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COVID-19 & Climate Change

Currently, the entire globe is confronted with two most dangerous enemies of humankind – climate change and COVID-19 – and of these, climate change has been with humankind for so many decades and wreaking havoc through anthropogenic-induced and climate -induced disasters frequently in terms of loss of human lives and loss of property and COVID-19 has already proved its destructive potential by claiming over 1.16 human lives, bringing economy of many countries to almost standstill and causing immense damage to livelihoods of millions of the people along with pushing millions of the people down the poverty line. Even after the discovery of the vaccine for the pandemic, its socioeconomic impacts will continue to loom large.

World may recover overtime from the damage caused by COVID-19, especially in the aftermath of the discovery of the vaccine and its easy accessibility to every individual worldwide; nonetheless, the climate change has been with us since decades and is currently happening right before our eyes; specifically in terms of the global warming, greenhouse gases, heat waves, frequent devastating wildfires, rising sea levels, and frequent incidents of flash floods etc. Humankind can ill-afford more time to wait and it is high time to change course before it's too late. At this critical juncture, humankind is faced down multiple intertwined crises – from health to economy and leadership – the time is ripe for business community to reassess their values and devise appropriate strategies that can enable the business to become more responsible and sustainable. Persistent and sustained efforts need to be focused on combating the climate change that is prone to empower us to address inequality and racism, recover from the economic slump, and promote global healthcare in a more efficient manner. Nevertheless, the clock is ticking and will wait for none because our inability to address the climate crisis at the scale and speed essentially required is prone to threaten the humanity.

For a long time, the scientific community has been issuing warning signals about the risks of a viral pandemic and risk of climate change, and perhaps we have been ignoring these warnings and now bearing the brunt of that negligence. Instead of moving towards 1.5°C target, we are having 3-4°C rise in temperature and even not caring about reducing the GHG emissions and we should also be ready to face the pernicious consequences as well for our carelessness and negligence, rather we are betraying our duty and responsibility to the posterity. There is no Planet B and we are bent upon destroying this Planet and we are liable to suffer as well. The 'New Normal' set in motion in the wake of the prevalent pandemic forced the people worldwide to adapt to new working norms and personal hardships making it explicit the astounding human capacity for resilience. The same resilience is put to test as and when we are visited by the vagaries of climate change. Nevertheless, COVID-19 has taught us that we can tide over the crisis when act together and same act of 'working together' is the need of the hour to overcome the vagaries of climate change. As some experts have pointed out that throughout the COVID-19 crisis, it has been observed that 'accelerated leaps forward' have been undertaken in the realm of innovative solutions – from the rapid development of 'trace and track apps' to help prevent the spread of the virus, to tech to help the people to get back to work; these experts also emphasize that similar innovation is required to take on the climate change. It is now or never.

Political will, resolute and determined, is indispensable in bringing countries on a single platform to regulate, monitor and strictly implement the provisions regarding climate change. Undeniably, various international agreements like Paris Agreement and other resolutions adopted by the Conference of the Parties (COPs) under the aegis of the UNFCCC and recommendations of the IPCC in their various reports from time to time are place; nevertheless, their implementation has been very slow and some countries have gone even in a denial mode on Paris Agreement. Climate change is a global problem and it needs collective efforts to combat it. Various clarion calls have been issued from the forums of the United Nations and its agencies and other global forums to act now.

— BK

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Indo-Bangladesh Relations & Regional Geopolitics

Anilkumar B. Halu*

[India was the first country to recognize Bangladesh as a separate and independent state and established diplomatic relations with the country immediately after its independence in December 1971. The relationship between India and Bangladesh is anchored in history, culture, language and shared values of secularism, democracy, and countless other commonalities between the two countries. It is based on sovereignty, equality, trust, understanding and win-win partnership that goes far beyond a strategic partnership. In the last couple of years, the relationship has been further strengthened including through cooperation in new and high-technology areas.]

Immediately after taking oath of office in May 2014, the present PM of India foreshadowed that the primary target of his government's diplomatic attention would be India's neighbourhood. His intentions were articulated in the media and larger political circle as Modi's "Neighbourhood First" policy. He subsequently made a beginning by visiting Bhutan. He visited Bangladesh in June 2015 alongside most other neighbours with an exception of Maldives. Subsequently, Bangladesh PM Sheikh Hasina made a four-day visit to India in first week of April 2017. This was her first visit to India after Narendra Modi assumed office in India.

Relations between the two countries have taken a long leap; yet there are tremendous expectations on the side of Bangladesh owing to number of impending issues. Major issues are water dispute; sharing of river water; terrorism; transit facility to India's northeast; illegal migrants from Bangladesh to India with consequent social, political and economic issues; border killings of Indian and Bangladeshi people; claims of seawater at the Bay of Bengal; and internal political rivalry within Bangladesh.

The two South Asian neighbours have tremendous to gain through cooperation within a sub-regional framework identifying specific areas of common concerns. However, the process has been considerably slow owing to several reasons like: political volatility within Bangladesh; changing geopolitics of the region; China's growing

interventions and increasing role of external powers within the region. Accordingly, many experts are of the view that China's relations with Bangladesh have reached on a stage where India's relations with Bangladesh look stunted and of miniscule significance in the foreign policy matrix of Bangladesh.

How Bangladesh will balance its relations with both its competing neighbours will determine the future of the relations? Therefore, this paper examines the issues raised above in the light of visit of Modi to Bangladesh in June 2015 followed by Sheikh Hasina in April 2017.

They are two friendly South Asian neighbours, yet their relations have been mired with number of contentious issues. Both the neighbours are members of many regional organizations like SAARC, BIMSTEC (Bay of Bengal Initiative for Multi-Sectoral Technical and Economic Cooperation), IORA and the Commonwealth. Both the neighbours share close civilizational, cultural, social, economic and political ties, with Bengali being the common language of Bangladeshi citizens and the people of West Bengal in India. They also have well established diplomatic relations with high commission and consulates in each other's territory. India was quite instrumental towards Bangladesh Liberation War of 1971.

A good number of existing disputes between the two neighbours have never been a bottleneck towards number of issues on which they have cooperated with each other be it trade, commerce, sharing of river waters, counter-terrorism activities, or many other fields. Both countries signed the Framework for Development and Cooperation

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during the visit of the then Prime Minister Manmohan Singh to Bangladesh, which laid out a charter of cooperation encompassing a large spectrum of activities. The spirit of these mutually reinforcing positive approaches was maintained during the visit of Prime Minister Narendra Modi in mid-2015, which also saw closure to the long-awaited Land Boundary Agreement between the two countries.

Previously, in the year before, an international court helped the two neighbours resolve a similarly long-standing maritime dispute. Subsequently, when Hasina visited in April 2017 there were high hopes that something concrete will be worked out on sharing of Teesta river water, but it stands deferred with a promise to be resolved at a later date; yet nearly 22 bilateral pacts were entered into by both the countries to take the relations forward, thereby further strengthening the same. One need to first understand the major bone of contentions between the two nations amidst which interaction and exchange is happening and the relations is progressing.

River Water Sharing between India and Bangladesh

India and Bangladesh share 54 rivers. The Ganges, the Brahmaputra and the Meghna river systems drain through Bangladesh into the Bay of Bengal. Internal political dynamics in both India and Bangladesh have led to estrangement despite the fact that the two nations have ample opportunities for cooperation, especially over water issues. Bangladesh talks about basing management as future plan of action. They do not prefer to speak of partitioning water or sharing rivers, but their management. One can partition land, but how one can partition water or the ecology around it?

Therefore, water and river constitute the life line of any country and it requires to be managed in a manner that the ecological diversity is maintained; without jeopardizing the interest of different stakeholders.

Teesta has slowly and gradually become an emotive issue. According to many experts of Bangladesh, Teesta in Bangladesh would die if the deal is delayed. The agreement could have been done in 2011 as both the countries had arrived on a road map on how to ensure that the river doesn't die. Both sides agreed then that we must let the river flow, maintain

a minimum level and share whatever is above it half and half. This was initialed, and all that was left was the signing. However, today it is being held hostage to the domestic politics of India and federal compulsions.

Inter alia, India must resolve to address the water disputes, the sticking thorns being the Farakka barrage dispute on the Ganges and the Teesta dispute. Being a lower riparian country, water disputes endanger Bangladesh on various fronts: food security, access to drinking water, environmental degradation (owing to reduced water to the *Sudarbans* mangrove forest) in turn leading to economic problems (i.e. lesser timber production) and so on. However, even during the visit of Hasina the most important of the impending bone of contention between the two countries i.e. sharing of Teesta water remained elusive.

PM Modi promised India's commitment to the issue and that an early solution can and will be found. Sheikh Hasina rejected Mamata Banerjee's proposal for sharing rivers other than the Teesta as mentioned above. On part of India, it would be smart to be generous on water with Bangladesh, even as India can take a tough stand on water issues with Pakistan as long as Pakistan remains unyielding on the terror front.

Visit of PM Narendra Modi to Bangladesh

The visit by Prime Minister Narendra Modi to Bangladesh in June 2015 was tremendously productive and took Indo-Bangladesh relations to a new height as well as strengthened Modi's assertions of 'Neighbourhood First'. Most remarkable development of the visit was clinching of the Indo-Bangladesh Land Boundary Agreement. One of the interesting agreements during Modi's visit was the bilateral agreement that will grant Indian cargo vessels use of the China-backed Chittagong port and Mongla port in Bangladesh; an agreement that was due since 2011. For Indian civilian vessels to have access to these ports is an important development, not least because it showcases growing trust between India and Bangladesh, but also because it may assuage Indian fears about the depth of China's influence in Dhaka.

Visit of Prime Minister Sheikh Hasina to India

Bangladesh Prime Minister Sheikh Hasina came to India on a four-day visit on April 7, 2017. This was

her first visit after Narendra Modi assumed office in 2014. Both the heads of the Government had extensive discussions on ways to strengthen the strategic partnership between the two countries. Both the countries also signed 22 pacts on a wide range of bilateral relations including energy, defence cooperation and infrastructure. Indian Prime Minister Narendra Modi travelled an extra mile breaking the protocol to reach on the airport personally to receive Sheikh Hasina and accorded a warm welcome. On her part Hasina brought delicacies from Bangladesh, such as Hilsa fish for President Mukherji and Mamata; Sari for Modi's mother and Mamata.

Therefore, both the leaders were quick and firm, first on striking an inter-personal relation which is an essential ingredient of conducting foreign policy since ages. Moreover, on many occasions the carefully crafted interpersonal diplomacy has delivered on the political front and taken the relations between nations to a greater and renewed height. This has also led to easing of tension between countries. This is a dimension that has come to play a considerable role in the conduct of foreign policy and theorists of actor-based decision making need to explore and theorise. Some of the major pacts are being discussed below.

Major agreements, MoUs and Announcements

India and Bangladesh together signed 22 pacts in different areas of their need and aspirations. India announced a new line of concessional credit of \$4.5 billion for implementation of projects in Bangladesh. Another additional line of credit of \$500 million to Bangladesh was announced for military supplies, which would be driven by the country's requirement. Thus, Sheikh Hasina's visit was quite fruitful as the line of credit that was announced is highest so far.

Trade and Investment

Leading industry bodies of India and Bangladesh, the FICCI and the FBCCI, met on April 8, 2017 and brought out a six-point agenda to boost trade and investment between both the neighbouring nations. The agenda included setting up of a Joint Task Force on Tariff and Non-Tariff Barriers and another Joint Task Force to promote Indian investments in Bangladesh in the focus areas of infrastructure, education, healthcare, power and tourism. These are the areas in which India has

leverage and both the countries shall reap the benefits of convergence in the given areas.

Connectivity—Crucial to Development

Sheikh Hasina's visit also included connectivity initiatives for expansion of sub-regional cooperation among BBIN (Bhutan-Bangladesh-India-Nepal) countries to cover links through road, rail, rivers, sea, transmission lines, petroleum pipelines and digital network. Modi and Hasina jointly inaugurated, via video conference, a bus service that will run between Kolkata, Khulna and Dhaka, a new passenger train service from Khulna to Kolkata through Petrapole from the Indian side and Benapole from the Bangladesh side and a new rail link between Radhikapur and Birol for running goods trains.

The old rail route between Kolkata and Khulna was shut down in 1965 when tension escalated with former East Pakistan (now Bangladesh), has been reopened. The Kolkata-Khulna-Dhaka train (also known as Maitree Express-II) arrived in India from Bangladesh with officials and was welcomed by locals at the new Petrapole Railway Station. The train travels 176 km of which 96 km is in Bangladesh and the rest is in India. Train services between India and Bangladesh started on April 14, 2008, when Maitree Express was launched. Passengers will be able to use the services of Maitree Express-II from July 2017. This endeavour will benefit the people who travel for education, medical treatment, and pilgrimage from across the border. This will boost people-to-people contacts which form the bedrock of two-way ties between any nation-states and also acts as 'security community'.

Achievements of the Recent Past

India-Bangladesh ties have gone up by a good number of notches in the recent past. Firstly, both the countries have adopted a common stance on tackling terrorism through not only cracking down on the purveyors of terror but also keeping them at arm's length, and in fact condemning, nations regarded as sponsors of terrorism in the region. Secondly, in terms of diplomacy in the South Asian Region, both countries have had identical views on how organizations such as South Asian Association for Regional Cooperation (SAARC) should be going forward in promoting cooperation among its member nations.

Thirdly, since assuming the reins of government in 2009, the Awami League has tried to ensure that anti-India activities are not carried out from Bangladesh's soil. This would not have been an easy task as elements within the establishment had been ingrained by previous administrations to promote such activities. There were, of course, areas of congruence. The Jamaat-inspired, Pakistan-supported terrorist elements had in their sights both India and the Awami League. However, for the present Bangladesh has ceased to be a sanctuary for elements inimical to the Indian state. Hasina's dispensation has been cracking down on hardline elements which serves and protects the security and strategic interests of India.

Fifthly, Bangladesh views India as a key player in its foreign policy discourse. Bangladesh has wholeheartedly backed India's position on several controversial issues. When terrorist attacks were perpetrated on Indian soil, Bangladesh unequivocally supported India in its quest to diplomatically isolate Pakistan by boycotting the SAARC meeting to be held at Islamabad. Bangladesh also endorsed the surgical strikes that India launched across the border as retaliation against Pakistan. Therefore, given the kind of exchange that is taking place between the two countries on security, economic and cultural front one may be assured that relations are on the positive track between the two countries.

Additionally, the Bangladesh Prime Minister need to convince the Indian leadership that Bangladesh's links with China are in no way an effort to turn away from its traditional links with India, but are aimed at ensuring for itself basis of balanced and cooperative relations with the major players in the region. China and India both compete for their share of economic and strategic influence in the South Asian region is the fact of regional geo-politics.

Besides, India-Bangladesh defence cooperation is not institutionalised, though they had many exchanges. In 1978, Gen Zia-ur Rahman signed agreements with China for cooperation, and that has allowed China to become the dominant partner in the military sphere. Therefore, Hasina will have to tread this water carefully. Bangladesh is over-dependent on China, especially in the field of defence and that is something that needs to be balanced while conducting foreign relations with India.

India's worry is about the increasing levels of cooperation between Bangladesh and China, particularly in the spheres of the economy and defence. Dhaka's recent procurement of two submarines from China, coupled with Sheikh Hasina's statement that no country would now dare to attack Bangladesh, can only have raised eyebrows in the corridors of power in India. Bangladesh is craving for investment and infrastructure development. Because of the investment and modern technology Bangladesh is able to have Jamuna Bridge (built in 1998 by a Korean Company with Japanese funding), and now they are going to have Padma Bridge (being built by a Chinese Company). All such endeavours require investment.

India has lofty ideals and goals, but it doesn't always have the money to match them. Bangladesh wants to build seven SEZs for which it requires roads, railways and power. China is gradually entering Bangladesh into all such ventures. India will have to find ways to compete with China and Chinese companies for such projects in Bangladesh. Therefore, China's deepening footprints in Bangladesh is surely creating a competitive environment for India. Chinese President Xi Jinping visited Bangladesh in 2016 and the same is considered as milestone, as it was the first such visit in three decades.

India's concern could be that for the first time, Sino-Bangladeshi energy cooperation outstripped Indo-Bangladeshi energy cooperation. China signed off on loans worth \$24 billion, leaving India far behind. China and Bangladesh agreed to elevate their relationship from a "comprehensive partnership of cooperation" to a "strategic partnership". Bangladesh is also backing China's "One Belt One Road" (OBOR) initiative, which will boost trade and economic growth in Bangladesh. The cooperation between China and Bangladesh is strengthening in spite of the fact that China backed Pakistan in the Bangladeshi war of independence of 1971. China was one of the last countries to recognize Bangladesh as an independent country. The burgeoning relationship between China and Bangladesh has created a continuous pressure on India to further cement its relations with Bangladesh for number of reasons.

Prospective Areas of Collaboration

Apart from SAARC region, Bangladesh is an important conduit for India's Act East Policy (AEP), and there have been some proposals of a strong trilateral cooperation between India-Bangladesh-Myanmar, such as gas pipeline. Both countries are also part of a number of groupings that seek to expand South Asia's connectivity with Southeast Asia and China; these include the Mekong Ganga Cooperation Initiative, BIMSTEC, and the BCIM (Bangladesh-China-India-Myanmar) economic corridor project. India need to think and plan systematically whether to join an endeavour like this where China is pro-active and dominant partner and ruin the prospects for itself to be a parallel power to China; or to sabotage all such endeavour weaning away the neighbours, for which India will first have to have economic might.

Conclusion

Indo-Bangladesh relations have been full of paradoxes like any other neighbour. On the one hand, it reflects both maturity and political will; whereas on the other it has also seen bitterness with certain elements inside Bangladesh. There is hardly any doubt that both the neighbours have come closer in the recent past. Bangladesh under Hasina has emerged as friendliest of the neighbours and has addressed genuinely the security concerns of India. India on the other hand has correctly moved in the framework of a cooperative relationship. However, more requires to be done to take the relationship forward. In recent years, the steady development of bilateral relationship between Bangladesh and India has been strengthened by exchange of high level visits.

South Asian cooperation is happening at a very slow pace as SAARC could not take off. Therefore, sub-regional cooperation could be made possible and it has tremendous appeal and potentials. The areas surrounding India and Bangladesh border could be developed as zones of prosperity. The issue pertaining to connectivity is vital; especially the financial and knowledge connectivity must be strengthened. The same could be leveraged in long term to strengthen ties between the two countries.

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State Response to Insurgency in South Philippines

Sunaina*

[The post-colonial nations of Asia usually face separatist insurgencies as a hindrance to their nation building process. The concept of modern nation, which was imposed during the colonial period, could not address the multi-ethnic realities of the society. Post-independence, these nations tried to mitigate these differences in the name of nationalism. However, continued imposition of modern nation building processes in the post-colonial era deepened the feelings of alienation among the minority groups.]

