interactive learning tools like audio books, labs etc. The direct virtual classroom is highly used in the online classes to have a face to face virtual live interaction between the teacher and the students. It give them the opportunity to interact with the students and the teachers to clear any doubt or confusion in any level of teaching.

Change in the Student's Assessment

There is a change in the mode of student's assessment of performance. The students are asked to submit their assignment or class work through online mode by uploading a soft copy of the same in the online platform used by an institution. The formative and summative assessments were normally conducted

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by the institution during conventional classes to assess the performance of the students with the fixed examination time to attempt the question papers.

In the online classes, the flexibility in the form of assessment time and strict checking of cheating in examination is not maintained rather the teacher normally set question to check the analysis and understanding level of the students by asking higher order questions.

Flexibility in Mode of Learning

The online learning maintains very flexible learning process for the students. The flexibility in online classes comes with the high degree of responsibilities. The students can learn the content taught by the teacher at their own pace and have to maintain the materials. They have to submit the assignment on stipulated times to complete the syllabus in time. The success of online classes is highly dependent on the strategies developed by the teacher and students to complete the syllabus on stipulated time.

Virtual Exploration

The practicum activities and site visits in the curriculum are badly affected by the shutting down of educational institutions and nationwide lockdown. These are very important components of the curriculum in every stage of education. The students are bound to have a virtual visit of the various locations and sites to obtain knowledge of the areas of educational importance. The practicum activities are also learnt by the students online from the various educational sites and online platform like google classroom, you tube, cisco webex etc.

Epistemological View of Online Education

The impact of pandemic on the education has popularized the online education all over the world. The various courses offered through online education in educational institutions have benefitted immense numbers of students. The online education gave the students to spend more time with their family and friends while pursuing the courses of their choice. The success and failure of any educational institution is dependent on their capacity to cope up with the changing situation. The social demand and educational needs are to be fulfilled by the existing curriculum.

In the online classes the students need to be self-motivated and more disciplined in terms of attending classes than a classroom-based course. A classroom has one or more instructors and peers, who can hold a student accountable for their coursework. In contrast, online courses involve setting our own goals, tracking progress and meeting deadlines. One does not learn effectively in isolation so online courses do offer discussion forums, email and one-on-one support.

Technology also adds on to the visual experience by incorporating animations that can be used interactively for effective learning and communication (Naveen, 2020). The online classes give more freedom to the students to explore the new experiences and areas of study. They enjoy more academic freedom and could progress very smoothly if the institutions follow proper assessment through continuous evaluation of the progress. It is an opportunity for the students to pursue highly individualized learning and progress at their own pace through which the students can get the real enjoyment of learning.

In the traditional classroom students get the opportunity to have face to face interactions with their peer group which is normally moderated by a teacher. The infrastructure and physical facilities are highly enjoyed by the students in the conventional classroom. In online classes the virtual learning helps the students to have the face to face interaction with the teachers and to discuss the topic and develop a cooperative learning environment. The different online platforms used by institutions give an opportunity to the students to explore different learning experiences. The online classes are window for the students coming from different section of society to get connected to the global network and explore the educational materials available online.

The teachers engaged in online classes are also putting their extra efforts to incorporate learning programme into the existing curriculum in the most suitable way. It gives an opportunity to the teacher to techno savvy and update their skills on handling various online educational resources and online educational platforms. They are also working on modifying their instructional skills in online mode of teaching to deliver satisfying results.

It is undeniable fact that every system has its limitations and drawback so is the case of online education. It has certain drawback like (i) Many children are addicted to mobile phone due to sudden shifting to online mode. (ii) Networks issues in rural areas. iii) Students and parents are not ready to accept this sudden paradigm shift in education. (iv) Courses / subject with practicum are badly affected. The contribution of online education during this lockdown period is highly appreciable although it has some limitations. It is evident from the present situation that the future of education is highly dependent on the success and failure of online education.

Conclusion

The sudden changes in education system from conventional to digital based due to covid-19 pandemic confused many students and parents and many students are still deprived of education due to various reasons. The online education was earlier provided by some highly advanced educational institutions in India. It was due to the Covid-19 lockdown that all the educational institutions irrespective of stages started to provide online classes. It gives an opportunity to all levels of students to continue their learning during lockdown period. The online classes have many advantages and give more opportunities to the students to explore the areas of specialization in education. It opens the mind of our young generations and makes them ready for the future digital oriented environment.

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Democracy and Its Implication: A Differentiation from Authoritarianism

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Democracy is a worldwide phenomenon. It is nothing but just a form of government. It is quite apparent that draws its authority directly from the people, remains accountable to the people and works for common interests of the people. Moreover, representative is nothing but just presents the view on behalf of the people and works for their benefit (Becker: 2008). They are also held accountable for their each act to the state. This word has been defined by many political scientists but the most appropriated definition was given by the former president of U.S. Abraham Lincoln as "democracy is of the people, by the people and for the people".

The term democracy can be traced back to the 6th century B.C. which was found in Athens's (a Greek city state). The full credit for the invention of the honorific connotation goes to the people of Greek (Eddy: 1995 447). But ironically, Plato a Greek philosopher denounced this as a worst form of government. Deprivation of the minority from the privileges was his reason for the discontentment over this government. Even the father of political science placed democracy in the perverted form of government of his six fold classification of government.

There are various theories of democracy. Liberal democracy holds the first position as it is adopted by the western countries such as U.S, Britain, France, Italy, and Germany, etc. Normally in this governmental form individual receives more priority since he is the center of this government. There was restriction of government interference in individual freedom. The government is only allowed to that extent where the citizen needs for its assistance. The prominent exponents of this theory are two liberalist as Jeremy Bentham and John Locke. Locke in his master piece "Two treaties (1690)", states that the government responsibility is to protect the interests and rights of the citizens. Those rights are mainly inherent since birth as right to life, liberty and property (Beetham and Boyle: 1995, 1).

Likewise, French philosopher Jean Jacque Rousseau in his seminal work "Social contract (1762)", contributed some new thoughts with Locke's view and suggested for the distinction of religion, state and right of opposition against oppressor. Bentham also defend this government from the utilitarian ground. He expressed his allegiance with Locke. He agreed that liberal democracy would be lies on equal franchise, i.e., one man one vote maxim, regular elections, secret ballot, and rivalry between parties and leaders, majority rule, etc.

Second form of government is Marxist-Leninist democracy. It depends on the principle of dictatorship of proletariat and creates a socialistic society. Economic right of the individual finds more important place than the political right. A very relevant instance of such type of democracy is the Erstwhile Soviet Union.

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There is another form of democracy which has been prevailed in third world countries such as Asia, Africa and Latin America. After the independence from the master's colonial power they have adopted a new type of democracy. The executive power is vested on the military head or on the authoritarian president relegating the political institutions like judiciary or parliament. This type of government is very often occurred in Nepal, Pakistan, Central Asian Republic, Myanmar, North Korea and many other in African and Latin American states (Arblaster: 1997, 59).

In the present trend, democracy is existed on three forms: (1) direct, (2) indirect and (3) constitutional democracy. Theoretically, direct democracy is practiced by the direct involvement of the people in the political system. Since all are played an inclusive role in the state mechanism is only applicable for the small states. For instance, Athens where a state population has been confined to only 5400 according to Plato (Sills: 1972, 167). But the coming of representative democracy due to the increasing population has made direct democracy obsolete. This is a very common form of government where people elect their deputies or representatives to form the government and present their view on their behalf. Regarding the interest of people, such representatives present the public grievances in a thoughtful and systematic manner that requires an investment of time and energy which is often impractical for the vast majority of citizens. This is commonly accepted by all over the populated country. Finally, the constitutional democracy has come to counter those previous one. It is a representative form of government where the power of the people enshrined in the constitution designed to provide individual and collective rights of all citizens. This form of democracy has become a role model for all political systems in the world.

The current picture of democracy can only be better understood in the work of three twenty first century theorists' Joseph Schumpeter, C.B. Macpherson and John Burnheim. In the writing of "Capitalism, socialism and democracy" Schumpeter alleged the classical concept of democracy as completely incoherent and unrealistic. And he profoundly defined his understanding of democracy as "…the democratic method is that institutional arrangement for arriving at political decision in which individuals acquire the power to decide by means of a competitive struggle for the political vote".

But Macpherson's estimate of democracy is more radically different from Schumpeter than Burnheim. In his master work "Democratic theory: Essays on Retrieval", he exhibits that the maximization of democracy depends on egalitarian maximization of human powers. In this context power is not mean in a contrasting sense of one man imposing its coercive power over other. Rather democracy in his gesture can only be attained with the cooperation of all members of a community, in an egalitarian manner, achieved maximum development of their power, rational, moral and emotional to narrate only the important human power. However, before pondering much on democracy, let's illustrate the very concrete meaning of democracy which was coined by Herodotus. He defined the term 'Demokraia' from the two Greek words 'Demos' meaning 'people' more usually 'common people' and 'Kratein' meaning to rule'.

