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COP 26 and After!

26th session of Conference of Parties (COP26) to the United Nations Framework Convention on Climate Change is being held at Glasgow in the United Kingdom wherein over 20, 000 participants, inter alia, including Heads of State/Government, government representatives, diplomats, scientists, environment activists, representatives of CSOs and NGOs and media persons are expected to take part. In fact, COP26 was expected to be held in 2020 and that had to be postponed in the wake of global outbreak of COVID-19 pandemic. This climate summit is being held at a critical time when the entire world is faced with catastrophic devastations wreaked by the vagaries of climate change. A glimpse of what was likely to come up before the forthcoming COP26 was provided by the key announcements for climate action by the 76th session of UN General Assembly in September 2021 and these announcements emphasized on taking urgent action to tackle climate goals and decisions related to four areas – finance, energy, mobility and heavy industry - being vital to a substantive climate agreement to be reached at forthcoming COP26.

Many have described the ongoing decade as the ‘decisive decade’ on climate action. With most the countries beginning to recover from the COVID-19 pandemic, the focus is now fixed on climate action and it is of vital importance as well. The IPCC in its report released early this year had cautioned that temperatures are rising more quickly than expected. And another report released by the UNFCCC in early September this year had lamented that the world was still not doing enough to deal with climate change. Of the four issues – finance, energy, mobility and heavy industry – on which the UN General Assembly dwelt on; finance is very critical. Developing countries in general and the least developed countries along with coastal island states that are vulnerable to the vagaries of climate change demand compensation to meet exigencies accrued to them on account of climate change. As per media reports, developed countries are seemingly reluctant to make committed contributions to this Compensation Fund and this issue is going to be raised by developing countries at the forthcoming climate summit. It will be a welcome step if the developed countries express their agreement to release additional funds that may help in fulfilling unfulfilled promises made in Copenhagen and at the 2015 Paris Summit to pave way for the negotiated settlement at Glasgow.

Energy accounts for the bulk of total greenhouse gas emissions. Undoubtedly, important steps towards clean energy are being undertaken worldwide; nevertheless, use of coal and fossil fuels is still preferred in many countries especially in developed economies. And a recent news reported by the BBC informed that some countries were building pressure on the UN to tone down emphasis on the use of coal and fossil fuels for more years. There is no denying the fact that fossil fuels and coal remain the world’s most carbon-intensive energy source. In this regard, it is noteworthy that it devolves on rich countries to make available the financial and technical support to countries that are still reliant on coal and fossil fuels to expedite their transition to clean energy. About one-fourth of emissions come from transportation and road vehicles account for nearly three-fourth of transport CO₂ emissions, and a transition to zero emission vehicles is therefore needed to deliver the goals of Paris Agreement. Thus, there is hope that there would be a successful outcome for mobility at COP26. It is a given fact that heavy industries like cement, steel and chemicals along with heavy duty transport like shipping, aviation and trucking, together contribute about 30% of global emissions. According to some experts, decarbonizing these sectors needs driving down the so-called green premium entailing the additional cost of choosing a clean technology.

According to media reports, the Mission Possible Partnership, launched in 2019, has already taken important steps to decarbonize heavy industry and heavy-duty transport. Nevertheless, experts opine that the green premium practices remain too high for these practices to be adopted worldwide. Regulatory and economic incentives to drive innovation are essential to help bring down the green premium and thereby bring further progress in these sectors. If a successful agreement is reached in this regard at COP26 then that would demonstrate that future-proof technologies are within reach.

— BK

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Development of Education in North East India before Independence

Dr. Sukanta Kumar Pradhan*

[North-East India, often called as Seven Sisters, is the eastern-most region of India. The North-Eastern region of the country comprises the states of Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland and Tripura. All these units, excepting the two former princely states of Manipur and Tripura, constituted the erstwhile composite State of Assam. North-Eastern India has been historically subject to the penetration by the people of Mongolian origin and culture. These Mongolian origin people such as, Kirata, Cine, Koch, Hajong, Dalo, Garo, Khasi, Mikir, Dimas, Arlung, Chintya, Moran, Kachari, Tipperah, Laling, Rabha, Mech, Lushai, Lakher, Pawi, Arakanese, Poi, Chakma, Kuki, Naga, Meitei, Nyishis, Adi, Apatani, Mishmi, Turung, Khamptis, Monpas etc., are settled in the valleys (Brahmaputra, Manipur) as well as the mountains and the hills which rise from the plains of the Bay of Bengal near Chittagong, Cachar and Assam on one side and from Myanmar on the other.]

North-East India is generally considered one of the most challenging regions of the country to govern. It has been the site of separatist movements among the tribal peoples, who speak languages related to Tibeto-Burman. North-East India constitutes about 8% of India's size. Its population is approximately 40 million (2011 census) which is 3.1% of the total Indian population. The Siliguri Corridor in West Bengal, with a width of 21 to 40 kms., connects the North Eastern region with the main part of India. The region shares more than 4,500 kms., of international border (about 90 per cent of its entire border area) with China (southern Tibet) in the north, Myanmar in the east, Bangladesh in the southwest, and Bhutan to the northwest.

The states are officially recognized under the North Eastern Council (NEC), constituted in 1971 as the acting agency for the development of the eight states. The North Eastern Development Finance Corporation Ltd (NEDFi) was incorporated on 9 August 1995 and the Ministry of Development of North Eastern Region (MDoNER) was set up in September 2001.

From times immemorial, India's North-East has been the meeting point of many communities, faiths and cultures. A place renowned for its magical beauty and bewildering diversity, North-East India is the home for more than 166 separate tribes speaking a wide range of languages. Its jungles are dense, its rivers powerful and rain and thunderstorms sweep across the hills, valleys and plains during the annual monsoons. The lushness of its landscape, the range of communities and geographical

and ecological diversity makes the North-East quite different from other parts of the subcontinent.

Educational development in Ancient North East India

The historical and constitutional document of North East India reveals that the entire region was with Assam except Manipur and Tripura. There is ample evidence to believe that the region was associated with the country during the Pre-historic period. Thus, looking through the history of the region, one can see that during the ancient and medieval times, the indigenous system of education prevalent in Assam (region) on the one hand and the rest of India on the other hand was similar but not exactly the same. Presumably formal education except the hereditary professional learning was first introduced by the Aryans who migrated to Pragjyotisha or Kamarupa about the beginning of the Christian era. That time there was not any organised indigenous system of education in ancient Assam.

Historians refer to the *Umachal* rock inscription of *Surendravarman* or *Mahendrarvarman* that the Indo-Aryans penetrated into North-Eastern India prior to the fifth century A.D. It can be inferred that the Aryans brought with them the system of education prevalent amongst them. Indo-Aryan learning or more precisely the Vedic learning must have been cultivated by a section of Aryanised people of this country even before the fifth century A.D. With the advent of the Aryans in Kamarupa, the historians opine that the early rulers of Kamarupa became Aryanised with some high status.

Literary sources reveal that the ancient system of education and curriculum as prescribed by the *dharma-sutras* were also followed in Kamarupa. Instructions

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were imparted, generally through two-fold process. Under the Gurukula system from the *Upanayana* or initiation till the ceremony of *Samavartana* the pupil studied at the house of his teacher and carried on his academic life according to the code of conduct prescribed by the dharma sutras. The other agency of transmitting education was the hereditary system wherein some used to receive education from their parents. There was another agency, which has been called *parishad* in Dharma Shastra continued in western Assam particularly in Kamarupa, till the early decades of the 20th century. The duration of study was not less than twelve years to attain mastery.

The curriculum which was practiced during those days included the Vedas and the ancillary branches, philosophy etc., as that of the other parts of the country. In addition to that Tantric was practiced in Assam. Kamarupa was recognised as one of the important centres of *Tantric learning* in Eastern India. But existence of an open system of schooling like other branches of knowledge could not be expected in the case of Tantric system because it was considered as secret affair between the guide and the disciple. Literature (Sanskrit) was popular subject.

In addition to that, Ayurveda, Jyotisha, Astrology, Art and Craft, Art of dancing both classical and folk, architects, etc., were included in the curriculum. The writing materials in Assam were bark of aguru trees (*Acqilaria agolacha*) because palm and birch trees were rarely grown in Assam. With the introduction of the script, the process of educating pupils became much easier. Bhaskaravarman, the then King of Kamarupa maintained schools or *pathasalas* for the spread of education. The Buddhist education also came down to Assam from Nalanda like that of the emergence of Aryan language script in Assam.

The available literature reveals that Buddhist education which is known as monastery education was in vogue in the North Eastern India. Arunachal Pradesh, particularly Tawang Monastery is the example of the same. In the state of Tripura, lots of evidences are available so far as Buddhism is concerned, even recent discovery reveals the fact that (in Bengal the bordering area of Eastern India and Assam) the Buddhist monasteries are available. So, the existence of monastery education in North Eastern India cannot be ruled out.

Educational development in Medieval North East India

Formal or institutional education in different branches of learning was generally imparted in *tols*, *catuspathis* and *pathasalas* by gurus or adhyapakas in medieval Assam. Education in crafts and arts was either transmitted on hereditary lines or acquired through the medium of

professional guilds or *Khels*, members of which usually settled in the same locality but it had no formal curriculum. The formal education imparted in *tols* and *pathasalas* was not widespread as to cover all sections of the population. It was mainly confined to the upper strata of the society. Education of women was also there as it is revealed from medieval *caritt puthis* or biographical works.

Gurukul system was followed in Assam. No tuition fee was charged. Students used to sit on the ground over which mats of *Kusa* grass or reeds were usually spread. All the prescriptions of *Dharmasastras* were not followed in toto by pupils of the medieval period. Monitorial system of teaching was in vogue during the period. Such students were called *oja-chatra*. Traditional indigenous knowledge in art and craft, science of medicine, treatment of diseases, architecture was taught and practiced generally on hereditary lines. The *satra* institution and its village wing *namghar* served as media of mass education. During late medieval period the *Vaisnavite satras* were patronized by Kings for maintaining schools for teaching boys of the disciples and devotees of the *Vaisnavite* system. The monastic, semi-monastic and *tols* etc. were maintained.

Sanskrit language, literature, grammar and lexicon, *Smriti*, *dharamasastra*, *Vedanta*, *Mimamsa*, *Nyaya*, Astrology, Astronomy, Arithmetic etc. were taught in Assam. Music, dance and musical instruments and various schools of art, architecture designs were learned and practiced by the people. The education was patronised and maintained by the Kings as well as by the voluntary effort of the people.

Educational development in North East India during British India or Colonial Rule

The work of the various Christian Missionaries in the North-Eastern Region is well documented. Among the first Missionary groups to arrive in the region were the American Baptist Mission, the Dutch Baptists, other Presbyterian groups and the Roman Catholics. They came to the interior parts of the region where the people worshipped the forces of nature as Gods and where the hold of superstition was supreme. In many places where the initial groups of Missionaries went, they had to face hostility from the local people, and it took them a long time to gain access to the Region and receive acceptability of the people.

Formal schools were set up in Assam, Meghalaya, Mizoram, and Nagaland and in other hilly terrains of the Region. The dialects of the different tribes in the Region were systematically developed into languages like the Khasi, Garo, Bodo, Mizo and the like. The first printing press and the first newspaper in the Region were started by the Missionaries. Along with these developments the

Christian faith also found its way into the Region. It is the major religion in the Hill States of the Region today and is a powerful force of binding people together. Among the non-Christian missionary groups who worked for the educational upliftment of the Region, allusion may be made of the Ramakrishna Mission and Vivekananda Society. Both these groups have been actively working among the various tribes of Arunachal Pradesh.

The impact of Missionary efforts on the overall educational development can be seen if one looks at the literacy scene in the different states of the North East Region. Thus, the Lushai Hills (the present Mizoram) was the place where the missionaries started educational work in about 1890. According to census 2011, except Assam (73.18%) and Arunachal Pradesh (66.95%), all other North-East (NE) states are having literacy rate which is more than the national average of 74.04%. Mizoram with its impressive literacy rate of 91.58% has secured the third rank in the country including State and Union Territory both and second among all Indian states.

Assam came under the control of East India Company after the "Treaty of Yandaboo" in 1826. In particular, David Scott the first agent of the East India Company took interest in the promotion of the indigenous system of imparting education. He opened 11 schools, mostly in lower Assam. The present Cotton Collegiate Government Higher Secondary school, Guwahati was the first school of Assam and North East India which was established in the year 1834 by David Scott. Students passing out from these schools were offered jobs under the Government. Also, he opened a school in Garo hills for the expansion of primary education among the hill tribes.

The old '*Paik*' and '*Khel*' systems were retained in Upper Assam by David Scott. However, these were replaced by modern education system by the Company in subsequent years. After the revolt of 1857, the power of administration was transferred to the Crown. In this context, the Hunter Commission, in 1882, laid emphasis on the importance of local bodies in the matter of expansion of primary education. This resolution empowered the local boards to establish, aid, manage and control the primary schools.

Furthermore, general supervision and funding were determined, based on the performance of the schools (Govt. Resolution, 17th November 1882). This immensely affected the growth of primary education in Assam. It was only after the liberal policy of Lord Curzon in the early part of 20th century that primary education received renewed attention. The Assam local self-government Act of 1915 gave wider power to local bodies to manage all affairs of primary and middle

education. In Assam, the first compulsory primary education Act was passed in 1926.

The beginning of modern education and the promotion of language and literature in Assam can be attributed to the efforts of the Christian Missionaries. The Christian Missionaries rendered unique service towards the promotion of vernacular and for the upliftment of the tribal areas of Assam. The American Baptist Missionaries under Rev Nathan Brown and Oliver Cutter came to Assam and setup nearly 14 schools in Sibsagar. The first Assamese newspaper "*Arunodoi*" was published by Nathan Brown in 1846. They went into the interior places of the hills and plains and established schools in Garo Hills, Khasi-Jaintia Hills, Nagaland, Darang, Nowgaon, Guwahati etc. They wrote several books in Assamese language. Another American Baptist missionary, Miles Bronson edited the first Assamese Dictionary in Assamese and English in 1867.

In Arunachal Pradesh (which was part of Assam) the first school was established in 1918 at Pasighat and the second school was established at Dambuk in 1922. Hence, at the time of Independence, there were only 2 primary schools in Arunachal Pradesh with an enrolment of 35 students.

In Mizoram (which was part of Assam) the first formal education was started in 1894 by two British Christian Missionaries at Aizawl. They taught only two selected students whom they could trust for further teaching and their own evangelism. The first government school was started in 1897 at Aizawl. The first middle school opened in 1906, and secondary school in 1944.

The history of formal education in Meghalaya (which was part of Assam), has been a recent one commencing with the formulation of a Khasi Alphabet in 1842 by Rev Thomas Jones, a Welsh missionary.

Similarly for the Garo Hills, a Garo Alphabet was evolved in 1902 by American missionaries using the Roman script. Thus, the Christian missionaries were the first to start modern education in the Khasi, Jaintia and Garo Hills.

The beginning of modern education in Nagaland (which was part of Assam), was attempted by Rev. Miles Bronson, the first American Missionary to the Nagas landed at Namsang, a Naga village in 1839, is believed to have started the first school for the Nagas.

Educational development in Manipur during colonial rule began, after the establishment of British Political Agent's office in 1835. Bengali was the medium of instruction in religious rites and education during those days in the state, even though Captain Gordon, the political Agent of Manipur, firstly introduced the Western education (a formal education system) by opening a primary school

in the state at Langthabal in 1837 on the trial basis but that was not successful due to lack of encouragement from the people of Manipur. Again in 1872, a vernacular school was established for the first time in Manipur on the suggestion of the Political Agent, Major General W.F. Nuthall with the support of Bengal government.

Besides, the literary work began to carry out independently of the king's patronage, even the king and his assembly had a strong political influence and control over educating the citizen. But it was also closed down due to the lack of pupils in the year 1877; Dr. G.H. Damant published the Manipuri Script for the first time in the Asiatic Society of Bengal. In 1885, a Middle English school called Johnstone Middle English School was opened by the then political Agents Sir James Johnstone at Imphal with the permission of Maharaja Sir Chandra Kirti Singh (K.C.S.I). Since then education has been making gradual progress in the state.

Tripura is a small hilly state of northeastern region of India. Before it was amalgamated with India, it was a princely state. The rulers of Tripura wanted to modernize their state and hence they felt the necessity of modern education. In the year 1862, for first time the step towards modern education was taken by establishing a school. Educational development in Tripura was far from satisfactory in the early part of the colonial rule. Based on the Bengal Administration Report for the year 1874-75, it has been depicted in the "Tripura District Gazetteers", that in the year 1874-75 in Tripura there are about 103 boys undergoing schooling at the two existing schools in Tripura.

In the next year, two more schools were opened and in all 173 boys were on the rolls but only one-half were regular in their attendance (Menon, 1975). In the year, 1879 there were about 25 schools in Tripura and it increased to 31 at the end of 1881. However, due to lack of infrastructural facilities and administrative negligence, the number of schools came down to 27 in the next year (Menon, 1975). The educational structure of the state was so vicious that, "with the exception of the schools at the sub-divisions, all the rest are mere Pathshalas" (Report on the Administration of Bengal 1885-86, 1887). Up to 1889-90 mismanagement of schools continued.

However, during the year 1890-91 some arrangements for the betterment of educational institutions were made, which ultimately increased the number of schools from 16 to 19 (Menon, 1975). Later on, due to migration of Bengali Immigrants to Tripura and several measures till 1949 in the last half of Manikya dynasty rule in Tripura (1901-1949), the number of educated people increased in Tripura.

Conclusion

An analysis of the above-mentioned facts about developments of education in North East India before independence reveals that educational development was mainly undertaken by the Christian missionaries in the hilly regions since the ancient and medieval and colonial regime. However, with the achievement of independence and later on after getting independent statehood, educational development in this region was very rapid. This is evident from the literacy percentage of 2011 census where only two states Assam and Arunachal Pradesh were below the national average literacy of 74.04%. However, the Act East policy of Government of India has triggered the process of educational development in the region with the establishment of technical and vocational institutions.

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Economic Inequalities in Manipur

Thiyam Bharat Singh*

[The objective of this paper is to examine economic inequality in Manipur by selecting nine districts. The study is mainly based on data of a survey conducted in Manipur¹. A wide range of literature on the issues of inequality in Manipur has been reviewed. The findings of the study show that there is economic and social inequality (not only between the northeastern region and all India average) but also between Manipur State and the northeastern region. Inequality of basic amenities in the northeastern States is found in the study. There is variation in the performance of State Gross Domestic Product, Net State Domestic Product and Per Capita Income in Manipur. Inequality in Manipur is due to poor infrastructure, lack of real investment, industrial backwardness, poverty, unemployment and deteriorating law and order situation which led to low level of development. Findings of the study show that there is wide variation of poverty across the districts. The high incidence of poverty in Manipur State is the accumulated result of the economic backwardness, widespread unemployment, discrimination, rising population, poor infrastructure, lack of communication and ineffectiveness of various development schemes. It is also found that among the groups of communities, majority of SC, ST and OBC falls into low income group as compared with the General categories. Finally, the study suggests for heavy investment in industry, health sector, roads, education and power. Poverty eradication programmes need to be strengthened and employment opportunities should be created for educated unemployed youth.]

Manipur is situated in the northeastern region of India. The State is bordering with Myanmar to the south, with Nagaland in the north, with Mizoram in the South-West and Assam in the West. It has a geographical area of 22,327 sq. kms constituting 0.7 per cent of the total land surface of India. Ninety per cent of the total geographical area (20,089 sq. km) is covered by hills while the remaining area makes the valley area with 2,238 sq. km. There are sixteen districts in Manipur. While the hill districts comprise of ten districts namely (i) Senapati; (ii) Kangpokpi; (iii) Tamenglong; (iv) Noney; (v) Churachandpur; (vi) Pherzawl; (vii) Chandel; (viii) Tengnoupal; (ix) Ukhrul; and (x) Kamjong, the valley consists of six districts viz. (xi) Imphal East; (xii) Imphal West; (xiii) Bishnupur; (xiv) Jiribam; (xv) Thoubal and (xvi) Kakching. Valley districts are densely populated and people belong to diverse communities.

Hill districts are sparsely populated and inhabited mostly by tribes. According to Census data (2011), the figure of population increased by over 5 lakhs from 2001 to 2011 and the population accounted for 28.56 lakhs with a population density of 18 per sq. km. Out of the total population, male accounted for 14.39 lakhs while females accounted for 14.17. There are seven Scheduled Castes communities and more than 33 different Scheduled Tribes communities it has 51 towns (28 statutory towns and 23 census towns) and 2,588 villages as per 2011 Census of India. Imphal is a capital city of Manipur with a population of about 2.71 lakhs and it has

got almost all the facilities of a modern city. The largest freshwater lake known as the Loktak Lake, which is located in the Bishnupur district, is a great tourist hotspot.