Southern parts of Philippines with a significant Muslim demographic (who are minorities in Philippines) are inflicted with prolonged insurgency. Mindanao and Sulu archipelago forms Southern Philippines and is home to 80% of the total Muslim population of the country. Complicating the matter further, it is to be noted that this Muslim minority group is not homogenous. This is formed by a combination of eleven different ethnic groups having their own distinct languages.

Since Second World War, violent resistance in the form of insurgency has been endemic here owing to the region's colonial past and continued injustice in the independent Philippines. After independence, Filipino governments undertook an integrationist approach to eliminate differences between the Muslim majority in south and a predominantly Christian Philippines. This approach was an integral part of nation building process in the country. However, from mid-1970s state opted for a more conciliatory approach leading to a series of negotiations with the Muslim insurgent groups resulting into different negotiations.

The terms of these negotiations could never be employed owing to domestic politics, constitutional barriers, disunity among Moro society as well as Moro leadership and lack of willingness in state leadership. Nonetheless, in 2014, Moro Islamic Liberation Front (MILF) and the Filipino government signed the final peace agreement further endorsed by the Congress.

This paper is structured into two different parts: part one would discuss how colonialism helped in shaping Philippines as a nation; the second part

would look into the post-independence nation building process under different governments with special focus on its impact on southern provinces. It will be analyzed by looking at different approaches adopted by the state towards insurgency in south.

Colonial experience and shaping of the nation

The experience of Philippines as a colony is different from rest of the Southeast Asian countries as it was colonized by both Spanish and Americans for a long period. Spanish rule over Philippines helped in shaping the Filipino society and polity. When Spanish arrived, the plural disunited population with different ethnicities, language and culture was scattered in different islands of Philippines. With efforts in conversion and administration these differences were levelled and the pre-Hispanic societies were turned into a whole Hispanic mix society. The northern regions were easily Christianized due to weak religious and political institutions (Buendia, 2005).

In North, there was a lack of political unity; the only socio-political unit was kinship-based *barangay*, each barangay was group of 30 to 100 families. Inter relation in barangays were at initial stages as Phelan (1969) says 'super barangay leadership had not progressed beyond embryonic stage'. It made the military expeditions easy in the north. The *paxhispanica* created conditions of modern administration throughout Luzon and Bisayas while Catholicism provided spiritual and cultural unity to the Filipinos, it also created sharp faction and feeling of hatred towards the people of south (Phelan, 1969).

Historical experiences and societal development in South were different from the North. Before the arrival of Spaniards, Islam had spread in this region for about two centuries. As a result, they had

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comparatively strong political institutions; concept of *Rajah* of Muslim origin had developed (a kind of quasi political state) that enhanced their political powers to resist. Their strategic location gave them the privilege of being part significant trade routes as well as in maintaining relations with other powers.

All these factors always kept the Southerners away from Spanish control. This difference in experiences sharpened the already existing geo-ethnic and religious gap between the North and South. Portrayal of southern people as *Moros* by Spanish authorities further broadened this gap. In a way, it can be said that the differences were mitigated in the pre-Spanish plural society and a new united identity was created under the control of Spain in Luzon and Bisayas but it also broadened the gap between North and South.

More than Spanish rule American colonialism affected the conditions in Philippines. With the implementation of the Treaty of Paris in 1899, Spain ceded Philippines to America. Americans took over the administration of Philippines' under the Policy of Attraction; which means to develop, to civilize and to educate the Filipinos (Islam, 1992). It was during the American control that Philippines experienced democracy at many levels. Elections were held at all levels that gave Filipinos all the legislative and judiciary positions. On the other hand, the alienation of Southern Muslims which translated into insurgency can also be attributed to American colonial rule.

They started indirect rule over the south after signing a treaty with the Sultan of Sulu that gave them autonomy but this was soon abrogated and a policy of direct rule was adopted. Eventually, in 1901, US incorporated all the Moro areas into the Philippines. This resulted in the colonization of the area through legalized land appropriation by the Americans. Public land acts of 1905, 1913, 1914, and 1919 turned all the land in Philippines, including Southern regions as state property which individuals could apply for private ownership up to a maximum of 24 hectares.

However, this limit of 24 hectares was to be enjoyed only by Christians (Christianity being Philippines state religion) while the non-Christians could legally possess only 10 hectares (Islam, 1992). This unequal distribution favouring Christians coupled with low levels of education among non-Christians to

comprehend legal procedures proved detrimental. The already fragile situation was further exacerbated by the distribution of the Southerner's land to outsiders.

Nation Building and States Response to Insurgency

Growth of Philippines as a nation simultaneously kept changing its approach towards insurgency in south from eliminating differences towards managing differences. It evolved from integrationist to a military approach and later on a more negotiation-oriented approach. After gaining independence in 1946, Philippines government adopted an integration policy. Many agencies were established to enhance the integration such as Commission on national integration (CNI) and The Presidential Assistance for National Minorities (PANAMIN).

Many policies of American administration towards South were continued in modified forms after independence. During the Presidencies of both Magsaysay and Marcos, systematic resettlement of people was supported by the government. In Mindanao, the population of Muslims plummeted from 98% in 1913 to a mere 30% in 1976 (Tigno, 2006). Discriminatory land laws – whereby the allocation of best quality land for corporate farming to outsiders and the proliferation development investments, were encouraged. This alienation of Southern Muslims from their own land resulted in the consolidation of a Muslim identity. Incidents like the Jabidah Massacre in 1968 in which 28 Muslims trainees on Corregidor Island were killed and the perpetrators went unpunished sparked the question of Muslim identity and scrutiny (Tan, 2007).

These disturbing incidents and discriminatory government policies gave birth to many Muslim organizations such as Mindanao Islamic Movement (MIM), Bangsa Muslimin Islamic Liberation Organisation (BMILO) and later Moro National Liberation Front (MNLF) that began armed insurgency in 1972 aiming to establish an independent state of Bangsamoro (Muslim Nation).

In between, President Marcos imposed martial law that worsened the situation. Thousands of soldiers and MNLF fighters died; tens of thousands of civilians were displaced. All these developments and pressure from the Organization of Islamic Conference (OIC) led to the Tripoli agreement in

1976 between MNLF and government. It granted autonomy for 13 provinces but the promise of autonomy was undermined when plebiscite was allowed that gave non-Muslim majorities an option to opt out of the regional autonomy (Means, 2009). Only 10 provinces were given autonomy. This referendum created suspicion over the government's willingness to provide autonomy that resulted in a split within MNLF. Government used this split as leverage by claiming that the government no longer knows which faction to talk about negotiation (Quimpo, 2012). The Tripoli agreement failed even after many efforts by OIC to restart it.

Hopes for peace were once again revived when democracy was restored in 1986 under the aegis of Corazon Aquino; although many scholars call it a cacique democracy or elite democracy of premarital period. Government tried to establish pre martial political system and certain steps were taken in this direction. Most significant one was the new constitution of 1987 that restored the political institutes established under the 1935 constitution. This restoration was helpful in advancing towards peace process in South. The new constitution of 1986 weakened many legal barriers in providing autonomy.

In addition to other democratic reforms, it created space for greater and more meaningful regional autonomy; clearing legal barriers to implement the Tripoli Agreement (ICG 2016). Later, Government and MNLF reached to Jeddah accord in 1987 that expanded autonomy to 23 provinces. It also gave birth to Autonomous Region for Muslim Mindanao (ARMM) which after having plebiscite was established in four provinces (Lanao De Sur, Maguindanao, Sulu, and Tawi-Tawi) only.

This legacy of peace negotiations continued during the period of President Ramos who had a strong impulse for reforms. Negotiations that took place in his period proved the political will power and determination of the president. After continuous talks of four years, government and MNLF finally reached an interim agreement. The agreement faced many hindrances from opposition that questioned its constitutionality; many Christian parties showed their dissent that it will lead to Moro control over the region. But President Ramos tackled the situation; few possible changes were accepted but the core provisions were not compromised

(Quimpo, 2012). Meanwhile, he started rallying in the South seeking local support.

Finally, in 1997 GRP- MNLF peace agreement was signed that proposed two phases for peace in the areas. In the first phase Southern Philippines Council for Peace and Development (SPCPD), a body to "monitor, promote and co-ordinate the development efforts" was to be set up in the areas that became autonomous under the Tripoli agreement. This phase also included surrender of MNLF soldiers and transitioning into Philippines army and police. In the second phase ARMM areas were extended to four more provinces bringing its scope to a total of 8 provinces. MNLF was given leadership of Southern Philippines Council for Peace and Development (SPCPD).

Misuari was elected as governor of ARMM and chairperson of the SPCAD. SPCPD was funded by the government as well as UN Multi Donor Assistance. The provisions regarding funding and donations failed as little of the promised aid was materialized and whatever reached to the region was lost to corruption (Means, 2009). Misuari himself was accused of stealing funds from poverty alleviation programs.

The change in Ramos' regime brought a new kind of patronage politics in the country. In 1998 Estrada was appointed the next president. Estrada administration neither came up with any new peace program nor did it put any effort in making earlier programs or structures more efficient. He started All Out War policy against Moro Islamic Liberation Front (MILF), When MNLF was failing in handling the ARMM MILF had increased its social base and spread in South. Ramos government had started initial negotiations with MILF, and Estrada administration initially signed cease fire agreement with MILF. Even after these ceasefire agreements, a ferry was bombed causing the death of 39 people.

It gave a justifiable cause to Estrada leadership to start a policy of "All Out War" against MILF. Though the government was successful for a short period as few MILF military bases were captured, but this military approach could not give a solution to the conflict. MILF forces dispersed to lesser camps and kept working in smaller units (Tan, 2007). But Estrada soon lost the support of elites and middle class due to corruption and Peoples Power ousted him in 2001.

Peoples' Power made people hopeful that democratic processes in Philippines will advance under new President Gloria Arroyo. Arroyo administration paved way for negotiations again with MILF under the declared All Out Peace policy replacing the All Out War. Malaysia served as a third-party peace mediator. In August 2008 after a series of negotiations both the parties reached to a Memorandum of Agreement on Ancestral Domain (MOA-AD). This agreement envisioned expansion of ARMM and Bangsamoro Judicial Entity as proposed by MILF. But few miscalculations led to the failure of this negotiation too. Christian politicians from the south challenged it in the Supreme Court, which ruled it unconstitutional in October 2008. By the time it was perceived that negotiations have become the safety valve for government to pacify the growing resentment in the South.

It was on this status that during the Aquino III period in 2012, MILF and the government signed a document outlining ten principles for negotiations. After continuous efforts and negotiations, in 2014 Philippines government and MILF came together for a final part of peace agreement- "Comprehensive Agreement on Bangsamoro". Through this agreement autonomy was granted to Bangsamoro region and MILF agreed to deactivate its rebel force along with withdraw of its demand for independence. However, many obstacles persisted in the implementation of this peace agreement. Meanwhile, Aquino's term got over before the congress could not pass the enabling law (Bangsamoro Basic Law), required to implement the agreement.

President Duterte assumed power after the election in 2014. Being the earlier governor of southern province Davao, and a vocal supporter of autonomy for Bangsamoro President Duterte instigated hopes that the process of autonomy will fasten. He suggested a Moro convention to discuss a new draft, this convention would include MNLF, Christians and Lumads and other constituencies too. After discussions among many stakeholders BBL was finally passed in July 2018, that established Bangsamoro Autonomous region. This legislative effort gave long awaited political solution to the insurgency, needless to say that government and people had to work on different levels to implement its provisions at ground.

Conclusion

Philippines is an example of a country that has endured many phases of democracy and represents the situation of most of the post-colonial nations, whose nation building process had been influenced with their colonial experience. Prolonged insurgency in southern Philippines has seen a mixture of state responses from military approach to political approach. Growing experience with democracy has resulted into many negotiations such as Tripoli agreement, Jeddah Accord, GRP- MNLF agreement, MoA- AD and then Comprehensive Agreement on Bangsamoro finally leading to Bangsamoro Basic Law (BBL).

Patronage of political nature as well as institutional deficiencies, conflicting interests of various stakeholders and weak leadership had been main obstacles in making many of these negotiations successful. Passing of BBL and subsequent elections in the region are milestones for the peace of region, still the Southern region of Philippines is not sustainably peaceful.

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Impact of Social Networking

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[The information technology has stirred the lifestyle of society tremendously, WhatsApp, Twitter, Facebook and Instagram are example of tools through which a majority of population are inter-connected to each other. Variety of thoughts, necessities, problems, information etc. is exchanged between the members of society. These processes affect the emotions of people this or that way. The intent of this paper is to explore the positive and negative emotion related to social networking. The study focuses on Facebook, WhatsApp, Twitter, Instagram the social networking structure is influencing our emotions. Present study shows the Positive effects viz; Self-confidence, Happiness, Love, Lust and Negative effects viz; Anger, Embarrassment, Sadness, and Loneliness are influenced by social networking applications. This study, by analyzing secondary data and observations, concludes that social networking affects the emotions positively as well as negatively as the case may be.]

Social Networking has become a ‘necessity’ for modern people, and people can’t imagine their life without social networking, especially adolescents and adults are so engaged in social networking. They are spending their so much time with social networking. This is how social networking started to affect their life positively as well as negatively. In this paper, it has been described as to how social networking is affecting our emotions. Some researches show that it has positive

impact as well as negative impact. Before coming on the main theme, we would like to briefly define some major concepts and facts about emotion and social networking.

Human emotions are, to a large extent, subjective and non-deterministic. The same stimulus may create different emotions in different individuals, and the same individual may express different emotions in response to the same stimulus, at different times. Paul Ekman and his colleagues’ cross-cultural study of 1992, in which they concluded that the six basic emotions are anger, disgust, fear, happiness, sadness, and surprise. Ekman explains that there are particular characteristics attached to each of these

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emotions, allowing them to be expressed in varying degrees. The present paper focuses on more emotions such as self-confidence, happiness, love, lust, anger, embarrassment, sadness and loneliness.

Social networking is the practice of expanding the number of social contacts by making connections through individuals, often through social media sites and applications such as Facebook, Twitter, WhatsApp, Instagram. Social networking sites allow users to connect with each other by creating personal information profiles, inviting friends and colleagues to have access to those profiles and sending e-mails and instant messages between each other. These personal profiles can include a wide range of content formats, including photos, video, audio files and blogs (Kaplan & Haenlein, 2010).

There is so many statistical data and researches available regarding the users of social media and its impact on emotions. We have tried to focus on some of that data and researches. There are 1860 million monthly active users on Facebook (The Statistics Portal -Quarter, 2016). Rosen, Cheever, and Carrier in 2012, invented the phrase “I-disorder,” defined as the negative relationship between technology usage and psychological health. Rosen et al. further in 2013, studied the Facebook usage of 1,143 college students. The researchers found that major depressive disorder, bipolar-mania, dysthymia, narcissism, compulsive behaviour and antisocial personality disorder were predicted by one or more Facebook usage variables. All these disorders are related to emotions.

There are 1200 million monthly active users on WhatsApp (The Statistics Portal-January, 2017). Navjit, Nidhi and Jaspreet (2014) concluded in their study that there is strong association between psychological behavioral factors measured by Shyness, Moody Behaviour, Loneliness & Feeling Stressed on the WhatsApp addiction tendencies among youth in the Jalandhar region of Punjab (India). There are 600 million monthly active users on Instagram (The Statistics Portal –December, 2016).

Study by Mustafa, Khalid & Ismail (2015) concluded that Instagram marks a shift in operation from a collection of in situ photography toward a mode of engagement for a small home- based businesses to promote their products. They unfold two significant aspects that influence customer on

Instagram: photographs and personality. Photographs with ‘punctum’ often capture users’ attention and engage them. Findings from this study also suggest that negative emotions influence user engagement through provocation, sarcasm, and frustration, but do not necessarily promote buying behavior.

There are 319 million monthly active users on Twitter. (The Statistics Portal- Quarter4, 2016). Ferrara & Yang measured the emotional valence of content the users are exposed to before posting their own tweets. They determine that on average a negative post follows an over-exposure to 4.34% more negative content than baseline, while positive posts occur after an average over-exposure to 4.50% more positive contents. They highlight the presence of a linear relationship between the average emotional valence of the stimuli users are exposed to, and that of the responses they produce. They also identify two different classes of individuals: highly and scarcely susceptible to emotional contagion. Highly susceptible users are significantly less inclined to adopt negative emotions than the scarcely susceptible ones, but equally likely to adopt positive emotions. In general, the likelihood of adopting positive emotions is much greater than that of negative emotions.

Literature Review

Researchers have explored the psychological effects of using social networking sites. Block (2008) noted some of the consequences for Internet usage including fatigue, and feeling of anger. Waigumo (2013) found that although the SNSs have helped improve relationships among close teenagers as friends, they have also made the teenagers not to be able to build interpersonal relationships among other friends who are not close to them. They have inhibited the teenagers from being able to express themselves face to face especially to the members of the opposite sex. They are spending a lot of time on their mobile phones accessing the SNSs at the expense of going out to find friends to interact with face to face.

Sheldon et al. (2011), studied to explore the impact of removing the social networking sites (SNS) usage. They deprived 1002 university students of Facebook usage for 48 hrs.’ during the 48 hrs. period, students reduced aggression toward others, reduced procrastination, reduced negative affect with others

and increased life satisfaction. It has been found that participants showed an increased use of Facebook at the end of the 48 hrs. period as a mean to cope with feelings of disconnection. Melville (2010), stated that when others do not accept the individual online or the individual does not feel connected online then s/he feels Facebook Depression.

Kalpidou et al. (2011) found that college students who reported with higher numbers of Facebook friends experienced lower emotional adjustment to college life. Further, the same study found that college students who spent more time on Facebook reported having lower self-esteem than those who spent less time.

Sanders, Field, Diago & Kaplan (2000), found in their study that the students who used the Internet less frequently than those deemed to have high usage were reported to have better relationships with their mother and friends. Gentzel, Oberhauser, Westernman and Nadorf (2011), found that the participants who communicate by phone or face-to-face with their parents reported more satisfying, supportive and emotionally intimate parental relationship while participants who used social networking sites to communicate with their parents reported higher levels of loneliness and anxious attachment.

Powell P.W., Gray S. G. & Reese M.K. (2013), aside from secret communications and relationships, participants noted offline relationships could be damaged due to individuals spending too much time using social networking sites and not enough time with offline peers. Participants noted family and romantic partners often complained about their online usage. Powell P.W., Gray S. G. & Reese M.K. (2013), found positive and negative both impacts of simultaneous use of social networking among partners. Participants who were living with partners or significant others noted simultaneous social networking site usage in the home. The idea of two partners using social networking sites while with one another is noteworthy as some of the statements participants provided resulted in this researcher concluding that participants were choosing to engage with others, but not the individuals in the room with them. Some attributed the lack of interpersonal interactions in the home to this simultaneous usage.

In contrast, some participants stated they used social networking sites at the same time and discussed their online experiences. Some partners stated that they share everything whatever they do online. Dew & Chaney (2004), noted that anonymity allows individuals with sexual addictions to talk freely online about their wants and desires, conversations they may not have openly in public even with strangers. Individuals may not make offline attempts to find partners such as going to a bar or making attempts at work, but they may look online for partners without fear of being embarrassed or having to hide their addiction.