Being a cumbersome connotation, democracy is widely welcomed by more than half of the world according to the U.N report. Everybody is caught by the catch word of democracy in the contemporary political discourses. It is a concept that resonates in peoples mind and springs from the lips when they struggle for freedom and better way of life. Literally it can be defined as people's government or ruling by majority. This government is rationally different from other form of government as it derives authority from the people, serves for the interest of the people and execute by the people.

Interaction, negotiation and persuasion are certain measures through which it deals with the problem rather than coercion. Voters are the crucial component in democratic process as it depends grossly on the relations between the representative and voters. This is vital provision in democracy which is not prevail in any other form of government. To prove its dynamism it follows various principles like fundamental rights and duties, political parties, freedom of media, independent judiciary and electoral process. All these processes make democracy dynamic and vibrant.

The real wave of democracy started in 1970s. In 1975 when there was 68 percent countries of the world were ruled by the dictators, only 26 countries were democratically authorized by the end of the year of 1995 (Smith: 1997, 26). The concept democratization generally concerns to the synonym concepts like continuation, transition, integration and institutionalization. Although these words are seemed to have diverse meaning but in genuine they are co-related. They are interchangeably used in their context. However, democratic transition refers to the meaning that the continuing process of the building of democracy. Literally, we can say that the transition of political system is characterized from a non-democratic to a transparency and accountable government. Representatives are properly elected from the constituency to present the grievance of the public

(Gurgel, 2000: 2). In the first phase, he spoke about the dissolution of undemocratic process. The second phase includes the establishment of democratic order and finally in the third phase analyses the consolidation and development of democracy.

The significance of democratization is that of such movement is admitted the conversion from less accountable to large accountable or from nuance competitive election to free and fair election and from badly prohibited to better protected civil and political rights, which can successfully be called as democratic transformation. In a nutshell, transition in democratic process is the period of evolutionary shifting from an authoritarian government to an elected government, a practically verifiable, self-preserved stage of democratization paving to the adoption of a new constitution in place.

So far as building of state is concerned it only takes place in a democratic state. By and large the state hails its authority from people and it is the sole responsibility of the state to be custodian of the life, liberty and property of people. If it fails to discharge its duty then draws upheaval among citizens. This fury is induced detrimental to both the state and the citizens. However, in order to prove democracy successful, it requires the state to be built in a systemic and well-functioning manner. State building is a measure, aims at subside the violence and conciliate the resented people, develop the capacity at all levels to strengthen the conflict measurement lay the foundation for sustainable peace and development. It is a process that helps to enhance the capacity, institution and legitimacy of the state. So regarding to all these, it can be said, the intensity of democracy leads to state consolidation.

There are several mechanism to prove successful to the building processes of state. Among of them good administration, new public management and decentralization are important. Good governance is very widely used for a successful government which can create public institutions that defend people's rights (Brass: 1991). There has been a change in good governance ideas and as Thomas Kuhn asserts "The dominant good governance paradigm recognizes a series of capabilities that, it argues essential governance capabilities for a market oriented state. These include, in particular, the power to protect property rights, maintain the rule of law, effectively enforce anti-corruption policies and attain government accountability.

Secondly, in new public administration, large bureaucracies within a ministry no longer maintain their hierarchical structure but rather are composed of operational arms of ministries that perform the role of an individual agent. Continental Europe has been more resistant to implementing this type of policy. In developing countries, the implementation of these types of infrastructure has been difficult because the markets for the delivery of services are imperfect and increase the danger of regulatory capture by companies. For successful implementation, governments must have the infrastructure to measure reliable performance indicators and the capacity to regulate the behavior of private providers. In reference to state building approaches decentralization is beneficial because it seeks to reduce rent-seeking behavior and inefficient resource allocation associated with centralized power by dispersing such power to lower levels of government, where the poor are likely to exercise influence and a variety of actors may participate in the provision of services.

Conclusion

In a democratic state, free and fair election is a device thorough which all the people participate in the governmental process. This is the main option which provides an inclusiveness feeling to the common people in the decision making process. In reference to democracy, the election is based on the principle of universal suffrage. The deputies are accountable to the voters who are the real source of power in a democratic state. Among the significant features of democracy, Political pluralism is a vital of modern democracy. It can conglomerate demands and pronounce interests and interestingly influence governmental policy decision.

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Eye View on Deshmukh's of Kakalawar

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India is a country with a very rich historical heritage. The main reason is the nature and wealth of the people. The history of Karnataka is also very ancient. The Hunsagi, Rajanankur, Kodekal and Krishna River basins in the Yadagiri district are important sites of the Stone Age.

The Kalpuragi district is also a place of great history from the Stone Age. It is a sacred land with a long history of about twenty thousand years.

In the Vijayanagara Empire, the provincial and local government organization was given great importance, from which the names of Gauvunda, Gowda, Nagadgauda, Nayaka, Mahanayaka and later Desai and the local rulers of the countryside became popular.

Desamukha is derived from the words country pearl mukhi. Country means nation and Mukhi means chief. In local terms, it means the head of a particular area.

Kakalavara Ancestry is an important ancestry of the Desai and Deshmukh households of Kalaburagi and Yadagiri districts. Yadagiri is 46 km from the district headquarters. The Kakalavara region in the distance is a historical place. Some countrymen have been hereditary here. The family flourished during the rule of the Nizam of Hyderabad. He also ruled before the Kakatiyas of Warangal. Later, Surapur was incorporated into the principality.

In the days of the Nizam of Hyderabad, he had acquired civilian and police powers, along with the power to collect revenue. Maintaining peace and order in the areas designated for them.

Definition of Deshmukh's

When looking at the term 'countryside', locally and on the basis of the story, it can only be used in the bureaucracy and in the records. Because the word was not used by ordinary people. Instead, the patriotism was recognized by the term divinity, which is the divine origin created by the aristocracy. In fact, he had authority over whole grains, as the fist had to come from the countryside. He remained the aristocracy.

The countryside was the unit that governed the rule between the monarchy and the people. Citizens were the owners of their homeland. It was the duty of the patriot to obey the monarchy in the interests of these citizens. On this trail, all the works of ancient India such as Gaunda, Gowda and Nagadgauda, and the desai and Deshmukhra after the leaders of the Vijayanagara period were the same. Only the words that addressed them were different. In a sense, these can be called synonyms.

When we look at the literary common sense of the origin of the word Deshmukhi, it appears that the two words, Deshmukh + Mukhi, are a combination. It is from the Dravidian language. This means being born or living in the country. Country It refers to a specific place or region. Together, it is the administration of a region. On the other hand, the word can be said to be the country of the Sanskrit word. This word has been converted into a countryside with the term face-to-face. When the word is found in the Kannada vocabulary track, country uses it as a noun. It is a place, an area, and an integral part of the primitive doctrine of ancient rule. Together, Desammukhi is a term that refers to the local governing body. We find that the word was used in the administration, especially during the Middle Ages.

We can see that the head of the countryside, identified as the local governing body, is called by the words desai, deshmukhya, deshpande, Patila

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or Mukaddam, Deshkulakarni, Kulkarni, Sethe and Mahajan. Of these words only the word mukddam comes from the Arabic language. Others are local Hindu word experiments. Hence the use of these words was in use long before the Muslim invasion of the Dakhkan region. We find that the words like Patila, Kulkarni, Sethe and Mahajan used in some of the copper inscriptions of the 12th century in the southwestern part of Maharashtra. But no clear information about their actions is available.

We have no clear information about the origin of the countryside and their appointment. The origins of the term were first initiated by the Maratha historian Grandfather. The question before him was whether the appointment of Deshmukhs was of Hindu origin or had come into existence during the Muslim period. To alleviate this suspicion, Grandfather began a correspondence with John Briggs, who served as his contemporary political and political agent. Grandfather's struggle was to find no traces of the countryside, deshpande or country clans before the Umrahs of the state, which ended in the pre-Paganism.

Kakalawar Deshmukh Samsthana

The Kakalavara Deshmukhs built huge fortresses, palaces, palaces and court complexes. These monuments are still available to us today. Built on a total of 7 acres, the huge palace has 101 doors inside. The entrance to the fort is surrounded by 7 gateways and 5 hoodas. The fort has magnificent buildings, such as theater, city hall, office, auditorium. Some buildings are on the verge of extinction. The fort was built in the 18th century by the Rakyamukoos. The fort covers the village. The palace, the palace, the palace, the separate darbar, the milk of the citizens, are used to judge disputes. Separate rooms have been built for the soldiers here. There are 2 groves built to the southwest of the fort. In the midst of the bastions is the castle entrance, of which a bastion is completely level, with only one bastion remaining. At the base of this circular bastion is a 10 foot stone foundation with a 15 foot high masonry. A clock is placed on the top of the palace courtyard. This is said to have been a tribute to the British.