The current paper is organised into five sections. Section I presents the introduction. Section II presents objectives and methodology. Section III provides State Gross Domestic Product (SGDP) of Manipur. Section IV provides economic inequality in Manipur and V present findings and conclusion of the study respectively.

Objectives and Methodology

The objective of this present paper is to examine economic inequality in Manipur by selecting nine districts of Manipur. They are (i) Imphal West (ii) Imphal East (iii) Bishnupur (iv) Thoubal (v) Chandel (vi) Tamenglong (vii) Senapati (viii) Ukhrul and (ix) Churachandpur. The study is mainly based on data of a survey conducted in Manipur². Further, the present study also uses data from different sources like Reports on Consumer Expenditure Surveys, Manipur State Human Development Report, Economic Surveys, Directorate of Economics & Statistics, (Government of Manipur), Annual Administrative Report, 2007-08, Department of Food & Civil Supplies, (Government of Manipur), Books, Journals, Newspapers etc. A wide range of literature on the issues of inequality in Manipur has been reviewed for the current study. Further, several rounds of discussions with experts and field visits have been made to generate qualitative information for the study.

State Gross Domestic Product (SGDP) of Manipur

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The GSDP of Manipur for 2012-13 at current prices was estimated at Rs. 11, 983 crores as against Rs. 10, 504 crores in 2011-12, exhibiting a hike in growth of 14.07 per cent. At constant (2004-05) prices, the GSDP of Manipur accounted for Rs. 7, 892 crores in the above corresponding period as against Rs. 7,231 crores displaying an increase in the annual growth of 9.13 per cent. The average annual exponential growth rates from 2004-05 to 2012-13 had been worked out to be 10.60 per cent and 5.38 per cent respectively (for both current and constant prices) respectively. NSDP at current prices in 2012-13 was estimated at Rs. 10,489 crores as compared to Rs. 9,216 crores in 2011-12 showing an increase of 13.82 per cent. Per capita income at current prices had been estimated at Rs. 36, 474 in 2012-13 as against Rs. 32, 641 in 2011-12 leading to an increase of 11.74 per cent.

On the other hand, the NSDP at constant prices (2004-05) accounted for Rs. 6, 901 crores in 2012-13, showing a rise of 8.84 per cent over the preceding year. Latest available data shows that the GSDP of Manipur in 2019-20 at constant prices (2011-12) has been estimated at Rs. 20,743 crores as against Rs. 19,300 crores in the previous year showing a rise in 7.47 %. The per capita income of Manipur at constant (2011-12) prices in 2019-20 has been estimated at Rs. 54,119 showing a growth rate of 5.74 %. NSDP of Manipur at constant (2011-12), was estimated at Rs. 18,614 crores in 2019-20.

Economic Inequality

Quintile income is a measure which can give us information, all at once on the phenomena of poverty, inequality and growth³. It is the average income of the poorest 20 per cent of a population. A low value of quintile income indicates poverty. The difference between the bottom quintile income and top quintile income will give some information about inequality and exclusion. High growth of quintile income indicates inclusive growth. Thus maximisation of quintile income is a legitimate. It may be observed from table 1 that in 1963-64, 20 per cent of rural people consumed less than Rs. 15. 68 while per capita expenditure for urban Manipur was Rs. 17.44.

In 2009-10, the quintile values for both rural and urban rose to Rs. 696 and Rs. 740 respectively. The ratio of the upper class limit of the bottom quintile to the lower class limit of the top quintile has been used as a measure of inclusivity. The changes in this ratio will give us idea about the change in inclusivity overtime. Table 2 shows the changes in average monthly per capita expenditure at current prices during 1990-2010. It may be observed from the table that the average monthly per capita expenditure increased for both rural and urban population. For instance, the average monthly per capita expenditure for rural population increased from Rs. 605.67 in 1900-01 to Rs. 927.5 in 2009-10. On the other hand, the average monthly per capita expenditure for urban population rose from Rs. 694.24 to Rs. 2231.98 during the corresponding period.

Table 1: Quintile Class Interval for Manipur State

Year	Rural			Urban		
	Upper Class	Lower Class limit of bottom quintile	Ratio	Upper Class limit of bottom quintile	Lower Class limit of top quintile	Ratio
1963-64	15.68	31.47	49.82	17.44	34.35	50.77
1977-8	50.99	73.93	68.97	60.31	96.45	62.53
1983	108.91	170.56	63.85	128.42	270.8	47.42
1987-8	140.45	240.86	58.31	147.02	252.6	58.2
1999-00	384.03	485.67	79.07	639.79	785.31	81.47
2004-05	474.08	710.65	66.71	528.32	898	..
2009-10	696	1066	65.29	740	1287	57.5

Source: NSS Reports on Consumer Expenditure Surveys

Table 2: Average Monthly Per Capita Expenditure (In Rs.)

Year	Rural	Urban
1990-01	605.67	694.24
2004-05	655.86	726.38
2009-10	927.5	2231.98

Source: NSS Reports on Consumer Expenditure Surveys

The degree of income inequality among the households of Manipur and inequality of income is observed in terms of monthly per capita income of households (Report on Poverty Estimation in Manipur 2019). The findings of the report show that there is inequality of monthly per capita income of total 8000 households surveyed in Manipur⁴. It has been found that while the bottom 25 percent of the households (N=2,000) has earned income less than or equal to Rs. 2,237, the top 25 percent of the households (N=25) of the total sample households has earned monthly income more than Rs. 5,000.

In between the top twenty-five and the bottom twenty-five the households' income (N=25) ranged from Rs. 2,238-3,279 and Rs. 3,280-4,999 respectively. Further, the study has arranged households into different income categories and it is found that 3,486 households fall in the low-income group (Rs.0-Rs. 3000) which constituted about 44 percent of the total households. Further, 4,514 households fall in the higher income group which constituted about 56 percent of the total households under study.

There is also inequality of income between the urban and rural areas and it found is highly significant. For instance, there are 2,693 households in rural areas that falls into the low income group and 793 households in the urban areas. This basically tells us that more low-income households live in rural areas. Among the high income group, there are 3,077 households in rural and 1,437 households in urban areas.

Table 3 shows data on the district-wise poverty percentage of Manipur based on the Calorie Norm. It may be observed that there is wide variation of poverty across the districts. While Churachandpur district accounted for highest rural poverty ratio, the minimum poverty ratio is found in Imphal West district. It may be noted here Tamenglong district recorded the highest percentage of urban poor in Manipur with 80 percent.

Table 3: District Wise Poverty Percentage of Manipur (Calorie Norm)

Sl. No	Districts	Rural Poor %	Urban Poor %
1	Imphal West	33.00	20.40
2	Imphal East	53.20	69.40
3	Bishnupur	48.30	45.90
4	Thoubal	43.00	44.60
5	Churachandpur	82.00	67.70
6	Senapati	68.30	0.00
7	Ukhrul	71.80	46.40
8	Chandel	67.50	0.00
9	Tamenglong	77.00	80.00
10	All Manipur	60.00	42.00

Source: Report on the Poverty Estimation in Manipur 2019

Findings and Conclusion

There is variation in the in the performance of SGDP, NSDP and PCI in Manipur. However, the growth rate of economy is increased over the years showing that economy is improving. Studies also tell us that high levels of income inequality are associated with higher unemployment, slow economic growth and social problems including crime. There is unequal distribution of income showing that the gap between the rich and poor is widening. Findings of the study show that there is wide variation of poverty across the districts.

While Churachandpur district accounted for highest rural poverty ratio, the minimum poverty ratio is found in Imphal West district. It may be noted here Tamenglong district recorded the highest percentage of urban poor in Manipur with 80 percent. The high incidence of poverty in Manipur State is the accumulated result of the economic backwardness, widespread unemployment, discrimination, rising population, poor infrastructure, lack of communication and ineffectiveness of various development schemes. Finally, the study suggest for heavy investment in industry, health sector, roads, education and power. At the same time, poverty eradication programmes need to be strengthened and employment opportunities should be created for educated unemployed youth.

Finally, there are two critical non-economic requirements that need to be considered for improving economic performance of the State: (1) Law and order, especially internal security and (2) Good governance, including governance at the grassroots through institutions of local self-government⁵. It is needed to ensure adequate flow public investments in infrastructure and implementation of framework (for private participation in augmenting infrastructure). Creating an enabling environment to harness the physical resources of the region for the welfare of the people is highly needed. Inclusive growth should be the lasting solution for inequality in Manipur.

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Footnotes

1. The survey was conducted by the Centre for Study of Social Exclusion and Inclusive Policy, Manipur University under the aegis of the Planning Department, Government of Manipur, during the period 2017-20. The objective of the survey was to estimate poverty in Manipur during 2017-2020.
2. The survey was conducted by the Centre for Study of Social Exclusion and Inclusive Policy, Manipur University under the aegis of the Planning Department, Government of Manipur during the period 2019. The objective of the was to estimate poverty in Manipur during 2019.
3. In the absence of any time series on income distribution, the data generated by the household consumer surveys conducted by the national sample survey can be meaningfully used as consumption is highly correlated with income.
4. The study is a cross-section study covering a sample of 8000 households for sixteen districts of Manipur. The survey spread over 115 wards in urban areas and 191 villages in rural areas of Manipur. The study has collected data from 2,280 urban households and 5,720 urban households in Manipur. The sample size of households by districts and by rural-urban for sixteen districts of Manipur has been arrived by taking proportional sampling. The merit of taking proportional sampling is that the usual mean from the sample gives an unbiased estimate of the corresponding population parameter.
5. NER Vision 2020, NEC, Shillong.



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A View of Corporate Social Responsibility

Dr. Vivekanand A. Ughade*

[Corporate social responsibility (CSR) rehearses have spread quickly across both homegrown and worldwide firms. Numerous organizations are occupied with CSR with the principal goal of making a benefit out of the idea. In any case, there are organizations engaged with CSR exercises that protect the climate. Social mindfulness has likewise achieved the significance of natural wellbeing. Other than the climate receiving rewards from these exercises, CSR can likewise improve the organization's picture and even make an upper hand over its adversaries. The general advantage may indeed, even decidedly sway the monetary presentation of the firm. Consequently, organizations are consistently keeping up the balance between maintainable business and climate.]

Notwithstanding, the various perspectives and discernments about CSR have brought about various organizations contributing diversely to CSR. CSR issues incorporate basic freedoms, natural angles, reasonable strategic policies, authoritative administration, and the working environment and representative issues of wellbeing. These are the primary factors in CSR exercises to guarantee that there is a harmony between their organizations and the government assistance of the climate and workers.

Objectives of the Study

- To mug up the meaning of corporate social responsibility
- To review the advantages and challenges of corporate social responsibility

Meaning

The circumstances of corporate social responsibility (CSR) have been quipped since the 1950s. Most contemporary scrutiny by Secchi (2007) and Lee (2008) elaborated that the interpretation of CSR has been revamping in its methods and patterns. The conventional viewpoint on CSR was scarcely constricted to nobility and subsequently proceeded to emphasize on organization association peculiarly mentioning to the adherence that a company or firm lodged captivating heed of community affairs. In the middle 20th century, communal accomplishment was employed with market enforcement.

The colonizer of this view, Oliver Sheldon (1923, mentioned in Bichta, 2003), be that because it may, prompted the board to step up in growing each ethical expectancy and fairness with inside the public area via the ethic of conserving, for instance preserve the usage of belongings below the call of effective asset activation and use. Thus, business makes abundance in the public arena and gives better principles of living.

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The present-day CSR (moreover referred to as company obligation, company citizenship, conscious enterprise and company social freedom) is a concept wherein enterprise institutions reflect on consideration on the top rate of society through assuming legal responsibility for the impact in their sporting events on clients, providers, workers, investors, networks and one-of-a-kind companions simply as their modern circumstance. This commitment shows that the associations need to conform to enactment and intentionally take activities to improve the prosperity of their workers and their families just as for the neighborhood local area and society on the loose.

CSR essentially alludes to systems adhered to by companies or firms in directing their business in a manner that is moral what's more, society agreeable. CSR can include a scope of exercises like working in association with neighborhood networks, socially touchy speculation, creating associations with representatives, clients and their families, and including in exercises for natural protection and supportability.

Benefits of CSR

The nature of blessings of CSR for any agency can vary, relying on the character of the enterprise. The enterprise case for CSR inside a corporation will probably be relaxation on one or extra of those arguments.

Human Resources

A CSR programme can assist in recruitment and retention. Potential recruits regularly ask approximately a firm's CSR coverage in the course of an interview, and having a complete coverage can deliver an advantage.

Crisis Management

Managing disaster is a primary onus on the part of many companies' strategies. Reputation built up over the years may be ruined in hours through an incident that may include corruption, scandal or environmental accident. These can draw undesirable interest from regulators, courts, governments and media. Building a genuine

subculture of doing the proper issue inside an organization can offset those risks.

Brand Differentiation

In crowded marketplace places, employer 's striving for a completely unique promoting proposition, the CSR impacts emblem differentiation through purchaser's desire and worker's engagement. CSR additionally facilitates in constructing purchaser loyalty primarily based totally on extraordinary moral values.

License to Operate

Corporation are eager to keep away from interference in their enterprise via taxation. By taking substantive voluntary steps, they could persuade governments that they may be taking troubles inclusive of health & safety, diversity, or the surroundings significantly as right of citizens for advantageous effect on the surroundings.

CSR is vital to constructing and retaining a robust emblem photo and goodwill. A CSR initiative additionally facilitates in shielding an employer from damage in the course of an arguable or tough event.

Challenges of CSR

Although CSR has won emphasis in India, there are numerous problems in its effectiveness and reach. A loss of right information of the idea of CSR, non-availability of authentic records and particular records at the sorts of CSR sports, coverage, coverage etc. are a few of the diverse demanding situations dealing with CSR projects. Absence of education and undeveloped team of workers is extra troubles for decreased CSR projects.

Following are the challenges

• Lack of network participation in CSR sports

There is a loss of hobby of the nearby network in collaborating and contributing to CSR sports of companies. This is in large part on account of the truth that there exists very little information approximating CSR within the nearby groups as no critical efforts were made to unfold focus on approximating CSR and instill self-belief inside the nearby groups approximating such projects. The situation becomes irritating in the wake of loss of communication between the organisation and the network at the grassroots.

• Need to construct neighborhood capacities

There is a want of ability for constructing the neighborhood nongovernmental businesses as there may be critical dearth of well-informed and efficient businesses that may successfully make a contribution to the continuing of CSR sports initiated with the aid of using organizations. This significantly compromises scaling up of CSR projects and subsequently limits the scope of such sports.

• Issues of transparency

Lack of transparency is one of the key troubles delivered forth with the aid of using the survey. There is an expression with the aid of using the organizations that there exists loss of transparency on the part of the neighborhood enforcing corporations as they do no longer make good enough efforts to divulge facts on their programmes, audit troubles, effect evaluation and utilization of funds. This pronounced loss of transparency negatively influences the system of trust building among organizations and neighborhood groups, which is fundamental to the achievement of any CSR initiative at the neighborhood level.

• Non-availability of well-prepared non-governmental businesses

It is additionally pronounced that there may be non-availability of well-prepared nongovernmental organisations in far off and rural regions that may determine and pick out actual desires of the network and paintings at the side of organizations to make certain a successful implementation of CSR sports. This additionally builds the case for making an investment in neighborhood groups with the aid of using manner of constructing their capacities to adopt improvement tasks at neighborhood levels.

• Visibility factor

The function of media in highlighting proper instances of successful CSR projects is welcomed because it spreads proper testimonies and sensitizes the neighborhood populace about diverse ongoing CSR projects of organizations. This obviously has an effect on gaining visibility and branding workout regularly leads many non-governmental businesses to contain themselves in event-primarily based totally on programmes inside the system, they regularly omit out on significant grassroots interventions

Conclusion

CSR is simply making sure that the enterprise can develop on a sustainable basis, even as making sure equity to all stakeholders, CSR has come in an extended manner in India. It has correctly interwoven commercial enterprise with social inclusion and surroundings' sustainability. From responsive sports to sustainable initiatives, companies have truly exhibited their capacity to make a significant distinction inside the society and enhance the general high-satisfactory level of life. Corporates have the expertise, strategic thinking, manpower and cash to facilitate extensive social change. Effective partnerships among company, NGOs and the authorities will place India's social improvement on a quicker track.

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Role of Rural Entrepreneurship in India

Atul Saikia* & Basanta Patir**

[The rural entrepreneurship is very important for a country like India which has huge rural population. Mahatma Gandhi has rightly pointed out that “India lives in villages”. Villages comprise the core of Indian society and represent the real India. Rural entrepreneurs are those who carry out entrepreneurial activities by establishing industrial and business units in the rural sector of the country. Agriculture continues to be the backbone of rural society. Land being limited unable to absorb the labour force in agriculture, there is a need to develop rural industries to solve the problems like rural unemployment, poverty and rural migration to urban areas. Considering the potentiality of rural entrepreneurship to strengthen the economy of India, this paper attempts to present a conceptual overview of the importance of rural entrepreneurship in Indian economy.]

India lives in villages. Even now over 65 percent of our population lives in villages. The economic development of India largely depends on the progress of rural areas and quality of life of rural people. People in rural areas are suffering with poverty, unemployment, inequality, poor infrastructure which may be solved with the development of the rural entrepreneurs. In simple terms “Entrepreneurship” is the act of being an entrepreneur, which can be defined as “one who undertakes innovations, finance and business acumen in an effort to transform innovations into economic goods” (Sathya 2019).

Rural or village industries play an important role particularly in rural development of our country. Rural entrepreneurship is an important intervention to improve rural economy and livelihood. Rural entrepreneurship refers to initiatives and activities of the entrepreneurs connected with the establishment of industrial and business units in the rural areas. Entrepreneurship in rural sector can be the panacea for the problems of poverty, unemployment, migration of labour from rural to urban areas, economic inequalities and backward regions. It is an important catalyst in bringing about the rural development of Indian economy. Joseph Schumpeter regarded entrepreneur basically as an innovator. As innovator, entrepreneurs are key persons of any country for promoting economic growth and technological change.

Objectives of Study

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The main objectives of this paper are as follows

- i To know the various types of rural entrepreneurship.
- ii To analyze the role of rural entrepreneurship in economic development
- iii To study the problems in rural entrepreneurship
- iv To study the major challenges faced by rural entrepreneurship.
- v To suggest some remedial measures to solve the problems of rural entrepreneurship.

Methodology

The present study is an attempt to focus on conceptual overview of the role and importance of rural entrepreneurship in Indian economy. It is based on secondary sources. The secondary data collected from books, journals, government reports and the internet sources. It has been adopted analytical and descriptive method to study role of rural entrepreneurship in Indian scenario.

What is Rural Entrepreneurship?

Rural entrepreneurship is the creation of a new organization that introduces a new product, serves or creates a new market or utilizes a new technology in a rural area (Khanka, 2020). Establishing industrial and business units in the rural areas refers to rural entrepreneurship (Kushalakshi & Raghurama, 2014). In other words, rural entrepreneurship implies rural industrialization. According to government of India, “Any industry located in rural areas, village or town with a population of 20,000 and below and an investment of 3

crores in plant and machinery is classified as a village industry.” Land being limited and unable to absorb the labour force in agriculture, there is a need to develop rural industries to solve rural unemployment and rural migration to urban areas.

Types of Rural Entrepreneurship: Village industry can be broadly classified into the following categories.

Agro-based Enterprises: This type of rural entrepreneurship based on the industries that includes direct sale or processing of agro products such as jiggery, pickles, juice, dairy products, fruit jam, spices, sugar industries, products made out of rice, oil processing from oil seeds etc.

Forest-based Industries: This category includes bamboo and cane products, wood products, honey making, beedi making, coir industry, herbal based products, making eating plates from leaves etc.

Mineral based Industry: This is a type of rural enterprises bases on mineral products and mine. Some of these enterprises are stone crushing, cement industries, wall-coating products, decorative items made from marble and granite, making of idols, pottery, clay wares etc.

Textile Industry: These include weaving, colouring, spinning and bleaching. This industry incorporates within its ambit khaddi, tusar silk, muga silk.

Engineering and non-conventional industries: This category includes making and repairing of parts of agricultural equipment, tools and implements, parts of machinery etc.

Handicrafts: These include making of wooden or bamboo handicrafts that are local to that area, traditional decorative and household products, toys and all other forms of handicrafts typical to the region (Kushalakshi & Raghurama, 2014).

Service industry: There are a wide range of services including mobile repair, photography, tailoring, beauty parlour, saloon etc.

Significance of Rural Entrepreneurship

The rural entrepreneurs are playing a pioneering role in promoting economic growth and development of rural areas of a country. According to Joseph Schumpeter, the rate of economic progress of a nation depends upon its rate of innovation which in turn depends on rate of increase in the entrepreneurial talent in the population. The significance of rural entrepreneurship is manifested in the following ways:

- **Employment Opportunities:** Rural industries being labour intensive have high potential in employment generation ((Khanka 2020). Thus, it helps in reducing

the chronic problem of unemployment in rural areas of our country.