According to Putnam & Mayheu (2000), as individuals with sexual addiction use social networking sites for sexual purposes more often, the online sexual behavior is reinforced by physiological responses as well as the temporary psychological relief provided by sexual Internet activities.

Gangopadhyay and Dhar (2014), found after discussion with young users leads to the conclusion that most of them are 'unaware' and at the most 'do not bother' about the privacy settings offered by the social networking sites. Friends of a college going SNS user found a lot of posts from her, which were different and peculiar, later it was found that the young users account had been hacked and someone else was posting these updates on her name. Some users are forced to delete their profiles on account of identity theft due to the embarrassment they face thereafter.

Bawden & Robinson (2009), found there has recently been an increasing request for research on "the dark side" of social media, they found it interesting that there was such a wide range of emotions and experiences expressed when reflecting on one's individual social media use. Some students experienced their frequent social media use as very convenient, relaxing and fun, whereas others experienced a similar level of activity in social as problematic, time consuming, shameful and embarrassing.

Objectives

The study was conducted to undertake the analysis the effect of social networking on emotions.

For the purpose of this paper, the following objectives have been considered-

1. To study the positive effects on emotions such as self-confidence, happiness, love, lust, anger, embarrassment, sadness and loneliness.
2. To study the negative effects on emotions such as self-confidence, happiness, love, lust, anger, embarrassment, sadness and loneliness.

Methodology

This research is presented as an interpretation of existing research studies, online information (blogs) and academic literature.

Discussion

The study sought to find out the positive and negative effects of social networking related to emotions. After going through many research studies, findings indicate that using social networking is affecting our emotions highly negative than positive. In the present times, adolescents and adults are spending much time on social networking. Everyone knows that use of anything at extreme level might not be considered as a good thing. According to the findings of this study, the negative impacts of social networking can play a vital role in the future of the adolescents and adults.

We found in this study that people are using social networking to interact with their family, friends and others, they make new friends also. But using social networking has been proved dangerous; people are suffering major depression, bipolar disorder, dysthymia, narcissism, compulsive behavior and antisocial personality; all these disorders are related to emotions as well.

The study found that social networking use is decreasing the self-esteem that is directly related to self-confidence emotion that is affected negatively. It is also ascertained from this study that using social networking also affect the happiness, people are suffering from disorder, but some are affected positively also. Some people share their online activity with their close ones and that affects their emotions positively and negatively both, because some people get agitated by these talks but some of them show interest for this kind of talk. By these activities people also feel intimate and they share everything with their partner and it increases their love emotion. Therefore, love is also affected both positively and negatively.

The study further indicates that social networking is also affecting sexual emotion as well, it has

increased the sexual addictions, and people are losing their control on their sexual desires. That might be perceived as negative impact on lust emotion.

This study has found that by using social networking sites and instant messaging applications, people used to feel increased level of anger. People are unable to cope with their anger that indicates that it is a negative impact of social networking. This study also found that people are feeling high embarrassment by using social networking and instant messaging applications. People feel insecure; they often face the embarrassment due to threats by other users. This study further revealed that people are affected highly negatively with sadness and loneliness due to using social networking and instant messaging applications. They feel unable to cope with their sadness. Some people start to feel depression and that is indicator of feeling of high sadness and loneliness.

It is possible that when the individual feels highly sad and lonely, low self-confidence occurs for long duration and sustained, and that might make it might make the individual to feel depressed in the future. It is also possible that when the individual feels unable to cope with anger, feeling of embarrassment and tends to make self-happiness; these emotions start to affect that individual's social and occupational lifestyle, and it might take the form of narcissism or development of antisocial personality in the future.

We have discerned from these findings that use of social networking sites and instant messaging applications affect the individuals positively also. People feel connected with their loved ones; they may fill the physical and psychological gap via social networking. They share their online life with their partners and feel more attached with them. It affects their happiness and love life also. It can be assumed that these activities and emotions can make their bonding strong and they will be able to understand each other better and it may make their relationship long lasting in the future.

Therefore, it is recommended, on the basis of the findings from this study, that individuals should use social networking sites and instant messaging applications with some precautions. People should try to limit their activities on social networking and try to understand pros and cons of their activities.

Conclusion

This study concluded that the impact of social networking is highly negative on emotions viz self-confidence, lust, anger, embarrassment, sadness and loneliness. In contrast, use of social networking affects our emotions positively also, viz happiness and love.

Limitations

It is critical that existing literature reported significant negative impacts on relation between social networking and emotions. Even though people are spending much time on social networking, that also indicates people must feel positive also. Before going through existing literature, we have assumed that positive and negative both perspectives must have been done before but we couldn't get satisfactory data for the positive relationship between social networking and emotions. There is also need to carry out more research to analyze the positive effects of the social media, particularly social networking sites on education, an issue this research did not address adequately.

Recommendations

As stated, this research study was exploratory because limited research was found that examined the impact of social networking on emotions. We believed, after professional experiences and observation, that this topic needed further investigation. Even though studies and articles have been generated within the last few years, regarding the impact of social networking on emotions; it has been observed that researchers emphasized focus on negative impact. There are very few studies of positive impact of social networking related to emotions. Facebook has been over focused by researchers; there are very few studies upon other messenger applications and social networking sites.

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Relevance and Application of Vedic Sciences

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[This paper attempts to unravel the mystery and knowledge of some aspects of Vedic science and discusses its relevance and application in the current information societies. The paper also throws light on Vedic mathematics, architecture, education, astrology, music etc. which unveils the hidden potential and possibilities of the ancient knowledge system in India. The philosophy of consciousness is examined while understanding the Transcendental Meditation and its benefits to mankind.]

Vedic science refers to the science of Vedas. It is a state of awareness in which consciousness knows itself alone. The awareness has nothing other than itself in its structure. Vedic science is all about the knower, the known and the process of knowing about consciousness. In simple words, Vedic studies refer to the science of pure knowledge and the infinite organizing power. The Science of Veda revolves around the self-interacting dynamics of consciousness. The effort is towards making the conscious human mind identify itself with the level of Nature's functioning with the ability to perform in the same style with which Nature performs its activity at its fundamental level.

Vedic science cultures human mind in such a way that it is identified with the full potential of Natural Law. Thus, human mind becomes the field of all possibilities and which is spontaneously functioning in harmony with the laws of nature and is able to accomplish anything.

Maharishi Yogi, in one of his lectures, tries to explain the difference between the Vedic science and modern science. Modern science reveals the object, that

which is perceived. The subject i.e. the perceiver remains outside and separate from it. It investigates the field of the known but does not emphasize on the field of the knower and the spontaneous process of knowing. On the other hand, Vedic science is a complete science as it incorporates the knower and the process of knowing into the field of the investigation and thus fulfills the objective approach of the modern science.

It is believed that there can be more progress if there is a shift from the existing objective approach of the modern science towards the Vedic approach. Such a shift in approach unfolds the rich knowledge of the total potential of Natural Law and brings human awareness in tune with the creative impulses that are engaged in transforming the field of intelligence into the field of matter.

Knowledge gained through the Vedic Science brightens the most fundamental value of consciousness from where the thoughts and actions emerge. Thus, the very methodology of gaining knowledge through Vedic science is such that as one gains the knowledge of Natural Law on the intellectual level, one begins to live that Natural Law in daily life in a more spontaneous way. (<https://research.miu.edu/maharishi-effect/>) Such a shift in

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the approach is essential to live life intelligently in today's information-driven societies.

Information Societies

We live in the information societies where information is central to production, consumption and politics of everyday life. Information and networked global societies thrive with the extensive usage of email, Internet, WhatsApp, mobile phones, digital cameras, laptops, Apps etc. Our conversations revolve around online shopping, e-governance, electronic voting, e-ticketing, e-education, e-marketing, e-business, e-media etc. This is the new age of 'electronic tribalism' as the philosopher and culture critic Jean Baudrillard terms it. The new called cyber culture which is prevalent in the current existing societies relies extensively on Information Technology. Cyber culture is a cultural condition where technology affects every aspects of our life whether it is entertainment, politics, shopping or surgery.

In this electronic age, there seems to be no place for the Vedas and its profound knowledge system. It is a quite a challenging task to sensitize the younger generation with the knowledge of Vedas. It is very critical that the Veda and its body of spiritual knowledge is made easier so that the ordinary population can grasp its wisdom and are able to apply it in their lives. The application of Vedic science is possible and it has the potential to create more healthy and peaceful societies.

Veda means complete and timeless knowledge of Natural Law. Hence, any effort towards making the Vedic science relevant to the current times is towards creating a better society. This can be done through the application of Vedic knowledge in several areas of individual lives such as health, education, career, finance, marriage, entertainment, construction etc. The following information reveals the richness of the Vedic sciences which can be tapped effectively to suit the needs of the current times.

Vedic Health

Vedic Health attempts to open up the channels of human intelligence to restore and maintain health. Symptoms of ill health appear when the connection with the body's inner intelligence is lost and imbalances arise. Vedic health focuses on identifying

these imbalances at an early stage and works towards eliminating them. The inner intelligence of the body is enlivened to stimulate and enhance internal self-repair mechanisms allowing healing to occur naturally from within. Vedic health uses approaches based on natural healing principles which are in practice for thousands of years. Ayurveda is one such example of Vedic health management system. Diet, exercise, meditation, and other supplements such as massages, natural vibrations etc. are recommended to correct the imbalances. Vedic approach has brought relief for many chronic disorders which modern medicine has been unable to address.

Vedic Architecture

Vedic Architecture uses ancient design principles to create an atmosphere that bring health, happiness and good fortune. Since the individual is cosmic, everything about individual life is in full harmony with cosmic life. Vedic Architecture attempts to provide formulas and orientations to the buildings that will generate cosmic atmosphere and support the individual for attaining peace, prosperity and good health in accord with the Natural Law. Four main principles of Vedic architecture which need to be considered are the orientation of the building, placement of rooms, the proportions and natural building materials.

Orientations indicate that every house should face due east or due north and is oriented exactly to the earth's equator and the axis of the north and south poles. *Placement* refers that each room in the home is carefully placed to reason with different energies of the sun as it moves across the sky. The intention is to enable the designing of the house in such a way that the occupants are able to draw maximum energy possible from the nature. *Proportion* refers to the mathematics and each room is calculated according to the ancient Vedic formulas. *Natural materials* refer to the usage of natural and non-toxic materials and avoid the hazards of toxic materials and construction methods which are quite prevalent in modern architecture.

Vedic Architecture, if applied in homes and offices, offers the occupants a new level of stability and success in daily life. With its innate power, it creates

a positive influence and a friendly atmosphere that makes the occupant feel relaxed and comfortable.

Vedic Astrology

Vedic astrology originally comes from Rig Veda, the oldest of the four Vedas also known as the spiritual bible of ancient India. The Vedas are oral tradition passed down from family to family, generation to generation that contain the spiritual teachings of Hinduism. With the Vedic knowledge backing the astrological work, the practitioners of Vedic astrology have a strong sense of spiritual community. The prediction of future events were/are possible through Vedic knowledge because the same order of 'sequential laws of Nature' that governs the evolution of the universe also governs individual's life.

By knowing key information such as exact time and place of birth, an expert can mathematically and intuitively calculate the future predictions and also reveal the past events. Vedic astrology, if practiced sincerely and religiously, can offer valuable predictive insights in all areas of life including health, finance, career and partnership both in personal and professional life. Compatibility between two or more people and selection of a favorable moment and place to begin any important task can be analyzed by this science.

Vedic Music

Vedic music is another powerful tool for spreading harmony and peace in this world. It is the language of the nature which wants to be in harmony with human life. Vedic music is based on melodies called Ragas. Each raga replicates the qualities of nature at different times of the day and night. Each day is divided into eight three-hour periods, which corresponds to the changing qualities of nature throughout the day. Specific ragas are played during each time period to restore balance in nature for that time of the day. Vedic music has vibrations which generates positive energies and peace. It is soothing and uplifts the whole environment.

Vedic Mathematics

Vedic Mathematics refers to the ancient system of Indian mathematics. Vedic Mathematics is absolute and precise organizing power inherent in the structure of pure knowledge of Veda. It is dynamic

quality of Veda which is embedded in eternal silence which gives spontaneity and automation to the entire field of order. The goal of Vedic mathematics is to express wholeness, perfection and order. Just as the course of Vedic mathematics is within its source, so the goal of Vedic mathematics is within its course, maintaining order at every level of creation and at every stage of evolution of the ever-expanding universe from point of infinity (Price, 1997).

Vedic Education

Vedic Education refers to consciousness-based education which attempts to develop the consciousness of the student and awakens the total brain functioning through Transcendental Meditation technique. Students are trained to develop in them an ability to achieve anything. They are trained to open up to the unlimited creative potential of their own consciousness. Such education increases intelligence, improves memory and learning ability of the individuals. Students exposed to Vedic education show greater interest in academic achievement and possess increased self-confidence. They are able to enhance the self-actualization process besides displaying higher moral maturity.

Transcendental Meditation (TE)

TE refers to a simple and effortless procedure where the mind easily and naturally arrives at the source of thought and the settled state of mind which is called transcendental consciousness. It is a pure consciousness which is the source of all creative processes. It can be compared to a river which naturally and effortlessly flows into the ocean and gains the status of the ocean. Transcendental Meditation is practiced for 15th to 20 minutes in the morning and evening by sitting comfortably with the eyes closed. The individual's awareness is expected to settle down and experience a unique state of restful alertness as the body becomes deeply relaxed and the mind transcends all mental activity to experience the simplest form of awareness, i.e. Transcendental Consciousness, where consciousness is open to itself.

TM can be learnt by anyone irrespective of their age, levels of intelligence, cultural and educational background. It is the most direct way for the fulfillment of the supreme philosophy of life, where

the individual lives life in full enlightenment. It has the power to develop individual's latent creative potential while dissolving accumulated stress and fatigue through deep rest gained during the practice. The experience enriches one's awareness, creativity, dynamism, orderliness and organizing power and results in increasing effectiveness in daily life. To be simpler and more practical, the practice of TM enhances the wellbeing of both individual and the society (Alexander and Marks, 1982).

TM has many benefits and it can transform individual's life. Firstly, TM unfolds the creative genius of consciousness, the self-referral state of intelligence and inspires the laws of nature to uphold all thought, speech and action. The support of Natural law gradually increases in daily life with the practice. Secondly, it eliminates the basic cause of stress and strain which is prevalent in the routine activity. In other words, there is a tendency for each individual to be tied to ones' routine life that occurs rather mechanically. Sometimes, it is difficult to break the cycles of routine and most individuals live their entire lives trapped in their routine activity. Such situation does not provide an opportunity for the full expression of creative intelligence and often cause frustration to the individual. TN helps in realizing ones creative potential. It helps the awareness to transcend boundaries and go beyond the field of limitations.

Conclusion

Vedic science includes a wide range of Vedic technologies that help us to make full use of our mind, body and consciousness so that a problem-free and enlightened life can be led. Vedic science includes technologies to bring individual and collective life in harmony with Natural law and raise every area of life to perfection. The profound

knowledge when applied enables the awareness to effortlessly and naturally settle to its least excited state and allow the individual to realize his full potential by self-actualizing oneself to the highest and optimum level. According to the renowned and honorable Maharishi Yogi, if progress in science is to continue, the research has to be in the field of consciousness which is the field of pure subjectivity and the approach has to be subjective or self-referral.

There is infinite scope and possibilities for everyone individually and also collectively to gain the Vedic knowledge through self-interacting dynamics of consciousness. According to English philosopher and mathematician Bertrand Russell (1872-1970), "Science is what you know. Philosophy is what you don't know". Vedic Science, quite philosophical in all its aspects, is perhaps reminding today's generation those existential realities and wisdom which we do not know.

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Violation of Dalit Rights in Implementation of Welfare Schemes

Dr. Deepan Das*

Violation of Rights is very predominant in Indian context right from pre – independence era. Perhaps greater degree of violation in relation to rights utilization is apparently seen in the spheres of Dalit community when compared to other communities. Besides many social welfare policies and programmes have been initiated, but still people from Dalit community face hurdles and negligence in availing resources. And there are constant struggles and immense challenges in implementation of these welfare policies apart from atrocities faced by Dalit community. This article is mainly focused on the implication of factors affecting implementation of welfare schemes effecting disempowerment and under-development of Dalit community in the society.

India's Caste System is a framework structured in such a way that sets individuals in a certain hierarchical status in relation to Hindu ideology. Traditionally, there are four principal castes and one category of people who fall outside the caste system namely, Dalits. Dalits are termed as members of the lowest rank of Indian society. They face discrimination at almost every level of access to all sorts of welfare measure.

The term 'Dalit' has gained currency in academic research and intellectual discourse by marginalizing, if not eliminating other denotative terms like Schedule Castes, untouchables, ex-untouchables, Harijans, depressed caste, outcaste, etc. The word 'Dalit' literally means poor and oppressed people. But it has acquired a new cultural context which implies, "those who have been broken down by those above them in a deliberate and active way. There is in the word itself an inherent denial of pollution, karma, and justified caste hierarchy". The word 'Dalit' also signifies the caste against whom untouchability is practiced.

Dalits in modern India bear the brunt of a long-broken legacy of the deepest social degradation. They are at the bottom of almost any parameter relating to economic wellbeing or quality of life. From the human rights point of view, the Hindu social system has conflicting relation with Universal Human Rights' norm. In the Hindu social order, the life of human being is regulated by religion. The Hindu social system of social and religious governance is found not on the principle of liberty, equality and fraternity and the democratic value which formed the basis of the universal right, but the principle of every sphere of life.

Dalits, a group of community who belong to the category of Scheduled Castes who come under the lowest hierarchical of caste system based on Hindu traditional ideology pre-determined in such a way, as a result of this pre- assumed notion. This category of people faces hectic level of discrimination, exploitation and suppression of dominant castes and so as such the government machinery also has been influenced by this caste ethics.

And the process to empower them with regard to upliftment social development because they are regarded as people of oppression in view of less freedom and to some extent regarded as vulnerable in the spectacle of caste dominant society. Hence Dalits are sidelined and they are termed perceived as neglected community. The development initiatives should be streamlined to bring effective change in the livelihood of Dalit community.

Status of Dalits

The Status of Dalit seems disheartening and disgraceful in recent times. The amount and extent of exclusion practiced is written in the laws of Manusmriti, the fundamental work of Hindu law. It plays a major role in the discrimination and oppression of people in Dalit community. The situation prevails the same also in the present context. It has been very disheartening to note that the livelihood of most of the Dalit community does

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not project any encouraging signs. Perhaps there is increase in introduction of schemes but, ironically the impact of these schemes is under severe criticism.

Dalits and Welfare system

There have been, in the recent years, increasing number of struggles by Dalits, demanding their due share in the allocation of resources. Most of these struggles, as well as the clashes between Dalits and other castes, have centered on questions of oppression, discrimination and exploitation with regard to access to welfare schemes

The Tamil Nadu Peoples' Forum for Social Development has been involved, over the last three years, in the task of analysing and monitoring the Budgets of the Tamil Nadu Government, from a social development perspective. There is a huge malpractice in the implementation of welfare policies, programmes and priorities in the field of social and economic development – more, specifically its budget dynamics - in a specific and crucial area, namely the social development of Dalits in Tamil Nadu. The analysis is based on our understanding and experience of the grassroots reality of Dalits.