Karnataka, Hyderabad, on September 17, 1948 under the guidance of the then Home Ministers, Sardar Vallabhbhai Patel, JN. The police functioned under the command of Chowdhury and was liberated. Raja Lakshmanappa was ruled by the Kakalavara prince on that occasion and lost his powers after the merger in India. His son Vishwanath Reddy Deshmukhma now lives here.

Desai and Deshmukhs, Saradasaias, Deshpandas, Ascetics and Talavars played an important role in the history of Karnataka as King Maharaja. The major events, governance and contributions made during his reign are exemplary for the next generation. It is necessary to study these. Because these neglected areas may be missing from history in the near future, so it is imperative to keep an eye on these, study them, and stay on the pages of history.

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A Study on Psychosocial Problems of Adolescent Male Students in Government Schools of Koppal District

Chandrashekar Vasanna * Dr. Abdul Gaffer Khan**

[*Psychosocial problems are the difficulties experienced by adolescents in different areas of personal and social settings. Hence, this study was carried out to find out psychosocial problems among school going male adolescents in Koppal district of Karnataka. The findings of the study revealed that rural (41.41%) urban (60.0%) Students felt uncomfortable with teachers. Majority of rural adolescents (52.34%) faced educational difficulties while 58 (50.43%) of the urban adolescents encountered Generalized Anxiety Disorder (GAD). Therefore, early intervention for adolescents frequently involved Psychosocial Problems of Adolescents in may reduce the onset of substance use and other mental disorders.*]

Adolescence is the transitional stage of development between childhood and adulthood, representing the period of time during which a person experiences a variety of biological and emotional changes1. Adolescence is mainly considered as period of physical, psychological and neurobiological formational changes in children. Adolescence is a dynamic maturational period during which young lives can pivot rapidly—in both negative and positive directions. Scientific progress in understanding adolescent development provides actionable insights into windows of opportunity during which policies can have a positive impact on developmental trajectories relating to health, education, social and economic success. Early adolescence results in the emergence of abstract thinking, the increasing ability of developing the perspectives or viewpoints of others, an increased ability of introspection, the development of personal, the establishment of a system of values, increasing autonomy from family and more individual freedom, greater importance of peer relationships of sometimes sub-cultural quality, and the emergence of skills and coping strategies to overcome problems and crises2.

Literature Review

Adolescence is mainly affected by home and school environments. Schools play a vital role in the development of an adolescent, as they spend much time attending school, engaging in extracurricular activities, and completing scholastic work at home. School represents an institution that contributes to the overall educational and socialization processes, critical in personality development of an adolescent3. Globally, 1 out of 10 (20%) adolescents encounter at least one behavioural problem. Half of lifetime mental disorders begin before the age of 14 years, and 75% begin by the age of 24 years4-5. Anxiety was maximum (34.76%) in adolescent boys whereas conduct disorder was found to be maximum (28.57%) in adolescent girls. Majority (35.62%) of late adolescent boys were attributed to substance abuse. Anxiety was found to be the commonest problem among adolescent males in all religions. Educational difficulties were maximum among Muslim adolescents. The problems per subject (with psycho-social problems) were more in adolescent boys (4.4) and girls (3.8) having joint family. None of the class I adolescent girls claimed to have any educational difficulties6.

Objectives of the Study

The major objectives of the present study are to find out:

- The demographic socio-characteristics of the adolescent male students;
- Place of comfortable and the person with the respondents feel comfortable;
- Psychosocial problems of respondents and differences in rural and urban respondents.
- To give suggestions for reducing the risk of psychosocial problems of respondents.

Scope and Limitations

The study is geographically confined to Koppal district in Karnataka and mainly focuses on the Psychosocial Problems of adolescent male students particularly studying in two government schools (Government High School, Kanakagiri, Government High School, Musalapur) located one in urban area and the other one in rural area. Only those adolescent male students who were in the group of 10-19 year were considered for the study. The responses received from the respondents were maybe biased which may have hinder the positive outcome of the study. Respondents of the study were

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thoroughly informed that they were completely free to abstain or to withdraw from participation at any time.

Research methodology

The present study was conducted in two government schools one located in urban and other one situated in rural areas of two Talukas in Koppal district of Karnataka State. (Here schools need to be added) The rural and urban schools were mainly selected to identify any differences in terms of Psychosocial Problems of the adolescent male respondents from two schools. Kannada version of questionnaire was designed for easy understanding of the students studying in these schools and translated back into English for the analysis and interpretation. Questionnaire was divided in two parts: Part-I related to socio-demographic of the respondents and Part-II was about Psychosocial Problems of the respondents. Simple random sampling was used to select sample size for the present for the study. Totally 300 structured questionnaires were personally distributed and questionnaires were explained to those students who were unable to clearly understand it and responses received by them were entered in the questionnaires. Out of 300 questionnaires, 243 of the adolescent male students responded with properly filled in questionnaires and the total response rate was 81.0 percent and these questionnaires were considered as valid for analysis.

Significance of the study

Lack of attention to the mental wellbeing of children and adolescents in a key phase of socialization, may lead to mental health consequences that may remain throughout life and reduces the capacity of societies' socioeconomic productivity7. More precisely, it can be claimed that proper psychosocial development of adolescent is reflected with sound academic performance, physical health and adequate social, emotional, and psychological health. This ultimately contributes in reducing the risk of psychosocial and behavioural problems, violence, crime and alcohol8. Since the psychosocial problems comprise of a wide variety of disorders, prevalence of psychosocial problems. Detection of psychosocial dysfunction in the early adolescence can be fruitful for the quality of life of the individual.

Analysis and interpretation

Table-1: Socio-Demographic Characteristics of the Respondents

Variables	Values	Type of Respondents				Total (%)	
		Rural Respondents		Urban Respondents			
		Count	%	Count	%	Count	%
Age Group (in years)	10-11	21	16.41	20	17.39	41	16.87
	12-13	35	27.34	29	25.22	64	26.34
	14-15	27	21.09	22	19.13	49	20.16
	16-17	32	25.0	36	31.3	68	27.98
	18-19	13	10.16	08	6.96	21	8.64
Type of Family	Nuclear Family	72	56.25	81	70.43	153	62.96
	Joint Family	56	43.75	34	29.57	90	37.04
Literacy of parents	Only Father can read and write	05	3.91	14	12.17	19	7.82
	Only Mother can read and write	12	9.38	19	16.52	31	12.76
	Both Parents can read and write	23	17.97	62	53.91	85	34.98
	One of the parents can read and write	35	27.34	09	7.83	44	18.11
	Both Parent cannot read and write	53	41.41	11	9.57	64	26.34
Education Level	Up to primary	22	17.19	18	15.65	40	16.46
	Secondary primary	41	32.03	46	40.0	87	35.8
	Higher Secondary	65	50.78	51	44.35	116	47.74
Social Class	Upper Class	14	10.94	21	18.26	35	14.4
	Middle Class	26	20.31	53	46.09	79	32.51
	Below poverty Line	88	68.75	41	35.65	129	53.09
Pocket Money	Yes	62	48.44	91	79.13	153	62.96
	No	66	51.56	24	20.87	90	37.04
Religion	Hindu	97	75.78	74	64.35	171	70.37
	Muslim	20	15.63	25	21.74	45	18.52
	Christian	11	8.59	12	10.43	23	9.47
	Other	-	-	04	3.48	04	1.65

The above table indicates the demographic characteristics of the Respondents. Majority of respondents' parents (53.9%) could read and write in urban areas. In contrary, large number parents of rural adolescents' parents were illiterates (41.41%).

50.78% of the rural and 44.35% urban students were studying in higher secondary education respectively. The highest number of students (68.75%) were in Below Poverty Line whereas a significant number of urban students belonged to middle Class and upper Class (in term of income) families in irrespective of caste and religion. 79.13% of the urban students were able to get pocket money whereas 51.56% of the rural students were often not given the money by their parents to the adolescents for their small expenses due to various reasons. The majority of the students from both rural and urban areas belonged to the Hindu religion (Table-1).
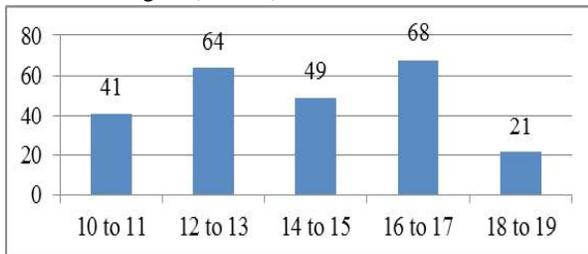

Figure -1 : Age of the Respondents

68 (27.98) of the respondents were in the group of 16-17 followed by 26.34 of them were in between 12-13 of age. The lowest number of respondents is seen in the age group of 18-19

Figure -2: Type of Family of the Respondents

Majority of the adolescents belonged to nuclear families both in rural (56.25%) and urban areas (70.43%) due to early division family settings. The rural adolescents' joint families were more compared to their urban area counterparts in figure-2

Table-2: The Places of Comfortable

Places of Comfortable	Type of Respondents				Total (%)	
	RuralRespondents		Urban Respondents			
	Count	%	Count	%	Count	%
At Home	78	60.94	64	55.65	142	58.44
At School	51	39.84	46	40.0	97	39.92
Outside	75	58.59	67	58.26	142	58.44
Other	33	25.78	24	20.87	57	23.46

Note: Multiple answers were allowed

It can be inferred from the analysis of data that most of the adolescent male students in rural areas equally felt comfortable in their homes, schools and outdoor activities folk sports and other rural recreational events in their villages. The majority of the urban students felt happier in home and outside than their school.