- **Promotion of Balanced Regional Development:** Rural entrepreneurship can significantly encourage dispersal of economic activities in the rural areas and hence, promote balanced regional development.
- **Positive Check on migration of rural population to urban areas:** Rural population including the unskilled or semi-skilled workers move out to the urban areas in search of jobs and lead to a very miserable life in urban areas (Baruah 2017). This curbs rural-urban migration, on the one hand, and also lessens the disproportionate growth in the cities, reduces growth in slums, social tensions and atmospheric pollution, on the other. Rural entrepreneurship will bring in or develop infrastructural facilities like roads, power, bridges etc. (Kushalakshi & Raghurama, 2014).
- **Utilization of local resources:** Rural entrepreneurship helps in the proper utilisation of local resources like raw materials, labour and other inputs for productive purposes. Efficient and effective use of limited resources by rural industries leads to overall development of rural areas.
- **Promote the age-old rich heritage of the country:** Rural industries also help to protect and promote the traditional artistic activities, art, craft and handicraft in the rural areas.
- **Increasing Foreign Exchange Earnings:** Rural entrepreneurship can play a significant role in increasing the foreign exchange earnings if their products are recognized and demanded abroad.
- **Producing Goods of Consumers’ Choice:** Rural industries including cottage and village industries produce jewellery, sarees, artistic products to cater to the needs of different consumer according to their taste, preferences and design (Kushalakshi & Raghurama, 2014).
- **Reducing concentration of economic power:** Development of more and more entrepreneurs helps in reducing concentration of economic power in few hands.
- **Wake up the rural youth:** Rural entrepreneurship encourages young entrepreneurs to develop and carry out economic activities in the rural areas thus enhancing the standard of living of rural people.

Problems of Rural Entrepreneurship

Rural industries have been facing so many serious problems which hinder their growth potentialities. Development of entrepreneurial talents is a great necessity to developing countries like India but it not so easy. The general bottle-necks in the development of

village industries are financial constraints, lack of technical knowhow, lack of training and extension services, management problems, lack of quality control, high cost of production due to high input cost, lack of communication and market information, poor quality of raw materials, lack of storage and warehousing facilities, obsolete and primitive technology, and lack of promotional strategy (Soundarapandian 1999). Rural entrepreneurs are facing tough competition from urban entrepreneurs and they cannot compete with such entrepreneurs who are placed in an advantageous situation.

According to the Ninth Plan (Planning Commission 1997-2002), the major problems faced in developing entrepreneurship in rural areas are: (i) inadequate flow of credit, (ii) use of obsolete technology, machinery and equipment (iii) poor quality standard and (iv) inadequate infrastructural facilities.

One of the major problems faced in developing entrepreneurship in rural areas is lack of awareness and knowledge about the importance of developing industries in rural areas (Khanka 2020). The social environment, family customs, traditions are not conducive to encourage youngsters to take up entrepreneurship. Rural entrepreneurs are often dependent on intermediaries and in the process get exploited. They also face the problem of warehousing and storage. Entrepreneurs using perishable raw materials don't have easy access to cold storage facilities within the rural areas. Rural entrepreneurs have less risk bearing capacity due to lack of financial resources, credit facilities and external support (Baruah 2017).

Suggestions

In light of the above problems, the following suggestions can be put forth to develop the rural entrepreneurship:

- Rural entrepreneurs should be provided adequate and timely financial assistance from all the financial institutions and banks. Financial institutions should give priority to rural areas while extending their credit facilities.
 - Rural entrepreneurs must be provided with adequate infrastructural facilities.
 - Rural youth need to be motivated to take up entrepreneurship as a career.
 - Grading, standardization should be promoted for the benefit of rural industries.
 - Interest free/low consumption credit should be provided by the government, banks and other financial institutions to encourage buying the products produced by rural entrepreneurs.
 - Imparting entrepreneurial training will develop self-confidence and entrepreneurial attitude to rural people who may establish their own units.
- Rural entrepreneurs should be provided proper encouragement and assistance for setting up marketing cooperatives, which are vital in fetching reasonable rate of their products.
 - Training programmes should be more structural taking into account the social and economic background of rural entrepreneurs.
 - Steps should be taken for development of rural marketing through khadi and village industries cooperation and rural marketing service centres.

Conclusion

Rural entrepreneurship can be considered as an important catalyst in bringing about the economic development of a country and of rural areas within the country. It helps in generating employment opportunities in the rural areas with low capital, raising the real income of the people, reducing poverty, economic disparity, contributing to the development of agriculture by reducing disguised unemployment. The rural development programs should combine infrastructure development, health services, education, investment in agriculture and the promotion of rural non-farm activities in which women and rural population can engage themselves. Rural entrepreneurship is the way of converting developing country into developed nation. The role played by the rural enterprises in the industrial economy of India is being realised and policies are adopted accordingly. In this respect, all the concerned stakeholders should take requisite steps for its overall growth and development.

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Sardar Patel and Integration of Princely States into India

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[A remarkable feature of India's freedom movement is the valuable service rendered at different stages by a long line of distinguished persons at the national and local levels who felt a deep and genuine affection for the motherland. They have come with firm principles and strong convictions and dedicated their lives to achieve the goals for which those persons and principles stood. To this category belonged Shri Sardar Vallabhbhai Patel, the freedom fighter, the first deputy Prime-Minister and the first Home Minister of Independent India. He is well known as a national integrationist and the Iron man of India. He was a symbol of dedication, service, sacrifice and firmness. The unity of India and the political map as on today is due to efforts of Sardar Patel. Recently, the government of India has built the world's tallest statue of unity as a tribute to the Iron Man of India. In this paper an attempt has been made to study, review and analyze his relentless contributions towards constructing a unified Independent India.]

Nation building for a developing nation is a process through which the country attains social, economic and political growth. Nation building has assumed different dimension in the developing countries of Asia and Africa when the colonial power in those countries withdrew and consequently those countries were free to develop themselves. The Indian model of nation building is different from that of any other Afro-Asian countries which attained freedom in the 1940s. The political weakness of India was responsible for not providing an identity of the country as a nation owing to its socio-cultural heterogeneity. At the dawn of independence, the major task in India was to knit the fabric of the nation through overcoming such historical difficulties and developing national consciousness among the prevalent diversities.

Geertz (1963: 108) had conceived nation building as a demand to raise standard of living towards achieving effective political order and social justice. It may also be defined as the summation of ethnic consciousness for status and recognition as a distinct social unity that helps the members to actively participate in the social action (Johari, 1981: 68).

It was an obvious challenge before the nationalist leaders to instigate national consciousness among the people of India as they were ruled by colonial government and they were kept away from any kind of national activity (Dube, 1980). As Kothari (1976: 194) observes that the colonial government rather concentrated on creating a loyal intelligentsia, which would be helpful for the country's administration. However, it was only educated intelligentsia under the colonial government have felt the need to develop the national consciousness among the people of India and promulgated the very idea of a

nation (Shils, 1960). On the other hand, the fabric of India's political structure and its national consciousness was woven by Gandhiji during freedom movement that could penetrate throughout the length and breadth of the country at grass root levels of Indian society (Narayan, 2012).

The role of Sardar Patel should be precisely re-visited in this context that how he could handle the political turmoil and national crisis between more than five hundred plus princely states at the time of Independence towards reshaping the modern political map of India. Sardar was named Vallabhbhai Zaverbhai Patel, later known to millions of his countrymen as Sardar Patel—a title he earned not by virtue of his birth, but for his unique leadership towards unification of India. He was a symbol of dedication, service, sacrifice and firmness. He was man who gave up his all for the country's cause (Patel, 1950).

It is unimaginable how without having even the least of bloodshed, complete integration of the princely States could be achieved. Most of the princely states were powerful enough to pose threat to the integrity of the newly formed independent India as they were not willing to merge with Indian union. A major threat and outrage came from Hyderabad, Kashmir and Junagadh princely states. The role of Sardar in dealing with princely states was so remarkable that even Mahatma Gandhi wrote: "The task of dealing with the princes was truly formidable, but I am convinced that Sardar was the only man who could have coped with it" (Mahajan, 1975: 290). Thus, Sardar's political thinking in handling of the princely states has left a deep impression in Indian history.

He was very much unhappy over the social and economic conditions of the people in princely states. Therefore, he firmly stated that "we in British India are no doubt

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slaves. But you people in princely states are living as doubly slaves. You are slaves of a slave! That's why your condition is worse" (Pathak and Sheth, 1980). He urged all princely states to merge and join under the umbrella of Indian union for the social, economic and political development and integrity of independent India. Sardar wanted to rouse the political consciousness in the minds of the people of the states and get through with the process of integration as a spontaneous action. He knew that once the country was integrated geographically it would be easier to undertake the work for social, constitutional and financial harmony (Handa, 1968:339-34).

Ideology of Ahimsa

Patel's approach was Gandhian- non-violent, high minded, principled statesmanship, who believed in befriending rather than in eliminating the princes. He strategically waited for the opportunity to involve into the affairs of princely states only after the developments of people's struggles against the native rulers such as Jaipur, Hyderabad, Mysore, Travancore and some of the Orissa and Gujarat-Kathiawar States. For instance, Patel could march towards Hyderabad state only after the development of Telangana armed struggle against Nizam rule.

He had fully realised that integration without consolidation would represent a collection of bones without flesh and blood and it will lack that vitality and spark which alone make life possible (Patel, 1975: 108). He planned and executed brilliantly the integration of the princely states with the Indian mainstream. He wanted to build a strong and united India nurtured by its own tradition and thought. Therefore, he is truly called as the architect of Indian unity.

Patel followed the principle of 'collective approach' and 'common-form accession' in settling with the princes and inclusion of states into Indian union at a time. He firmly stated that separate negotiation with each State is out of the question (Hosdon, 1969: 371-373). As the minister in-charge of states, Sardar Patel first turned his attention to the states of Orissa and then to the states of Rajputana and Kathiawad. The 222 states of Kathiawad heeded to Patel's advice and on 15 February 1948 the United States of Kathiawad was formed. This merger movement gathered speed and very soon the states of Rajasthan, Punjab, Himachal Pradesh and central India merged themselves into unions of Rajasthan, Pepsu, Saurashtra, Himachal Pradesh and Travancore and Cochin. Later on, Pepsu was merged into East Punjab, Baroda and Kathiawad into Bombay, and Indore into Madhya Pradesh, Travancore and Cochin became Kerala. Mysore remained a separate province.

This completed the work of integration without any bloodshed but with the goodwill of the people. Almost all the States were integrated by signing the Instrument of Accession, leaving aside only the States of Kashmir, Junagadh and Hyderabad. However, all of them integrated with Indian union (Menon: 1956). Regarding Kashmir issue, Abdullah had demanded that Maharaja Hari Singh should quit the Valley and leave the people of Kashmir alone to decide their future by themselves. However, Patel exhibited his administrative skills in making integrating Kashmir into Indian Union. Nevertheless, once the dice were cast by the gambler's megalomania, the Sardar had no choice but to play the game (Roy, 1987:17).

Intervention in the largest princely state - the Hyderabad state

Hyderabad state was the largest princely state in India at that time. The princely state of Hyderabad consisted of three linguistic regions: Marathi, Kannada and Telugu. It had 16 districts. Out of which, eight Telugu speaking districts- Warangal, Karimnagar, Adilabad, Nizamabad, Medak, Nalgonda, Mahboobnagar and Hyderabad; three Kannada speaking districts- Gulbarga, Raichur and Bidar; and five Marathi speaking districts- Aurangabad, Bheed, Parbhani, Nanded and Osmanabad. Even after Police action in 1948, these 16 districts remained as a separate Hyderabad State till 1955. It was only in 1955 when the Indian government appointed States Reorganization Commission these 16 districts were divided on linguistic basis. As a result, five Marathi speaking districts and three Kannada districts were merged with Bombay state and Mysore state respectively (Vaikuntam, 2004, Rao, 1973, Thirumali, 2003, Kodandaram, 2007).

Sardar's greatest role in the integration of states was his able handling of the Hyderabad state crisis. Though most of the states acceded to India, Hyderabad which was the largest of the native states posed a threat to the solidarity of the country. Hyderabad was surrounded by the Indian territory on all sides and did not have any access to the sea; but the ruler, the Nizam, had high aspirations and wanted to proclaim sovereignty and wanted Hyderabad State as independent country. In order to negotiate with the Nizam, Lord Mountbatten was chosen as the mediator (Munshi, 1957: 51).

The Nizam of Hyderabad state issued a *firman* on 11 July 1947, that, on the lapse of paramountcy on 15 August 1947, Hyderabad would become a sovereign independent state. The negotiations with the representatives of the Nizam started in July, 1947 but an accord could not be reached. Sardar, in his letter dated 24th August 1947 to Lord Mountbatten, clearly indicated that Nizam should accede to the dominion of India in line with the Instrument of Accession prepared for the other states.

Sardar stated that the Nizam should follow the same path as the other states and in case he did not agree to the same, he should agree to allow the people of the state to decide the issue of accession. But, in spite of the best efforts of Mountbatten, the negotiations failed (Shankar, 1976: 45). Patel has warned and requested the Nizam to surrender for the integrity India (Durgadas, 1971: 109).

It was due to the political tricks of Kasim Razvi under the influence of Nizam, the situation in Hyderabad had worsened with the outbreak of serious communal riots on August 25th 1947. The political situation and also the germination of national consciousness among the people of Hyderabad state had urged Sardar Patel to intervene the landscape of Hyderabad (Iengar, 1965).

Razvi issued a statement on April 12th, 1948 that the day is not far off when the waves of the Bay of Bengal will be washing the feet of our Sovereign and that he would hoist the Asaf Jahi flag on the Red Fort in Delhi (Menon, 1956: 352). In contrast, Patel was categorical about his opinion towards Hyderabad and said that if Hyderabad did not behave properly, it would have to go the way that Junagadh did (Patel, 1967: 40).

When the Nizam did not agree, Patel was convinced that police action against him was the only way to integrate Hyderabad into the Indian Union. The Indian forces marched into Hyderabad on 13th September 1948 to put an end to the threat to the security of India. The campaign was named 'Operation Polo', and lasted barely 108 hours. The whole operation went through like a machine (Durgadas, 1971: 242). It was around 7 pm on September 17th, 1948 the Nizam through Radio broadcast surrendered and acceded to join the Indian Union (Venkateshwara Rao, 2009).

India's success was a personal triumph for Patel. Not only did 'Operation Polo' remove the 'cancer' from the belly of India, but it also belied the hopes of the prophets of doom. Nehru was most happy with the outcome. His fears and doubts had been set at rest (Panikkar, 1979). Sardar Patel on the eve of integration of all princely states with India union, he has rightly observed: "Now for the first time India is integrated and bigger than ever, before in history. This we have to consolidate and our freedom must be made so deep-rooted as to be unshakable" (Patel, 1967).

Conclusion

Thus, Sardar Patel had taken just fifteen months to integrate all princely states under Indian union (Ram, 1950). He has unified the country within a short time and without much noise and trumpeting. Patel's complex task was stupendous and he could extend the democracy to entire India (Menon, 1965: 262). Panikkar (1979: 190-191) praised it in glowing words, 'how all these

grand and grandiose titleholders were swept under the carpet of history in the twinkling of an eye! Many are amazed that Vallabhbhai Patel was able to sweep them away in so short a time'. The policy of integration served a great purpose. It united the whole country in one political framework and created an atmosphere favourable to large scale economic planning. The financial integration of States helped to implement a co-ordinated economic policy.

It was a great change for India, which affected its political, economic and social life under the Indian Constitution (Sharma, 1967). By the time India became a Republic on January 26th, 1950, a new order had emerged with identical units constituting the Union of India. In the history of India, there never was such consolidation of the land as it is today (Patel, 1975). Thus, Sardar Patel had started the unification of India by three stages. First, he tried for accession of the states, then merger of those states under Indian union, and finally he created a sphere of democratisation between states and central government. As long as India remains as united and integrated country, no matter how regional movements arise within Indian federal set up, Patel will be remembered in the hearts of every Indian as the architect of united India.

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Women and Social Opportunities-A Sociological Study

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[Empowering women in India has been subject to many great changes over the past few millennia. From equal status with men in ancient times through the low points of the medieval period, to the promotion of equal rights by many reformers, the history of women in India has been eventful. The Government of India declared 2001 as the Year of Women's Empowerment and the National Policy for the Empowerment of Women was also passed in the same year. Empowerment is a multi-faceted, multi-dimensional and multi-layered concept. Women's empowerment is a process in which women gain greater share of control over resources - material, human and intellectual like knowledge, information, ideas and financial resources like money - and access to money and control over decision-making in the home, community, society and nation, and to gain power. Women's status and autonomy are important aspects of their empowerment. India is a multi-diversified country with a democratic set up, over the time it has attained freedom, liberty, and equality, for which both men and women have enjoyed equal status and respect. In this context of egalitarian society, India is moving forward to accentuate the objectives by representing women in the entire social-political and economic sphere.]

Empowerment of women has become the slogan of the day throughout the world. Basically, the need for women's empowerment arises due to the differentiation and discrimination at all the levels of social, economic, political and other spheres of life. The question of women empowerment arises due to the understanding that in many societies' women are comparatively less empowered and suppressed. The changes in the socio-economic and political life of the people have been undergoing a rapid shift and contributing to the changing status of women generally throughout the world and particularly with reference to India.

Objectives of the Study

1. To analyse the relationship between better social opportunities and improvement in the social status of women.
2. To examine whether participation in the socio-economic and political sphere provided greater opportunities for more social mobility and improvement in status.

Methodology

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This paper is basically descriptive and analytical in nature. In this paper an attempt has been made to analyse the empowerment of women in India keeping in mind the opportunities given to her in different areas of life. The data are based on secondary sources, according to the need of this study.

Limitations of the Study

The data are based on secondary sources and is limited to selected readings of previous research articles by scholars on empowerment of women according to the need of this study.

Results and Discussion

The status of women cannot be visualized with single dimension, but with a multidimensional assessment in terms of the various components of women's life and their status would bring a clear conception. So, this paper tries to give a basic idea about the condition and status of women in terms of opportunities in employment, education, health and other areas of life. There are several constraints that check the process of women empowerment in India. Social norms and family structure in developing countries like India, manifests and perpetuate the subordinate status of women.

One of the norms is the continuing preference for a son over the birth of a girl child, which is present in almost all societies and communities. The society is more biased in favour of male children in respect of education, nutrition and other opportunities. This has posed a great setback for women for not achieving greater levels of improvement in their status. Therefore, there are several challenges that are plaguing the issues of women's opportunities and status in India. Targeting the following issues will directly benefit in the improvement of the status of women in India.

Education

While the country has grown by leaps and bounds since independence where education is concerned. The gap between women and men is severe. While 82.14% of adult men are educated, only 65.46% of adult women are known to be literate in India. The gender bias is in higher education, specialized professional trainings which hit women very hard in employment and attaining top leadership in any field. Provided opportunities for more mass education, especially in higher education the status of women will definitely have upward mobility which has been seen through the examples of the women achievers.

Health and Safety

The health and safety concerns of women are paramount for the well-being of any country and India is no exception. An important factor in gauging the empowerment in the status of women in any country should be to provide provisions for safe and secure health.

Poverty

Poverty is considered the greatest threat to peace in the world, and eradication of poverty should be a national goal as important as the eradication of illiteracy. Poverty in the under-developing countries has been a major culprit behind the exploitation of women.

Status of Women in India

Population growth has been stabilized and growing slowly over the years thanks to the welfare measures taken by the Government. Female population constitutes nearly half of the total population in the State.

Conclusion

It is in the fitness of things that those policies with regard to raising women's age at marriage could be instrumental in enhancing their educational status and unfold greater employment opportunity and that will also help to make them powerful enough, at least in some respects. We choose to focus particularly on women, because in every society they struggle against gender norms that limit their resources and opportunities for development, and because we know that women's empowerment is a marvelous resource for social change and a broader fight against global poverty. Our goal is to cause policy, institutional and individual change that will improve the lives of women and girls everywhere.

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Men or Women: Who's "The Second Sex"

Vishakha Deshwal* & Dr. A.S. Rao**

[The present study aims to bring out the role of biological sexes through the work of Simone de Beauvoir's "The Second Sex." How "Gender" is defined and what it signifies. The objective of the study is to bring forth who is the first sex, men, or women? To understand the masculine and feminine aspect of gender; therefore, it is an attempt to understand the hype behind "Why Women are the Second Sex." Hence through systematic study, it aims to raise the question of importance of gender role where women as a "Gender is negligible" and yet plays a significant role in understanding the biological roles.]