For most part of years, the concept of rights violation was meant to be discrimination based on caste, religion and gender; besides, atrocities against particular group of community and so on. Perhaps, the misfortune of negligence, discrimination and attitude of untouchability combined together with causes which are involved in the implementation of welfare schemes, can also be termed as rights violation in the broader context of rights violation. Almost all the money under the SCP must reach and benefit the target group, officials involved in planning and allocation say. In fact, the government has issued orders that a sizable percentage, with the upper mark at 30 per cent, of the new welfare schemes introduced by the present government will benefit. But the government has failed to take necessary steps in implementing the schemes.

Setback in implementation process

The welfare schemes which are undertaken by the state and central governments are not implemented in a true sense of bringing effective progress with regard to social development of people among Dalits, to attain that kind of social development. So, we should probe and investigate whether any

rights have been violated or not. Actually, the perspective of people's development must be taken into consideration in the process of implementation of these welfare schemes to achieve holistic development among Dalit community.

Today, Dalits make up 16.2% of the total Indian population, but their control over the resources of the country is marginal – less than 5%. Close to half of the Dalit population lives under the poverty line, and even more (62%) are illiterate. Among the Dalits, most of those engaged in agricultural work are landless or nearly landless agricultural labourers. The average household income for Dalits was 17,465 rupees in 1998, just 68% of the national average. Less than 10% of Dalit households can afford safe drinking water, electricity and toilets, which is indicative of their deplorable social condition.

Moreover, Dalits are daily victims of the worst crimes and atrocities, far outnumbering other sections of society in that respect as well. The vast majority of these crimes remain unreported due to omnipresent fear, and those that are reported are often ignored by police or end up languishing in the backlogged court system. Between 1992 and 2000, a total of 334,459 cases were registered nationwide with the police as cognizable crimes against Scheduled Castes.

The scope of ensuring the implementation of various welfare schemes should be rationalized in such a way that the scheme should reach desired level of achievement for which the scheme was framed and implemented. But, the system does not seem to be so. The schemes are implemented irrespective of the impact created among the community.

Just as in other states of India in Tamil Nadu, many schemes are announced every year meant for social development of Dalits. And in the state budgets, every year, lakhs and crores of rupees are set apart from these schemes. These schemes are meant for development but real impact on the beneficiaries seems to be a mystery. The majority status of the Dalits is very uncertain and debatable when one looks at ground realities.

Even though, there may be evidences and credentials stating empowerment of Dalits in a positive notion but the degree of impact is very low. Dalit community certainly faces oppression,

discrimination and suppression in every aspect of livelihood both internally and externally. Still atrocities against Dalit community are prevailing till date, notwithstanding the fact that the level of suppression has certainly decreased when compared to previous decade.

Third Generation Rights

Dalit Rights come under the category of Third Generation Rights, as it can be attributed to collective or community rights. Precisely, Dalit Rights can be termed as third generation rights as development is the vital principle of this notion, which is been neglected in recent times and this happens to be a stumbling block in the process of development with regard to Dalit empowerment.

The third generation human rights or 'collective rights' is the more recently recognized category of human rights. This category is illustrious from the first and second generation of human rights because its realization is predicated not only upon the duties of the State, but also upon the behavior of each individual. In larger context of the world, conditions such as acute poverty, war, environmental and natural disasters have meant that there has been only very limited improvement in value for human rights. For that reason, many people have felt that the recognition of a new category of human rights is necessary. These rights would ensure the appropriate conditions for Dalits, particularly in the developing world, to be able to observe rights which will be meaningful.

Human rights are a commitment and a vision that is constantly developing in theory and in practice, as we see that the core principles originally set out in the UDHR 1948 have survived years of different threats. Despite the obstacles and setbacks, the trends over the decades have consistently been to seek to achieve greater universality and extension of the scope and application of these rights.

Conclusion

Although India has made considerable progress in terms of the policies afforded to Dalits since independence, Dalits still suffer invidious discrimination and ill-treatment at the hands of upper caste people and law enforcement officials. Such abuse is unpardonable under both India's domestic laws and its obligations under international law. Although the Indian government denies the problem

of exploitation of Dalits and points to extensive legal protections evidencing fulfillment with international standards, frequent reports of violence and discrimination indicate that Dalits remain India's marginalized. Unless and until the atrocities against Dalits are stopped, the international community ought to continue to expose the conditions of India's disadvantaged population and encourage India to live up to the standards established in its basic laws and international commitments.

In summing up, we may say, implementation of Human Rights in the context of Dalits in India is a subject of paramount importance and we have to go a long way in this direction. Judicial activism is essential for establishing pragmatic nexus between law and life. NGOs are required to play an active role in fostering prevention of human right violation against Dalits by way of providing valuable legal and moral support to the victims, giving legal guidance, ensuring that the cases are registered, that the victims and witness are not pressurized, that the investigations are not deliberately delayed, etc. No judicial action, no social organization can succeed without effective state intervention in the form of rigorous implementation of various legislative and development measures for the Dalits. The protection and promotion of human rights of Dalits can be materialised only with a sensitisation of the society.

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Foreign Banks in India and Policy Reform Guidelines

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[The financial sector reforms in India are based on the recommendations of the Committee on Financial Sector, 1991 (Narasimham I), and the Committee on the Banking Sector Reforms, 1997 (Narasimham II). The main objective of the reform is to promote efficiency of the banking system through competitive forces. The approach to reform in the banking and financial sector was guided by “Pancha Sutra” or “Five Principles”. This paper analyses the on-going banking sector reforms in India with reference to foreign banks operation in India. In addition to this, this paper also describes a roadmap for licensing, policies adopted by RBI for foreign banks operations in India and latest discussion paper which is issued by RBI with regards to foreign banks.]

The financial sector reforms in India are based on the recommendations of the Committee on Financial Sector, 1991 (Narasimham I), and the Committee on the Banking Sector Reforms, 1997 (Narasimham II). The main objective of the reform is to promote efficiency of the banking system through competitive forces. The approach to reform in the banking and financial sector was guided by “Pancha Sutra” or “Five Principles”: (a) Cautious and sequencing of reform measures; (b) Introduction of norms that were mainly reinforcing; (c) Introduction of complementary reforms across sectors; (d) Development of financial institutions and (e) Development and integration of financial markets (Indian Banking Year Book-2012).

As a result, the Government of India allowed new private sectors to enter the banking sector from 1993, and further, the foreign banks from 1994. Since then, a large number of foreign banks showed their interest in opening banks and respective branches in India to gain the significant benefits of liberalized regime of Indian financial system. In the above backdrop, India had committed to the World Trade Organization (WTO) in 1997 to give 12 new branch licenses to foreign banks, including those given to new entrants and existing players.

However, the RBI has been allowing foreign banks to open more branches, going beyond its commitment to WTO (Rajput, Namita and Gupta,

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Monika (2011). Hence, the operations of foreign banks in India received considerable boost in the post-reform era in the country in comparison to as its presence from a large number of countries cutting across Europe, the US and the Far East (Shobana, V.K. and Shanthi, G.,2009).

Banking Sector Reforms in India

The emergence of India as one of the top economies in the world provided a conducive atmosphere for its banking sector to flourish (Mohan, Raghu, et al., 2013). The reforms in the banking and non-banking sectors focused on creating a deregulated system changing the ownership pattern and increasing competition (Mohan. R., 2004). The management of the financial sector has been oriented towards gradual re-balancing between efficiency and stability and the changing shares of public and private ownership. The enhanced competition among diverse players including from branches of foreign banks has been encouraged (Rasure, K.A., 2009).

The financial sector reforms in India began as early as in 1985 with the implementation of the recommendations of the committee to review the working of the monetary system. But the real momentum was given to it in 1992 with the implementation of the recommendations of the Committee on Financial System (CFS) (Narasimham, M., 1991). Almost all the recommendations of the CFS have been implemented in a phased manner. Again in 1998, Committee viz., the committee on Banking Sector Reforms (BSR) was constituted under the

chairmanship of M. Narasimham. The objectives of reform are to give more freedom to banks, and to enhance the competitive efficiency of banking system in alignment with established global standards (Singhal, Neeraj and Mahajn, Parul, 2010).

The Committee suggested that the foreign banks seeking to set up business in India should have a minimum start-up capital of \$25 million as against the existing requirement of \$10 million. It said that foreign banks can be allowed to set subsidiaries and joint ventures should be treated on par with private banks for merchant banking or investment banking (2013 Competition Success Review).

Narasimham Committee Report of 1991 recommended a structural reorganization of the banking system in India to improve the efficiency of operations of banks here. There was a clear push for the foreign banks as they indicated an improvement in efficiency. Also, according to the committee report of 1998, the foreign banks seeking to set up business in India as subsidiaries and Joint Ventures (JVs) to be treated at the same level as private banks (Hanson, James A., 2005). As a consequence of these reforms, the Indian banking system changed substantially and the shares of private and foreign banks have increased (Mohan, Raghu, 2013).

Roadmap for Licensing Foreign Banks

There are both some merits and demerits associated with licensing foreign banks in the emerging economics. The merits include: (a) Increasing and diversifying the available funds; (b) Enhancing banking competition and efficiency; (c) Developing financial markets and market infrastructure; (d) Promoting with re-capitalization and wider diversification of banks and (e) Reducing sensitivity of the host country banking system to local business cycles and changing financial market conditions and operational aspect. The arguments against foreign banks entry encompass: (a) Weakening infant domestic banks; (b) Servicing only the best customers and neglect-small and medium enterprises; (c) Likelihood of bringing instability; (d) Concerns that majority of banking assets will become foreign owned and (e) Challenges to financial supervisors in the emerging markets.

Foreign banks have been operating in India for decades with a few of them having operations in

India for over a century. The number of foreign bank branches in India has increased significantly in recent years since RBI issued a number of licenses-well beyond the commitments made to the World Trade Organization (WTO). The presence of foreign banks in India has benefited the financial system by enhancing competition, resulting in higher efficiency, transfer of technology and their specialized skills, improved their scale of operations and diversified into other activities.

The presence of foreign banks in India enabled large Indian companies to access foreign currency resources from the overseas branches of these banks. Also, the presence of foreign banks, as borrowers in the money market and their operation in the foreign exchange market have resulted in the creation and deepening of the inter-bank money market. Now, it is a challenge for the supervisors to maximize the advantages and minimize the disadvantages of the foreign bank's local presence. Thus, the Reserve Bank of India (RBI) intends to formulate the guidelines, in consonance with WTO commitments for presence of foreign banks in India (Rasure, K.A., 2009). Foreign banks with cutting-edge technology, huge capital resources, best international practices and skilled personnel are creating a major challenge for Indian banks (Rao, Janardhan N., 2009).

Policies Adopted by RBI For Foreign Banks

The "Roadmap for presence of Foreign Banks in India" indicated in the press release dated February 28, 2005 as well as in the liberalized branch authorization policy issued on September 8, 2005. The steps specified in the roadmap are as follows:

Phase-I: March 2005 to 2009

1. Foreign banks are required to bring an assigned capital of US \$ 25 million up front at the time of opening the first branch in India.
2. The existing foreign banks having only one branch have to comply with the above requirement before their request for opening of second branch are considered. Foreign banks may submit their branch expansion plan on an annual basis.
3. Foreign banks and its group's track record of compliance and functioning in the global markets is considered. Report from home country superiors are sought-whenever necessary.

4. Due consideration is given to the bilateral and diplomatic relations between India and the home country.
5. The branch expansion of foreign banks is considered keeping in view India's commitments at World Trade Organization (WTO). As a part of market access, India is committed to permit opening of 12 branches of foreign banks every year. As per, these commitments, Reserve Bank of India has permitted up to 17-18 branches in the past.
6. Licenses issued for off-site ATMs installed by foreign banks are not included in the ceiling of 12.
7. The Reserve Bank of India follows a liberal policy where the branches are sought to be opened in unbanked/ under banked areas.
8. Permission for conversion of existing branches of a foreign bank into a WOS will be guided by the manner in which the affairs of the branches of the bank are conducted in compliance with the statutory requirements and over all supervisory of RBI.
9. Initially entry of foreign banks will be permitted only in the private sector banks that are identified by the RBI for restructuring. In such banks, foreign banks would be allowed to acquire a controlling stake in a phased manner, RBI will consider the application for acquisition of 5 percent or more stakes in a foreign bank depending upon the reputation of the foreign bank, its desired level of presence in the country and the interest of the shareholders of the investee bank. RBI may also specify, if necessary, that the investor bank shall make a minimum acquisition of 15 percent or more and the period of time for such acquisition. The overall limit of 74 percent will continue to be applicable.

Phase-II: April 8 2009 Onwards

1. In the second phase, the removal of limitations on the operations of the WOS (Wholly owned subsidiary) and treating them on par with domestic banks to the extent appropriate will be designed and implemented after reviewing the success of phase-I.
2. The WOS of foreign banks on completion of a minimum prescribed period of operation will be

allowed to list and dilute their stake (by way of IPOs or Offer for Sale) so that at least 26 percent of the paid-up capital of the subsidiary is held by resident Indians.

3. After a review is made with regard to the extent of penetration of foreign banks in India and their functioning, foreign banks may be permitted, to enter into merger and acquisition transactions with any private sector bank in India subject to the overall investment limit of 74 percent.

By having look on branches of foreign banks in India, in 2005-06 there were 242 branches, which rose to 259 branches in 2006-07. By 2007-08 there were 272 branches, which marginally increased to 279 branches in 2008-09 and then to 293 branches by 2009-10. Parashar, Santosh (2010) although the RBI had initiated two-phased banking reforms in March 2005, it had to abandon the second phase beginning 2009 in view of the global financial crisis. (*Hindustan Times*, New Delhi, 24th January 2011).

Describes the impact of reforms of the banking sector in India with reference to foreign banks. Thus, before 2009, foreign banks are allowed to acquire up to 74 percent ownership of distressed private banks identified by the RBI for restructuring. After March 2009, foreign banks are permitted to acquire any private banks depending on the review of the outcome of the first phase. The Reserve Bank of India has released a discussion paper in 2011 on the enhancement of foreign banks in the country, thus picking up the threads of the "Roadmap" laid out six years ago (*Business Line*, January 24, 2011).

Discussion Paper of Foreign Bank by Reserve Bank of India (2011)

The discussion paper released by the RBI in 2011 envisaged domestic incorporation of foreign banks i.e. subsidiarisation (Sharda, Gaurav et al., 2014). Another recommendation emerges from Nair Committee set up in 2011 to re-examine the classification that existed in priority lending sector. The committee suggested revised guidelines regarding priority sector lending which is applicable to both domestic and foreign banks (*The Financial Express*, 22nd January 2011).

New Norms of RBI for Foreign Bank Operation in India (2013)

The RBI said new entry norms will require "systemically important" in presence of foreign

banks. Thus, RBI policy is guided by two cardinal principles of (i) reciprocity and (ii) single mode of presence (The Times of India, 22nd January 2011), this policy document also focuses on the tax treatment (Bhoir, Anita, 2011). The key features of the framework as released by RBI in 2013, are as follows:

Branch and WOS entry guidelines: (a) Foreign banks would be mandated entry into India only in the WOS mode: Banks with complex structures, banks which are not widely held, banks which do not provide adequate disclosure in their home jurisdiction, banks from jurisdictions having legislation giving a preferential claim to depositors of home country in winding up proceedings, etc are not permitted to entry. (b) A foreign bank opting for branch form of presence shall convert into a WOS as and when the above conditions become applicable to it or it becomes systemically important on account of its balance sheet size in India. (c) Foreign banks which commenced banking business in India before August 2010 shall have the option to continue their banking business through the branch mode. However, such banks will be incentivized to convert into WOS due to the attractiveness factor of near national treatment given to WOS.

Capital and reserves guidelines: (a) When the capital and resources of the WOSs and foreign bank branches in India exceed 20 percent of the capital and reserves of the banking system, in order to avoid domination by foreign banks, restrictions would be placed on further entry of new WOSs of foreign banks/Capital infusion. (b) For new entrants, the initial minimum paid-up voting equity capital for a WOS shall be Rs 5 billion. The existing branches of foreign banks desiring to convert into WOS shall have a minimum net worth of Rs 5 billion. (c) A letter of comfort would need to be issued by the parent of the WOS to the RBI for meeting the liabilities of the WOS.

Corporate Governance guidelines: (i) Not less than two-third of the directors should be non-executive directors; (ii) A minimum of one-third of the directors should be independent of the management of the subsidiary in India, its parent or associates; (iii) Not less than fifty percent of the directors should be Indian nationals/NRI/PIOs subject to the condition that not less than 1/3rd of the directors are Indian nationals resident in India.

Branch expansion guidelines: It is applicable to domestic scheduled commercial banks would generally be applicable to the WOSs of foreign banks except that they will require prior approval of RBI for opening branches at certain locations that are sensitive from the perspective of national security.

Priority sector lending guidelines: would be 40 percent for WOS like domestic scheduled commercial banks with adequate transition period for existing foreign bank branches converting into WOS.

Miscellaneous guidelines: Further, (a) WOS be permitted to use parental guarantee/credit rating only for the purpose of providing custodial services and for their international operations. However, WOS should not provide counter guarantee to its parent for such support. (b) And WOSs may, at their option, dilute their stake to 74 percent or less in accordance with the existing FDI policy.

Last decade witnessed a series of reforms took place in Indian financial system. Thus, first privatization of banks, automation of branches, risk management systems, management of non-performing assets, deregulation of interest rates, implementation of Basel-I, Basel-II and Basel-III norms are some of the significant developments in banking sector of India (Srivastava, Aman and Gupta, Rakesh, 2009). Foreign bank entry into developing countries is often the dire consequence of relaxation of restrictions on foreign equity participation aimed at recapitalizing weak institutions and strengthening the domestic financial system (Herberholz, Chantal, 2008).

In view of the size of the Indian banking system and its predominant role in the financial system, banking reforms are a cornerstone of the overall reform program. These reformations may further enhance the function and structure of foreign banks operation in India (Prasad, Eswar S. and Raghuram, Rajan G., 2008).

Conclusion

The reforms in the banking sector and non-banking sector focused on creating a deregulated system changing the ownership pattern and increasing competition. The Government of India has launched comprehensive banking sector reforms in the year 1992 giving more freedom to banks. The reforms have been directed towards enhancing competitive efficiency of banking system in alignment with

established global standards. There are positive points relating to licensing foreign banks: (i) increasing and diversifying the available funds; (ii) enhancing banking competition and efficiency; (iii) developing financial market and market infrastructure; (iv) promoting with recapitalisation and wider diversification of banks and (v) reducing sensitivity of the host country banking system to local business cycles and changing financial market conditions and operational aspect. The arguments against foreign banks encompasses: (i) widening infant domestic banks; (ii) servicing only the best customers and neglect small and medium enterprises; (iii) likelihood of bringing instability; (iv) concerns that majority of banking assets will become foreign owned and (v) challenges to financial supervisors in the emerging markets.