Table-3: Person with whom the Responds Feel Comfortable

Person with whom the Responds feel comfortable	Type of Respondents				Total (%)	
	RuralRespondents		Urban Respondents			
	Count	%	Count	%	Count	%
With Friends	72	56.25	84	73.04	156	64.2
With Family Members	64	50	66	57.39	130	53.5
With Teachers	53	41.41	69	60.0	122	50.21
Prefer to be alone or comfortable with myself	32	25	27	23.48	59	24.28
Other	12	9.38	14	12.17	26	10.7

Note: Multiple answers are allowed

A large number of the adolescent students from both urban (73.04%) and rural (56.25%) area felt comfortable with friends due to mutual acquaintance, reciprocation and more friendliness whereas, rural (41.41%) and urban (60.0%) students felt uncomfortable with their teachers. Teachers should be friendlier with all the students so that fear of teachers in the students' mind can be eliminated from the beginning.

Table-4: Psychosocial Problems of the Respondents

Psychosocial Problems	Type of Respondents				Total (%)	
	Rural Respondents		Urban Respondents			
	Count	%	Count	%	Count	%
No problem	32	25.0	29	25.22	61	25.1
Behavioral Disorder	24	18.75	46	40	70	28.81
Educational difficulties	67	52.34	56	48.7	123	50.62
Depression	21	16.41	33	28.7	54	22.22
Generalized Anxiety Disorder (GAD)	53	41.41	58	50.43	111	45.68
Insomnia Disorder	15	11.72	12	10.43	27	11.11
Adjustment Disorder	47	36.72	59	51.3	106	43.62
Loneliness	39	30.47	42	36.52	81	33.33
Bullying	36	28.13	25	21.74	61	25.1
Peer Pressure	24	18.75	32	27.83	56	23.05
Other	11	8.59	16	13.91	27	11.11

Note: Multiple answers are allowed

Out of 243 students responded, 61 of them said that they had no Psychosocial Problems listed in the table but rest of the students experienced one or the other Psychosocial Problems in the above table. Majority rural adolescents 67 (52.34%) faced educational difficulties while of 58 (50.43%) of the urban adolescents encountered Generalized Anxiety Disorder (GAD)

Conclusion

More number of students faced Psychosocial Problems such as bullying, adjustment disorder, educational difficulties etc. Hence, early intervention for adolescents frequently involved in various Psychosocial Problems may reduce the onset of substance use and other mental disorders. It would be advisable for to detect Psychosocial Problems at the onset. Very serius efforts should be made by every stakeholder to decrease or eradicate these chronic and detrimental problems among adolescents.

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Plight of Slum Dwellers in India

Santosh Anishettar* & Dr. Sangeetha R Mane**

[*The paucity of accommodation for the poor in the urban formal sector led to their settlement in the informal sector setting the ground, thereby, for the mushrooming of slums lacking basic services including housing, water supply and sanitation. Slums are free from societal onus of providing proper housing, sanitation, safe drinking water, and affordable health care services. Special focus on the nutritional condition of slum children, maternal and child health in the slum areas is urgently required. Health and education must go hand in hand to uplift the lives of these slum dwellers securities of tenure, especially through notification of slums, appears to be one of the most important determinants of slum development. Improvements in electricity and water supply along with improvement in other basic services etc., are prerequisites. Better approach roads lead to better housing but improvement of motorable pucca road reduces change of better housing. Government is the major provider of services in slums. The role of NGOs in improvement of basic services within slums has declined overtime along with decline in associations for slums improvement.*]

Rapid urban growth without adequate urban infrastructure development has resulted in slums. These are neglected parts of any city where housing and living conditions are appallingly poor. Slums range from high density, squalid central city tenements to spontaneous squatter settlements without legal recognition or rights, sprawling at the edge of cities (World Bank, 2000).

The appearance of slums may be seen as a by-product in the process of urbanization in a developing country like India. Cities are a part of the fundamental changes in the society leading to socio-economic development and modernization. The cities, irrespective of their size, provide possibilities of varied occupations and collective services, such as health, education, cultural, technological, commercial or industrial services and thus act as focal points of development opportunities (Goswami et al, 2013).

Characteristics of Slums

Slums are the most neglected part of any city system. The characteristics associated with slums differ from place to place. Slums are usually characterized by extreme poverty, unemployment, high density squatter, absence of basic municipal services (water supply, sanitation, solid waste collection, storm water drainage, roads and electric power), minimum social infrastructure (primary school, doctor's clinic, playground). This appalling situation often led the slum dwellers to engage in antisocial activities.

More often these slum areas are found to be the 'breeding ground' for social problems such as crime, drug addiction, alcoholism, high rates of mental illness, and suicide. Slum dwellers lacking in technical and scientific knowledge, employ them in the 'informal economy' sector. This can include street vending, daily wage services, and recycle trash of different kinds for a living.

Factors behind Creation of Slum: The factors that are primarily responsible for slums to emerge and grow are,

● Rapid urbanization.

● Rural-urban migration.

● Natural increase.

● Socio-economic and political instabilities.

Rapid urbanization is often paired decline economic growth and inadequate urban policies, particularly in the developing country like India. Rural – urban migration is the moving of people from rural areas into cities. When cities grow rapidly, the movement of people from rural communities into cities are considered to be the main cause for slum building. This kind of growth is especially commonplace in developing countries. Rural migrants are attracted by the possibilities that cities can offer, but often settle in slums and experience extreme poverty (Chattopadhyay & Biswas, 2010).

Classification of Slums According to Census of India 2011

According to the Census of India 2011, slum areas are categorized into three major parts. They are as follow:

1. Notified Slums: All notified areas in a town or city notified as 'Slum' by State, Union Territories administration or local government under any Act including a 'Slum Act' may be considered as Notified slums.

2. Recognized Slums: All areas recognized as 'Slum' by State, Union 'Territories ádministration or Local

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Government, Housing and Slum Boards, which may have not been formally notified as slum under any act may be considered as Recognized slums.

3. Identified Slums: A compact area of at least 300 populations or about 60-70 households of poorly built congested tenements, in unhygienic environment usually with inadequate infrastructure and lacking in proper sanitary and drinking water facilities eta., should be identified personally by the In-Charge Officer and also inspected by an officer nominated by Directorate of Census Operations. This fact must be duly recorded in the charge register. Such areas may be considered as Identified slums.

Review of the literature

Goswami and Manna (2013) said that slum problems are widespread and multidimensional in nature; therefore, they can be solved by comprehensive programmes. Infrastructural development and civic amenities are required adequately. After bifurcation, Raipur's formation as capital has brought qualitative and quantitative changes among the slum dwellers. Environmental degradation is general phenomenon in slums. Therefore, a system has to be evolved whereby the garbage from slums can be collected from each household and placed in the nearest big garbage collection depots or transaction stations, and after that it can be cleaned by municipal services.

Improved hygienic conditions with increased awareness on preventive social medicine can reduce the health hazards in slum residents. It is noted that a bulk number slum dwellers don't believe in casteism, untouchability and pardah (superstitions) system. A very few numbers of residents feel inferiority complex as they reside in substandard living condition compared with the mainstream society.

Chattopadhyay and Biswas (2010) talk about the government of India is trying to improve the condition of slums through various programmes but investment should be increased for good results. Monitoring of the various slum development programmes is also required so as to get maximum output.

Kundu (2007) explains as to how slums result from a toxic combination of weak governance, underinvestment in basic infrastructure, poor planning to accommodate growth, unrealistically high standards for residential neighbourhoods, infrastructure standards that are unaffordable for the poor, and insufficient public transportation that limits access to employment. Urban congestion, tremendous migration of labour forces both skilled and unskilled, non-availability of housing infrastructure is leading to occurrence of slums reflect the deteriorating quality of life in urban areas. Areas, which are seen to be over crowded, dilapidated and faulty laid out and lacking in essential services are generally termed as 'Slum'.