The term gender is used to designate psychological, social and cultural aspects of maleness and femaleness. "Gender thus is an analytical category that refers to the social organization of the relation between the sexes." and this is where Simone de Beauvoir also comes in "although even biological sex as a natural kind is now questioned by many theorists." 1949, Simone de Beauvoir is not making an argument for biological sex being natural. In fact, she is suggesting that the very fact of naming biological sex itself as male and female is tremendously arbitrary and already sort through with patriarchal power.

Generally speaking, gender is of immediate relevance to our social situations. Gender, it is a real loaded term as we sometimes enjoy gender, we sometimes suffer gender but in either case we negotiate with gender. So gender is something we negotiate with through our body, through our language, through our dress, through our embodiment.

Beauvoir's The Second Sex

"Gender thus is an analytical category that refers to the social organization of the relation between the sexes."

Second Sex as being a part of second-wave feminism or being a precursor to second-wave feminism with its attention to the ways in which gender works and circulates through powerful discourses about women. Simone de Beauvoir's Second Sex was a remarkably influential text during this time, where she argues, "to be present in the world implies strictly that there exists a body which is at once a material thing in the world and a point of view towards the world."

Pay attention to what that means, to be present in the world, there is a body through which one is present, but at the same time the body is also a point of view towards the world. One can only see the world in particular fashion, depending on the kind of body one has and the

kind of body one has is not merely a biological fact, it is also a culturally embodied thing in the world. Therefore, second sex calls attention to this relationship between body and self.

So one wonders if then this might be seen as renewing this kind of contract between mind and body "I think, therefore, I am" so what do I think of my body? Can I think through it, to get to the world? And Simone de Beauvoir does not quite mean exactly that.

In the introduction, she writes, "I hesitated a long time before writing a book on woman. The subject is irritating, especially for women; and it is not new. Enough ink has flowed over the quarrel about feminism; it is now almost over." Well, little did she know we are still talking about it. Yet it is still being talked about. And the volumes of idiocies churned out over this past century do not seem to have clarified the problem. Besides, is there a problem? And what is it? Are there even women? True, the theory of the eternal feminine still has its followers; they whisper, "Woman is losing herself, woman is lost." It is hard to know any longer if women still exist, if they will always exist, if there should be women at all, what place they hold in this world, what place they should hold."

I really like this excerpt because I think it captures one of the quandaries of doing this sort of work, which we will broadly call deconstruction. Every time we start looking into ideas about how is it that something like womanhood is secured bodily, physiologically, physically, psychically, etc. One also begins to want something solid to hold on to as to what is it that is certain anymore? Simone de Beauvoir is capturing precisely that kind of sentiment in the second-wave.

"Where are the women?" asked a short-lived magazine recently." She continues, "But first, what is a woman? "Tota mulier in utero; she is a womb, some say," meaning women reproduce. Besides that, nothing else can be known about them. "Yet speaking of certain women, the experts proclaim, "They are not women," even though they have a uterus like the others." So clearly, the bodily

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fact of having a uterus is not enough, you still have to do more.

“Everyone agrees there are females in the human species,” yes, and yet, “today, as in the past, they make up about half of humanity; and yet we are told that “femininity is in jeopardy”; we are urged, “Be women, stay women, become women.” So not every female human being is necessarily a woman.” Pay attention, female human being is not necessarily a woman. See glimpses of the sex, gender framework already? “She must take part in this mysterious and endangered reality known as femininity.

Is femininity secreted by the ovaries? Is it bodily? Is it enshrined in a Platonic heaven? Is a frilly petticoat enough to bring it down to earth? Although some women zealously strive to embody it, the model has never been patented.” Here, she is quite mischievously, gesturing to the fact that somehow everybody seems to keep telling everybody else that one has to be a woman sufficiently enough but nobody knows exactly what this model encompasses.

Levi-Strauss at the end of a profound work on the various forms of primitive societies, reaches the following conclusion. “Passage from the state of Nature to the state of Culture is marked by a man’s ability to view biological relations as series of contrasts,” biological relations as a series of contrasts. Remember the duality that we keep invoking, keep that in mind. “Duality, alternation, opposition and symmetry, whether under definite or vague forms constitute not so much phenomena to be explained as fundamental and immediately given data of social reality.

These phenomena would be incomprehensible if in fact human society was simply a *Mitsein* or fellowship based on solidarity and friendliness. Things become clear on the contrary, if, following Hegel, we find in consciousness itself a fundamental hostility towards every other consciousness; the subject can be posed only in being opposed. He sets himself up as the essential, as opposed to the other, the inessential, the object.

This may seem very opaque, but this is very important. So, in order to make her argument, Simone de Beauvoir is reading other philosophers and the anthropologist Levi Strauss, who at the end of a profound work on forms of primitive society says, “Passage from the state of Nature to the state of Culture is marked by man’s ability to view biological relations as a series of contrast.”

Man is coming to consciousness is marked by this capacity to distinguish oppositions and duality in society. And this Levi Strauss is doing by looking at a variety of texts from around the world. Simone de Beauvoir is additionally adding. She says, well, surely this cannot be

explained if we look at these dualities as friendships. I mean, sure, man has a capacity to look at duality, but is he looking at these dualities as things that can exist together, that are friendly with one another, that have fellowship with one another, so that we can all form this universal pact of love and peace? Surely not.

Things become clear, if following Hegel, we find in consciousness itself a fundamental hostility, meaning in order to be conscious, you have to embrace a fundamental hostility and hostility over here, read it loosely, read it as the fact of opposing oneself to something else, I am that which that is not and ideally, I have to be better, or I am that which that is not, and if I am not as good as that I need to be better. And this is the driving force of consciousness, according to Simone de Beauvoir, reading Levi Strauss, and Hegel. “The subject can be posed only in being opposed. He sets himself up as the essential, as opposed to the other, the inessential, the object.” So I am the subject, the human that is the object.

And in suggesting this, Simone de Beauvoir wants us to pay attention to how this maps onto the question of man and woman. The ways in which man is set up as mind, woman is set up as nature and man’s capacity to be man depends on objectifying and opposing himself to woman who is set up as that which is not as good as man.

She continues. “Woman? Very simple, say those who like simple answers. She is a womb, an ovary; she is a female. This word is enough to define her,” as if the word itself has meaning prior to itself. “From a man’s mouth, the epithet female sounds like an insult; but he, not ashamed of his animality, is proud to hear, he’s a male. The term “female” is pejorative not because it roots woman in nature but because it confines her in her sex, and if this sex, even in an innocent animal, seems despicable and an enemy to man, it is obviously because of the disquieting hostility woman triggers in him.”

Pay attention to where is it that the author roots this hostility. She says that it is because man in many ways is closer to culture, and woman to nature. Therefore, woman has sex, she is just a basic sexual being. She has an identity because of her sexuality as a woman, because of her capacity to reproduce, just like everybody else in nature.

“Nevertheless, he wants to find a justification in biology for this feeling. The word “female” evokes a saraband of images. An enormous round egg snatching and castrating the agile sperm; monstrous and stuffed, the queen termite reigning over the servile males; the praying mantis and the spider, gorged on love, crushing their partners and gobbling them up; the dog in heat running through back alleys, leaving perverse smells in her wake; the monkey showing herself off brazenly, sneaking away with

flirtatious hypocrisy. And the most splendid wildcats, the tigress, lioness, and panther, lie down slavishly under the male's imperial embrace, inert, impatient, shrewd, stupid, insensitive, lewd, fears and humiliated."

Now, do not read this as mere evidence. Read it the way the author means it, which is to evoke a set of images that draw this clear distinction between culture and nature. And how is it that females are part of the nature side of the binary, and man part of the culture side? And once that binary becomes clearer, think then also as to how the male side of the spectrum is constantly both drawn to, as well as scared by this nature side of the binary.

"Man projects all females at once onto woman." You are just like all other women, or if you have heard the compliment given by some men, you are not like women at all, you just not like any other woman, as if that is a compliment. "And the fact is that she is a female. But if one wants to stop thinking in commonplaces, two questions arise. What does the female represent in the animal kingdom? And what unique kind of female is realized in a woman?"

"Males and females are two types of individuals who are differentiated within one species for the purposes of reproduction; they can be defined only correlatively. But it has to be pointed out first that the very meaning of division of the species into two sexes is not clear."

What is she saying here? She says, man projects all females at once onto woman. However, two related questions. What is it that the female represents in the animal kingdom, if you say that women are close to nature? And secondly, what unique kind of female is realized in woman? How do you make these continuous assertions? And then how do you try and understand the female body within these assertions?

Conclusion

Thus, she is making a very interesting argument that male and female are two types of individuals who can only be defined in relation to one another, in relation to each of their reproductive functions, none of which makes sense without the other. But to begin with, the division of the species into two sexes itself is not very clear. She is in fact gesturing to the arbitrariness of this kind of division.

"It does not occur universally in nature." For anybody who keeps saying that male and female, these are natural biological divisions, pay attention. "In one-celled animals, infusorians, amoebas, bacilli, and so on, multiplication is fundamentally distinct from sexuality, with cells dividing and subdividing individually. For some metazoans, reproduction occurs by schizogenesis, that is dividing the individual whose origin is also asexual, or by blastogenesis, that is dividing the individual itself

produced by a sexual phenomenon. The phenomenon of budding or segmentation observed in freshwater hydras, coelenterates, sponges, worms, and tunicates are well-known examples. In parthenogenesis, the virgin egg develops in embryonic form without male intervention." Lest you think you walked into the wrong class, this is not biology.

But Simone de Beauvoir is bringing together all these forms of evidence to suggest that what we understand about sexuality itself as a given, as a natural process, as always defined by male and female, are all a large set of discursive myths. And by myth, we are not saying false, we are saying that these are arrangements that are arbitrary, they do not necessarily mean as much as you think they do.

"Opinions about the respective roles of the two sexes have varied greatly; they were initially devoid of any scientific basis and only reflected social myths. It was thought for a long time, and is still thought in some primitive societies based on matrilineal filiation, that the father has no part in the child's conception: ancestral larvae were supposed to infiltrate the womb in the form of living germs. With the advent of patriarchy, the male resolutely claimed his posterity; the mother had to be granted a role in procreation even though she merely carried and fattened the living seed: the father alone was the creator. Aristotle imagined that the foetus was produced by the meeting of the sperm and the menses: in this symbiosis, woman just provided passive material, while the male principle is strength, activity, movement, and life."

Therefore, how beautifully she gathers different kinds of material to make this argument not just of arbitrariness but to show that in the process of arbitrary assessment how is it that power accrues to the male and passivity to the female.

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Teaching Competencies of Secondary School Teachers

Dr. Karabi Kakati*

[The present study was conducted to study the teaching competencies of secondary school teachers in relation to their job satisfaction. The sample comprises 50 secondary school teachers serving in secondary school located in Kamrup (Metropolitan) District of Assam. Teaching Competency Scale (TCS) developed by Bhat. V.D. and 'Job Satisfaction Scale' by Yudhvirendra Mudgil, Prof. I.S. Mhar and Probha Bhatia were used to collect the data. The results indicated that there is significant relationship between teaching competency and job satisfaction Secondary School teachers.]

Teaching is a complex and challenging process. Teaching is a skill, it is an interactive process, involving four aspects, teacher, students, learning process and learning situation. The teacher creates the learning situation. The process is the interaction between the student and teacher. The success of educational system mainly depends upon the competence of the teacher who embrace their profession. It was once believed that teachers are born not made. Competence in teaching requires performance of skills as well as knowledge and higher level of conceptualization.

Competence is usually understood to mean possessing the required skills, knowledge and academic and theoretical background. The concept of competence includes such personality traits like accountability and responsibility classroom learning experience, tolerance etc.

Job satisfaction is a complex variable and is influenced by situational factors of the job as well as the dispositional characteristics of the individual. It is defined as the positive emotional response to the job situation resulting from attaining what the employee wants from the job. Job satisfaction is an attitude towards job taking into account feeling, beliefs and behaviours. Job satisfaction is a set of favorable or unfavorable feelings and emotions with which employees view their work. Job satisfaction is an affective attitude consists of feelings, thoughts and intention to act. It may be defined as overall attitudes towards the profession, which results from a balancing and summation of many specific likes and dislikes experienced in connection with the job.

Studies cover teachers' status of pre-primary, elementary, Secondary and higher secondary school teachers in respect of academic, economic, professional and social criteria (Chopra, R.K.1988). While studying Job

Satisfaction of graduate teachers in Coimbatore, Sekar, G. and Ranganathan, S. (1988) found that most of the teachers were satisfied with their nature of work, personal policies, salary, personal achievement and their relationship with superiors and colleagues. Naik, G.C. (1990) found that ad hoc teaching assistants of the M.S. University, Baroda, were satisfied with their job mainly because of their favorable attitude towards the teaching profession, financial conditions and the facilities which they were getting for future studies, marital status, age, experience and gender did not affect their level of job satisfaction, leadership qualities of heads of institutions promoted job satisfaction.

Atreya, J.S. (1989) concluded that teaching effectiveness was values and job satisfaction. Basi, S.K. (1991) examined teaching competence of language teachers in relation to job satisfaction, locus of control and professional burn out. Singh, T (1998) attempted to establish a relationship between teaching efficiency and job satisfaction as also with socio-economic status and found a positive relationship.

Statement of the Problem

The problem undertaken for the present study is stated as "Teaching Competencies of Secondary School Teachers in relation to their Job Satisfaction with special reference to Kamrup Metropolitan District of Assam"

Objective of the Study:

1. To study the relationship between Teaching Competencies and Job Satisfaction of Secondary School Teachers
2. To study the Teaching competencies Secondary School Teachers in relation to Teaching Experience

Hypothesis

Ho1: There is no significant relationship between Teaching Competencies and Job Satisfaction of secondary school teachers

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Ho2: There is no significant difference between Teaching Competencies and Teaching Experiences of secondary school teachers.

Sample of the Study

In the present study the sample is involved 50 secondary school teachers serving in secondary school located in Kamrup (Metropolitan) District of Assam.

Tools for the Study

Following tools were used for collection of data

1. Teaching Competency Scale (TCS) developed by Bhat, V.D. along with his task team as a part of the DPEP activity of the NCERT New Delhi at Regional Institute of Education, Mysore.
2. 'Job Satisfaction Scale' (JSS) by Yudhvirendra Mudgil, Prof. I.S. Mhar and Probha Bhatia was used.

Method of the Study

Descriptive survey method of research was adopted for conducting the present study.

Analysis of Data

Objective 1: To study the relationship between Teaching Competencies and Job Satisfaction of Secondary School Teachers

Ho1: There is no significant relationship between Teaching Competencies and Job Satisfaction of secondary school teachers

In order to study the relationship between Teaching Competencies and Job Satisfaction of secondary school teachers, the investigator collected the data with the help of Teaching Competency Scale and Job Satisfaction Scale. The investigator applied Product Moment Correlation Technique. These are presented in the following table-

Table:1

Pearson's Co-efficient of correlation value of Teaching Competencies and Job Satisfaction of Secondary School teachers

Variables	N	Mean	SD	r	Status
Teaching Competencies	50	268.07	62.18	.322	Significant at .05 level
Job Satisfaction		270.05	59.01		

From the above table it is found that mean value of teaching competencies is 268.07 with SD 62.18. The mean value of Job Satisfaction is 270.05 with 59.01 SD. The result of relationship between Teaching Competency and Job Satisfaction as presented in table 3 reveals that there is positive low correlation between Teaching Competency and Job Satisfaction. The result shows that the correlation between Teaching Competency and Job Satisfaction is statistically significant at .05 level of confidence interval with r .322. Hence, the null hypothesis is rejected at .05 level of confidence interval.

Objective 2: To study the Teaching competencies Secondary School Teachers in relation to Teaching Experience

Ho2: There is no significant difference between Teaching Competencies and Teaching Experiences of secondary school teachers.

To find out teaching competencies of secondary school teachers in relation to teaching experience, the investigator categories the teaching experience into two categories-

- i. Below 10 years
- ii. Above 10 years

The investigator calculated mean and SD of each category. The investigator applied 't' test to determine the significance difference between Teaching Competency and teaching experience.

Table:2

Significance of Mean difference of Teaching Competencies of Secondary School Teachers in relation to Teaching Experiences

Experience of Teachers	Mean	N	SD	df	't'	Status
Below 10 Years	2.01	15	2.13	48	2.30	Significant at both level
Above 10 Years	2.08	35	1.10			

It is also found that mean value of below 10 years teachers is 2.01 with 2.13 SD. The mean value of above 10 years' experience teachers is 2.08 with 1.10 SD. The investigator found that critical value of 't' with 48 df at

.01 and .05 level of significance is 1.68 and 2.01 respectively. The computed value of 't' is 2.30 which is greater than critical value. Hence it can be calculated that calculated value is significant at both levels.

Therefore, there is significant difference of teaching competency of below 10 years and above 10 years' experience of teachers. So, Ho2 is fully rejected. The study shows that teaching competency of teacher is different from below 10 years and above 10 years.

Findings of the Study

From the above data analysis, the investigator got the following findings:

1. A significant positive low relationship was observed between Teaching Competency and Job Satisfaction of Secondary school teachers. It means job satisfaction increases the teaching competency.
2. There is significant difference of teaching competencies of secondary school teachers in relation to teaching experience. So, experience is an important factor in teaching competencies.
3. The study shows that there is difference of teaching competencies of below 10 years and above 10 years' experience of teachers.
4. There is no significant difference between male and female secondary school teachers in respect to their job satisfaction which means the job satisfaction of male and female secondary school teachers is same. So, gender is not a factor of job satisfaction of secondary school teacher.

Conclusion

The present study reveals that the teaching competency of secondary school teachers is influenced by their job satisfaction. So, it is the need of the hour to promote teaching competency of teachers. To promote teaching competency of teachers intensive training programmes may be organized to enrich of teaching competency in turn to promote their job satisfaction. It is also necessary to orient the secondary school teacher on teaching competency. A competency based monitoring system needs to be evolves for quality improvement at secondary education level, since competency is one

essential aspect for qualitative improvement in education.

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Cultural History in Vijay Tendulkar's Silence! & The Vultures

S. Feroz Khan* & Dr. M. H. Mohamed Rafiq**

[Several writers have explored the theme of marriage, love, and sex as a social problem in their writings. This theme of marriage, love and sex forms a basis for human relations between man and woman. Yet, this relationship is often depicted in crisis as there is rarely a smooth and conflict-less relationship between man and woman. In marriage, love and sex compatibility is a major problem. Hence, sustaining such a relationship becomes a difficult one. Compatibility demands not only the physical union on the same ground but also the emotional and intellectual union on the same level. In the plays of Tendulkar, woman's issues have been dealt with deep sensitivity and focused scrutiny. His plays unmask the hypocrite conventional patriarchal middle class.]

In *Silence!* Tendulkar presents the mock – trial concept to represent the subjugation of women. In it, Benare is attacked for no fault of her own and the play hints to her personal tragedy. In the end, she collapses and faints and becomes a victim of a male chauvinistic society. All the characters in the play like Ponshe, the science student, Sukhatme – the lawyer, Karnik – the theatre actor, Balu Rokde and Mr. and Mrs. Kashikar represent the patriarchal forces at work. They attack Benare more severely because she attains a greater level of self – confidence and mental clarity that they wish to have but cannot attain it.

In fact, Benare remains a living self-assertive woman, who has been silenced by the patriarchal and societal norms. Her private life is nakedly exposed and she is made to undergo a thorough postmortem throughout the play. Benare is made to voice her self-assertion and individuality.

In the opening scene of *Silence!* Benare, the self – conscious, vehemently assertive and an independent woman, is pitted against the utterly selfish, hypocritical and malicious amateur artists, who are going to try her and reverse the natural justice by their false and intended and preconceived verdict. Through Benare, Tendulkar seems to assert that human life is always an unending source of material for literature and literature is after all a mirror that reflects the outer world as well as the inner universe.

Tendulkar skillfully moulds the socio – political milieu in *Silence!* His play comprises a critique on the vices, drawbacks, and limitations of contemporary Indian society. Likewise, he expresses his dislike for hypocrisy, vulgarity, barbarism, superficiality, narrow – mindedness, corruption, duplicity, and treachery. While depicting the drawbacks and vices of both an individual and society,

his humanitarian approach and his commitment to human values are clearly perceptible. They create an uproar in Indian society, posing new challenges and demanding new morality.

Problems of unmarried motherhood

The play, *Silence!*, is a satire on social as well as legal justice. Miss Benare is held guilty on the basis of witnesses only. So, the play obliquely suggests that the present day justice is just a mockery. Throughout the rehearsal of a mock – trial, Benare's co – actors try to console her by telling that they are only joking with her. The mental agony she suffers is in no way less severe than the legal punishment. She is punished harshly, even disproportionately, and Prof. Damle, the real culprit, goes scot-free. Contemporary Indian society is still male-dominated, where women are born to suffer. The injustice projected in the play will go on repeating itself in actual life until this “man – centered” world becomes “a human – centred world”.