The branch authorisation policy of foreign banks has been made applicable to foreign banks which are incorporated by RBI. The Policy Paper “Roadmap for Presence of Foreign Banks in India” was issued on September 8, 2005. Although the RBI has initiated two phased banking reforms in March 2005, it had to abandon the second phase beginning 2009 in view of the global financial crisis. Thus, before 2009, foreign banks were allowed only to acquire up to 74 per cent ownership of distressed private banks identified by the RBI for restructuring. After March 2009, foreign banks were allowed to acquire any private banks depending on a review of the outcome of the first phase.

Further, the RBI released a Discussion Paper on the enhancement of foreign banks in the country in 2011, which proposed a priority sector limit of 32 per cent to WOS as against 40 per cent for domestic banks through the sub-target of 18 per cent for agriculture would have to be met. The RBI’s discussion paper in 2011 on the presence of foreign banks stipulates that new entry norms requires “systematically important” foreign banks those with a share of more than 0.25 per cent of banking assets be mandatorily converted themselves from a branch into a wholly owned subsidiary (WOS). According to directives of RBI, the stamp duty and capital gains on conversion were exempted. This exemption is valid from 1st April 2013. Moreover, these reformations may further enhance the function and structure of foreign banks operation in India.

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Reforms in the Indian Higher Education

Bandipa Gogoi*

[Progress in education is foundational – critical for a nation to build a skilled workforce, and to help people improve their livelihoods. Nehru was a visionary on higher education, building premier institutes of higher learning and research, including the IIS, IITs and IIMs. The higher education sector, due to its huge potential, holds very promising prospects. With an estimated 150 million people in the age group of 18-23 years, the sector offers one of the most attractive yet highly complex markets for the private and foreign players.]

India, today, is considered as a talent pool of the world, having qualified and educated human resources in abundance. This has been one of the primary reasons for transformation of India into one of the fastest growing economies in the world since 1990s. The economist Clark Kerr observed, "On a global level wealth and prosperity have become more dependent on the access to knowledge than the access to natural resources." India's aspirations to establish a knowledge society in the increasing globalisation, is based on the assumption that higher and technical education empowers people with the requisite competitive skills and knowledge. It has been realized that it is the quality of education that prepares one for all pursuits of life. As a result, increasing attention has been given to quality and excellence in higher education.

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The top seven states in terms of highest number of colleges in India are Uttar Pradesh, Maharashtra, Karnataka, Rajasthan, Andhra Pradesh, Tamil Nadu and Telangana. Seventy-six per cent colleges are privately managed; 61 percent are Private-Unaided and 15 percent are Private Aided. Total Enrolment in higher education has been estimated at 33.3 million with 17.9 million boys and 15.4 million girls. Girls constitute 46 percent of the total enrolment. Gross Enrolment Ratio (GER) in Higher Education in India is 23.6 percent for 18-23 years of age group. The GER for male population is 24.5 percent and female it is 22.7 percent. For schedule castes it is 18.5 percent and for schedule tribes, it is 13.3 percent as compared to the national GER of 23.6 percent. Gross Enrolment Ratio (GER) has shown significant improvement from 19.4 percent in 2010-11 to 23.6 percent in 2014-15. 30 per cent GER by 2020 as envisaged in 12th plan would be achieved.

“The Union Minister for Human Resource Development highlighted that this database acts as rich depository that gives direction while devising policies to improve higher education. He also suggested that State universities in conjunction with regulatory bodies like AICTE, UGC should strive to update curriculum, which may include industry participation, use of ICT enabled education, collaboration with international organisations to make education more dynamic and increase employability.”

Distance enrolment constitutes 11.7 percent of the total enrolment in higher education. Of them 46 percent are female students. About 80 percent students are enrolled in undergraduate level. 1.13 lakh students are enrolled in PhD that is about 0.34 percent of the total student enrolment. Pupil Teacher Ratio in Universities and college is 1:24. The total of teachers is 14.18 lakh. Out of which more than half of about 61 percent are male teachers and 39 percent are female.

Recent Trends in the Higher Education

Over the past few decades, the global economy has shifted from being manufacturing-centric to a knowledge-driven one and as countries move up to the ladder of development. A successful education policy forms the foundation of all fields of national development including political, social, economic, technical, scientific, and environmental. Thus, higher the quality of university education in a country, the more prosperous and competitive are the people. The 12th Five Year Plan focuses on expansion, inclusion and quality to achieve the national goals in education. The planning commission’s focus is on instilling “inclusive growth” in making headway. The plan is expected to be one that encourages the development of India’s education sector through government spending.

Higher education is essential to build a workforce capable of underpinning a modern, competitive economy. The process of broadening access, making higher education inclusive, and promoting excellence initiated during the 11th Plan needs to be consolidated and expanded during the 12th Plan, particularly expansion and quality improvement. Higher Education system needs to be built such that it would sustain rapid economic growth,

promote international competitiveness and must meet the rising expectations of the young enterprising Indians.

Reforms Required in Higher Education

While India has made significant progress in ensuring access to primary education, the proportion of students who remain in higher education is considerably less. Ensuring equitable access to higher education is a challenge with disparities seen across gender, regions and socio – economic groups.

Enrolment: In terms of GER in higher education, India with a GER of about 23.6 percent lags behind to a great extent as compared to the developed world, and with some other developing countries. With the rising levels of enrolments in school education, the supply of higher education institutes is insufficient to meet the growing demand in the country.

Quality: There are various dimensions of quality in education, including content, mode of teaching, infrastructure and facilities, employability, etc. Ensuring quality in higher education is amongst the foremost challenges being faced in India today, with few institutes having achieved global recognition for excellence.

Curriculum and Pedagogy: A key concern in higher education institutes is framing course curriculum. The curriculum is often not oriented to encourage entrepreneurship and innovation among students. Also the adoption of new mode of delivery, such as technology- enabled learning, has not yet become widespread.

Infrastructure: higher education institutes run by the public sector suffer from poor physical facilities and infrastructure. The higher education system also suffers from misalignment of supply of courses in which the demand is in excess of the available number of seats.

Faculty: For many years faculty shortages and the inability of the state educational system to attract and retain well qualified teachers have been posing challenges to quality education. The quality of teaching is often poor and also there are constraints faced in training the faculty.

Accreditation: Among the accredited, only 30 percent of the universities and 45 percent of the colleges were found to be of quality to be ranked at “A’ level. Only 25 percent of the total higher education institutions in the country were accredited (NNAC,2011)

Industry linkages: There are poor levels of meaningful industry participation in aspects like curriculum development, research and faculty exchange programmes. Placement services in many universities are very limited resulting in a lack of co-ordination between employment seeking graduates and prospective employers who are looking for suitably qualified candidates.

Employability: The Indian education system on the whole is not aligned to the skill and man power needs of the market. Skills shortage across sectors is accompanied by high levels of graduate unemployment, highlighting the need to include employment-linked modules in courses. In addition to job related skills, graduates are often reported to be lacking adequate soft- skills such as communication and inter-personal skills.

Research: There is inadequate focus on research and innovation in higher education institutes. The causes include insufficient resources and facilities, limited numbers of quality faculty to advise students. Enrolment of PhD constitutes only 0.48 percent of enrolment in higher education in India (MHRD, 2009)

Governance and management

The regulatory environment governing higher education in India has been the subject of debate. The envisioned role of the private sector needs to be defined clearly the need for more financial resources in higher education. The higher education system also suffers from an over centralised structure. The regulatory climate governing higher education in India is characterised by uncertainty and conflicts between multiple regulatory authorities. The role of the private sector in higher education is essential in the context of a shortage of financial resources for this segment. There is lack of clarity on funding pattern, incentives, and regulatory oversight. There remains regulatory confusion relating to the role that foreign higher education institutes can play in the country.

The ‘not for profit’ tag associated with the higher education sector has been a major block preventing private/ foreign investment. The higher education sector is capital intensive in nature with requirement under law for procurement of minimum land, construction of built-up infrastructure/ libraries/ hostels etc. It would be challenging for any private entrepreneur or company to commit huge investment without any return. However, the government can address this issue by ensuring adequate checks are put in place to avoid any such situation leading to commercialization and lack of quality.

Financial Resources: a shortage of financial resources for higher education is the key concern in this sector. “state universities and their affiliated colleges that account for more than 90 percent of the enrolment suffer from severe fund constraints and poor governance leading to poor quality. 1.12 percent of GDP is spent on higher education (about 18 Percent approximately), while the requirement is for these levels to increase to 25 percent of total education expenditure by the government.

Management of Indian Higher Education

Management of the Indian education faces challenges of over centralisation, bureaucratic structures and lack of accountability, transparency, and professionalism. As a result of increase in number of affiliated colleges and students, the burden of administrative functions of universities has significantly increased and the core focus on academic and research is diluted.

Quality Teaching

Quality teaching involves several dimensions, including the effective design of curriculum and course content, a variety of learning contexts including project based learning, collaborative learning, experimentation, pedagogical techniques to produce learning outcomes for students. Availability of trained faculty to meet the increased demand, to balance performance on teaching and research is essential in fostering quality teaching.

Conclusions

Despite the huge potential in the higher education sector, not everyone has been able to achieve success. There are few globally renowned educational institutions and there is also huge

demand for Indian students in overseas markets. The estimated 150 million population is in age group 18-23 years, growing economy with numerous employment prospects, and growing middle class with increasing incomes are some of the strengths in India. India is expected to emerge as a global hub in education in Asia Pacific region.

The challenges facing the Indian higher education are lack of infrastructure, shortage of trained faculty to meet the increased demand, highly complex and unclear regulatory framework at Central and state levels, and regional imbalances. Time lag in introduction of reforms due to various reasons., over regulations with regard to curriculum, entrance tests , fees, etc. lack of availability of trained faculty are some threats to our country. Therefore, the government can provide more funds to this sector in terms of investment and permit private/ foreign investors to play a larger role.

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Appraising MSMEs During Pre and Post Globalization

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[Globalization refers to the process of integrating boundaries of the whole world into one market. In globalization there is no restriction on the trade of goods and services, the flow of capital, and mobility of laborers. The new economic policy introduced by the Government of India in 1991 and named as LPG – liberalization, privatization, and globalization. MSMEs play an important role in employment generation in India. MSMEs are required in a country like India where the population is more and labor-intensive techniques are used. MSMEs are established in rural and economically weaker districts; therefore, regional development as well as equal distribution of income may be achieved. The small sector industry renamed as MSMEs micro small and medium enterprises after MSMEs act 2006. The present study analyzes the impact of pre- and post-globalization on the MSME sectors with four parameters i.e. number of working units, production, employment, and export. The secondary data was collected from the period of 1973 to 2019. The growth trend was analyzed by the AAGR. The study is divided into three sections. The first section describes the introduction of MSMEs, literature review, purpose of the study, and limitations of the study. The performance of MSMEs before and after globalization is discussed in the second section. The third and last section includes the conclusion of the study.]

Globalization means integrating the economy of a country with the economy of other countries in which the world becomes a small village and free flow of trade and capital is possible. In other words, globalization is increasing openness to economic interdependence and

deepening economic integration in the world economy. After economic integration, the Indian economy more focused on the development of a small scale industrial base because SSI significantly contributed to the Indian GDP.

Micro Small and Medium Enterprises (MSMEs)

MSMEs contribute a lot to the economic development of our country. MSMEs strengthen the economic structure by contributing to

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production, export and employment etc. Economic expansion of a country is, directly and indirectly, related to the industrial growth. The expansions of the industrial sector lead to an increase in employment opportunities, job creation, better consumption of natural resources, upliftment of standard of living, production of goods and services.

After independence, India focused on the development of the country's industrial base because MSMEs play a key role in development with low investment, better employment opportunities, spreading of industries to urban and rural areas. In a country like India manpower is abundant but capital is scarce, so low investment industries are better suited in our country. The growth of this sector also helps in eliminating monopoly power in the market, development in entrepreneurial skills, prevention of absorption of wealth and power, and

balanced social and economic development of the country. It is already known that the MSME sector creates the maximum opportunities for both jobs and self-employment after the agriculture sector (Baber, 2012).

Micro, Small and Medium Enterprises Development (MSMED) Act, 2006 was the first act enacted by the Government of India for promoting small scale industries and establishment of statutory National Board for promotion, development, and expansion of competitiveness of the enterprise

The definition of a small-scale industry is classified on the basis of different parameters in different countries. These parameters are the number of employees, turnover, etc. Currently, the classification of MSME is done on the bases of investment in plant and machinery/equipment by the provision of sec 7 of the MSMED Act, 2006:

Classification on the bases of investment in plant and machinery/equipment's

Classification	Manufacturing Enterprises	Service Enterprises
Micro	< Rs 25 lakh	< Rs 10 lakh
Small	> Rs 25 lakh to Rs 5 crore	> Rs 10 lakh to Rs 2 crore
Medium	> Rs 5 crore to Rs 10 crore	> Rs 2 crore to Rs 5 crore

Source: Annual report, 2006-07, Ministry of small scale industries.

Review of literature

Lozi (2008) conducted a study to analyze the impact of globalization on the performance of small scale industry in Jordan. The study was conducted by collecting secondary data from published reports, the central bank of Jordan and the department of statistics. The study concluded that MSME has made good progress in terms of employment, export, and value of production. The share of the small scale industry in the economic growth of the country was also increased. The study suggested that for the betterment of small-scale industries, the ministry of industry should permit policy correction from time to time.

The result of the study of Shastri and Tripathi (2011) has explored the impact of liberalization on the growth and performance of small scale industry. The study found that small scale industries are less capital-incentives and high labor absorption in nature and made a contribution to the employment generation and rural industrialisation. The study

suggested that investors should increase investment in research and development (R&D), technology, production, and promotional activities.

Babar (2012) highlighted the impact of globalization on the small-scale industry. The secondary data was collected from yearly reports of MSME, statistical handbook of Indian economy, etc. during the period of 1991-92 to 2007-08. The study stated that small scale industries contribute to employment, export, and production. Production had reached to double from the last 15 years. The research study also analyzed that small scale industries contribute 15 percent in export indirectly. The study suggested that there was a need for government regulations for improving technology, marketing, and shortage in the capital.

Vani (2013) in his study examined the new economic policy which is called Liberalization Privatization and Globalization (LPG). Globalization integrate the Indian economy with the world economy, but LPG crate uneven and unhealthy completion among the Indian industries and MNCs. The study suggested that all possible incentives should be provided to MSMEs for competition with the world market.

Objectives of the Study

The study aims to examine the effect of globalization on the performance of small scale industry. The specific objective is to analyze the growth rate of small scale industry in terms of output, employment generation, number of working units, and exports during pre and post-globalization.

Limitation of the Study

There is no study which excludes from the limitation. The present study is based on the secondary data and the performance and growth of small scale industry is measured only through four

variables which are the number of units, employment, output, and export, any others are left.

Section II

MSME plays an important role in the economic growth of the country. So, the Government of India makes policies in favor of MSMEs and five-year plans for the overall development of the country. The beginning of globalization impacted all the sectors especially the MSME sector. To analyze the impact of globalization on MSME, four variables i.e. employment, exports, number of units, and production are consider for comparison of growth rate.

Table 1: Performance of MSMEs during the Pre Globalization Period.

Years	Number of units (millions)	Increase to the previous years %	Producti on	Increase to the previous years %	Employ ment (lakh)	Increase to the previous years %	Export (crore)	Increase to the previous years %
1973-74	0.42	-	7,200	-	3.97	-	400	-
1974-75	0.50	19.05	9,200	27.78	4.04	1.76	500	25.00
1975-76	0.55	10.00	11,000	19.57	4.59	13.61	500	0
1976-77	0.59	7.27	12,400	12.73	4.98	8.50	800	60.00
1977-78	0.67	13.56	14,300	15.32	5.40	8.43	800	0
1978-79	0.73	8.96	15,800	10.49	6.38	18.15	1,100	37.50
1979-80	0.81	10.96	21,600	36.71	6.70	5.02	1,200	9.09
1980-81	0.87	7.41	28,100	30.09	7.10	5.97	1,600	33.33
1981-82	0.96	10.34	32,600	16.01	7.50	5.63	2,100	31.25
1982-83	1.06	10.42	35,000	7.36	7.90	5.33	2,000	-4.76
1983-84	1.16	9.43	41,600	18.86	8.42	6.58	2,200	10.00
1984-85	1.24	6.90	50,500	21.39	9.00	6.89	2,500	13.64
1985-86	1.35	8.87	61,200	21.19	9.60	6.67	2,800	12.00
1986-87	1.46	8.15	72,300	18.14	10.14	5.63	3,600	28.57
1987-88	1.58	8.22	87,300	20.75	10.70	5.52	4,400	22.22
1988-89	1.71	8.23	1,06,400	21.88	11.30	5.61	5,500	25.00
1989-90	1.82	6.43	1,32,300	24.34	11.96	5.84	7,600	38.18
AAGR	-	9.64	-	20.16	-	7.20	-	21.31

Source: Annual reports, MSMEs. GOI

Note: AAGRA –Average annual growth rate

Table 1 indicates the number of units, production, employment, and export of MSME's sector during 1973-1990 before the globalization period. The number of units in MSME was 0.42 in 1973-1974 while it was 1.82 at the end of 1990. It shows that there was a continuous growth in the number of

working units in the MSME sector. The highest production growth was in 1979-1980 in the MSME sector. There was a mixed trend in the growth of production. The employment generated in 1973-74 was 3.94 and 11.96 in 19889-1990. There was continuous growth in employment in the MSME sector. About 400 crore export was in 1973-74 whereas it was 7600 crore in 1989-1990. Many ups

and downs can be noticed in export, even a negative annual growth can be seen in 1982-83. The table revealed that there was a continuous growth in all four factors such as the number of units,

production, employment, and export of MSME's sector, but absolute changes shown in percentage changes to the previous year.

Table 2: Post globalization Performance of MSME's before MSMEs Act 2006

Years	Number of units (millions)	Increase to the previous years %	Production	Increase to the previous years %	Employment (lakh)	Increase to the previous years %	Export (crore)	Increase to the previous years %
1990-91	6.79	273.08	78,802	-40.44	15.83	32.36	9,664	-
1991-92	7.06	3.98	80,615	2.30	16.60	4.86	13,883	43.66
1992-93	7.35	4.11	84,413	4.71	17.48	5.30	17,784	28.10
1993-94	7.65	4.08	98,796	17.04	18.26	4.46	25,307	42.30
1994-95	7.96	4.05	122,154	23.64	19.14	4.82	29,068	14.86
1995-96	8.28	4.02	1,47,712	20.92	19.79	3.40	36,470	25.46
1996-97	8.62	4.11	1,67,805	13.60	20.59	4.04	39,248	7.62
1997-98	8.97	4.06	1,87,217	11.57	21.32	3.55	44,442	13.23
1998-99	9.34	4.12	2,10,454	12.41	22.06	3.47	48,979	10.21
1999-00	9.72	4.07	2,33,760	11.07	22.91	3.85	54,200	10.66
2000-01	10.11	4.01	2,61,297	11.78	24.09	5.15	69,797	28.78
2001-02	10.52	4.06	2,82,270	8.03	25.23	4.73	71,244	2.07
2002-03	10.95	4.09	3,14,850	11.54	26.37	4.52	86,013	20.73
2003-04	11.40	4.11	3,64,547	15.78	27.53	4.40	97,644	13.52
2004-05	11.86	4.04	4,29,796	17.90	28.76	4.47	1,24,417	27.42
2005-06	12.34	4.05	4,97,842	15.83	29.99	4.28	1,50,242	20.76
AAGR	-	4.06	-	13.22	-	4.24	-	20.63

Source: Annual Reports, MSMEs. GOI

Note: AAGR – Average annual growth rate.