Kumar (2014) highlighted that the pattern of slums in each city has resulted from its environment, stage of development and characteristics of location. Analysis of slumming in these cities reveals that the slum proportion decreases with the decrease in population size as well as industrial status of a city. Highly industrialized cities have highest area of slum localities. Neither slums can be removed nor shifted completely from the cities.

Sawhneya (2013) writing on slums in India asserts that there is need for a definite policy of integrated urban development where slums are an integral part of all urban projects- public or private. Public-Private Partnership mode is the best way to carry on urban development in a manner which does not leave out a section of the society and forces them to settle in illegal urban settlements with a constant fear of eviction.

Public authorities can provide the requisite institutional/ legal framework and the private partners can invest in such projects which earmark a chunk of land for building low-cost houses for the poor or potential slum dwellers. This can, in the long run, prevent creation of more slums. This calls for a national debate and a national policy for urban development.

The slums cannot be reduced, let alone, erased from the urban settlements until and unless they become a formal part of the policy of urbanization. Rajiv Awaas Yojana is under review and can become meaningful in achieving the goal of slum-free India if all these factors are taken into account.

Singh (2016) mentions about various problems of slums in daily life. Housing conditions of the slum areas is very poor. Slum-dwellers live in the dilapidated housing structures, having lack of cross ventilation; lack of lighting sources and absence of health and sanitation facilities. This study focuses on the slum-related problems. The educational level of the slum dwellers is very low, there is need to educate the slum children.

The general health conditions of the slum dwellers are very poor. They are affected by several diseases. So, living in the slum areas is a challenging life. There is a need for a comprehensive policy for primary healthcare for urban areas, which takes into account the special concerns of the poor. A large number of slum people are migrants; most of them belonging to the lower socio-economic groups and coming from different parts of the country.

Sajjad (2014, p.58) concluded that notified slums of Mumbai have better household environmental conditions than non-notified slums of the areas. All houses of the

slum dwellers were over-crowded and poor both in terms of structure and ventilation, thus inviting various diseases and infections.

Goswami and Manna (2013, p. 17) have discussed about the environmental aspect of the slums. Environmental changes are driven by many factors including economic growth, population growth, urbanization, intensification of agriculture, rising energy use and transportation. Poverty still remains a problem at the root of several environmental problems. Poverty is responsible to be both cause and effect of environmental degradation. The circular link between poverty and environment is an extremely complex phenomenon.

Discussion from Social Work Perspectives

India needs a participatory approach wherein all the stakeholders, i.e., the central, state and local governments as well as the people who live in the slums are a part of the entire exercise to legitimize, reduce or remove the slums. No single organization, public or private including Non-Government Organizations (NGOs) and Self-Help Groups (SHGs) can tackle the menace of such enormous proportions. To achieve 'slum free' India certain prerequisites are necessary: Building a database of all the existing slums and people living in them. Formal notification or recognition of the slum provides the slum population with an identity. Granting then tenure security is one of the Millennium Development Goals as mentioned in the Report of the Working Group on Urban Housing with Focus on Slums. Involving private sector and using land as a resource for housing and shelter development for slum dwellers is the need of the hour along with assured service delivery of all the civic amenities by funding of infrastructure through public-private partnership mode is also desirable (Sawhneya, 2013).

Conclusion

Better implementation of the plans and policies can help solve the poor condition of the households of the slum dwellers. The skill enhancement of the slum people is very essential for the development of the good human resources in the urban areas. The quality of the living standard of the slum dwellers and their housing condition is very low. Thus, we can say that slum dwellers are still facing various types of problems; therefore, there is need to solve their problems on priority basis.

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Migration and Rights- Dichotomy between 'Us' and 'Them'

Ms. Rita Biswa*

Human societies are diverse yet interconnected .The Indian society is a fine example of diversity composed of countless communities, culturally in contrast to one another and given the context of time and space in a hierarchical relation of domination and subordination. Diversity, in India, is a way of life and nowhere is diversity immensely reflected in the multitude of religions, languages, cultures and traditions as experienced in India. Diversity, in itself, may not be problematic if it is valued and respected, for a collective existence necessitates that we value not only what belongs to us but also what belongs to the other. In reality, diversity is seldom valued and respected while the relevance of balancing the interests between the 'us' and 'them', remains a debatable topic. It is fundamental to remind ourselves that in a multi-ethnic society, our collective well-being lies in the shared aspiration for a just and prosperous world in place of creating boundaries around us.

Each member of the political community has access to basic rights which if denied negates the liberal democratic principles and works against the fundamentals of the Constitution, especially the Rights to Equality and Freedom, guaranteed under the chapter on Fundamental Rights. The exclusion of any one group from enjoying them, hinders the effective enforcement of these invaluable rights. The claim of each citizen to these rights is fundamental and any infringement on these rights demands critical examination and scrutiny. Likewise, the Preamble of the UN Universal Declaration of Human Rights (1948) recognizes the inherent dignity and the equal and inalienable right of all members of the human family as the foundation of freedom, justice and peace in the world.

The paper tries to explore the phenomena of 'us' and 'them' dichotomy as observed in Meghalaya, in particular in the capital town of Shillong. Many a times, harmony has eluded relations between the dominant tribal community and the minority non-tribals. Tensions and conflicts have characterized the relations between the two groups, emanating from ethnic differentials. The paper also examines if the provision of special safeguards and rights to one group contradicts the principles of equality and justice and if in ardently securing one's rights and privileges, the rights of other citizens are impaired. In this context, a balance of interests and rights may be a goal worth striving for, towards creating an environment of peaceful coexistence.

'Us' and 'Them' – The Complexities of Migration

Migration, within the national boundary whereby there is a movement of individuals and families from one place to another is a process that is in continuance. However, perceiving interference from alien influence and culture, communities have shown resistance to the movement and settlement of outsiders and judge this process as a conscious attempt of dominance. The fear can become real whereby an assertion of outside culture gives way to cultural assimilation posing challenges to indigenous societies with consequences that threaten their survival as a distinctive ethnic group. Myron Weiner based on the observation of Banu,(1994) noted that as a result of migration, tribals may fear the loss of land, identity as well as resources such as the forest while in an urban setting the local educated middle class may fear the loss of employment and admission in educational institutions. (2003)Based on this, a sensitive attitude to the interests of the tribal group that requires a sense of security, appears justified.

Tribal groups with small membership and as inheritors of a distinctive culture have expressed the importance of safeguarding their rights and protecting their interests, which has given way to their demands for special privileges for themselves which are not to be shared with the 'other.' The presence of the 'other' has given shape to their collective consciousness as a distinctive group. According to Myron Weiner, 'Tribes become aware of their distinctiveness when they interact with non-tribals, or with other tribes.'(ibid) Hence, demands are made for special legislative and constitutional guarantees to protect the identity and culture of tribal groups. The grant of special privileges escapes scrutiny on most occasions, since it is agreed that the groups require the security of rights and privileges to ensure their advancement and well-being. At the same time, there are concerns that the conferment of special rights to one group compromises the values of equality and justice, thus, endangering the democratic character of the state.

As much as one speaks of co-existence and unity in the midst of diversity, one is limited by one's own multiple identities, be it religion or ethnicity. The over-emphasis on "ours" results in a failure to appreciate the shared aspiration for an equal and balanced world. Meghalaya in North-East India has witnessed multiple complexities involved in these relations whereby there has been a conflict of interest between the "us" and "them" or the tribal and non-tribal groups. The concept of "us and them" (n.d) are used to describe "the perception of an antagonistic or fraught relationship between two groups, especially those with unequal power, influence, privileges etc."

As part of Assam, the tribal population felt marginalized and stigmatized as a result of socio-cultural differences. The idea driven by the fear of being subsumed within a dominant culture and subsequent cultural assimilation was unacceptable. The indigenous tribal community endeavored to retain and promote their ethnic identity as well as preserve the rich heritage of their culture. Such sentiments were expressed in the demands for a

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separate state. Giving recognition to the demands, a rearrangement of boundaries led to the creation of Meghalaya in 1972 comprising of the indigenous population of the Khasis, Jaintias and Garos. The new state altered pre-existing equations, with the transformation of tribal population from a minority status within the composite state of Assam to a dominant majority. The tribal population could now determine their own future according to a set aspiration. The constraints they experienced as a minority group within the dominant Assamese culture had now disappeared.

Numerous mechanisms intended to protect and promote tribal interests have been practiced in Meghalaya - reservation in jobs and educational institutions, regulations on the transfer of land to non-tribals, regulations on carrying on trade by the non-tribal population and so on. In early 1972, 80% of the State government jobs were reserved for the Khasis, the Jaintias and the Garos leaving little scope for non-tribal residents to get employment opportunities. (Myrboh, 2019).The United Khasi-Jaintia Hills District (trading by non-tribals) regulation 1954 states that no person other than a tribal resident shall carry on wholesale or retail business, except under a license. Further, the Meghalaya Transfer of Land (Regulation) Act, 1971 stipulates that no land in Meghalaya shall be transferred by a tribal to a non-tribal or by a non-tribal to another non-tribal.(Lyngdoh and Gassah, 2003).These provisions guard the interests of the tribal population and protects them from the domination of the outsiders. These are exclusive rights and privileges of the tribal groups not shared with the 'other'.