Bandyopadhyay in Vijay Tendulkar's *Collected Plays in translation* says “*Silence! The Court is in Session* is the first Tendulkar play to become part of the New Indian Drama phenomenon of the sixties and the first significant modern Indian play in any language to centre on woman as protagonist and victim” (XIV). The play marks a sharp break with the tradition of Marathi plays in respect of subject – matter and mode of presentation. According to Chandrashekar Barve in “*Vijay Tendulkar: The Man Who Explores the Depths of Life*” says, this is not a play about the cornering of Benare, nor about the cornered Benare. In fact, the dramatic element in it is derived from the situation in which the being of Benare is engulfed [...]. She tries to express her ego openly and freely; and finally, it is throttled, ‘Life is something like nothingness’ – these crazy words of Benare are good comment on the nothingness of our being. (24)

The character of Benare symbolizes, a modern, educated, but helpless woman in contemporary Indian society. She raises several questions about love, sex, marriage, and established moral values. Her long soliloquy in self –

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defence reveals that the voice of protest of a simple, innocent woman is always submerged in the male – dominated society.

It is with the presentation of this play that Tendulkar is recognized as a rebel against society. Outwardly, the play moves around the theme of violence in love, marriage, and sex. But the ideas expressed here are anti – romantic and anti – establishment. The play points out particularly, Benare’s long speech, that neither there is any sin nor any goodness in the society around Man should disown the established norms and values and move towards a new humanitarian order. What is important in life is one’s feeling, one’s sincerity or integrity if the life lived is authentic.

Benare is humiliated by her co-actors for her unmarried motherhood. Still audience’s sympathy goes with her for she is by nature, loving and loved. Benare’s innocence is punished, very severely punished by her fellow – companions’ cruelty and vulgarity.

Silence!, is a satire on male-dominated society. It deals with the problem of unmarried motherhood. A rehearsal of a mock-trial play is arranged which is actually a “game” cunningly arranged by Benare’s co-actors. In the so called game, Benare’s private life is exposed, revealing her illicit relationship with Prof. Damle that results into her pregnancy. Benare is punished without the least compassion, and Prof. Damle goes unnoticed and un-enquired even though he is the father of a child outside wedlock. The play treats of the problem of unmarried motherhood conceived as a “game” in more than one sense.

Mock – seriousness pervades the whole play. It is a day – time rehearsal of a mock – trial play to be performed at night. Miss Benare, an unmarried grown up woman, is the victim of the game in the midst of the great laughter, banter, and cordiality. What begins, at the outset, as partly a conjecture and partly hearsay, comes out, in the final analysis, as the gravest and the most unpredictable truth about the woman’s private life. Finally, comes the unkindest cut of all, the punishment that the baby in her womb, be killed, i.e., foeticide (which is, ironically enough, a crime in itself), meted out to Miss Benare. Describing Benare’s character, Arundhati Banerjee in Five Plays remarks:

Leela Benare, the central character of the play is the only exception. Possessing a natural lust for life and a spontaneous *joie de vivre*, she ignores social norms and dictates. Being different from the others, she is easily isolated and made the victim of a cruel game, cunningly planned by her co-actors. (ix)

Benare is cross-examined in the court with full mockery. She is charged with infanticide and having illicit relations with a married man, Professor Damle and in this way

her private life is exposed and she is humiliated and dishonoured. All other characters, who serve as witnesses, like Mr. Sukhatme and judge Mr. Kanishkar and his wife Mrs. Kanishkar behave in a way of mockery. Ram Sharma in “The Trial between the Humanists and the Anti – Humanists in Vijay Tendulkar’s ‘Silence! The Court is in Session’” points out that in this play, in the court, Benare’s crimes of infanticide and illegitimate motherhood are established by the prosecution as crime against society.

Sukhatme, Kashikar says “This case has great social significance, Sukhatme, No joking! I must put aside the practice of court and give evidence” (FP.92). The public prosecutor Sukhatme clarifies that motherhood is sacred and a mother bears the responsibility of bearing her child unmindful of her own difficulties and Benare has brought shame to the holy motherhood by her conduct. He says: “The character of the morality. Not only that. Her conduct has blackened all social and moral values. The accused is public enemy number one. If such socially destructive tendencies are encouraged to flourish, this country and its culture will be totally destroyed” (FP.115)

Sukhatme further clarifies his point. Infanticide is a dreadful act, but bringing an illegitimate child is horrifying. If it is encouraged, there will no such thing as the institutions of marriage. Immorality will flourish. Before our eyes, our beautiful dream of a society, governed by tradition will crumble into dust. (115)

Although Benare says that society has no right to interfere with her private life she cannot totally shy away from her responsibility. Tendulkar has developed Benare through the contents of a beautiful poem by Mrs. Shirish Pai. Benare is very frank in giving a fitting reply to the charges leveled against her in the court. She tells the judge that life is very dreadful thing and life must be hanged.

Vultures is a ruthless depiction of human nature. It reveals violence and avarice of human beings. The play is a bleak portrayal of the dark side of human nature. It depicts the society’s inborn tendencies, the evil tendencies like greed, selfishness, wickedness and violence. One can find the cruelty, greed and cunningness of the Vulture in all the members of Mr. Pitale’s family except Rama and Rajaninath. On the other hand, Pappa, Ramakant, Umakant and Manik display the savagery of vulture through their words as well as actions.

The interrelationships among the family members are hopelessly degenerative. Pitale’s cheating on money earned by her brother, Sakharam, is the basic motif of the play for all other vultures like Ramakanth, Umakanth and Manik. Uday Shankar Ojha in “Vijay Tendulkar’s ‘The Vultures’: A Study of Crude Realism in Postcolonial Perspectives and Beyond” observes:

[Fade-in. It is late at night. The drawing-room, Pappa and Umakant seated. Ramakant standing, glass in hand. On the sofa, a horizontal, lifeless figure. The paraphernalia of drinks all around.]

RAMAKANT [in drunken tones, looking the body over carefully]. Completely... bloody... had it!

UMAKANT, Look again. May be live. **RAMAKANT**. Bosh! [Tries shaking the body]. He's had it! Look at this... absolute corpse! [Laughs] Uncle Sakharam's corpse. [Laughs] Drunk 'myself t' death, brother [Laughs]. To bloody death! Damn bore! Drunk t' death! [Stagger over to Uncle's body and stands by it.]

Long live Uncle!

UMAKANT. Uncle's out of practice! Has t'scrape for food. Where could he get... y'know!

RAMAKANT. Poor Uncle! Used to down the whole bottle, brother straight.

UMAKANT. How'd Uncle... get here, Ramya? Pappa... Pappa cut his-er-throat! Pushed him out'f business! Ruined'm! Turned'm out of house. Fifteen years ago.

RAMAKANT. poor, poor Uncle! I pity him! I love him! Sleeping like an innocent bloody kiddie, damn him... [Pats him.]

UMAKANT. Simple, Uncle was going to... hmm!... clean Pappa out. But Pappa found out first. And then... [Sits on the stool.]

RAMAKANT. Poor Uncle! They're both equal bloody swindlers, brother, pappa's 'n' Uncle.

UMAKANT. No. Pappa's worse. Ask why.

Thus the very foundation of the edifice of Hari Pitale is corrupt and deceitful. Obviously his house has to collapse and it collapses terribly. All his means of grabbing property have been foul and shameless. His limitless greed for money creates a complete moral and spiritual vacuum among his sons and daughter. Ramakant, Umakant, and his daughter Manik, also inherit his culture of extreme loveless individualism. Justifying the title of the play, they all form a family of vultures. These vultures inhabit "the interior of a house: A house that reminds you of the hollow of a tree." (55)

It is the same interior of the house that remains the scene of incessant and grotesque confrontations between Pappa and his three adult vulture-like children. The flood of hatred has engulfed everyone. Ramakant and Umakant hate each other and they both hate their only sister Manik. And the three hate their father. They all, prefer money to a man. (143)

Hypocrisy is a sinister vice

Vultures present a dark picture of human vices. It may be taken as a naturalistic drama of domestic violence. It expresses the unmitigated violence arising from drunkenness, greed and other vices like illicit relationship. Ramakant, Umakant and Manik get a clue of Pappa's hidden bank account. They pretend to be affectionate towards Pappa and get him dead drunk. Ramakant and Umakant feign a fight with Pappa and when all of them fall to the ground, Pappa is terribly frightened and shouts and asks them not to fight. Tendulkar visualizes the scene:

PAPPA [flinching, he leaps up and stands on the sofa]. No! Never! You're devils, you pimps! You're going to kill me! You're going to murder me... murder! I don't want to die! don't want to! I'm not going to! I'll become a ghost. I'll sit on your chests! Murderers! Call the police! Police! [He runs to the phone and picks up the receiver.]

RAMAKANT [going near him, in a wheedling tone]. Pappa, Pappa. Softly! [He takes the receiver out of Pappa's hand and puts it down. Pappa backs away.]

UMAKANT. I didn't mean to do this... [to Ramakant] You're a bastard! **RAMAKANT**. [leaping at him]. And you're a double bastard! [Pappa once again tries to pick up the phone. Manik snatches it away.] **MANIK**. Enough! [Slight anger] Don't make such an unnecessary fuss, Pappa! It's only a tiny cut. **PAPPA**. You get away from me too, you she-devil! You're like the rest of them! You've plotted this. You're going to kill me! You're going to take my life. Murder me! You'll rob what little money I've got left... I know it... [Pappa is shocked suddenly into silence. They are all startled into silence, too]

RAMAKANT [swiftly]. What money's that, Pappa? **UMAKANT**. You mean, there's still some left? **RAMAKANT**. Bravo, Pappa! You're a crafty old swine, it seems! **UMAKANT**. He's cunning, the old bastard! Hides money from his own children! **RAMAKANT**. So? Of course he will. And what'll you bloody do? What'll you do? You bloody miser! [Picks up the broken soda-bottle and the tin-opener. Gives the opener to Umakant.]

UMAKANT. Shut up, you bastard! [Points the tin-opener towards him.] **RAMAKANT**. Mind your tongue, Umya... [Getting Pappa between them, they feign a fight.] **PAPPA** [screaming]. Oh! Oh! Oh! No, no! Don't kill me! Don't kill me! Don't kill me... don't kill me... [On his face, in his body, there is immeasurable fear. He sits trembling violently.] Don't kill me, all of you. I beg you not to kill me... please don't... **RAMAKANT** [to Umakant]. Get to one side there! [To Pappa] Well, how much money is there, dear Pappa?

In *Vultures*, Ramakant shows the stuff of which he is made by abusing and beating the old, poor gardener, who comes to request for his rightful money. Ramakant has no trace of civility or decency in his behavior. He indulges himself in dishonest practice. He has ruined the family business. He fails to have or feel gratitude to Pappa, though the old man has gifted him with well-established business. He openly declares that he is waiting for Pappa's death. The following dialogue illustrates his motives and character:

PAPPA. Hold your tongue! I've shared out my property with you pimps. So I've become a burden, have I?

RAMAKANT. Your property! Your millions! There wasn't even bloody ten thousand cash for each of us. And this house between us three. Monthly maintenance one hundred and twenty-five. A bloody circus elephant would've been better off! And the business... a dead horse! The war finished it off! Even beggars and Brahmins shoved into the sand and lime business. A bloody alms-house? Tenders began to be filled at a loss of thousands. How could we make any profit? Sweating blood day and night. And still crying out for lack of profit! Umya was much bloody cleverer! He grabbed the landed property at Lonavla. The shares... they were from bum companies, one and all. Wrapping paper... nothing more!

PAPPA. So, I'm a fool! So now show what great feats you're good for!

RAMAKANT. Hear that! A widow... advising her friend to cherish her husband! I'm doing all I need to, Pappa. But let me just inform you of your stupidity. [Knocks on Pappa's head].

PAPPA. My Stupidity... yes! To produce bastards like you! [The phone begins to ring].

RAMAKANT. Pappa, Pappa! As the seed, so the tree! Did we ever ask to be produced?

All his intelligence and energy are directed towards making money using all the means available to him. He is fond of gambling and excessive drinking has made him to be impotent. He follows no moral or legal restrictions. He also ends up as a failure in life, despite all his wickedness and violence.

In *Vultures*, Umakant is a bachelor with loose morals. When Pappa had distributed his property, he had grabbed the landed property at Lonavla. There is no brotherly feeling in him for Ramakant. He is always taunted by Ramakant. He habitually abuses his sister Manik and mocks at her promiscuity. He accuses Manik:

Umakant (suddenly remembering): Go and see if that cow's had her bath yet! Goes and rolls all over town, the cow! And then sits scrubbing herself. Just when one's in a hurry [Shouting] Manik! Come out Quick! Or I'll break down the bathroom door!

He always feels/ takes/ treats himself to be superior to Pappa and Ramakant in financial matters. Financially, he is driven out of the house by Ramakant.

In *Vultures*, Rajaninath is a much neglected, much hated and lonely being. He fumes at his illegitimacy and hates his parents for it. He has nothing but an inborn hatred for his father, whom he considers as demon. Even Rama does not escape his anger as he considers her departure with her husband as "The true companionship to a leper of a mangy dog". He is an inactive character in the play. Though fully conscious of Rama's suffering he does not do anything to help her. He has a poetic nature. He remains unconscious of the sin that he commits in having an illicit relationship with Rama.

Tendulkar not only exhibits nihilism and metaphysical attitude but also deals with the modernist tendency and belongs to the genre of theatre of cruelty. It can also be taken as a satire on the degradation of judicial system, pretentious institutional social service, organizations, and forceful male supremacy.

Conclusion

In all his plays, Tendulkar depicts woman as loyal, docile, hardworking and tenderhearted. While he deals with woman and female issues, he relates these issues/problems to the very existence of human mind, human being, human psychology and human relationship in various/varied forms. Women are related to the issues of violence, sex, Illicit sexual relations, power, stability in the family and society, and all related social issues.

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Psychotic Torment of Female Protagonist in Bharathi Mukherjee's *Jasmine*

T. Abirami* & Dr. P. Kiruthika**

[This paper deals with Psychotic Torment of female protagonist in Bharathi Mukherjee's novel *Jasmine*. The worth of civilization can be judged from the position given to women. The writer Mukherjee's female protagonists migrated from India with a lot of dreams about their future to the third world which is an unknown place for them, in there they faced lot of troubles in mixed culture, racial interruption, Mukherjee has created manifest immigrant experience through this cultural point of view wherein they search for embryonic new distinctiveness. This relationship between literature and society is a reciprocal effect on each other. In most Indian fiction the significant theme of female relationship and social orientation that deals with human relationship in its varied aspects.]

Bharati Mukherjee's novel *Jasmine* has mixed culture conflict with dominant cultures in her native land and also her migration to other countries, the mixed culture affected the protagonist both psychologically and sociologically, even though they never lose their hope in their life, the writer in her childhood she defies the traditional stereotypical role, not follow the Western culture and change herself into an individual not bounded by the cultural identities.

Jasmine is the third novel written by the writer, in this novel Jyoti is the central female protagonist, the title of the novel is *Jasmine*, the writer indirectly and symbolically gives the title *Jasmine* for an unhappy teenaged widow, Jyoti, according to the Indian tradition, the flower *Jasmine* has some unique qualities: it is waxy, more white than any other flower in the world, the flower *Jasmine* more fragrant than any other flower, but the writer has shown the Jyoti as un-blossomed woman because she is young widow, her life is always dark opposite to the flower *Jasmine*. At her young age she lost her husband according to Indian tradition she can't wear the flower *Jasmine* in the head this is the reality of her life.

Psychotic Torment of female protagonist

The novel of *Jasmine* makes the first move with a village background with an astrologer under a banyan tree. He foresees about *Jasmine*'s life; her becoming widowed and being sent away soon. She neglects the prophecy, because of living in a traditional orthodox village, but as

a young girl she thinks about ideas to be modern. She rebels against the feudal society and her destiny as well as the path drawn for her.

Mukherjee's novels are based on feminist perspectives, and in this novel, '*Jasmine*' is a feminist protagonist who demonstrates herself as modern as well as traditional. Throughout the novel, *Jasmine* revolutionizes herself in different names. The novelist represents an element of the letter "J" as continuity, transformation, and feminism all over the novel.

At the beginning of the novel the heroine 'Jyothi' as a village girl, then she transforms to 'Jasmine' when she married Prakash, later she becomes 'Jase' the undocumented immigrant, additionally change into 'Jane' for the Manhattan Nanny, at the end of the day 'Jane' as the Iowan woman.

Mukherjee uses the first-person perspective of the protagonist *Jasmine* and takes a non-linear pattern to reveal its story. The novel *Jasmine* explores the experience of histories of Hindu widowhood. The Indian widows faced lot of troubles in their lives, they do not allow them to live without their husband, In the history, the young widow should die after her husband dies, those kinds of cruelty named as Sati, it follows a long time in Indian tradition, and custom, later sati system was abolished.

In the novel *Jasmine*, the protagonist of the novel is Jyoti a young widow, she loses her husband in her early life, but she never is unable to find hope in her life, at the moment Jyoti who travels from India to America, with lot of dreams about her life, she wants to shine in her new way of life, but after she migrated to the United States, she faced lot of troubles there, she suffered from

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new people, the whole thing is new for her, she can't adapt to the new ambience and loses self-identity at each stage of her journey. She tries to create a new identity at every stage, at one stage she wants to accept the new way of existence.

In the novel *Jasmine*, the writer considers difficulties of cross-culture and realities of multi-cultures through adventures and journey, as one of the critics, Nicholson depicts about the writer Mukherjee as "foremost ... multicultural" (Nicholson, 84-85). Through that quote, Nicholson clearly states that her work is based on multiculturalism, cross-culture, and immigration, they bring the picture to the reader about the issues of culture, racial, and gender discrimination. Mukherjee is one of the great diasporic writers and her novel deals with the issue of location problems, movements, issues, country boundary limited, and then self-identities play a major role in all her novels.

The great legend Edward Said and Gayatri Spivak speak about cultural imperialism, according to Said, Orientalism means "Western Style for dominating" (Said). In the novel *Jasmine*, the protagonist is too pretentious in the Western culture. Yet another writer Gayatri Spivak has a different view and she terms it as subaltern which means "there is no space... subaltern... can speak" (Spivak). In her point of view, the oppressed subject, which means one who migrated, should keep silent, they do not allow to speak or articulate their feelings, and this kind of thing also happens to *Jasmine*, the protagonist in the novel.

The writer Mukherjee, in her life she is a migrated person, she has shifted her life from one country into another country and the same kind of themes are reflected in her writings too, where protagonist presupposes throughout her journey from Punjab to California through Florida, New York, and Iowa. Her travel is the demonstration of disarticulation, conversion, and a crisis for individuality.

The novel begins in the village, an astrologer sitting under the banyan tree and predicting Jyoti's widowhood and alien. She belongs to people, "Bad luck dogged dowry less... death heating milk on Kerosene stoves" (41). She expresses the pain and burden of old tradition and errands in the end ethnicities, it represents women's suppression with the impending Western-style eccentricity and the liberated spirit of the female.

This tale depicts the young girl, Jyoti who is born in a poor family in a village, Hasnapur India. She experiences

many personal problems and changes in cultural moods. She is from a poor family but has more knowledge, her intelligence and love towards education made her the best student. Jyoti is well educated and after remonstrance with her father, she can fight for wishes and dreams towards society and she can lead a life with fortitude.

It shows the capacity of approaching her identity to survive in society. Her mother is strange, who is opposing Jyoti's choice of marriage and forcing her to be married to an aged, widower. But she marries a young and talented modern man, Prakash. He is an Indian and his dream is to study in the United States and run a business based on electronics. Prakash renames her name as, *Jasmine* after their marriage. Here the writer gives symbolic gesture that the protagonist's name Jyoti changed to *Jasmine*, it's symbolic that her life will change into positive with the help of her husband Prakash. The protagonist *Jasmine* takes her life in a positive manner with the help of her husband.

She feels that her initial or birth identity is changed after moving from the provincial village, Hasnapur to a metropolitan city, Jalandhar. She over and again is influenced by her husband who has an advanced lifestyle and is a hi-tech guy who doesn't have any knowledge about the female's dreams and desire to be a mother. Prakash's views about women and the world are different from common people or the present generation, due to the influence of these two personalities, Gandhiji and Nehru. Jyoti's birth in a village where "Born to what kind...ignorance" (JAS 204), demonstrates that she is born in a place of ignorance where females can't expect anything to be achieved.

Prakash is a nice gentleman, he gives response to *Jasmine*, and she also feels happy in her life, because before that she used to feel loneliness in her life, and after being married to Prakash, an amiable person with gentle personality, she feels some positive vibrations in her life. She had nursed many ambitions in her life that could not be fulfilled because of the sudden demise of Prakash in a violent incident. The violence had spread all over the city and Prakash got wedged on the radio where the bomb was kept and Prakash got killed in the bomb explosion.