Table 2 shows the number of working units, employment generation, export and production of the MSME sector. It shows that 6.79 working units in 1990-1991 and reached on 12.34 in 2005-2006. In 1990-1991, the production growth was 78802

whereas it was 497842 in 2005-2006. There was a gradual growth from year to year in production but it is interesting to note that the lowest growth rate was in 1991-1992 and the highest was in 1994-1995. The total employment created by MSME in 1991-1992 was 15.83 and reached 29.99 in 2005-2006. About 9664 crore export was in 1991-1992 and 150242 crore in 2005-2006.

Table 3: Performance of MSME's after MSMEs Act 2006

Years	Number of units (millions)	Increase to the previous years %	Production	Increase to the previous years %	Employment (lakh)	Increase to the previous years %	Export (crore)	Increase to the previous years %
2006-07	36.17	-	13,51,383	-	80.52	-	1,82,538	-
2007-08	38.74	4.34	14,35,179	6.20	84.2	4.57	2,02,017	10.67
2008-09	39.38	4.35	15,24,235	6.21	88.08	4.61	2,14,387	6.12
2009-10	41.05	4.24	16,19,356	6.24	92.18	4.65	2,38,752	11.36

2010-11	43.87	4.43	17,21,553	6.31	97.52	4.71	4,97,774	108.49
2011-12	45.77	4.43	17,88,584	3.89	101.17	4.82	6,70,707	34.74
2012-13	47.76	4.44	18,09,976	1.20	106.15	4.92	6,96,025	3.77
2013-14	49.85	4.47	18,31,624	1.20	111.43	4.97	7,98,946	14.79
2014-15	51.06	4.52	18,53,531	1.20	117.13	5.12	8,66,716	8.48
2015-16	53.37	4.52	18,75,699	1.20	123.12	5.11	8,66,912	0.02
2016-17	56.78	4.52	18,98,133	1.20	129.42	5.12	8,88,014	2.43
2017-18	58.95	5.68	20,40,493	7.50	133.29	2.99	9,92,506	8.02
2018-19	63.39	7.53	21,93,530	7.50	139.16	4.40	10,66,944	7.50
AAGR		4.79		4.15		4.67		18.03

Source: Annual reports, MSMEs. GOI

Note: AAGR- Average annual growth rate.

Table 3 depicts the working units, value of production, employment, and export after the MSMEs Act 2006. The working units in 2006-2007 were 36.17 and in 2018-2019 it was 63.39, there is almost constant change in working units till 2016-2017. The production was 1351383 lakh in 2006-2007 and reached to 2193530 lakh in 2018-2019. It can be identified that after year to year increase there was a downward trend in production, but after 2017 there is an increase in production. The employment generated in 2006-2007 was 80.52 while it was 139.162 in 2018-2019. The growth rate can be seen year to year in employment. About 182538 crore in export in 2006-2007 and it reached to 1066944 crore in 2018-2019. There was a mixed trend in export after MSMEs Act 2006. It can be concluded that the overall growth of MSMEs after the post-globalization and MSMEs Act 2006 is volatile.

Analyzes and comparison of four variables of MSMEs among the pre and post-globalization period before the MSMEs Act 2006 and the post-globalization period after the MSMEs Act 2006. The table depicts that the number of unities in the pre globalization period was 9.64 percent and 4.06 percent and 4.79 percent in the post-globalization period before and after the MSMEs Act 2006, respectively. The value of production was 20.16 percent in the pre globalization period while it was

13.22 percent and 4.15 percent in the post-globalization period before and after the MSMEs Act 2006. There is a decreasing trend in the growth rate of the value of production.

The employment was 7.20 percent in the pre globalization period and decreased to 4.24 percent in the post-globalization period before MSMEs Act 2006. But now it is increased up to 4.67 percent during the post-globalization period after MSMEs Act 2006. It is interesting to see that there is a positive trend in employment generation in recent years. The value of export shows that there is a decline in the post-globalization period as compare to pre globalization period.

Section III

Conclusion

The study analyzed the performance of MSMEs during the pre and post-globalization period. The study is conducted in three phases of pre and post-globalization periods. The first phase cover pre globalization during the period of 1973 to 1990. MSMEs act splits the post-globalization period into two phases i.e. 1991 to 2006 (before MSMEs Act 2006) and 2006 to 2018 (After MSMEs Act 2006). The pre globalization period shows that there was a continuous growth rate in the employment generation, exports, working units, and production. All variables in the first phase of post-globalization show a positive growth rate but after that pace of

growth rate was slower than the pre globalization period. AAGR shows that there was a decline in the value of production, exports, employment, and the number of units in MSME in comparison to phase II to phase I. It is concluded that globalization has harmful effect on the MSMEs performance. The government should take appropriate actions and measures to tackle the problems and efforts should be undertaken to make MSMEs stronger.

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Financial institutions and Agricultural credit in India

Chitrajyoti Ojah*

[Agriculture credit is an important prerequisite for agricultural growth. Agricultural policies have been reviewed from time to time to provide adequate and timely availability of finance to this sector. Rural credit system assumes importance because for most of the Indian rural families, savings are inadequate to finance farming and other economic activities. This coupled with the lack of simultaneity between income realization and expenditure and lumpiness of agricultural capital investments. The institutional credit system is critical for agricultural development and its role has further increased in the liberalized economic environment. In India a multi-agency approach comprising co-operative banks, scheduled commercial banks and regional rural banks (RRBs) has been followed to allow credit to agricultural sector.]

Banks are considered as the backbone of modern banking business. Banks play an important role in the development of Indian economy. Banks had played an important role in bringing agricultural revolution. Before the development of modern banking facilities the condition of Indian agriculture was very terrible. Indian farmers were severely exploited by money-lenders and Sahukars but due to the improvement in modern banking facilities the condition of Indian farmers had improved up to a lot extent.

Banks had provided tremendous facilities to the farmers in India. Finance in agriculture is important as other inputs being used in agricultural production. Technical inputs can be purchased and used by farmer only if he has money. But his own money is always inadequate and he needs credit. Professional money lenders were the only source of credit to agriculture till 1935. They used to charge unduly high rates of interest and follow serious practices while giving loans and recovering them. As a result, farmers were heavily burdened with debts and many of them perpetuated debts.

With the passing of Reserve Bank of India Act 1934, District Central Co-op. Banks Act and Land Development Banks Act, agricultural credit received impetus and there were improvements in agricultural credit. A powerful alternative agency came into being. Large-scale credit became available with reasonable rates of interest at easy terms, both in

terms of granting loans and recovery of them. Although the co-operative banks started financing agriculture with their establishments in 1930s real impetus was received only after Independence when suitable legislation were passed and policies were formulated. Thereafter, bank credit to agriculture made phenomenal progress by opening branches in rural areas and attracting deposits. Till 14 major commercial banks were nationalized in 1969, co-operative banks were the main institutional agencies providing finance to agriculture.

The development and strengthening of Indian agriculture was the major emphasis of the maiden government after independence. The very objective of the first Five Year Plan (FYP 1951-56) implemented in India also emphasizes the same objective by setting a 2.1 percent target rate of growth in this field. The plan was very success, which realized a high rate of 3.6 percent. The successive initiatives like green revolution (late 1960s), nationalization of banks (1969 and 1980), establishment of Regional Rural Banks (RRBs in 1975) and National Bank for Agriculture and Rural development (NABARD in 1982), etc., provided a boost to agricultural credit flow to small and marginal farmers in India. While the policies and pattern of development starts a remarkable shift since the 1990s

The year 1991 marks the opening of a liberalized era and the financial sector reforms in India. A sudden and explicit reversal of the policy of social

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and developmental banking coupled with the reforms has created wide ramifications in rural India, especially in the agricultural sector. The agricultural credit flow has shown a substantial decline resulting to the debilitation of institutional framework for agriculture after reforms. The wide ranging impacts of the above include increased sidelining of small and marginal farmers in the supply of agricultural credit, strengthening the hold of money lenders on rural debt portfolios, the recurring instances of farmer's suicides, declining public capital formation and straggler growth rates in agriculture.

Definitions

Agricultural credit is considered as one of the most basic inputs for conducting all agricultural development programmes. In India there is an immense need for proper agricultural credit as Indian farmers are very poor. From the very beginning the prime source of agricultural credit in India was moneylenders. After independence the government adopted the institutional credit approach

A. Ranga Reddy (2004): Studied that the National Commission on Agriculture (1976) projected that the actual requirements of credit for agriculture would be Rs.9, 400 crores by 1985. But, the Planning Commission target for 1984-85 was Rs. 5415 crores, while actual disbursement of credit was Rs. 6167 crores in 1985-85. Although Planning Commission's target figure for 1984-85 was surpassed by the actual disbursement, the National Commission's projected figure was not achieved.

Rakesh Mohan (2004): In his work "Agricultural Credit in India: Status, Issues and Future Agenda", it focuses A key difference in approach would have to be the much greater involvement of region specific market participants, and of private sector suppliers in all these activities, and credit suppliers ranging from public sector banks, cooperative banks, the new private sector banks and micro-credit suppliers, specially self-help groups.

Rama Rani (2015): In her study "Sources of Agriculture Finance in Punjab" international journal of quantitative economic and applied management"

This paper studies the availability and growth of agricultural credit in Punjab. When agriculture sector transforms from traditional towards commercialized, the demand for capital increases for variable and fixed expenses. So, in agricultural finance, many formal institutional arrangements were initiated to reduce uncertainty and to reduce cost.

Objectives

1. To know the significance of agricultural credit in India
2. To know the problems of agricultural credit in India
3. To find the remedial measures.

Methodology

Data has been collected from secondary sources such as books, journals, government reports, magazines and various websites.

Significance of credit for Agricultural Development

The word credit is derived from the Latin word "Credire" which means to believe or to have a trust or have a faith or confidence. Credit is a means of obtaining resources at a certain period of time, with an obligation to repay it at subsequent period in accordance with the terms and conditions of the credit obtained" (RBI, 1954). In a broader sense, credit is not only the life-blood of modern economic system but also the magic word of socio-economic transformation and a lever of development. Credit is one of the most crucial but scarce inputs used in agriculture. Farm credit is an important instrument, which has been used to increase agricultural productivity. Credit is the most important input of modern farming.

Agricultural credit may be defined-" as the amount of investible funds made available for the farm business and farmers' family needs." In other words, agricultural credit means money borrowed for farm investment as well as seasonal agricultural operations. Agricultural credit is the money extended to the farmers to stimulate the productivity of the limited farm resources. It is not a mere loan or

advance; it is an instrument to promote the well-being of the society.

The role of farm credit in strengthening and developing both input and output markets in agriculture is crucial and significant. Providing appropriate finance for agricultural operations. In the past, agricultural credit was confined to a few needy farmers and a few elite moneylenders. During the drought conditions the farmers used to get food grains from rich farmers, on the conditions the same would be returned with interest after harvesting the next crop. Now days it has become a powerful instrument in bringing about agriculture and rural development. It has more significance in the case of marginal and small farmers as their savings are meager. They are in the vicious circle of poverty.

Credit, if properly channelized, can break this vicious circle of poverty by providing them means to get productive assets or by providing employment opportunities. Hence, credit has a crucial role to play in raising the rural incomes (Padmanabhan, 1986). The advent of modern technology has led to increased demand for inputs. As a result, adequate agricultural credit is required for agricultural development. Dantwala (1966) rightly states that provision of good credit facility to the farmers at the right time in the right place in the right proportion is a requisite for the transformation of agriculture.

Institutional Sources

The general policy on agricultural credit has been one of progressive institutionalization aimed at providing timely and adequate credit to farmers for increasing agricultural production and productivity. Providing better access to institutional credit for the small and marginal farmers and other weaker sections to enable them to adopt modern technology. National Bank for Agriculture and Rural Development (NABARD) is an apex institution established in 1982 for rural credit in India. It doesn't directly finance farmers and other rural people. It grants assistance to them through the institutions described as follows:

Rural Co-Operative Credit Institutions

Rural Credit cooperatives are the oldest and most extensive form of rural institutional financing in India.

The major thrust of these cooperatives in the area of agricultural credit is the prevention of exploitation of the peasants by moneylenders. The rural credit cooperatives may be further divided into short-term credit cooperatives and long-term credit cooperatives.

Commercial Banks

Commercial banks provide rural credit by establishing their branches in the rural areas. The share of commercial banks in rural credit was very meager till 1969. The All India Rural Credit Review Committee (1969) recommended multi-agency approach to the rural and especially agricultural credit. It suggested the increasing role of the CBs in providing agricultural credit. Further, under the Social Control Policy introduced in 1967 and subsequently the nationalization of 14 major CBs in 1969 (followed by another six banks in 1980), commercial banks have been given a special responsibility to set up their advances for agricultural and allied activities in the country.

The major expansion of rural branches took place and commercial banks introduced Lead Bank scheme and district credit plans for rural areas. Banks were asked to lend 18 percent of their total advances to agriculture within the quota of 40 percent of priority sector lending. This expansion of rural credit remained till the late 1980s. However, during late 80's, commercial banks suffered huge losses due to waiving of agricultural loans by the government. The financial liberalization process with the adoption of Narasimham Committee report in 1993 has necessitated the banks to focus on profitability and adopt prudential norms. The proportion of bank credit to rural areas especially small borrowers has come down steadily.

Regional Rural Banks (RRBs)

RRBs are the specialized banks established under RRB Act, 1976 to cater to the needs of the rural poor. RRBs are set-up as rural-oriented commercial banks with the low-cost profile of cooperatives but with the professional discipline and modern outlook of commercial banks. Between 1975 and 1987, 196

RRBs were established with over 14,000 branches. As a result of the amalgamation, the number of RRBs was reduced from 196 to 133 as on 31 March, 2006 and to 96 as on 30 April 2007. RRBs covered 525 out of 605 districts as on 31 March 2006. After amalgamation, RRBs have become quite large covering most parts of the State. Increased coverage of districts by RRBs makes them an important segment of the Rural Financial Institutions (RFI). The branch network of RRBs in the rural area form around 43 per cent of the total rural branches of commercial banks.

A large number of branches of RRBs were opened in the un-banked or under-banked areas providing services to the interior and far-flung areas of the country. RRBs primarily cover small and marginal farmers, landless laborers, rural artisans, small traders and other weaker sections of the rural community. However, even after so many years, the market share of RRBs in rural credit remained low and has suffered huge losses. In recent years Government has initiated reform process to improve the functioning of RRBs.

Micro Finance Institutions (MFIs)

Banks offer concessional interest rates for the rural credit. However; small farmers are unable to access them because of borrower-unfriendly products and procedures, inflexibility and delay, and high transaction costs, both legitimate and illegal. Thus, Non-Government Organizations (NGOs) are providing alternative means to enhance access to credit by the poor since mid-70's. After pioneering efforts by organizations like SEWA, MYRADA, PRADAN and CDF, in 1992 the RBI and NABARD encouraged commercial banks to link up with NGOs to establish and finance self-help groups (SHGs) of the poor. The RBI has included financing of SHGs under priority sector lending.

At present, there are three groups of SHGs viz. SHGs formed and financed by the banks (20 percent); SHGs formed by other formal agencies but financed by banks; SHGs financed by banks using NGOs and other agencies (8 percent). These

institutions provide small loans to the poor at low interest rates without collateral. The experience of micro-finance scheme in India suggests that i) It is the cost effective way of financing the rural poor; ii) The repayment rate of SHGs is more than 95 percent due to peer pressure; iii) It reduces transaction costs of borrowers as well as lenders; iv) It inculcates the habit of thrift among members and provide timely credit.

Conclusion

From the above analysis it has been revealed that the extent of agricultural credit in India is very much inadequate and the private non-institutional sources still remained very important in supplying credit to the farmers. Further, the major problem of institutional credit faced by lending institutions, particularly the co-operatives, is the unsatisfactory huge level of over-dues ranging between 40 to 47 percent. This has resulted in a bad health of the institutional credit and thus these lending institutions will not be able to advance more credit for meeting the growing needs of our farmers. In spite of that, these institutional sources nowadays are advancing more than 60 per cent of the required short-term production credit to the Indian farmers.

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Village in India: Myths and Realities

Vishwa Anand*

[The Indian village was portrayed as a “Closed” and “Isolated” system. In a report of the select committee of the house of commons, Charles Metcalf, a British administrator in India, depicted the Indian village as monolithic, atomistic and unchanging entity. He observed, “The Indian village communities are little republics, having nearly everything that they want within themselves and almost independent of any foreign relations.”]

Recent historical, anthropological and sociological studies have shown that Indian villages was hardly ever a republic. It was never self-sufficient. It has links with the wider society. Migration, village economy, movement for work and trade, administrative connection, inter-regional market, inter-village economic and caste links and religious pilgrimage were prevalent in the past and were connecting the village with the neighbouring villages and the wider society. Moreover, new forces of modernisation in the modern period augmented inter-village and rural-urban interaction.

What is Village

In India, for purpose of government functioning the ‘Rural’ is defined in terms of revenue. For the Indian government, the village means a revenue village. It might include one big village or a cluster of small villages. However, for Census Commission, a village is identified by its name having definite boundaries. The Census of India has defined a village as, “The basic unit for rural areas is the revenue village which has definite surveyed boundaries. The revenue village may comprise several hamlets but the entire village has been treated as one unit for presentation of census data. In un-surveyed areas, like village within forest areas, each habitation area with locally recognized boundaries within each forest range officer’s beat, was treated as one unit.”

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Determinants of Rural Social Formation

Rural sociologists have argued that rural social life or rural way of life is the result of the interplay of few factors. These factors have determined the social formation of village life. Whether caste, clan, kin, polity or economy, all these have been determined by a set of factors which are specific to the village habitation. They are as under:-

1. *Geographic Environment:*

- a. Location
- b. Climate
- c. Topography
- d. Natural Resources
- e. Isolation

2. *Social Environment:*

- a. Predominance of Primary Group contacts.
- b. Social Differentiation
- c. Social Stratification
- d. Migration and Mobility

3. *Cultural Environment:*

- a. Simplicity of cultural expression
- b. Social control
- c. Rural Knowledge and skills
- d. Level and standards of living.