Meghalaya became home for the non-tribal population who migrated to the state over a period of time. Also, for a large number of non-tribals, this is where they were born and this is the land they connect to-this is the land where non-tribals have lived for generations and contributed towards its progress. The establishment of schools is one of the major contribution of the Bengali and the Nepali communities in the educational sector. The Gorkha Pathshala School, established 1876 is one the oldest schools in Meghalaya. The Biharis and the Punjabis in the service sector and the Marwari community in trade sector are evident of the long history of the service of the non-tribals to the state. In this context, Patricia Mukhim states, "…we have the non-tribals who have lived in the region for three to four generations and have contributed their mite to the local economy."(2014) However, the contribution of non-tribal communities, for instance, the active participation of the Bengalis in the Hill State Movement, have time and again been overlooked. In this respect, Patricia Mukhim comments,

"What we in Meghalaya forget very easily is that even the Hill State Movement was not an exclusive Movement by the three tribes. It was a shared history because the All Party Hill Leaders' Conference (APHLC) under which banner the Movement was launched, also included non-tribals as members. The argument at the time was that genuine non-tribals whose antecedents date back to about three generations should be given a share of the fruits that accrue from a separate state…Today we neither respect history nor want to revisit it."(2013).

'Us' and 'Them' - "… treating a man as less than a man, or as less worthy of concern than other men"

Over the years, the boundaries around ethnic communities and the conflicts that migration has generated are embedded in serious concerns. It questions the status of a group, the 'other' as free and equal citizens. According to Myrboh, non-tribal migration in Meghalaya has a long history but in the 1970s it became a prominent political issue when a section of the indigenous tribal developed the apprehension of being swamped demographically, culturally as well as economically by the non-tribal migrants. Myrboh further comments that the problematization of non-tribal migration became acute with the emergence of the ethnic based student pressure groups in the 1970s which included the Meghalaya Students' Union (MSU) in 1975 and the Khasi Students' Union (KSU)in 1978.The student organizations launched the movement against migration of the alleged foreigners and demanded that foreigners be detected and deported. (2019). The slogan, "Go back Foreigners" is an often-repeated slogan for non-tribals residing in Meghalaya. The term "foreigners", here, has a different connotation and is inclusive of non-tribal communities of India, as Bhattacharjee mentions "…the non-tribal "foreigners" drawn from the Bengali, Nepali, Bihari, Marwari and other communities. The Bengalis were the first victims of the Khasi Students' Union (KSU) led anti-foreigner movement." (2015) These developments contravene the principles of equality and justice as enshrined in the Indian Constitution, establishing that for the non-tribals, even their basic rights to life and freedom are not secure. According to the 2011 Census data for population by language, the proportion of Nepalis is 1.8%, Bengalis is 7.8% and the Hindi speaking population is 2.1% in relation to the total population of Meghalaya. (Statistical Handbook Meghalaya, 2019) There is, therefore, the need to take care of the rights of the minority non-tribal communities.

Instances are not rare whereby if one belongs to the 'other', one's rights are impaired and freedom scuttled. Lyngdoh and Gassah states that in the year 1987, non-tribal communities were attacked and three local youths also lost their lives due to police firing. Again in1992, the issue of trade by non-tribals without proper license in and around Shillong witnessed a series of violent incidents. (2003). Amrita Dutta in *Shillong: Impossible Homeland* writes, "After the violence of 1979,1987 and 1991-92,thousands simply picked up the pieces of their lives and left the region. The B. N. Sharma Commission setup after 1991-92, estimated that 15 years of communal violence in Meghalaya had displaced thousands and killed hundreds of non-tribal people in Shillong."(2018). In May 2018,in Punjabi Lane, Shillong, following altercation between members of two groups, ethnic clashes broke out again bringing to the forefront the divide between the tribal and non-tribal communities. With respect to non-tribals, what is required is "a more inclusive conception of citizenship which recognizes (rather than stigmatizes) their identities, and which accommodates (rather than excludes) their differences". (Kymlicka,2002).

The rights of the non-tribal communities have often been infringed upon. They have been alienated, stigmatized and marginalized. As a consequence, the non-tribal groups seem juxtaposed between two contrasts of human emotions - a feeling of 'belonging' and a feeling of 'unbelonging', a feeling of 'connect' and a feeling of 'disconnect.' What is worrisome for the non-tribal population is, time and again, their basic rights to life and liberty have been invaded. On more than one occasion, as seen especially during ethnic conflicts, they have had to bear the burden of the 'other.' As Ronald Dworkin says, "…the invasion of a relatively important right must be a very serious matter. It means treating a man as less than a man, or as less worthy of concern than other men."(1999).

'Us' and 'Them' – Striving towards a Balance of Interests

In a multi-ethnic society, those that do not belong with us are seen as the 'other' and we cultivate an indifference, at times, a hostile attitude towards them. In upholding the legitimacy of our identity, we suppress the ethnic aspirations of the 'other'. We value what is ours and devalue what belongs to the 'other'. The relations that are built on these narrow and limited perspective creates a disconnect, it creates distrust and mutual suspicion. We can attribute migration for the creation of social tensions and frictions but yet, we are faced with another dimension of the social reality. No group can live in isolation. No group is self -sufficient. We are diverse yet connected. We need to communicate, we need to interact, we need to negotiate. Given this fact, an endeavor towards a balance of interests is crucial in the midst of the multiple differentials that characterize our community life.

The role of government machinery is important in responding to the conflictual interests between the 'us' and 'them'. The idea of democracy imposes an obligation on the government to respect the rights and freedoms as well as to recognize the equal worth of every human being. When denial of rights takes place, injustice prevails. The inability of the government to prevent the encroachment of rights and protect democratic freedoms of the non-tribals has been evident time and again. Governments have failed to adequately address the tensions and frictions arising out of ethnic differences and to destroy the barriers that have divided people. Also, there have been occasions when governments have been subservient to the demands of the pressure groups whereby pressure groups have successfully influenced the decision-making processes, allowing non-tribal population to be deprived of their basic rights. The divisive nature of ethnic plurality has been visible in the context of the two conflicting groups in Meghalaya and successive governments are accused of yielding to the pressures of the groups whose hegemony on most occasions, has prevailed .Perhaps, under the federal mechanism of India, the protection of laws and constitutional safeguards are required for the minoriy non -tribal population, whereby their basic rights can be secured-creating an environment for the non-tribal community "…where the mind is without fear and the head is held high." (Rabindranath Tagore)

It is, therefore expected of governments to be accommodative of the interests and well-being of citizens and to arrive at solutions driven by impartiality that would realistically address the dichotomy concerns whilst also prioritizing the rights of all. This is a goal which affirms a commitment to equality and justice, the foundations on which democratic life is built upon. The areas of both policy making and crisis resolution requires a holistic approach, an approach which does not sacrifice the rights and interests of one for the other, an approach which encourages long term solutions of grievances. The pursuit of such a goal is surely challenging but it is a goal worth striving for. There are many hard questions but solutions can emerge if humanitarian principles are respected and valued. As we are different in many ways, a peaceful co-existence compels us to be tolerant of differences, to share a common aspiration and a vision for a life of equal rights, freedom and dignity. This is a hope for the future.

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"A Comparative Study of Teacher Eligibility Test Qualified and Other Elementary Teacher With Respect To Teaching Aptitude"

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[*A teacher plays a significant role in the field of education and in the development of the society. The present study was conducted to comparative study of teacher eligibility test qualified and other teachers with respect to teaching aptitude. The sample size of the study was 120-including 60-teacher eligibility test qualified teachers and 60-other teachers at elementary level of Samastipur district by using stratified random sampling technique. Self made teaching aptitude test was used to measure the teaching aptitude of the teacher. Result showed that teacher eligibility test qualified teachers have more teaching aptitude as compared to other teachers on total score of teaching aptitude test*.]

Education is the power to develop the human being in all respect like cognitive, affective and psychomotor skills. Education not only shapes the human values but it shapes the all society and nation of the living world. Education is the key of success because it develops all values and ethics of the individual and regularly maintains the gap of the eras. A person who is educated but only education does not play the important role in the development of the individual but aptitude is the most important and integral part of any individual to develop that person in all respect. A teachers play vital role in the classroom and society. Teachers must have good teaching aptitude, because without teaching aptitude they can't perform well in teaching. Before knowing the teaching aptitude it should be very clear that what aptitude is. Actually, aptitude is considered as specific capacity or potentialities of a person which is distinct from the general capacity.