Jyoti is depressed for his death and decides to go to the United States alone where her husband planned to study in the university, before his enrollment he died. Jyoti's only purpose to go to the University is to commit a sati

on the huge campus. She says: "I had planned it all...from home" (118). She had planned to commit sati on the campus, she collected twigs and papers in order to light up fire and she had also brought from her home white cotton sari.

This horrific plan activates her to collapsible to the United States from there Jasmine leaves for America and she doesn't know what future brings her. She lives a cynical life in other country where she doesn't know anything "What country...papers are in character or language I cannot read" (101). She is very eager to know about the happenings there but she could not read the newspaper because she doesn't know the language.

She ends up in a hotel room with the captain of the trawler at the run-down Florida court. She meets someone there, Half-Face, his name describes that he loses his eye, ear, and half of his face in Vietnam. Half-Face interconnects his erotic intent to her. "You know what's...many complaints" (115). He asks her that do you know what is going to come or happen and there will be no one to help you.

Ruppel F. Timothy says "Half-Face and his cohorts, women have not complained...threat of violence occluded" (Ruppel). Half-Face and his friends say that women never complained anything till now because they accept the predictability of their situation and their reputed carnal nature and concluding it through them like it. In this concerning pattern of craving, basis and consequence are conflated and the menace of viciousness occluded.

Jasmine tells him about her that she is a contemptible, Hindu widow. She doesn't come to America just to fulfill her wishes, dream, freedom or pleasure but she came to fulfill her dutiful wife duty for her husband as traditional Indian widow and she plans to carry her man's suit to America fair it and to commit a sati, traditional norms of a Hindu widow. He laughed at her for this grimly idea, "Getting your ass kicked halfway around...heard such a fool notion" (114). He says, just to burn a suit you came from there and he never listen to this kind of crazy act.

Half-Face rapes her; this scene indicates the sexual instantaneous, which took place in her sequential change and this realization of the life-force of survival. She kills him rather than killing herself. She wounded herself for this aggressive act towards her and murders him. This is also a kind of self-assertion. Samir Dayal interprets; "She experiences an epistemic...affirming transformation"

(Samir Dayal). He states that Jasmine experienced a cognitive viciousness that offers to insist to change her.

After this strange happening, she begins to liven up from the evil incident and she meets Lillian Gordon, a kind lady. Lillian renames Jasmine into Jazzy. The protagonist, Jazzy learns to talk, wears attires like Americans with the help of Lillian. She is an American citizen, who helps the alien to be Americanized commonly. "She wasn't a missionary...ordinariness that we ached for" (131).

In the novel, the writer Mukherjee corresponds to the letter 'J' as the fundamentals of durableness transformation of migration female suffering life. Through the letter J, the writer symbolizes that it's the continuous journey to achieve a bright way of life. The writer describes about the plight of migrant people who undergo suffering, pain, failure, disappointment, leading unhappy life etc., and these are the part of their life, and like other migrant women, Jasmine also meets the same plight.

Conclusion

The writer Mukherjee tremendously shows the impact of mixed culture, through the novel *Jasmine*, wherein the female protagonist comes across: in her early years the protagonist is named as Jyoti while at that stage she is a young girl with a lot of dreams about her life, after getting married she gets her name changed to Jasmine, the name is given by her husband with whom she is leading a happy life, but that happiness does not continue for a long time due to her husband's death. And at one stage she wants to fulfill her husband's dreams. The writer clearly has shown the female protagonist having variations in her life being lived in various societies and different cultures that transformed her into multiple selves - later she named as Jase and then Jane, and that amply shows that only her name is changed but her life never changes.

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The Magnitude of Time in Select Shakespeare's Sonnets

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[Renaissance assumes a significant place in the restoration and improvement of the way of life of old Greece and Rome and impacted several writers. The new type of poem comprising only of 14 lines called the Sonnets started in Italy. Shakespeare's sonnets are typically iambic pentameter in each line. His sonnets break the limitation of Petrarch's works, in that he didn't simply commend the adoration to a marvel, in fact, the greater part of his sonnets are dedicated to his male companion. Shakespeare starts his sonnets by presenting six of his most significant subjects. Time is a significant subject and crucial theme of Shakespeare's sonnets. Through the chain of time, Shakespeare communicates his demeanour towards life, companionship, magnificence and craftsmanship, which is loaded up with reasoning and suggestions. The following paper intends to explore the magnitude of Time in a few select sonnets as Shakespeare uses it as a prime theme.]

During the Renaissance, most of the European works were based on the theses of love and friendship. The Renaissance assumes a significant place in the restoration and improvement of the way of life of old Greece and Rome. Alongside the examination on an enormous number of ancient texts, the issues of common way of thinking, philosophy, development, reality and time and space, Aristotle believes that the concept of time has double consequence, since it is solidarity of brokenness and progression. He feels that time is as interminable as development.

A famous particular type of poem called the Sonnets started in Italy, and Petrarch was the most prestigious Italian sonneteer of that time. It was acquainted with England by Henry Howard and Thomas Wyatt in the mid sixteenth century. Before the end of the sixteenth century, work has become the most famous type of verse in Britain and prospered through certain writers like Edmund Spenser and Philip Sidney. Sonnet is for the most part "a verse or lyric or a poem composed in fourteen rhyming lines of equivalent length: versifying pentameters in English" (Baldick 207). There is no uncertainty that practically all English writers of the Renaissance are impacted by this perspective including Shakespeare.

Shakespeare's sonnets

Shakespeare's sonnets are typically iambic pentameter in each line. The sonnets can be partitioned into four sections, which are the initial four lines or the quatrain, the centre quatrain, the back quatrain and the last two lines or the couplet, and the rhyme is "abab, cdcd, efef, gg", which is later known as the "Shakespearian form". Shakespeare composed one hundred and fifty-four

sonnets all through his lifetime. The greater part of his sonnets is dedicated to his male companion. There are numerous topics in Shakespeare's sonnets that were well known in the Renaissance works, like time, kinship, love, excellence, and so forth. The topics of Shakespeare's works are of rich implication as those were not just mirroring the humanistic soul of that time, yet additionally contain some philosophical worth that rises above the period.

Shakespeare starts his sonnets by presenting six of his most significant subjects like beauty, time, decay, eternality, reproduction and selfishness, which are interrelated in Sonnet 1 both specifically and using pictures related with business or trade.

From fairest creatures we desire increase, That thereby beauty's rose might never die, But as the ripper should by time decease, His tender heir might bear his memory: (Sonnet 1, lines 1-4)

Time

In sonnet 2, time again is the extraordinary adversary, assaulting the youth's brow, delving channels and wrinkles in his face, and desolating his attractive features. Despite the fact that the seasons are recurrent, his life is straight, and hours become despots that mistreat him since he can't get away from time's grip. In Sonnet 19, the artist tends to time and, utilizing clear creature symbolism, remarks on time's ordinary impacts on the nature.

Devouring Time, blunt thou the lion's paws, and make the earth devour her own sweet brood; Pluck the keen teeth from the fierce tiger's jaws, And burn the long-lived phoenix in her blood; (Sonnet 19, lines 1-4)

Time is a significant subject and crucial theme of Shakespeare's sonnets. Through the chain of time, Shakespeare communicates his demeanour towards life, companionship, magnificence and craftsmanship, which

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is loaded up with reasoning and suggestions. Time is pitiless and coldblooded. In Shakespeare's works, time is barbarous and dangerous. Time is ever-slipping by, and everything on the planet is renting. These pictures like "Time's grass shearer/sickle", "Time's whimsical glass", "Time's oppression", and "Time's harmful hand", can be found all over the place, which exemplify the heartless slip by of damaging time.

"Time" is legitimately utilized around multiple times in the works, among which most happens in the promoted structure "Time" says, Huang, BK in his *Selected Readings in Shakespeare*. Shakespeare presents time as the hero and attacker all through his sonnets as referenced in Li, MQ *Shakespeare's Sonnets*. As Shakespeare makes reference to in his Sonnet 12:

When I do count the clock that tells the time, And see the brave day sunk in hideous night; When I behold the violet past prime, And sable curls ensilvered o'er with white. (Sonnet 12, lines 1-4)

The picture of time's glass likewise represents the predetermination that man can't be everlasting and will at long last be pulverized by time. It completely shows the intensity of time and weakness of human life confronted with time. Human life is momentary and has a start and an end, and it is limited by the merciless time. Time consistently realizes various changes and even demise. Everything can scarcely escape from the paws of time. Life is only a powerless sitting tight for the last snapshot of the last grain of sand tumbling from the hourglass. Despite the fact that time is heartless, human want for battling against time consistently run all through the sonnets, which completely avows human's worth and force, which is equipped to the humanistic ethos.

Catastrophic Power of Time:

In Sonnet 2, with the distinctive pictures of "excellence's field", "profound channels", "youth's glad attire" and "a worn out weed", the writer portrays the mercilessness of time and how it wrecks magnificence. The artist accept that a delightful youth who is in his prime will be dissolved by time, and his face and temple will be wrinkled as they are cut with the hints of maturing. At the point when the opportunity arrives, youth will pass, and magnificence will likewise vanish suddenly and completely.

When forty winters shall besiege thy brow, And dig deep trenches in thy beauty's field, Thy youth's proud livery, so gazed on now, Will be a tattered weed, of small worth held. (Sonnet 2, Lines 1-4)

He frequently underscores the damaging intensity of time, which is a vivacious adversary of youth and excellence. Confronted with the disintegration and pulverization of time to love and magnificence,

Shakespeare's sonnets likewise give a declaration of the powerful urge to win after some time. The ruinous intensity of time is imposing, and individuals feel that such force poses a potential threat in life that they create the powerful urge to battle against and win after some time. And, despite everything it can't show signs of improvement of the continually repeated people in the future, fine stanzas suffering through the ages, and unwavering adoration.

The Prime time of Life

Carrying on with one's life and delivering ages of young man is a continuation of youth and magnificence. The writer utilizes roses' short sprouting opportunity to imply the transient of the delightful period of life. He convinces individuals to get hitched and have children, with the goal that they can appreciate the superb life, yet additionally pass the excellence to their people in the future. The first 17 sonnets are primarily about this contention. The writer puts forth attempt to convince his companion to get married and have young man so he can get consistent life and interminable excellence.

In Sonnet 3, "Thou workmanship thy mother's glass, and she in thee/Calls back the stunning April of her prime" (Sonnet 3, lines 9-10); in piece 12, "And nothing' against time's grass shearer can make protection/Save breed to overcome him when he takes thee consequently" (Sonnet 12, lines 13-14). The artist believes that man can't decline marriage and have children since he wouldn't like to harm his own excellence. The excellence of youth doesn't totally have a place with an individual; it additionally has a place with the world.

Meagreness of Time

The writer caricaturizes time's ineptitude of changing a caring heart. He advances that regardless of how sharp time's sickle is, it is weak within the sight of endless genuine romance. In the event that adoration can't vanquish time, it will demonstrate that there is no genuine affection; at that point artists will lose the premise of composing love sonnets. The subject of time is the intelligent reason for the writer to make works. Based on stressing the decimation and mercilessness of time, the artist praises the excellence of affection and fellowship as the balance with time, which shows that genuine romance isn't surrendered to time, however in reality rises above time. Investigation of the topic of time in Shakespeare's sonnets not just develops the comprehension of his show creation changing from parody to misfortune, particularly the perspective on the most proficient method to overcome. Similarly as Shakespeare stated in his Sonnet 18,

So long as men can breathe, or eyes can see, So long lives this, and this gives life to thee. (Sonnet 18, lines 13-14).

Love overcomes Time

Love in Shakespeare's sonnets incorporates companionship and love among man and woman. In the interim, love can arrive at an inferred understanding with God through the strict climb of the mind and be the equivalent to paradise and earth so as to return to the first endless domain without time. For example in sonnet 31:

What number of a sacred and slavish tear, Hath dear strict love stol'n from mine eye As enthusiasm of the dead, which currently show up However, things expelled that covered up in thee lie. (Sonnet 31, lines 5-8)

Shakespeare acquires this convention as well as updates it. He particularly watches the disintegration and obliteration of time and gains bits of knowledge into its counterforce—practical magnificence and love. There are significant philosophical musings contained in the plain language, and his contemplations have amazing social implications and noteworthy attributes of the period, which is actually the appeal of his sonnets and one of the significant components that make his sonnets a godlike great. Taking everything into account, regardless of whether unequivocal or certain, it is no uncertainty that time is a common subject all through Shakespeare's works as a whole.

Conclusion

Time wildly passes quickly perpetually, and magnificence and love will unavoidably rot one day with time's passing.

Time is the foe; Time is Death. So as to disregard time's brutal attacks, conquer time's ground-breaking limitation and try to everlasting status of excellence and love, Shakespeare goes to raise and refrain. Indeed, the sonnets are significantly more undying than a child. The works keep on being perused even today, though the young man's descendants may have totally ceased to exist. These days, Shakespeare's sonnets have been getting high acclaim for their lovely wording and symbolism and for their refusal to go as far as nostalgia, and in this way time observers these works' eternity.

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“A Passage to India”: A Derridean Play

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[Forster's response to the repeated queries of his readers about the meaning and significance of the central incident of the experience of the 'ou-boum' in the Marabar Caves, was often in negatives as India presented itself as an unexplainable muddle. His personal correspondence reveals that he desired to write something beyond the field of action and behaviour and that India was full of such wonders, but he felt it was withheld from him. 'A Passage to India' ends in a situation of impasse, and the question of friendship between East and West hangs in the air. The text opens up to a Derridean play, a range and complexity of Derrida's thoughts. Forster's text presents a Derridean 'trace' of the indefinable as outside the arch there seemed always an arch, beyond the remotest echo a silence.]

E.M. Forster is concerned in his art with a search for meaning in a society dehumanised by materialism and accompanied by a complacency of self-importance. Belonging to the fag-end of Victorian Liberalism, Forster perceives the anarchy and muddle of the twentieth century which challenge the liberal optimist. Forster is concerned with the establishment of the Rainbow Bridge which would

connect the prose with the passion, the material with the spiritual, the mundane and the transcendental, “the seen” and “the unseen” (HE, 112).

It is the fissures and fractions, a lack of balance that he criticises in his first four novels: *Where Angels Fear to Tread*, *The Longest Journey*, *A Room with a View* and *Howard's End*. The antinomies of “the outer life of telegrams and anger” and the holiness of the heart's affection, the nature- culture binary, the spontaneous 'real' as opposed to the 'pretended' and calculative is to

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be found in all his novels. 'Only Connect' forms the epigraph of Howard's End, explained as "the salvation that was latent in the soul of every man. Only Connect!... Only Connect the prose and the passion, and both will be exalted and human love will be seen at its highest. Live in fragments no longer". (HE,188)

Only Connect is the underlying spirit of A Passage to India as well. Yet in both novels the liberal humanistic values of Margaret Schlegel and Fielding, "goodwill plus culture and intelligence" prove inadequate. (API,62) D.S. Savage opines: "Liberalism is a half-hearted creed, born out of stable and comfortable material circumstances, in which it put its main trust, making a gesture of greater or lesser sincerity towards spiritual values – but nothing more than a gesture, however sincere". (CE,56-57)

The theme of separateness broods over A Passage to India and Forster is concerned with the establishment of "universal brotherhood" of man.(API,143) Set in the era of British Raj, the novel explores the socio-political milieu of the time and presents the sense of disconnect between the rulers and the ruled. The events are centred around the arrival of two British ladies, the elderly Mrs. Moore, mother of City Magistrate, Ronny Heaslop, the heartless English bureaucrat and his fiancé Adela Quested with a compartmentalising intellect. Both ladies would like to explore the 'real' India and are hosted by the warm and charming Dr. Aziz who invites them for a picnic to the Marabar Caves.

The outing ends on a disastrous note with Adela experiencing some threatening presence in the caves and ends in her formally accusing her host of rape. A schism opens up in Anglo-Indian society and relations between the various communities become dangerously poised. Yet the picnic seals a bond of understanding between Aziz and Mrs. Moore and between Aziz and Fielding.

Though Mrs. Moore had been spiritually active and was optimistically moving towards a benign formulation of the divine, she is totally shattered by the vision of Reality in the Marabar Caves. She respects diverse religious views and believes that since God is Love and India is a part of the Earth, the English ought to be pleasant towards their subordinates and what is required is "goodwill and more goodwill and more goodwill".(API,51) In England "the moon had seemed and alien" but in India she feels a "sudden sense of unity, of kinship with the heavenly bodies".(API,30) Yet the echo in the Marabar Caves reveals the universe as a chaos and horror: "pathos, piety, courage – they exist, but are identical, and so is filth.

Everything exists, nothing has value". (API,147) A spiritual muddledom is set up and Mrs. Moore retreats into apathy and cynicism because the caves reveal not a divine but a "nasty little cosmos" where "hope, politeness, the blowing of a nose, the squeak of a boot, all produce 'boum'". (API,158,145)

All is nullified and reduced to one "boum". All has become one but that one is nothing. This irreconcilability leads to the experience of the aporetic — which is a passage, yet non -passage— the impulse to achieve a connection whether on the human plane or with the divine.

Is A Passage to India a mystery or a muddle, a conundrum? To the incessant questions of readers as to what happened in the Marabar Caves, Forster would reiterate "I don't know". In a letter to William Plomer, a friend and author, Forster wrote: "I tried to show that India is an unexplainable muddle by introducing an unexplainable muddle— Miss Quested's experience in the cave". (www.bl.uk) A feeling of helplessness pervades: "a door that does not open or that opens according to an unlocatable condition" is the experience of the aporetic.(Aporias 20)

'Aporias', a paper Derrida delivered at the 'Le Passage des frontieres' Conference, develops the concept of borders, limits and passage across borders. Derrida explains aporia as "not knowing where to go", "a matter of the non-passage", an impasse poised at a border a threshold. (Aporias,12) Derrida conceptualizes seven types of Aporias and each of them "puts to test a passage, both an impossible and a necessary passage and two apparently heterogeneous borders". The first type of border passes among contents— "territories, nations, cultures, languages or between Europe and some non-Europe..."; the second borderly limit passes between "a concept and another"; the third type of aporia "the impossible, the antimony, or the contradiction, is a non-passage" because it does not allow for "passage, step...There is no more path". (Aporias,17-21)

The present study utilizes some of these Derridean concepts to trace the passage of Forster's novel from the material to the transcendental and the religious, much like Derrida's own trajectory from the 'earlier' material to the 'later' ethical one.

Mrs. Moore's passage to India was a necessary passage to visit her son Ronny and settle him in marriage with Adela Quested. The physical border

crossing entails a cultural crossing in her acceptance of an invitation by the Indian host to see real India. The uncanny experience of the echo in the Marabar Caves is terrifying and of a spiritual nullity. Her mind goes dead and soon she dies of spiritual exhaustion on her passage back to England and is buried at sea, a borderless fluidity. Crossing a border is a step into another realm.

The French word 'pas' incorporates a plurality of senses — is both a 'certain step' and a 'certain kind of not'. The passage of Adela and Fielding leads to an aporia of concept where liberal intellectualism is not adequate and leaves them shaking hands "as of dwarfs" (API,257). To the friendship between Fielding and Aziz their horses parted taking diverse paths and the earth said "No, not yet" and the sky said, 'No, not there' (API,317). However in the case of Mrs. Moore it is both a step and not. If the empirico- transcendental aporia reveals a universe 'sans' God, the non-comprehensible 'ou-boum' in which vileness and lofty poetry sounded the same, is yet the highest religious experience for the Hindu — the annihilation of value, a nothingness, God without attributes.

In "Derrida's God: A Genealogy of the Theological Turn", Bradley plots and traces the passage of the earlier Derrida from "a historical and material" Derrida to the later one as "an ethical" Derrida. This theological turn in Deconstruction includes prominent critical voices of Kevin Hart, John D. Caputo and Hent de Vries according a religious reading to Deconstructive practices. Derrida's trajectory of thought from material to transcendental and the theological can be glimpsed from the use of his word 'sans' or 'without'. The debate between the French philosopher Jean-Luc Marion and Derrida about the relationship of Deconstruction with negative theology hinges on a 'paradoxical writing' of the word 'without' in context of Pseudo-Dionysius.

It hinges on the conflicting interpretation of Dionysius' term 'hyperousious' or hyperessential as 'without being' or 'beyond being'. The 'without' / 'sans' God is interpreted by Marion as without or otherwise than being, /lacking, and by Derrida as 'beyond being' as having a positive sense of going beyond the phenomenal realm to that of the transcendental. The French word 'sans' has both negative and positive connotations. For Derrida the play of language allows for the paradoxical 'other', an alterity, a possibility which he calls trace, difference, without. Linguistic play where every concept is without

itself to be positively itself and negatively entirely other than itself reveals the paradoxical nature of truth itself.