Rural Social Structure in India

India is a country of ancient civilization that goes back to Indus valley civilization which flourished during the third millennium B.C. Since then except for a brief interlude during the Rigvedic period (Circa 1500 – 1000 B.C.) when the urban centres

were overrun, rural and urban centres have co-existed in India. People live in the settled villages. Three main types of settlement patterns have been observed in rural areas.

1. The most common type is the nucleated village found all over the country. Here, a tight cluster of houses are surrounded by the fields of the villagers. An outlying hamlet or several satellite hamlets are also found to be attached to some villages in this case.
2. Secondly, there are linear settlements in some parts of the country. In such settlement, houses are strung out, each surrounded by its own compound. However, there is little to physically demarcate where one village ends and another begins.
3. The third type of settlement is simply a scattering of homesteads or clusters of two or three houses. In this case also physical demarcation of villages is not clear. Such settlements are found in hill areas, in the Himalayan foothills, in the highlands of Gujarat and in the Satpura range of Maharashtra.

Rural life is characterised by direct relationship of people to nature i.e., land, animal and plant life. Agriculture is their main occupation. Long enduring rural social institution in India are family, kinship, caste, class, and village. They have millennia old historical roots and structures. They encompass the entire field of life: social, economic, political and cultural of the rural people.

Village and Economic System

The impression that the village in Pre – British India was economically self – sufficient was created by the existence of Jajmani system, payment in grain, and poor communication which limited the flow of goods. The fact that the weekly markets in neighbouring villages existed in traditional India proves that there was dependence on towns for items not locally available such as, silver and gold which was essential for weddings. These markets not only serve on economic purpose but also political, recreational and social purpose. Again, not all the artisan and servicing castes lived within a

village, particularly in the case of the smaller settlements.

The proportion of smaller settlements must have been very high during the pre – British period because it was during British rule that large irrigation projects at all India level were undertaken in different parts of the country. Irrigation enabled a large number of people to be supported on a given area. Village studies have shown that certain castes provide services to a number of villages. Villagers have always depended on villagers in nearby villages. The urban population depended on the village produce for its basic needs of the food grain, raw materials for processed food and handicrafts.

The extension of the colonial economy to India brought the Indian villagers to the world market for products like jute and cotton. The availability of new economic opportunities during 20th century, especially after First World War, with industrialisation and urbanisation has made the village a part of the wider economic system.

M.S.A. Rao has identified three types of urban impact on villagers in India. Firstly, there are villages in which a sizeable number of people have taken employment in Indian cities and even overseas towns. They send money regularly to their families which are left behind in the villages. The money earned from urban employment is used to build fashionable houses in their villages and invested in land and industry. Donations are also made to the establishment of the educational institutions etc. All this increases the social prestige of their families. Thus the urban impact is felt by such villages even though they may not be physically situated near a city or town.

The second kind of urban impact is seen in villages which are situated near an industrial town. Their lands are totally or partially acquired. They receive an influx of immigrant workers which stimulates a demand for houses and market inside the village.

The third type of impact on village is the growth of metropolitan cities. As the city expands it sucks the villages lying on the outskirts. Many villages

lose their land which is used for urban development. The villagers in these landless villages who get cash compensation may invest in land far off places or in commerce or squander the money. The villagers generally seek urban employment. Those villages on the fringe of city whose land has not yet been acquired or particularly acquired may engage in market gardening, dairy farming and poultry keeping.

To sum up, we can say that the Indian village was not economically self-sufficient even in the British times. Industrialisation and urbanization, which began during British rule and gained momentum after independence, have made the village a part of the wider economic network. Planned development of the countryside has made further dent in the rural economy.

Village and Caste and Kinship System

The village consists of a vertical interdependence of castes, i.e., relationship among different castes. It is reflected in Jajmani system. But these vertical ties are cut across by the horizontal ties of caste and kinship, i.e., the relationship within the caste, which extend beyond the village to other village and even towns. One's relative live in different villages and one has to interact with them on different occasions, like births, marriage and deaths. One may also have to depend on them for help in times of need. In north India where village exogamy exists along with caste endogamy, one has to look outside the village for a marriage partner for one's son or daughter. In South India where village exogamy is not a rule and marriage between a woman and her mother's brother or marrying one's mother's brother's daughter is preferred, one may still have to look outside the village for a marriage partner. Since caste endogamy is the rule one's kin normally belong to one's caste. Intra caste relations and other caste matters are regulated by a caste panchayat whose members belong to different villages. In pre British India, the horizontal expansion of caste ties was limited by the political boundaries of a number of small kingdoms as well as poor roads and communication. With the unification of the country brought about by the British and the introduction

of better roads and railways, cheap postage and printing, there was a rapid spread in intra-caste relations because it was easier to keep in regular touch with each other.

Thus we can say that the village has always had ties with other villages and towns for kinship and for caste purpose. This was limited in Pre-British India when communication was poor and small kingdoms existed whose boundaries acted as effective barriers. The horizontal spread of caste ties greatly increased during British rule and since independence it linked the village to a much wider area.

Village and Religious System

A study of the religion of any Indian village shows a double process of interaction at work between the religious beliefs and practices of the village and the wider Indian civilization. McKim Marriot taking the concepts of 'great tradition' and 'little tradition' from Robert Redfield points out that certain elements of ritual and belief are contributions from village life which spread upward to the formation of India's great Sanskritic tradition, while other elements represent local modification of elements of the great tradition communicated downward to it. Marriot has given the terms 'Universalisation' and 'Parochialisation' respectively to refer to the two aspects of this double process of interaction between the little and great traditions. M.N. Srinivas's concept of Sanskritization also shows the interaction between religion at the local level and all India Hinduism which is Sanskritic. Sanskritic elements are spread from the higher castes to the lower castes. The spread of Sanskritic theological ideas increased during British rule and after, due to the development of communications and spread of literacy. Western technology – railways, printing press, radio, television and films have helped the spread of Sanskritization. They have popularised the epics, Ramayana and Mahabharata, and other religious stories about the lives of saints like Mira, Tulsidas etc. and made the village a part of the wider universe.

Village and Political System

Indian villages had been described by British administrators in the early nineteenth century as

'little republic' with their simple form of self-government and almost no interference from the higher political authority except for claiming a share in the produce of the land and demanding young men to serve in the wars. The village functioned normally, unconcerned about who sat on the throne in the kingdom of which they were territorially a part. They were also described as being economically self-sufficient having nearly everything that they wanted within themselves. This description of Indian village is an over simplified one.

It was only after gaining independence that some social anthropologists who made intensive field studies of Indian villages began to question the conventional description of the Indian village. On the basis of their findings they demonstrated that the Indian villages has been a part of the wider society and civilization and not 'little republics' as described by British administrators.

In pre-British India the village was politically autonomous except for paying tax to the local chieftain or the king and providing him young men for his wars is incorrect. The village in pre-British India were not passive in their relation to the state. The villagers were not helpless in their relationship with rulers. Villagers could rebel and support a rival to throne. British rule changed the relationship between the village and the ruler.

Political conquest was followed by the development of communications. This enabled the British to establish an effective administration. Government employees like the police, revenue official and other came to the village. The British established a system of law courts. Major disputes and criminal offences had to be settled in courts. This greatly reduced the power of the village panchayat.

Since independence, the introduction of parliamentary democracy and adult franchise has made the village even more fully integrated with the wider political system. Villagers not only elect members of local bodies like the gram panchayat but also elect members of the state legislature and parliament. Regional and national political parties are active in the village doing propaganda and mobilising support for their parties. Although the

village is a political unit with an elected panchayat to run the day to day administration. It is part of the district which is part of the state. The state is a part of the Indian Union. There is interaction between these different levels of the political system.

Conclusion

To sum up, we can say that, although the village has a definable structure and is a clear entity for the villagers themselves, it is also a sub- system within the larger political, economic, social and religious system in which it exists. In Pre British India the absence of roads and poor communications limited interaction between villages and between villages and towns. Nevertheless, the interaction was there. Even traditionally the village was not self-sufficient economically. Essential items were not produced in most of the villages and they had to visit weekly markets and towns for them. Again every village did not have all the essential artisans and servicing caste and there was mutual dependence between villages for this purpose.

Socially too, the village has never been an isolated unit. Kinship and caste ties have extended beyond the village. This is more so in the north, where village exogamy is practised. With the unification of the country under the British rule the barriers to the horizontal spread of caste ties were removed. The building of roads and railways, cheap postage and printing press helped members of a caste spread over a large areas to keep in touch. Since independence the importance of votes in getting one's candidate elected has further increased the horizontal unity of the caste.

As far as the religion of the village is concerned a continuous interaction between the localised little tradition and the great tradition of Indian civilization takes place through the double process of universalisation and parochialisation.

Politically, although in pre-British India the king was willing to allow villagers to govern themselves in day to day matter, the payment of a substantial portion of the produce was a symbol of villager's dependence on the king. Besides, king performed several duties towards the villagers. The British brought most of the country under their rule. The introduction of uniform law and a centralised administration made the village a part of the wider political system of the country. The introduction of

parliamentary democracy and adult franchise increased further the integration of the village with the different levels of the political system.

Thus, there is an integration and continuity between the village and the wider units of Indian society. This is very much visible today but it also existed in traditional India to a large extent.

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Austro-Franco-German Proposal for a European Post-C-19 Recovery

Tereza Neuwirthová* & Mario Holzner**

[While providing a brief overview of the conference on “75 Years of Europe’s Collective Security and Human Rights Systems”, held in the first week of July this year under the aegis of the Diplomatic Academy of Vienna, the authors report about an action plan named ‘Vienna Process: Common Future – One Europe’. Under this framework, the contributing policy-makers and academics are expected to continue engaging in meaningful activities to reflect on the trends and developments comprising the European reality while concurrently affecting the lives of millions. The ultimate avowed objective of this conference is said to be to contribute to a more just, secure and peaceful European future. Ed.]

The conference named “75 years of Europe’s Collective Security and Human Rights System”, which took place on the 1st of July at the Diplomatic Academy of Vienna, brought together experts related to the reality of the Old Continent and its Union over the course of the past 75 years of its post-WWII anti-fascist existence. It was jointly organized by four different entities (the International Institute for Middle East and Balkan Studies IFIMES, Media Platform Modern Diplomacy, Scientific Journal European Perspectives, and Action Platform Culture for Peace) with the support of the Diplomatic Academy of Vienna, numerous academia supporting and media partners.

The conference gathered over twenty high ranking speakers from Canada to Australia, and audience physically in the venue while many others attended

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online – from Chile to Far East. The day was filled by three panels focusing on the legacy of WWII, Nuremberg Trials, the European Human Rights Charter and their relevance in the 21st century; on the importance of culture for peace and culture of peace – culture, science, arts, sports – as a way to reinforce a collective identity in Europe; on the importance of accelerating on universalism and pan-European Multilateralism while integrating further the Euro-MED within Europe, or as the Romano Prodi’s EU Commission coined it back in 2000s – “from Morocco to Russia – everything but the institutions”.

The event itself was probably the largest physical gathering past the early spring lock down to this very day in this part of Europe. No wonder that it marked a launch of the political rethink and recalibration named – Vienna Process.

The panel under the name “Future to Europe: Is there any alternative to universal and pan-European Multilateralism? Revisiting and recalibrating the Euro-MED and cross-continental affairs”, was focused on discussing the determinants of Europe’s relations with its strategic Euro-MED and Eurasian neighborhood, the possible pan-European political

architecture as well as on the forthcoming post-crisis recovery.

On the latter topic, the panelist Mario Holzner, who is the Director-General of the WIIW Austria, outlined the policy proposal on the post-pandemic European recovery programme, elaborated by his Viennese Institute in collaboration with the Paris-based research institute OFCE and the German IMK Macroeconomic Policy Institute. The Recovery Fund recently proposed by the European Commission represents a benchmark in the era of stalled European integration, and during the unstable and precarious post-pandemic times it holds a crucial role for overcoming the immense political and economic crisis of 2020. Following on much public debate about the recovery financing, which however has heretofore lacked the proposals for concrete projects that the EU should allocate the funds into, it is now urgently needed to come up with these.

WIIW, OFCE and IMK, three research tanks dealing with economic topics, suggested two main pillars - an EU one, and a national one- for the spending of the Commission's recovery programme that reaches the amount of €2tn and is too allotted over a 10-year horizon. The spending of the EU pillar is to be channeled into the area of healthcare, eventually giving rise to a pan-European health project under the name Health4EU. Not least, another efficient allocation of the funds located in the programme, EU pillar is to projects helping to mitigate the risks resulting from climate change, as well as to develop an EU-wide rail infrastructure that would substantively contribute to achieving the Commission's goals of carbon-neutrality at the continent.

Among other, the proposal introduces two ambitious transport projects- a European high-speed rail infrastructure called Ultra-Rapid-Train, which would cut the travel time between Europe's capitals, as well as disparate regions of the Union. Another suggested initiative is an integrated European Silk Road which would combine transport modes according to the equally-named Chinese undertaking.

Mr. Holzner's experts team put forward the idea to "electrify" the European Commission's Green Deal. Such electrification is feasible through the realisation of an integrated electricity grid for 100%-renewable

energy transmission (e-highway), the support for complementary battery and green-hydrogen projects, as well as a programme of co-financing member states' decarbonisation and Just Transition policies. Together, the suggested policy proposals provide the basis for creating a truly sustainable European energy infrastructure.

From the national pillar, it should be the member states themselves who benefit from the funding allocation in the overall amount of €500bn. According to the experts from WIIW, these resources should be focused on the hardest-hit countries and regions, whereas it is imperative that they are front-loaded (over the timespan of three years).

The overall architecture of the programme's spending, involving the largest part of the budget, needs to be focused on long-term projects and investment opportunities that would serve as a value added for the European integration, while also allowing to build resilience against the major challenges that the EU currently faces. The proposed sectors for the initiatives which could be launched from the EU's funding programme are public health, transport infrastructure, as well as energy/ decarbonisation scheme. Accordingly, it is needed that the funding programme is primarily focused on the structural and increasingly alarming threat of climate change.

As stated in the closing remarks, to make this memorable event a long-lasting process, the organisers as well as the participants of this unique conference initiated an action plan named "Vienna Process: Common Future – One Europe." In the framework of this enterprise, the contributing policy-makers and academics will continue to engage in meaningful activities to reflect on the trends and developments forming the European reality while simultaneously affecting the lives of millions. The European system, formed over centuries and having spanned to a political and economic Union comprising 27 states, is currently being reconfigured as a result of numerous external factors such as Brexit, the pandemic, as well as the dynamics in neighbouring regions. All of these are engendering the conditions for a novel modus operandi on the continent, whereby it is in the best intention of those partaking at this conference to contribute to a more just, secure, and peaceful European future. ◆◆

Subaltern Discourses in the Autobiographical works of Maya Angelou and Maria Campbell

Dermee Pegu*

[Subaltern autobiography is a confessional creativity reflecting subaltern consciousness. It is a literary and social documentation which portrays the sufferings of the marginalized and oppressed community. Subaltern autobiography challenges the notion of an autobiography to develop the writer's potentialities and possibilities of creating their "new space" in literature. This research paper deals with the autobiographical works of: Maya Angelou's I know Why the Caged Bird Sings and Maria Campbell's Halfbreed. Both the writers represent their community's voice that deals with social issues like identity crisis, racism, poverty and socio-cultural degradation.]

Subaltern autobiography is a socio-cultural document reflecting subaltern consciousness which reveals the social evils and injustice of the society where the author dwells. It digs out the roots of pain, sufferings and sorrows, depicting the pathetic subaltern community for national consciousness. Subaltern autobiography challenges the notion of an autobiography to develop the writer's potentialities and possibilities of creating their "new space" in literature. It is a social documentation to raise dissonant voice against humiliation, injustice, slavery and subalternity imposed on the authors and their community.

Simone de Beauvoir's *The Second Sex's* is a critique of patriarchy which challenges social, political, economic and religious categories for the justification of women's inferior status. According to Beauvoir, "One is not born, but rather becomes, a woman"- her formulation distinguishes sex from gender and suggests that gender is an aspect of identity gradually acquired. For an androgynous future, women must be socialized and allowed to discover their embodiment to engage the world. As long as the myth of a woman is dismantled and disabled, there will be the downfall of the goal of liberation in both economic and political advances. It is the philosophical valence of Beauvoir's writing analyzing forces through existential-phenomenological grounds, which subordinate women to men and designate her as the Other.

Double consciousness is the experience of internal conflict in a repressive society by the subordinated or colonial groups. It is a socio-philosophical concept which originally refers to a source of inward

"twoness" putatively experienced by African-Americans because of their racialized oppression and misevaluation in a white-dominated society. William Edward Burghardt Du Bois first published the term and the idea in his autoethnographic work, *The Souls of Black Folk* (1903), where he described his personal and African American community's experiences of double consciousness. The idea of double consciousness is important both because it illuminated the experiences of black people living in post-slavery America, and also because it set a framework for understanding the position of oppressed people in an oppressive world. As a result, this theory reveals the dynamics of gender, colonialism, xenophobia and more alongside race which laid a strong foundation for other critical theorists to expand upon.

The autobiographical works of Maya Angelou and Maria Campbell explore a range of social problems related to their community's voice which deals with social issues like identity crisis, racism, poverty and socio-cultural degradation. Through their works, both the writers highlighted the social and ethical issues describing the suffering of the marginalized people of their respective community. The commonality of themes could be found in both the autobiographies which belong to different background dealing with social, political and cultural issues. Both the autobiographies *I Know Why the Caged Bird Sings* and *Halfbreed*, deals with women selfhood, gender, caste and race which affects identity formation for their political representation.

Maya Angelou was born as Marguerite Annie Johnson in April 4 (1928 – May 28, 2014) St. Louis. She was an American poet, memoirist, and civil

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rights activist who published seven autobiographies, three books of essays, several books of poetry. She was awarded with more than 50 honorary degrees and credited with number of plays, movies and television shows. Maya was widely known for her series of seven autobiographies that depicts her life experiences of childhood and early adulthood. The first, *I Know Why the Caged Bird Sings* (1969), brought her international recognition and acclaim where she portrays her life up to the age of seventeen.

Maria Campbell was born on April 26, 1940 near Park Valley, Saskatchewan in North America. She is a Metis author, playwright, broadcaster, filmmaker, and Elder who could fluently speak four languages: Cree, Michif, Saulteaux and English. Four of her published works have been published in eight countries and translated into four other languages (German, Chinese, French, and Italian). Campbell has great influence in her community as she is very politically involved in activism and social movements. Campbell is well known for her memoir *Halfbreed*, which describes her experiences and difficulties she has faced as a Métis woman in society, which are commonly faced by many other women both within and outside of her community.

Objectives

1. To study the autobiographical works of: Maya Angelou's *I know Why the Caged Bird Sings* and Maria Campbell's *Halfbreed* as a subaltern autobiography.
2. To attempt a comparative study portraying the socio-cultural conflicts of the African-American society and Métis society of Canada.
3. The paper will highlight the subaltern perspectives portraying the marginalized experiences and double consciousness; and the writers' negotiation as black female identity and Metis female identity.
4. To analyze the notion of sociological approach of Simon De Beauvoir and W.E.B Du Bois' perspective.