Review of the Related Literature

Kanti, (2011), carried out a study on 'A study of Values of prospective Secondary School Teachers in relation to Teacher Attitude and Teaching Aptitude'. In this study researcher used survey method to collect the data for their study. In this study, the researcher found that female secondary school teachers have higher teaching aptitude when compared to their male counterparts. Dey, (2011), conducted a study on 'A study of Teacher Adjustment in relation to Teaching Aptitude of secondary school teachers of shilong. In this study researcher used descriptive method to collect the data for his study. The major findings of the study are there was no significant difference in Teaching Aptitude between male and female teachers. There was no significant difference in Teaching Aptitude between teachers of government aided and private schools. Kumar, (2013) conducted a study on 'A study of Teaching Effectiveness, Teaching Aptitude and Attitude towards Teaching Mathematics of prospective Mathematics Teachers'. In this study researcher found that the Teaching Effectiveness was found average in prospective Mathematics Teachers. The Prospective mathematics teachers had very high Teaching Aptitude. Qureshi, (2016), carried out a study on 'Teaching Aptitude, level of intelligence, mental health and attitude towards teaching of student-teacher in secondary teacher education institution of

Jammu and Kashmir Division-A comparative study'. The major findings of the study are Student- teacher of Jammu division shows slightly high teaching aptitude as compare to student-teacher of Kashmir division. Khan, (2018), conducted a study on 'A study of Teaching Competency of secondary school teachers in relation to their Teaching Aptitude, Emotional Intelligence and Adjustment'. The finding of the study reveals that the gender, locality, qualification and religion did not affect the aptitude of secondary school teachers. Researcher also found that 95 percent cares experience does concern with the teaching aptitude of secondary school teachers.

Objectives of the Study

1. To compare the teaching aptitude of Teacher Eligibility Test qualified teachers and other teachers at elementary level.

2. To compare the teaching aptitude of Teacher Eligibility Test qualified teachers at elementary level in relation to their gender.

3. To compare the teaching aptitude of other teachers at elementary level in relation to their gender.

Hypothesis of the Study

1. There is no significant difference between teaching aptitude of Teacher Eligibility Test qualified and other teachers at elementary level.

2. There is no significant difference between teaching aptitude of Teacher Eligibility Test qualified teacher at elementary level in relation to their gender.

3. There is no significant difference between teaching aptitude of other teacher at elementary level in relation to their gender.

Sample and Sampling

The researcher used stratified random sampling for the collection of data for the study. The researcher selected 120 elementary school teachers from Samastipur district, Bihar. Among 120 elementary school teachers, 60-teachers are teacher eligibility qualified teachers (including 30 male and 30 female teachers) and 60-teachers (including 30 male and 30 female teachers) are other teachers.

Tool Used for the Study

The researcher used self made tool (Teaching Aptitude Test) for the collection of data for the study.

Delimitations of the Study

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The present study is delimited to only Samastipur district, Bihar and only elementary school teachers including male and female.

Statistical Technique Used for the Study

For analysis and interpretation of the collected data, the data was analyzed through SPSS by applying Mean, S.D., t- test.

Analysis and Interpretation

Objective 1: To compare the teaching aptitude of Teacher Eligibility Test qualified teachers and other teachers at elementary level.

Table 1: Showing the significance of mean difference between teaching aptitude of teacher eligibility test qualified and other teachers at elementary level.

Group Remarks	N	Mean	S.D	df	t-value
Teacher Eligibility Test Qualified Teachers	60	39.38	3.48	118	Significant
Other Teachers	60	31.31	4.68		

From the above table, it was found that mean score of teacher eligibility test qualified teacher and other teachers is

39.38 and 31.31 and their S.D. is 3.48 and 4.68 respectively and calculated t-value is 10.70. Calculated t-value is greater than the table value which is 2.62 at 0.05 level of significance. On the basis of the result, it is inferred that there is significant difference between teacher eligibility test qualified teacher and other teacher in relation to their teaching aptitude. Hence, hypothesis is rejected.

Objective 2: To compare the teaching aptitude of Teacher Eligibility Test qualified teachers at elementary level in relation to their gender.

Table 2: Showing the significance of mean difference between teaching aptitude of teacher eligibility test qualified teachers at elementary level in relation to their gender.

Group	N	Mean	S.D	df	t-value	Remarks
Male	30	39.90	3.18	58	1.15	Insignificant
Female	30	38.86	3.74			

From the above table, it was found that mean score of teacher eligibility test qualified male and female teachers is 39.90 and 38.86 and their S.D. is 3.18 and 3.74 respectively and calculated t-value is 1.15. Calculated t-value is less than the table value which is 2.66 at 0.05 level of significance. On the basis of the result, it is inferred that there is insignificant difference between teacher eligibility test qualified male and female teacher in relation to their teaching aptitude. Hence, hypothesis is accepted.

Objective 3: To compare the teaching aptitude of other teachers at elementary level in relation to their gender

Table 3: Showing the significance of mean difference between teaching aptitude of other teachers at elementary level in relation to their gender.

Group	N	Mean	S.D	df	t-value	Remarks
Male	30	32.86	4.45	58	2.69	Significant
Female	30	29.76	4.44			

From the above table, it was found that mean score of other

male and female teachers is 32.86 and 29.76 and their S.D. is 4.45 and 4.44 respectively and calculated t-value is 2.69. Calculated t-value is greater than the table value which is 2.66 at 0.05 level of significance. On the basis of the result, it is inferred that there is significant difference between other male and female teacher in relation to their teaching aptitude. Hence, hypothesis is rejected.

Conclusion

The present era is the competitive era whether it is any field. In the field of teaching, now a days, a competitive exam is there to which every individual who wants to be a teacher, has to face and to qualify teacher eligibility test then after he is considered to be eligible for the post of a teacher. On the basis of analysis and interpretation of results carried out by the researcher, it can be said that teacher eligibility test qualified teacher and other teacher are significantly different from each other with respect to teaching aptitude. It can be said that teacher eligibility test qualified teachers have more teaching aptitude as compared to other teachers. On the other hand, researcher found that there is no significant difference between teacher eligibility test qualified male and female teacher with respect of teaching aptitude. Here, it can be said that teaching aptitude does not depend on gender but it depends on specific capacity, quality and potentiality of a teacher, but, regarding other teachers, researcher found that there is significant difference between other male and female teacher with respect to teaching aptitude. Here it can be said that teaching aptitude of male teachers are more than female teachers because male teachers are more sincere and dedicated to their teaching, they concentrate more on teaching, on the other hand female teachers have also better teaching aptitude but they have so much family burdens due to which their concentration is somewhat less.

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Impact of Mid-Day Meal Scheme on Students' Enrolment in Namsai District of Arunachal Pradesh

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[*The Article 45 of the Indian Constitution under (DPSP) makes the provision of Universalisation of Elementary Education for all the children in the age group of 6-14 years. This Constitutional Obligation has not been fulfilled so far though successive Governments at the Centre and at the state level had taken remarkable initiatives in the form DPEP, MSP, EFA, SSA and the implementation of the RTE act of 2009 from 1st April 2010. The problem of wastage and stagnation at the elementary level is a problem of serious concern prior to independence and in the post independence era as well. This calls for making sustained efforts for universal retention of the students. The mid-day meal programme (MDMS) is mainly directed towards retention of the child with in the school and to support minimum nutrition to each child. It automatically leads to the promotion of UEE. The present study was undertaken to study the impact of Mid Day Meal Scheme on students' enrolment and attendance in Namsai district of Arunachal Pradesh and interventions needed for effective monitoring and appraisal of the same by different stakeholders. The study would provide sound basis for the administrators, SMC members and State Government officials for smooth and effective implementation of the scheme in the district in particular and in the state of Arunachal Pradesh in General*.]

Mid day meals, as a public welfare concept in India, dates back to 1925 when such a project walaunched for the underprivileged children in the then Madras Corporation area. One of the pioneers, Madras Corporation started providing cooked meals to children in Corporation schools in the Madras city; the programme was later introduced on a larger scale in 1960s. Tamil Nadu's mid- day meal programme is among the best known in the country. The programme was introduced at a national level by the government of India in the late 50s and early 60s and later in the 80s as a centrally sponsored programme.

The idea of a National Mid-Day Meal Programme had been considered again and again for over a decade. In 1982, the idea of 'Food for Learning' with FAO commodity assistance was mooted. Scheduled Caste (SC) and Scheduled Tribe (ST) girls were to be covered under this programme. In 1983, the Department of Education of the Central Government after inter-ministerial consultations, prepared a scheme as per the guidelines of the World Food Programme (WFP). According to this scheme 13.6 million SC children and 10.09 million ST girls in classes I-V were to be covered in 15 states and 3 Union Territories, where the enrolment of SC /ST girls was less than 79 percent. The proposal was circulated among states and Union Territories (UTs). While many states expressed their willingness to implement the programme, others reported that there were some practical difficulties in implementing a mid day meal programme meant exclusively for SC and ST children particularly continuing when WFP assistance was withdrawn.