Godbole explains the mystery- muddle paradox of the echo in the Marabar Caves: "good and evil are different as their names imply.... they are both of them aspects of my Lord. He is present in the one, absent in the other....yet absence implies presence, absence is not non- existence" and we are entitled to call upon / invite the plenitude of the divine "come, come, come, come." (API,175) In the "divine mess" of the Gokulashtami celebrations, is God the Derridean aporetic of 'sauf le nom' — both 'safe' and 'except' — both going beyond and 'safe' from the categories of name and definition as well as the thing, 'save'/'except' the name?

Shri Krishna is his own tiny silver image yet his face could not be seen, or is he the semblances — butter, the birthplace Gokul, his parents, his uncle and his vilifier, King Kansa, or the human child fondled as the divine child: "He is, was not, is not, was." (API,279) Is God the 'trace', the mark the promise found in the bricolage of the immersion ceremony? The "divine hospitality" of the Christian missionaries does not extend to the wasp and" must exclude someone from our gathering, or we shall be left with nothing". (API,38)

Celebrating the divine incarnation of Shri Krishna, Godbole in an epiphanic moment propels Mrs. Moore and her troubled spirit into his consciousness: "he was a Brahman, she Christian, but it made no difference... it was his duty, as it was his desire, to place himself in the position of the God and to love her, and to place himself in her position and to say to God, 'come, come, come, come'". He felt that was all he could do according to his capacities: "one old Englishwoman and one little wasp... it did not seem much, still it is more than I am myself". (API,285-6)

The perfect host, he offers unconditional hospitality to the guest whose own charity extended to the wasp in Ronny's bungalow. Mrs. Moore's transmutation into a "Hindu Goddess, Esmis Esmoor", is India's gift of love to this "Indians' friend". (API,218-19) This is akin to Derridean thought about the Aporia of Gift which must rise above a materialistic exchange for it to have significance and done as a secret event, unreadably. Mrs. Moore's passage to India, to more than India, her yearning for the divine is complete, wherein to receive is more blessed than to give, and giving and receiving became one.

Fielding is exasperated by the muddle of India where “everything is anything and nothing something”. (API,175) This messiah of personal relationships is left dissatisfied that nothing clicked right — “why do my wife and her brother like Hinduism?” (API,315); why can’t his friendship with Aziz continue uninterrupted? — perhaps they did not seek “an infinite goal behind the stars” and with wistful regret felt that “the shadow of the shadow of a dream fell over their clear-cut interests”. (API,257) Perhaps “all invitations must proceed from heaven”, perhaps it is futile for men to initiate their own unity as they do but widen the gulfs between them by the attempt. (API,38)

Perhaps redemption lies through the divine hospitality experienced in the “sacred bewilderment” of the festivities when “infinite love took upon itself the form of Sri Krishna and saved the world. All sorrow was annihilated for Indians, for foreigners, birds, caves, railways, and the stars; all became joy, all laughter”. Sri Krishna is “the universal lover”: God is love. (API,283) Is that the message of India? A Passage to India is inspired by Walt Whitman’s poem ‘Passage to India’ which celebrates India as showing a passage “back to wisdom’s birth” and a promise: “all affection shall be fully responded to”.

Derrida’s trajectory of thought leads him to a messianicity that is emancipatory and permeates his analysis of ethics, democracy, justice, politics and responsibility as ‘avenir’, the promise ‘to come’ an openness to future possibility whose seeds of completion are already sown. In ‘Religion’ he writes of Deconstructive reading as “the opening to the future or to the coming of other as the advent of justice, but without horizon of expectation and without prophetic prefiguration.” (Religion,17)

‘Perhaps’ the Rainbow Bridge of understanding will be established after a deferral, the Forsterian “not there, not now.”

In a meditative passage, Forster the author, the outsider desiring to know the real India, the spectator witnessing the Gokulashtami celebrations speculates how the human spirit has tried by desperate contortion to ravish the unknown, flinging down science and history; engaging in the problematics of representing the unspeakable and

the uncanny because as soon as he thinks it, in the act of recording it, it becomes history and falls under the rules of time. The nature of language has paradox embedded in it: “truth is not truth in that exacting land unless there go with it kindness and more kindness and kindness again, unless the Word that was with God also is God.” (API,238) Truth transcends the usual schema of thought and perhaps meaning and truth are generated in a moment of paradox.

In the sacred bewilderment of the Shri Krishna festivities the completeness of inclusivity is experienced as the spot of filth and flies too claim God’s bounty which is understood as the gift abounding. Will West meet East and the borders of alienation dissolve and offer a ‘pas’?

Perhaps Forster’s text presents the ‘trace’ of a new geometry of going beyond the ‘line’ requisite to map the world anew.

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Formulation of the Constitutional Rights and Principles in Modern Indian History

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[The vision of the Constitution of India has been wide and panoramic in nature as envisaged by the Constituent Assembly in modern Indian history. The paper looks at the aspects of Fundamental Rights and Directive Principles in both precept and practice as these were the main concerns that underlined the wider ethos of India's struggle for independence. As India is ready to mark its 75 years of independence, it is a worthwhile exercise to revisit some of these enabling ideas from the Constitution that have added to the making of modern and contemporary Indian history.]

When India got free from the British rule, the colonial cousins called Indian democracy a road to failure as they thought that it would not be able to sustain both democracy and the demography. A wide range of scholars made gloomy predictions about India's chances of success under the veneer of Malthusian theory on population.¹ Seven decades on, and we stand strong! From Dadabhai Naoroji to Gopal Krishna Gokhale, Bal Gangadhar Tilak to Mahatma Gandhi, Jawaharlal Nehru to Subhash Chandra Bose, from Champaran to Non Cooperation, from Ghadar to the Indian National Army, there ran a common spirit of struggle for freedom embodying the most advanced ideas in social, political and economic realms. The inspiring and dynamic vision of our freedom fighters was to have an inclusive, pluralistic, and a democratic nation which would be well ahead on the road to a holistic development. As India marks its 75th independence year soon for which the celebrations have already begun, it is a worthwhile exercise to review the vision of our freedom fighters in both precept and practice in modern India. These values are best reflected in the Constitution that the people of India have adopted, enacted and given to themselves. The best of the ideas in the Constitution can be traced through the rich debates of the Constituent Assembly while drafting the document. The present paper mainly looks at these values through the ways in which democracy and liberty have thrived in India.

With regard to India's status as a modern nation state, one of the first moves that reflected its vision for how it would like to operate was the Objective Resolution by Nehru in the Constituent Assembly which stated, "*This Constituent Assembly declares its firm and solemn resolve to proclaim India as an Independent Sovereign Republic and to draw up for her future governance a Constitution... wherein shall be guaranteed and secured to all the people of India justice, social, economic and political; equality of status, of*

opportunity, and before the law; freedom of thought, expression, belief, faith, worship, vocation, association and action, subject to law and public morality."² It is to be noted here that the term 'Democracy' has not been used in the resolution. It was because term 'Republic' exhibited the essence of a democratic state herein. Also, Nehru stressed that he did not believe in mere political democracy, as he was for economic democracy. But he avoided using the term 'Socialism' in the resolution as it would have called for another debate.³ However, leaders like Vishwambhar Dayal Tripathi were insisting that the term be included in the Constitution to make the character of Constitution more explicit and inclusive.⁴ It was only in 1976 by the 42nd Amendment Act that word 'Socialist' was added to the Preamble of the Constitution implying the provisions for social and economic equality among the citizens.⁵ In all these decades, India has been able to devise its own kind of democratic socialism, i.e. a distinct democratic socialism.

Shrikrishna Sinha was reluctant in adding any amendments to the Objective Resolution which was moved by Nehru as he found the Resolution "sacred" in nature because it held the expression of the aspirations of free India. He was of the opinion that India of the future was to be democratic, and decentralised republic, where the sovereignty was to rest with people and the Fundamental Rights were to be safeguarded for the minorities.⁶ With reference to Fundamental Rights in Objective Resolution, S. Radhakrishnan underlines the significance of these Rights in the Resolution. He saw the entire process as a socio-economic revolution that the 'nation in the making' was trying to attempt. He argued that it was imperative that material conditions were reconsidered, but before creating the material conditions it was important to create a fertile ground for them. It could be done by safeguarding the liberty of human spirit, and a sense of freedom before acceding towards freedom. According to Radhakrishnan, the mind of the mankind should have the liberty to bloom to its fullest capacity. He concludes it by saying that State

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regulation was necessary to nurture the economic conditions, but it could not be done at the cost of the human spirit.⁷

One of the key features of the constitution was the introduction of the “Directive Principles” of state policy. These were introduced as one of the novel and distinct features of the Constitution. These principles were the guiding declarations that encapsulated the vision of our freedom fighters with regard to the kind of India i.e. *Bharat* that they dreamt of. However, while drafting these declarations, Dr. B.R. Ambedkar acknowledged the criticism they were put through. One of the major criticism about these Directive Principles was that they had no “binding force” as they could not be enforced by the courts like the Fundamental Rights, and this could reduce them to mere “pious declarations”.⁸ For Dr. Ambedkar, he was ready to admit that these principles had no legal force behind them but he found it superfluous to think that these declarations had no binding force at all. The Directive Principles were considered in the Constitution like the Instrument of Instructions in the 1935 Act wherein the directions were given to the Governor-General and the Governors of the Colonies by the British Government. In the independent India these principles were the instructions to both executive and legislative. The authorities may not be held for the breach of these instructions in the Court of Law but they were to be accounted for at the time of elections.⁹

A number of leaders expressed both need and role of the Directive Principles as redundant in nature. Naziruddin Ahmad called them “pious superfluities”, Dr. P.S. Deshmukh compared them with an “election manifesto”¹⁰, and Vishwambhar Dayal Tripathi called them “ineffective”¹¹. While the discussion with regard to the relevance for the Directive Principles may have not laid enough emphasis on these declarations, they could not have been more relevant than now. In India, the percentage of people spending their lives below poverty line is about 22% as per the data released by the erstwhile Planning Commission.¹² The data was based on the poverty estimations given by the Tendulkar Committee which concluded the all India poverty line at Rs. 578.80 in Urban areas, and Rs. 446.68 per capita in rural areas.¹³ Even the upper limit of this consumption leaves a person with less than Rs. 20 every day. Even in the contemporary scenario, a person could buy only 2-3 oranges for survival. In his poor economics, Abhijit V. Banerjee asks a profound question that how many people can survive on a couple of oranges every day. Looking at the abysmal reality of poverty, he concludes that a lot of people do actually.¹⁴

Besides the basic framework that lays immense importance on the polity of the country, one of the major themes that the constitution makers dealt at lengths was

that of Fundamental Rights. When Dr. B.R. Ambedkar was taking up concerns with regard to the Fundamental Rights, he felt that this aspect was the most criticised part of the Constitution. One of the main areas of contestation was the qualified and not absolute nature of the Fundamental Rights. This issue rested its argument on the Constitution of the United States where the Bill of Rights were not subjected to limitations or exceptions. However, this was not the case, and Ambedkar made it clear in the house. But with regard to the difference between the Fundamental Rights and Non Fundamental Rights, Ambedkar marks the former as the gift of the state to its people, and the latter as the agreement between parties.¹⁵ Some of the members of the House raised questions over the very nature of these rights to qualify them as fundamental. Damodar Swarup Seth was of the opinion that if the Fundamental Rights were to be at the mercy of the Government, then they ceased to be Fundamental Rights.¹⁶ Even with the qualifying nature of the Fundamental Rights, another concern that bothered some leaders of the House was that these Fundamental Rights were further capped with number of exceptions which further eviscerated their impact.¹⁷

It is rather surprising that the Right to Freedom of Speech and Expression finds its antecedents in the Hate Speech Law of Section 295 (A) passed by the British Administration. It was considered significant as it was brought against the backdrop of tensions between the Islamist groups and the Arya Samaj leaders which eventually led to the killings of the latter. In this regard, Koenraad Elst points out the irony that Section 295b was to institute a selective freedom of speech and expression.¹⁸ It was in Constitution of India Bill 1895 that a much better and refined articulation of a constitutional vision was given with regard to freedom of speech and expression. After the independence, even with restrictions, the ambit of freedom of speech and expression has consistently increased with special interest of judiciary in the civil liberties. In *Maneka Gandhi v. Union of India*, the Supreme Court delegitimised the geographical limitation to the Right. Similarly, in *Ramesh Thapar v. State of Madras*, the Supreme Court held the Freedom of Speech as of paramount importance. In *Indian Express v. Union of India*, the Supreme Court held the importance of freedom of speech with respect to the dignity of an institution. It was with respect to the role of media and freedom of speech and expression that the Court laid emphasis upon the freedom of access to all sources of information, freedom of publication, and freedom of circulation.

In this regard Seth Govind Das gives a fair cue that presents a dialogue between the past and the present. With respect to the protection of Fundamental Rights, one of the major concerns that he presented was with

respect to sedition. To his credit, it was remarkable that Das brought up the issue and acknowledged the decision to drop the word ‘sedition’ from the Constitution. However, sedition remains in Section 14A of the Indian Penal Code. Originally drafted in 1837 by Thomas Macaulay, the Section 124A was introduced by Sir James Stephen in 1870 to register a seditious offence. It was used to muzzle the revolutionary voice a range leaders for India’s struggle for freedom. In 1891 he first case was registered to suppress the voice of Jogendra Chandra Bose for the newspaper Bangobasi which published an article criticising the ‘Age of Consent Bill’. This was followed by a stream of cases against the political leaders like Annie Basent, Bal Gangadhar Tilak, Maulana Azad, the Ali brothers, and Mahatma Gandhi to eviscerate their freedom of speech and expression by the colonial authorities.

As India culminates its 75 years of independence as the largest democracy, it becomes imperative for the political leadership to walk past this colonial mind-set and re-examine the constitutional validity of Section 124A in the 21st Century. The thought of re-examination comes from some of the major institutions of the country. In 2018, the Law Commission of India published a consultation paper suggesting that time has come that the policy makers should rethink or repeal the Section 124A of the Indian Penal Code that deals with sedition. Even the Hon’ble Supreme Court has taken cognizance of the matter and suggested to reconsider the law as the conviction rate has been low, and the law seems to have been often “misused” to curtail freedom of speech and expression. It is in matters like these that world’s largest democracy has to make choices between the right to freedom of expression and the laws of the colonial legacy like sedition.

As Dossal has concluded, it cannot be denied that the scheme of the Fundamental Rights are based on the scheme of the equity. Even with all the difficulties it would have been difficult to devise a better layout for individual and community based rights in a diverse country like India.¹⁹ It should not be forgotten that the situations in 1947 were very different, with the burden of partition, huge population to sustain, and ambitious targets to achieve onto the road to development. It is due to the character of these Rights and Principles that even after seven decades of independence that they evade the discrimination on several grounds and sustain the hopes of poor, marginalised, and women. These Rights for all these years have reduced the distance between the millions of Indians and the majestic Parliament of India in New Delhi.

The parliamentary democracy in India has performed well especially against the backdrop of myriad social, economic and political challenges that came its way. The

Parliament, along with the state legislatures and eventually the Panchayati Raj institutions has been able to serve in a satisfactory manner only because of the guiding ideals of the Constitution and the enabling vision of the Constituent Assembly. The ideals of participative democracy, secularism, social justice and immense potential opportunities for the citizens of the country have given a holistic idea of development for India. However, all the governments that come into power, struggle with the idea of keeping a balance between the rights of the citizens and propelling developmental ethos. The Fundamental Rights and the Directive Principles should be seen as the instruments of development, and not obstruction to it because a nation’s achievements are gauged by the rights and potential avenues for freedom of thought that are given to its citizens.

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Public Expenditure on Education since the 1970s

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[The objective of the study is to analyze the trends and patterns of public expenditure on education. Plan and non-plan expenditure on education incurred by the central and state governments was collected and compiled for the years 1970-71 to 2015-16. The result of the study states that expenditure on education is hovering around three to four percent of the national GDP over the period and is nowhere near the promised 6 percent. The central government's expenditure on education is lagging behind the state governments' expenditure. As regards plan and non-plan expenditure on education, plan expenditure has increased whereas non-plan expenditure shows a declining trend. While plan expenditure by the center is higher than the state governments, non-plan expenditure incurred by the states is higher than the central government. The overall analysis shows that the state government plays an important role in educational development in general, however, it suggests that composition of expenditure improves the system at a faster rate and reaches the recommended 6 percent of GDP. Therefore, it is crucial to use mobile resources and to improve the efficiency of spending on education to achieve not only quantitative expansion but also qualitative improvement in it.]

In 1966 the Kothari Commission; the first education commission in independent India, recommended spending 6 percent of Gross Domestic Product (GDP) on education. Then after various National Education Policy (NEP) and committees constituted by the Government of India (GoI) recommended spending 6 percent of the GDP on education. Huge investments have been made in this sector to achieve both quantitative and quality education. Allocation of financial resources to the education system has been carried out from time to time through various schemes and programs.

Studies in the literature states that though the share of public expenditure on education in GDP increased, it never achieved the targeted level of 6 percent (Jha and

Parvati, 2010; Pradhan and Singh, 2010; Tilak 2012; Gaikwad, 2016). While there is a significant increase in nominal terms and per-student expenditure, financing education as a proportion of gross domestic spending has declined in some of the years (Sajad, 2005; Dongre and Kapur, 2016). Thus, a plethora of studies attempted to capture the trends and patterns of overall educational expenditure (Pandit, 1972; Tilak, 1990; Duraisamy and Malathy, 2003; Jha et al, 2008; Mukherjee and Sikdar, 2012; Jha and Parvati, 2015; Ansari and Khan, 2018).

However, due to a change in demographic conditions and demand for schooling places and teachers, unprecedented changes have taken place over the period in the allocation of financial resources for education. Therefore, it is worth studying the allocation of financial resources to education. In this study, an attempt has been made to analyze the trends and patterns of the allocation

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of expenditure on education incurred by the central and state governments for the period 1970-71 to 2015-16 and during the Five-Year Plans (FYPs) of India.

The objectives of the present study are to examine the trends and growth of public expenditure on education and to explore the changing patterns of public expenditure on education. The rest of the paper is organized as follows. In the next section, data sources and methodology were discussed. In section III we present our findings followed by conclusion in section IV.

Data sources and Methodology

Plan and non-plan expenditure on education by the central and state governments were collected and compiled from Analysis of Budgeted Expenditure on Education (ABEE), Ministry of Education, GoI. The other variables GDP at current prices was obtained from the National Accounts Statistics (NAS), Central Statistics Organization (CSO), Ministry of Statistics and Programme Implementation (MOSPI), GoI, and total expenditure of the government in all sectors was collected from the Indian Public Finance Statistics (IPFS), Department of Economic Affairs, Ministry of Finance, GoI. Expenditure on education is estimated as a percentage of GDP as well as a percentage of total budget expenditure to all sectors in India. Descriptive statistical tools like percentage and compound annual growth rate are used for analysis.

Trends in Public Expenditure on Education

Table 1 presents the public expenditure on education as a percentage of the total budget expenditure in all sectors and the National GDP. There has been an increasing trend in percentage share of GDP till 1990-91 and after that, it started declining till 1997-98 and again it increased till 2015-16. It is seen that expenditure on education as a share of GDP increased from 1.87 percent in 1970-71 to 4.07 percent in 2015-16; however, it never achieved 6 percent of the GDP. Though the percentage of total budgeted expenditure increased from 10.16 percent in 1970-71 to 15.54 percent in 2015-16, there was no sustained increase over the period. This shows

that expenditure on education has been neglected and therefore, it has not achieved the recommended 6 percent of GDP.

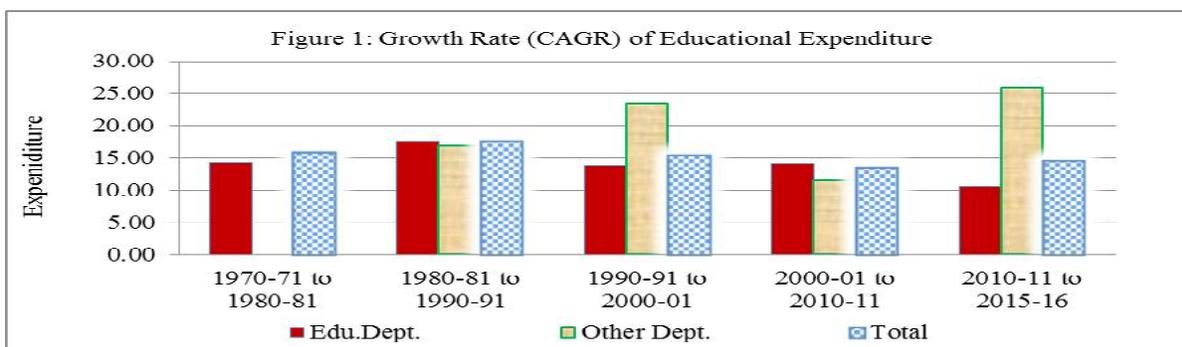
Table 1: Public Expenditure on Education

Year	% of total Budget	% of GDP
1970 71	10.16	1.87
1975 76	10.30	2.13
1980 81	10.67	2.60
1985 86	12.99	3.01
1990 91	13.37	3.35
1995 96	13.34	3.11
2000 01	14.42	3.79
2005 06	12.73	3.07
2010-11	14.69	3.77
2015-16	15.54	4.07

Source: Analysis of Budgeted Expenditure on Education, Ministry of Education, GoI.