Methodology

The only primary source used is the autobiographical books. The secondary sources have been generated from textbooks, Internet, scholarly journals and articles, and critical studies of author's work

Discussion

Maya through her book reveals her personal displacement exposing the larger societal forces that displaced blacks all across the country. She and Bailey travelled on their own to newly affluent parents in northern cities, and return to southern towns when the North failed to supply the economic prosperity. She realized how thousands of other terrified black children made the same journey as they did. Following the Emancipation Proclamation in 1862, African Americans were descended from slaves, displaced from their homelands in Africa, and made them to struggle to find their place in a country still hostile to their heritage.

Maya who was a Strong Black Women resisted all kinds of racism and discrimination. She struggled with insecurity and displacement throughout her childhood. She was surrounded by remarkable number of strong female role models in her family and community. They were Momma, Vivian, Grandmother Baxter, and Bertha Flowers who had their very different personalities and views on life, but none of them ever capitulates to racist indignities. They all charted their own paths who managed to maintain their dignity and self-respect.

In *I Know Why the Caged Bird Sings*, the resistance to racism takes many forms among the black people where Momma finds power in her own dignity by maintaining the ability to remain calm and polite. She believes in realism and keeps everything to herself. Big Bailey buys flashy clothes and started dating a white prostitute, drives a fancy car to proclaim his worth to assert his masculinity in the face of dehumanizing and emasculating racism. Daddy Clidell's is a wily con artist who uses white peoples' prejudice against them in elaborate and lucrative cons. Vivian's family cultivates toughness and establishes connections to underground forces that deter any harassment.

Maya resisted for the first time, when she broke her white employer's heirloom china and later her bravest act of defiance happens when she becomes the first black streetcar conductor in San Francisco. The church was used by the blacks as a venue of subversive resistance where the preacher criticized the whites' charity by giving a thinly veiled sermon at the revival. As a result, the community revels in the idea of white people burning in hell for their actions.

Maya Angelou projects her life experiences in search of her identity, displacement and dispossession reflecting collective consciousness of the Black community and women's predicament in America. Angelou makes great efforts to recover her people's self-consciousness, restore their identity and redefine blackness. To lead African Americans out of the margin, she worked for their community's assimilation with their ancestor's culture to keep her ethnic culture alive. She devoted herself to advocate a healthier cultural context and distinguished herself by infusing her art with consistent cultural consciousness, personal and cultural experiences.

Realizing the devastating impact, Angelou deeply feels the need to undermine the binary opposition of the dominant and subaltern cultures and reconstruct the cultural order. She reveals themes of survival, development and self-discovery of African Americans and retreats back to the oppressive memories that generations of African Americans have ever had. Angelou developed the cultural consciousness among her people and encouraged African Americans to inherit their native cultural heritage to affirm their black identity.

Campbell's family was a mixture of five races: French, Cree, English, Scottish, and Irish. They were called 'half breeds' and they belonged to Métis Community. As they were half natives and half whites, they were neglected by both the communities. Maria in her book *Halfbreed*, reveals the sufferings of the native Canadians from factors like racism, poverty, lack of education, lack of opportunities and displacement which led to their marginality. The government failed to fulfill the need and welfare of the native people. Money was the main weapon to dissolve the halfbreeds where the White people tendencies controlled the native poverty and broke the unity of Metis.

Due to the loss of native language and harm of native tradition, the English language instigated the factors of native eccentricity in the aspect of white settler's dominance; discrimination and exploitation on the basis of civilization, ethnicity, gender and racism; social problems relating to displacement, foster homes, drink-drug abuse, residential schools, road allowance and unemployment; cultural imposition; which led to invasion in terms of the powerful political hierarchy. Maria Campbell offers anecdotes about her people and places where she narrates her childhood, history and the folklore of the Metis. Her ancestors fled into

a nomadic life of wandering and poverty, after the rebellion. From the beginning, her predicament is that she is a halfbreed, a racially abused native woman. She tells the story of her family and ancestry after the Riel rebellion and the meeting of her father and mother, after then her birth in 1940 and her especially close bond with Cheechum. Throughout the text, the wisdom of her great grandma guides her and frames the narrative. Cheechum was supposed to be her backbone. She also mentions her early conflicts with racism and Church, and experience with alcohol.

The exploration of native women's legitimate history, Maria Campbell's association with other members of her community and the protagonist quest for a self-identity makes the book of communal text and racial identity. The book depicts the clear picture of the Metis community being crippled by poverty, racism, alcohol and violence. Campbell herself leads such a life of drug addiction and prostitution where she gives a short history of her native as Road Allowance people. Due to their halfbreed background, racial interbreeding, and cultural degeneration, the Metis women were ill-treated as objects of sexual release.

Racism and segregation are the main themes in both the writer's autobiography. Resistance, faith and recovery are the predominant commonality found in the narratives. The main concern of these autobiographies is to raise the voices of the voiceless native women, African American community and the Metis community. Both the author records their marginalized experience and double consciousness that leads them to the formation of politicized consciousness and self-identity. These autobiographies were the act of resistance against racism, debilitating displacement, subjugation, marginalization and discrimination by the Whites on the Black people (African-American community) and the halfbreed (Metis community).

Both Maya Angelou and Maria Campbell turned their personal narratives as the voice of the silenced and suppressed which reflects the harsh realities of racial discrimination and marginalized identities. The women writers in their respective personal narratives *I Know Why the Caged Bird Sings* and *Halfbreed* reveals their traumatic experiences from their early age which psychologically affected them, and shaped their personalities.

Women personal narratives spring from their awareness of their marginalized existence. According to Ranjana Harish, "In the hands of women

autobiographers, it becomes a genre of the Collective identity... Woman's identity is rooted in, if not limited to, a collective awareness... women's autobiography does not construct an isolate self, on the contrary, it projects a self which is a representative and an extension of others. And thus, with women, autobiography becomes a means to fight back oppression in the patriarchal culture, in which they are constantly pushed to the fringes. Virginia Woolf has rightly called it "the genre of the oppressed".

Conclusion

The general notion or rule of an autobiography signifies a retrospective personal narrative of an author. But a subaltern autobiography challenges this rule and plays a significant role to construct a marginalized literature expressing and exposing the sufferings of the marginalized people which has opened up possibilities and potentialities of creating "new space" in literature.

Maya Angelou is a phenomenal woman whose life symbolizes strength of character and perseverance. Angelou goes in "search of her mother's garden, guided by the heritage of a love of beauty and a respect for strength" (Walker: 1983) and, in the act of writing an autobiography, she creates her own garden. Autobiography is itself a writing strategy in postcolonial literature and Maya throughout her six volumes of her autobiography, wholeheartedly celebrated her motherhood, womanhood and humanhood. She crossed all racial boundaries, geographical barriers to fight all odds for the survival and victory of a woman's myth and spirit. Her serial autobiography represents the "valorization of the maternal" and "maternal jouissance" that has been propounded by the French feminists Irigaray, Cixous and Kristev.

On the other hand, in *Halfbreed*, Maria Campbell describes the condition of her native as an infirm colonized community. She believes that reclaiming authentic and essential native identity could reconstruct their Metis community. *Halfbreed* is the result of a growing prides in native identity that affects the emancipation of native people of Canada where Maria criticizes the dominant society by expressing conscious seeking and offering as well as an unconscious renewal from contact with the past. Her language in the book is often forceful, angry and bitter where she aggressively attacked the white settler's dominance, and expressed her disillusionment with the existing Canadian society and articulated a need for change.

The authors through their books, explains their journey of life from innocence to maturity to self-empowerment and self-assertion. The assertion of individuality of their decision and female consciousness brings a change in their personalities and perception towards life as well as people in society. Only after testifying to the resilience over personal adversity, the female consciousness becomes the muse of many women in the African American and Native Canadian literature. Both the women writers reconstructed their identities either as assertive women or naïve female which led their journey from naivety to self-actualization and realization.

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Gandhian Ideology in the Fiction of Mulk Raj Anand

Rashmi Panwar*

[Mahatma Gandhi is one with a multi-faceted personality, it wouldn't be an exaggeration. He believed in the concept of higher thoughts and plain living. He had always been, in the universe, a common subject. Gandhian life philosophy brought dramatic changes to people's lives and its effect can be clearly seen in Indian English novels that represent the real image of the society of those days. During his career, he performed miracles. As long as you don't take your broom and bucket in your side, Gandhiji once said that cleanliness was an important part of his life and philosophy. As the Leader of India, Mahatma Gandhi is esteemed. He is considered a secular Deity and he still believes in the elevation of humanity. Any kind of bigotry and abuse is opposed by him. Because of the fame of Gandhi, we can say that he is there, that he was there, that he will be there in this world forever. With the glorification of reality, non-violence, village uplift, charkha, prohibition, all Indian literature displayed a striking influence of Gandhian thought.]

The philosophy of Gandhi was to eradicate violence, superstitions, the caste system, and to remove rich and poor disparities. He is such a socio-political individual that, even if it is religion, literature and politics, can't be overlooked in any area. In Indian English Novels, Mahatma Gandhi is introduced in different shades of literature. It can also be assumed that the different facets of Gandhian philosophy have been dealt with by Anand. While Gandhi was a profoundly religious man, Anand was more or less an atheist. Gandhi and Anand are also against bigotry against castes and class distinctions. Especially, Anand wrote about the oppressed, the disinherited, the poor and the dispossessed. His intimate experience with Gandhi made him conscious of the ideals and values of Gandhian ideology.

Mulk Raj Anand was a pen-only social reformer. His books are aimed at changing society and have created a great deal of literature. More than a dozen novels and some seventy short stories have been written by him. Two types of social and autobiographical novels fall under his novels. He calls heed to the pain, desolation, and distress of the poor. The key subjects in his novels are the abuse of the downtrodden class of Indian society. His subjects are theological two-facedness, colonialism, East-West experience, women's culture consciousness, superstitions, violence, hunger and

exploitation. Non-violence is discussed in *The Sword and the Sickle*, where he seeks to stress that if done in the best way, it will achieve. *Two Leaves and a Bud* is a play with the concept of the underdogs' persecution.

While Gandhi is not explicitly related to, every incident in the novel is influenced by his philosophy. Anand denounces the sin of injustice and brutality in the novel and opposes the karma principle. *The Road* deals with the concept of untouchability, like *Untouchable*, but with a distinction since it was published at the time when caste system was abolished and untouchability was outlawed.

The essence of Mahatma Gandhi was egalitarian because of this, and he had a wide spectrum of experience. His theory of non-violence and satyagraha were main factors in making it positive for him. It was Gandhi who transformed citizens of various associations through this identification and exercise of inclusiveness; He is the most admired individual in India's history. The direction of humanitarian thought will still be lit by his ideals of universal brotherhood, non-violence, honesty and social justice.

Many authors were intrigued by his detailed philosophy of the pre-and post-independence period. Mulk Raj Anand 's famous trio, Raja Rao and R.K. Narayan displayed a particular interest, through his works, in propagating Gandhian ideals. In this age, fiction published captures not only the prevalent social structure, but also proves to be a

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lively representation of the inner life of the protagonists. Both novels have shades of Gandhian idealism at their heart.

The political milieu is the dominant setting of Indian English literature, although its philosophical history is Gandhian philosophy. Mulk Raj Anand belongs to the Gandhian age, and the profound influence of Gandhian philosophy is shown in his book. The philosophy of Mahatma Gandhi profoundly influenced Indian thought and life from 1920 onwards. Like him, Anand is a humanist. He was often mindful of the miseries and sufferings of the poor and always eager to assist them to rise dramatically.

Mulk Raj Anand was drawn towards Gandhi. Anand was a humanist, a proletarian who did not believe in the arts for the sake of the arts. In the novel *Coolie*, however, Gandhi does not appear as in *Untouchable* and *The Sword and the Sickle*. *Coolie* depends on his theories towards the oppression of the working worker through the hands of capitalist powers. The novel propagates Gandhi's economic thoughts and strengthens them. He claimed that no one should suffer from a shortage of food and clothes in this country, and that everyone must have the right to reach two ends. The poor people belonging to the higher caste are forced to a servant's menial job through their poor economic standing. They are forced to serve as servants, because of their low economic standing. This paper seeks to explore the relation in Indian English fiction between Gandhian ideology and philosophy.

Coolie is a tale about Munoo, an orphan hill boy who is being driven out of his village in search of a livelihood. It illustrates his disillusionment. It is focused on the issue of the poor and the wealthy in terms of class struggle, social disparity, and psychological tension. It is against refusing a simple landless orphan the right to happiness, against exploiting the underprivileged and unfair social structure. Then, he worked as a servant boy in Babu's middle-class home, and then in another town in a pickle factory. Then, as the Hindu-Muslim riot is ignited, he enters Bombay and works in a cotton mill from where he flees. An Anglo-Indian woman's car knocks him down. He works for her page-cum-rikshawallah, and finally dies of intoxication.

The novel describes the tragic and pathetic life of Munoo, a young child. The portrayal of an orphan

boy, Munoo, is portrayed by Mulk Raj Anand, who is hated by society, discarded by his family and abused by his masters. Munoo is a boy who is an orphan. His father died in shock when he was unable to settle his landlord's debt. The way his father struggled and his mother worked hard every day could not be ignored by Munoo. He is a survivor of hunger, violence, greed and selfishness. The root cause of the disaster in *Munoo* is violence. Munoo was fourteen when the novel began, and died at the age of sixteen when the novel finished. Anand claims that this inhuman evil is hunger.

In *Coolie*, we see how these horrors of hardship and brutality crush a youthful bud before it can grow to any degree. There is just scorn for Munoo, Dayaram, Mr. and Mrs. Nathooram, Ganapath, Chintasahib and Mrs. Mainwaring, too. As if he were a leper, an untouchable, they slap him, knock him and harass him, all because he is weak. In English, Anand was the only rational writer who was enthralled by the gestures of the human spirit. The humanism of Anand is his fiction's focal point. The poor people of Indian society are the protagonists of his novels — a sweeper, a coolie, a labourer, a villager, but they are all human. He became convinced of the absurdity. Mulk Raj Anand obviously understood that he had to dedicate himself as a writer who wrote for the cause of the weak and the oppressed.

He tries to eradicate these social challenges in his books by denouncing them. It makes him fundamentally a novelist of the lower class, a lyricist of their sorrows and pleasures. The book is, to him, an artifact of his humanism, of the development of man and of his tremendous development. His passion, compassion and empathy for the socially disadvantaged societies are also reflected through his works. All of the novels, he has written suggests us that his main aim is to expose the various social problems.

The novel '*Coolie*' reveals the violence of the poor boy and the affluent. Munoo, a 14-year-old lad, begins serving in the house of Babu Nathu Ram as a domestic servant. When Bibiji's young daughter is injured, he is ill-treated and runs away. He gets in touch with people from different parts of society in the course of his life. Munoo is poorly treated, mocked and disdained at all points of his life. Through making the protagonist of the novel a

worker from the lowest strata of Indian society, Anand again upholds the integrity of man. It is the evil of poverty that pulls Munoo out of his village and into the home servant's lot. His flight from the house of Babu Dayaram landed him in much more complicated condition. In the industrial drain, Munoo is seen getting sucked under.

The close reading of the novel reflects the anti-machine stand of Anand. Factories are analogous to houses from which the coolies are waiting to be released, like starving tigers. Factory incidents are common. Anand imaginatively touches on man's callousness and cruelty to man as a consequence of the society of the machine. Again and again, the computer is portrayed as a monster and a carrier with little promise for a better existence. It just heralds death. The economic aspect becomes more important than social class in the novels after *Untouchable*, and Anand repeats in the novels after novels that there are two kinds of people: the wealthy and the poor.

Gujri and Biwi Uttam Kour are exposed as poor characters among Indian female characters because they coolly manipulated Munoo. Some women offer him psychological and divine support in the subsequent part of the novel. Parbati cares for him like her own son. Her compassionate comments align her with the mother of Munoo. In capitalist society, Anand does not want to simply portray a bleak portrait of a coolie, rather he wants to arouse humanity's consciousness toward the brutal repression of the downtrodden. He entered the uplifting dimensions of human experience through the tragedy of Munoo. The Indian commentators dismissed *Coolie* as 'a propaganda book.'

Anand was the only practical writer who was enthralled by the human soul's motions in English. From the viewpoint of the way they were influenced by a changing and strengthening culture, he presented human emotions. The numerous ways in which individuals accepted it, the manner in which social order shaped society, drew his interest. First and foremost, he was interested in human passions from a social and psychological point of view. This humanistic element of Gandhian thinking helped the novelist Anand to determine the choice of subjects, characters and his fictional techniques of harsh

realism. His concern for people like Bakha in *Untouchable* and Munoo in *Coolie* indicates his unmistakable sympathies with Indian society's downtrodden and lowest of the lowest.

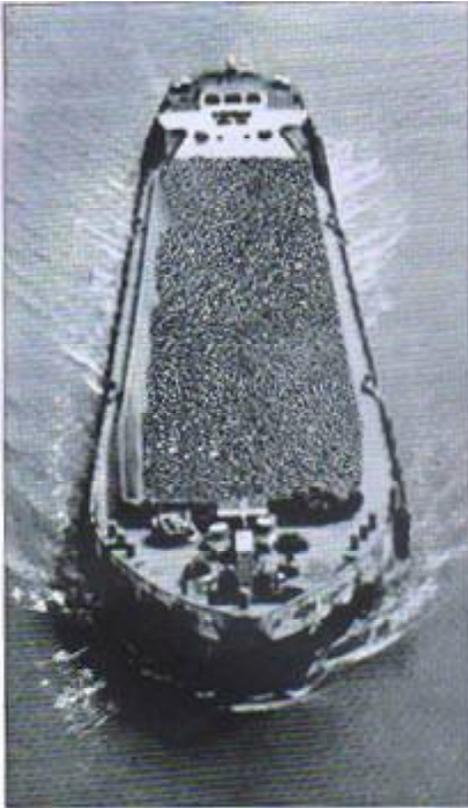
An analysis of pre-Independence and post-Independence Indian English literature shows that Gandhi was significantly influenced by the major Indian English novelists. Thus, by his first two books, Mulk Raj Anand undeniably succeeded in his desire to highlight social inequality. Ultimately, Gandhian thinking seeks to establish a society that ensures the advancement of the common man, but it is man himself, the person in his mind, who will ensure the improved status for himself by being a free agent through his actions.

Unquestionably, Mahatma Gandhi was one man who had the greatest effect and affected not only the political arena of India, but also the lives of Indians in all spheres. He discussed not just the economic and political problems of Indian society, but also the social problems of Indian society. Gandhi taught us self-respect and dignity, which always makes us a decent individual and a great citizen of a country. He made us realize that we have our own culture and identity, which is second to none. For his humanity, especially his great love for the poor and marginalized and his tireless efforts to uplift them physically and spiritually, he has become immortal ideal that will continue to inspire ensuing generations.

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- अपने सिर को किसी मज़बूत चीज़ या अपने बस्ते से बचाएँ
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