Concept of Mid Day Meal Programme (MDMP)

'Nutrition Support to primary education' is considered as a means of providing free and compulsory universal primary education of satisfactory quality to all children below the age of 14 years. A National Programme of Nutritional Support to Primary Education commonly known as MID DAY MEAL PROGRAMME (MDMP) was re-launched by the then Prime Minister of India, *P.V. Narsihma Rao*, on *15th August 1995*. It was aimed at improving enrolment, attendance and retention, while simultaneously improving the nutritional status of students in primary classes. Universalisation of primary education being our national goal, MDMP was launched with the following objectives:

i.   Increase enrolment

ii. Improve school attendance as well as retention

iii. Promote social integration

iv. Improve nutritional status of the primary school children and,

v.   Inculcate good food habits in children.

The programme envisaged the provision of cooked meals/ processed food of calorific value equivalent to 100g of wheat /rice for children studying in classes I- V in all Government, local body and Government aided primary schools free of cost. This recommendation was based on a study done by NNMB (1990-92) on dietary consumption patterns of rural children using a one-day 24-hour recall method. It was observed that the children had a deficit of the magnitude of 628 kcal and 6-7g protein in the daily diets. From the nutritional angle, the endeavor should be to bridge the average nutritional gap of 600 kcal through a balanced diet of cereals, pulses, fats and vegetables; the cereal component could be to the order of 60-90 percent of the calorie deficit or roughly 100g of food grains / child / day

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The programme which started in August 1995 has seen all India coverage in 1997-98 and the coverage of children under the programme has increased from 3.4 crores in 1995-96 to 10.5 crores in 2003-04 in about the same number of schools. However there were a lot of variations over the years with regard to implementation. The coverage of more than 12 crore children in rural and urban areas under the scheme makes the mid day meal programme one of the largest nutrition support schemes in the world.

Significance of the study

The Article 45 of the Indian Constitution under (DPSP) makes the provision of Universalisation of Elementary Education for all the children in the age group of 6-14 years. This Constitutional Obligation has not been fulfilled so far though successive Governments at the Centre and at the state level had taken remarkable initiatives in the form DPEP, MSP, EFA, SSA and the implementation of the RTE act of 2009 from 1st April 2010. The problem of wastage and stagnation at the elementary level is a problem of serious concern prior to independence and in the post independence era as well. This calls for making sustained efforts for universal retention of the students. The mid-day meal programme (MDMS) is mainly directed towards retention of the child with in the school and to support minimum nutrition to each child. It automatically leads to the promotion of UEE. Several studies were conducted by investigators like *Anima and Sharma (2008), Narula (2009), Nambiar, S.et al. (2010)* etc revealed many findings. Thus, the present study was undertaken to study the impact of Mid Day Meal Scheme on students' enrolment and attendance in Namsai district of Arunachal Pradesh and interventions needed for effective monitoring and appraisal of the same by different stakeholders. The study would provide sound basis for the administrators, SMC members and State Government officials for smooth and effective implementation of the scheme in the district in particular and in the state of Arunachal Pradesh in General.

Statement of the Problem

The present study was stated as *"Impact of Mid Day Meal Scheme on Students' Enrolment in Namsai District of Arunachal Pradesh"*.

Objectives of the Study

The following were the objectives of the study;

1. To study the attitude of male and female teachers towards implementation of mid day meal scheme in Namsai district of Arunachal Pradesh.

2. To analyse the views of the students on the impact of mid day meal scheme on enrollment and attendance in Namsai District of Arunachal Pradesh.

Hypotheses of the study

The following hypotheses were formulated on the basis of the objectives of the study:

1. There is no significant differences in the attitude of male and female teachers towards implementation of the mid day meal scheme in Namsai District of Arunachal Pradesh.

2. There is no significant differences in the views of primary school students on impact of mid day scheme on students' enrollment and attendance in Namsai District of Arunachal Pradesh.

Methodology and Design

The present research study was a normative survey method under the descriptive research.

Population of the study

The total population of the present study covered 80 teachers and 500 students of the randomly selected 10 primary and upper primary schools of Namsai District of Arunachal Pradesh.

Selection of sample

The sample for the present study consisted of 30 school teachers and 100 school students from the 10 selected schools of Namsai district of Arunachal Pradesh. The investigators selected the sample for the present study on the basis of simple random sampling procedure.

Tools and Techniques used for data Collection

The following tool was used for collection of relevant data:

i. Self developed attitude scale on Mid Day Meal scheme for Teachers.

ii. Self developed Questionnaire on Mid Day Meal scheme for students

Relevant data were collected from the teachers and the students by personally visiting the 10 schools in the month September 2021 following Covid -19 SOPs as stated by the state Govt. of Arunachal Pradesh.

Scope and Delimitations of the study

The scope of the present study was limited to 30 teachers and 100 Elementary school students and one self-developed attitude scale and one self-developed questionnaire.

Major Findings of the Study

The following were the major findings of the study:

1. There is no significant differences in the attitude of male and female teachers towards mid day meal scheme. Sex is not a determining variable for creating difference in attitude among school teachers towards mid day meal scheme.

2. Almost all the primary school students of Namsai district had awareness about the mid day meal scheme.

3. 90% of the students were given mid day meal on regular basis at their schools whereas there were only one-tenth of the schools that provided mid day meal only five days in a week.

4. Majority (90.00%) of the students were given cooked food at their schools. However, only 10.00% of the students were supplied with food grains like rice, dal,matar, nutrela etc.

5. Majority (70.00%) of the schools had separate kitchen shed and store room facility. However, a considerable percentage (30.00%) of schools did not have separate kitchen shed and store room facility in Namsai district of Arunachal Pradesh.

6. Majority (84%)of students revealed that they were supplied with Rice, Dal, Sabji, and Nutrela . Only 16% of them revealed that they were supplied with Rice, Dal , Sabji and Egg sometimes as cooking food.

7. Majority (76.00%) of the students revealed that the quality of food supplied to them was not good. However only a little more than one-fourth of students thought that the quality of food supplied to them is good.

8. Majority 70% of the schools the teachers did not taste the food items before it was served. However, only 30% of the students revealed that their teachers had tasted the food items before it was served. .

9. Almost all (96.00%) the primary school students felt that mid day meal helped in satisfying their classroom hunger.

10. More than half 60% of the students felt that mid day meal helped them not to leave the school. However, a considerable percentage 40% of the students felt that, it did not help them.

11. All the students 100% felt that mid day meal helped in enrollment and improvement of students' attendance in schools.

Educational implications

By considering the findings of the study, the investigator felt it essential to highlight the educational implications of the study for the Parents, SMC members, teachers, headmasters, etc

The study has implications for the *Parents* that they should try to inculcate awareness among students and community members, develop regularity and punctuality in their works, provide love and affection to the small children, take care of the health and nutrition of the children, and interact more frequently with the teachers.

The study has implications for the *SMC Members* that they should try to be vigilant, supervise the quality and quantity of food items supplied, visit more frequently the schools, monitor the organization co-curricular activities, co-ordinate the training programmes organized, take steps for dissemination of information related to health, vaccination, education, sanitation, child care etc and maintain proper liaison with the higher authorities/administrators for bringing improvement to the mid day meal scheme in the schools.
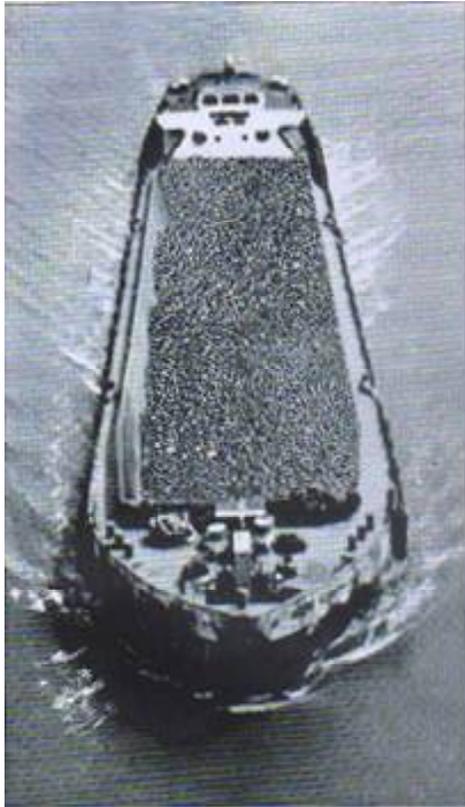
The study has implications for the *teachers* that they should take care of the students, monitor effective implementation of the MDMS in the school, taste the cooked food items before it is served, report the headmaster about any difficulties faced and work in coordination with the SMC members.

The study has implications for the *headmasters* that they should monitor and coordinate all activities connected with effective implementation of the mid day meal scheme and report the higher authority on the enrollment, retention and dropout rates of students in connection with MDMS.

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