The growth rate of Public Expenditure on Education

The Compound Annual Growth Rate (CAGR) of educational expenditure is presented in Table 3. The growth of educational expenditure by both the education department and other departments shows an increasing trend. The overall growth had decreased till 2010-11 and then started increasing till 2015-16. The growth rate during 2000-1 and 2010-11 shows a decline in other than education departments and total expenditure as well. This shows that the education department has given more attention to educational development during this period by introducing various schemes and programs. Due to sharp increase in other than education departments total expenditure on education has increased during 2010-11 and 2015-16. The growth rate of expenditure on education is higher during 1975-76 to 1995-96 than the period 1995-96 and 2015-16 (See Figure 1). This shows that the Government of India spent more money on educational development till 1995 but after that, it was given less attention. This result is consistent with the studies (Tilak, 2012; Jha and Rani, 2016; Ansari and Khan, 2018).



Patterns of Public Expenditure on Education in India

There are several sources of financing education; nevertheless, the importance of government spending on the educational sector remains insidious and significant. After the concurrent list in 1976, expenditure on education was incurred by both the central government and state governments. In this section, we present patterns of public expenditure on education in India.

Public Expenditure on Education by Centre and States

Public expenditure on education by the central and state government is presented in Table 2. Share of the state government in the total budget expenditure of India has declined from 88 percent in 2000-01 to 76 percent in 2015-16. Whereas, the share of the central government has increased significantly during the same period from 11 percent in 1986-87 to 23 percent in 2015-16. The

percentage of GDP spent by the state government shows a declining trend. It has declined from 3.33 percent to 3.06 percent over the period 2000-01 and 2015-16. However, central spending as a percentage of GDP is fluctuating during this period. In terms of the percentage of GDP spent on education by both the center and states, we found an increasing trend over the years.

In percentage to the total expenditure of the government, central spending has increased, while states' spending shows an inconsistent trend. However, both the center's and states' expenditure as a percentage of total expenditure has increased. It illustrates that the expenditure on education by state governments is significantly increasing over the years. However, the combined expenditure of both the central and state governments is below the recommended level, i.e. 6 percent of the GDP. This result is consistent with the studies (Rani, 2007; Ansari and Khan, 2018).

Table 2: Public Expenditure on education By Centre and States

Year	% share of Centre	% share of State	Centre as % of GDP	State as % of GDP	Centre and State as % of GDP	Centre as % of total budget	State as % of total budget	Centre and state as % total budget
2000 01	12.36	87.64	0.47	3.32	3.79	1.78	12.63	14.42
2001 02	17.68	82.32	0.60	2.79	3.39	2.28	10.61	12.89
2002 03	18.90	81.10	0.64	2.73	3.37	2.38	10.22	12.60
2003 04	19.20	80.80	0.60	2.53	3.13	2.30	9.68	11.98
2004 05	18.64	81.36	0.56	2.43	2.98	2.26	9.87	12.13
2005 06	20.50	79.50	0.63	2.44	3.07	2.61	10.12	12.73
2006 07	24.92	75.08	0.80	2.40	3.20	3.31	9.98	13.29
2007-08	25.62	74.38	0.80	2.32	3.12	3.35	9.73	13.08
2008-09	25.38	74.62	0.85	2.51	3.36	3.21	9.43	12.64
2009-10	26.54	73.46	0.99	2.74	3.72	3.69	10.22	13.91
2010-11	27.48	72.52	1.04	2.73	3.77	4.04	10.65	14.69
2011-12	25.78	74.22	0.96	2.75	3.71	3.83	11.02	14.84
2012-13	24.38	75.62	0.88	2.71	3.59	3.43	10.63	14.05
2013-14	26.14	73.86	0.97	2.75	3.72	3.82	10.78	14.60
2014-15	26.32	73.68	1.04	2.90	3.94	4.19	11.74	15.93
2015-16	24.67	75.33	1.00	3.06	4.07	3.77	11.51	15.28

Source: As in Table 1.

Plan and Non-plan Expenditure on education

The components of public expenditure on education include plan and non-plan expenditure as well. Trends in plan and non-plan expenditure on education by the center and state government are presented in Table 3. The percentage share of plan expenditure by the center has

increased from 25 in 1980-81 to 79.11 in 2015-16, but non-plan expenditure has decreased over the same period. A similar trend is observed in states' total plan and non-plan expenditure on education.

Table 3: Composition of Plan and Non-Plan Revenue Expenditure on Education (in %)

Year	Centre		State		Centre and State	
	Plan	Non-Plan	Plan	Non-Plan	Plan	Non-Plan
1980 81	36.84	63.16	7.37	92.63	9.38	90.62
1985 86	47.52	52.48	8.05	91.95	11.35	88.65
1990 91	57.24	42.76	8.40	91.60	13.19	86.81
1995 96	66.36	33.64	11.79	88.21	17.97	82.03
2000 01	67.24	32.76	10.41	89.59	16.99	83.01
2005 06	81.27	18.73	13.58	86.42	26.69	73.31
2010-11	84.76	15.24	19.49	80.51	34.21	65.79
2015-16	79.11	20.89	19.49	80.51	29.49	70.51

Source: As in Table 1.

An increasing share of plan expenditure is also noted for the states. However, for states, the share of non-plan expenditure is still higher than the plan expenditure. This shows that plan expenditure on education in financing various educational schemes and programs and creation of assets are increasing, while non-plan expenditure on education on operating and maintaining the existing educational infrastructure is declining over the years.

Conclusion and policy suggestions

The objective of the study is to analyze the trends and patterns of public expenditure on education in India for the years 1970-71 to 2015-16. The result of the study states that the public expenditure on education is hovering around three to four percent of the national GDP over the periods and increased to 4.07 percent of National GDP in 2015-16 is nowhere near the recommended 6 percent. Even after the addition of education in the concurrent list in 1976, allocation of funds on education by the central government has declined.

Moving to plan and non-plan expenditure on education, plan expenditure has increased and non-plan expenditure has declined. Besides, planned expenditure by the center is higher than the state government but in terms of non-plan expenditure, states' expenditure is higher than the central government over the decades. To sum up, our analysis states that the state government plays an important role in educational development in general, however, education development improves with the composition of expenditure. Therefore, it is crucial to mobilize resources and to improve the efficiency of spending on education to achieve not only quantitative expansion but also qualitative improvement in education.

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Emerging Trends of Smaller State Politics in India

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[Federal polity in India has undergone many changes in recent times and the tendency of Indian federalism has been transformed from consolidated to co-operative federalism. The demand for new smaller states and state autonomy to maximum possible level is a phenomenon arising out of the emerging trends of Indian federal system.]

The formation of Telangana state after creation of three new small states in twenty-first century has nurtured optimism that the spirit of the federalism would be deepened in India. The procedure of creation of new state of Telangana has prompted diverse responses from the people. The supporters of the small states have hailed it as a right step taken after long delay, while the opponents fear that such events may lead to fragmentation of the unity of the country in to numerous small political units reminiscent of the over 560 princely states at the time of independence. No doubt, such speculations are definitely overstated and even illogical, but we cannot deny that formation of new state of Telangana has stimulated the movements for creation of many newer states.

A smaller political unit accelerates connection between the administrations and administrated with empowerment of native people to express their views and interests before representative bodies. Demands for new states have always been linked with the struggle against underdevelopment and injustice. The then Prime Minister 'Atal Bihari Vajpayee' expressed his support for creation of three new states; "*that to fulfil their needs, tribal and hill people require¹ political autonomy*". But there are some burning questions as the states once instituted are they departing in right direction to fulfil the expectations of those people, in the name of whom, they have been created? Have they learned from their hard-fought struggle? These fiery questions are being faced by Indian federalism today.

An attempt has been made in this research paper to evaluate these contemporary tendencies of Indian federalism. The paper is explanatory and analytical in nature. With the help of historical analytical method and secondary sources of information it tries to investigate the root causes behind the trend of emerging state aspirations, the impact of these Initiatives and repercussions on Indian polity in order to conquer a better understanding. Along-with it also discusses and tries to uncover the truth behind the controversies &

myths encircling these demands as a secessionist move pretended by the critics.

Emerging Trends

The federal history of India is enough evidence to support the claim that the various groups of different regions have been continuously demanding the new states on the grounds of linguistic and cultural identity, history of distinct existence as political units, development and economic discrimination over the years. In the initial stage of state reorganization, Linguistic principle was accepted as the main criteria for state creation. Till the bifurcation of Punjab state in November 1966 language played its role properly in state creation, although some other states like Meghalaya, Mizoram and Nagaland² showed the importance of ethnic factor also in creation of new state identity. However, centre always discouraged the demands based on ethnicity considering it as a secessionist move.

The demand for creation of new states was motivated by linguistic and cultural identity earlier, but very soon it was superseded with the *sense of relative deprivation and backwardness* of some particular regions of a state. In other words, the need for development is the basic reason now for demand of new state creation. A very strong feeling of economic exploitation for decades by the politically more powerful dominant regions has been the main factor for creation of states like Jharkhand, Uttarakhand and Telangana. It has been a fact that despite being the richest in terms of natural resources such areas were most backward regions of their parental states paradoxically. This general discernment of being deprived has been a stimulating factor for demand of new states from different corners of the country.

A cursory look at the circumstances shows that there are two categories of proposed potential states: first those are already in demand and possess the criteria that are shown by trends for creation of new states. While, the second³ category includes those demand which will have to require some more strength to be considered despite their potential. The creation of a separate new Telangana State seems to have given a boost to these potential states as well as catalyzed the demands for creation of many new States in Indian federal system.

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The criterion of '*demonstrable support*'⁴ has always been the most significant factor that has guided the centre in making up its mind in this regard. The strong mass movement for creation of Uttarakhand state and Telangana state, made it impossible for political elites to remain indifferent for the demand of new states. *Distinct cultural identity* of a particular region also has been a certain rule for federal government to consider the demand for carving out a new state. The recent agitation for Gorkhaland State is actually a demand for recognition of 'Gorkha' identity. It is also an important factor to keep in mind that centre never initiated the process of creation of a new state and carving out of new state was done by it only as a respond to these demands very reluctantly.

The recent demands for creation of new states strongly mark the fact that the process of new state's creation, initiated in the late fifties and sixties, still remains unfinished. The mounting influence of regional parties as well as local issues in national politics on the one hand, while the localization of national parties on the other have played an important role in identifying and motivating these demands.

The '*development consciousness*' within the states has further emphasized the feeling of inconsistency and regional discrepancies among marginal areas of a state. Failure of centre dominated Planning Development Model in distribution of equal growth and introduction of new liberal market economy has not only aroused new expectations but also more complicated the situation. While the benefits of new economic era have been limited to already developed chunks of a state, the meagre infrastructure and miserable law & order situation keeps the marginal areas still disadvantaged. This kind of dissatisfaction takes the final shape of demand of new state.

This underdevelopment factor has another aspect also. In the recent years, the developed states as well as comparatively developed and rich areas of a state have objected to transfer of revenues to underdeveloped regions and the dependence of these regions has been resented by them as '*reverse*' *discrimination*⁵. Thus, they also want a separate state. The demand of 'Harit Pradesh' is an example of this trend.

Another important inclination of state politics is that the Identity politics is now acceptable norm for creation of new states, 'Pradeep' Kumar, the political analyst, articulates that in the first phase of state reorganization the emphasis was never on the development and when the onus was on this issue, even then people referred it to only make their demand stronger. The new era of state reorganization in India has a distinct feature of desire of affirmation of new social identities. However, better

governance, skilled administration and urge for the development are the common factor among all movements of small state which have gain impetus over the self-centred images of regionalism. Due to this factor, it became contented for the national parties to attach themselves with the demand⁶ of smaller states.

The Congress party which earlier showed reluctance towards these demands cataloguing them secessionist and anti-national has changed its stance on the issue now, while Bhartiya Janta Party, which has a short political history in comparison to Congress Party, has been a supporter to the idea of small states for development. It not only supported the full state status to Delhi, Uttaranchal, Jharkhand, Chhattisgarh and Telangana but extended its support to potential new smaller states as Gorkhaland and Vidarbha etc.

Ever Since the reorganization of states in 1956, till the creation of recent Telangana state, the demand for more and more smaller states has been swelling continuously, but then again, a contradictory trend is also emerging rapidly; the *strong resistance against such demands*. The violent protest of Andhra people against the 2009 declaration of new state creation is the symbol of loyalty to the states that exists and a clear indication of the truth that the factor of common approval has been a very complex matter.

To explore ways out of this obvious deadlock is the recent challenge of Indian federalism. Even there are many examples which show that accommodating the demand of small and smaller states may not be essentially a full proof solution of the problem. The demands and agitations in support of newer states and protests in opposition of such activities finally destabilize the political system resulting in deterioration of economic vigour as well as social harmony. Thus, these challenges throw a burning question, how the situation should be handled? What may be *solutions to pacify the sentiments of regionalism?*

Those, who support small and smaller states, propose carving out of new states from the larger states like Uttar Pradesh, Maharashtra, West Bengal etc. as all-time solutions but it is not an easy task. The demand for identical states based on ethnicity, language etc. has always been embodied with strong feeling of regionalism, and acknowledged as a potential threat for national unity and integrity by rivals of smaller states, who argue also, that a small state has limited resources, which not only restricts its activities but hampers its economic viability and ultimately it becomes more hooked on centre and turn out to be a liability.

There are often repeated arguments in favour of small states that development of infrastructure and resources are the very purpose of their demand but the experiences

show that a new small state may not only face the resources crunch but often it takes more than a decade to develop infrastructure and stable the government and administration. This delay of transition phase may cost heavily on a newly created state's performance. For example, the hill state of Uttarakhand could not have developed infrastructure still at its proposed permanent capital *Gairsain*, even after 19 years of its creation.

Jharkhand carved out from Bihar, sloped into turmoil with unstable governments, threats from Maoist rebels and widespread corruption. Even its former CM 'Madhu Kora' has been behind the bars on corruption charges. Even the situation of Chhattisgarh, a battle ground of Maoist violence, proves that small state may easily slip into the hands of Maoists, as such kind of political turmoil provides fertile ground for Naxalite ideology. The, 2011 'India Human Development Index', clearly shows that Chhattisgarh still lags the national average of 'Human Development Index' Rankings'. The mineral rich state of Jharkhand also has the same story. Even after creation of new state these are the most deprived areas of the country.

This example is enough to prove that poor management or good governance of a state is not essentially linked to size and the performance of both large and small states depends more on the eminence of governance, the skill of administration and the vision of leadership, in spite of size.

On the other side the supporters of small states have left no stone unturned to prove the inevitability of small and smaller states creation. It is a fact that the size of a state has been unanimously recognized as a vital aspect for parameters of the development and there are ample examples to prove that the prospects of development and good governance are better in small and smaller states. The federal experiences of Indian democracy clearly indicate that the small terrestrial units have shown their administrative efficiency and financial productivity more effectively than many bigger geographical entities.

On the parameters of development, the decisions to carving out smaller units have proven its worthiness. The presentation of the newer states reflects the mark of progress and effective administration along with good governance, if compared to their parental states, these variances are visible in the 'mid-term appraisal of eleventh five-year plan'. "The economic performance of the newly created Uttarakhand in growth rate of gross state domestic product was 10.4% in comparison to 7.2% of U.P. in the year 2007-08. The performance of Chhattisgarh was also better with 11.7% in comparison to its parental state of M.P., which got the growth rate of 5.2% in the same year. While the performance of Jharkhand⁸ was not better with just 6.2% in comparison to Bihar who secured 8.8%".

The supporters claim that the small size of a state is a kind of blessing for the common people of the state, who can easily access the administration and better implementation of public policies because regional decision makers very well understand the needs and aspirations of the local people⁹.

But at the same time, this is also a fact that from development perspective, size of a state may be only a part of the growth phenomena, and not the whole thing, as the portrayal of many larger states like Kerala, Maharashtra, Gujarat, Tamil Nadu etc. have been better on growth chart, in comparisons to their many smaller counterparts. The inclusive and progressive leadership of any state as well as open and comprehensive participation of entire society creates those adequate conditions.

Summing up

The idea of smaller states has two dimensions; on the one hand it is reasonable from development angle but on the other one cannot deny the vulnerability of nation towards this process as a threat to national unity and 'Balkanizations' of Indian states as it was in the pre-independent era. Historic evidences show that every time when a state has been carved out, it only aroused the new demand for new states. The example of Assam state is very much significant here. The state was first time divided in 1963 to pacify the Naga separatist movement. The process of carving out of another new-one did not stop here and finally it concluded up with seven states, even then the process has not ended and the demand of greater Nagaland etc. are still on the floor.

As the federal system of India is once again wrestling with the issue of reorganization of states, views of Dr B R Ambedkar expressed in the book 'Thoughts on Linguistic States, written in December 1955, seems very relevant. He never opposed the linguistic ground for reorganization of states as the fellow-feeling makes states strong but at the same time he warned against the dangers of 'one state one language', as in due process of time it could be convert in a secessionist demand of a separate nation¹⁰.

The aftermath of creation of Telangana state reflects in rejuvenated flood of diverse demands for new smaller states, it underlines the necessitate for the organization of second States' Reorganization Commission. The distressed process for the creation of the youngest state of India hints that it is the high time for the federal system of India to make sure that the painful incidents happened during the formation of Telangana state must not accrue again.

It is also required to take in the issue of national concord by underpinning the new emerging regional identities from below rather than brushing them aside as

secessionist and sectarian. In fact, the restructure process of Indian States is the need of hour, to equalize regional imbalances and to accomplish the aspiration of good governance and economic capability; this move does pose hope also for the smaller ethnic identities like Gorkhaland¹¹ which are too small to affect electoral politics. Yet, the current demand for the break-up of large states like Maharashtra, West Bengal, Uttar Pradesh etc. must be critically viewed in its historical and recent milieu.

The entire question of new states creation needs to be examined cautiously, accurately and objectively with the parameters of people's welfare with safeguarding and firming of the harmony and security of the nation, while the economic as well as administrative concerns must be addressed cautiously as well.

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Corporate Sector and Job Opportunity for Marginalized Sections

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[The current project is an empirical effort to know the corporate sector's contribution to increasing employment opportunities through technical education for marginalized sections. In India, children, women, aged, differently-abled, scheduled caste, and tribes have been considered as marginalized sections of the society. The corporation introduced many research and development activities under CSR activities for the benefit of these categories. Companies Act 2013 mandates the corporate investment in community development, exclusively corporate investing in the area where companies operate their business. Before the Companies Act, many corporates have contributed a lot to community development activities as a philanthropic approach.]

The concept of the Corporate Sector has been discussed elaborately. There is neither general agreement about its definition nor a common way of quantifying at the firm level. From a policy perspective understanding the relationship between firm performance and corporate governance in competitive and non-competitive activities, respectively, is essential for designing appropriate industrial policy. Various sectors got a boost and succeeded in achieving objectives of development. Through consistent efforts, many sections of the society are privileged with the different policy matters. However, empowerment of marginalized sections is still to be achieved.

Five-year plans concentrated on the development of agriculture and the industrial sector, but marginalized sections don't have land ownership and reasonable

literacy rate or technical skills to hunt jobs. Socially and environmentally responsible firms have an advantage in hiring motivated and skilled employees by providing technical education through various methods, which yields higher human resource productivity. While employees in the corporate sector may show higher levels of dedication and success at work, they are also more likely to accept lower than market wages compared to other workers.

Objectives of the Study

1. To study the socio-economic profile of respondents
2. To study the efforts of the corporate sector in providing and improving technical skills for marginalized sections under CSR activities.
3. To explore the technical employment and business opportunity for marginalized sections by the corporate sector.

Research Methodology

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This study intended to examine and explain the role of the corporate sector in promoting technical education for the vulnerable community and creating job opportunities for them. The study is based on primary data and partially secondary data with the preliminary observation of the researcher. The descriptive research design was adopted for this purpose as this design helps to study the concept in-depth and helps to explore new opportunities for technical education and employment opportunities for marginalized sections by the corporate sector.

Universe

Belagavi district of Karnataka is the universe for this study; Belagavi is the biggest district of the state and has a massive number of vulnerable communities with a reasonable rate of literacy. The district is also covered with many MNC s where plenty of job opportunities are available. Therefore two more prominent MNC s will be cover for the study. The details of the MNC s were collected by District Industrial Centre (DIC).

Technical skills and employment opportunities

Education is the master key of the modern era. It helps to think, analyze, and react to every new situation; otherwise, illiterates need to follow the opinions of others and obey their orders. Education is not just remaining merely to have awareness, but it has become a means of qualification to hunt the desired job. Along with the traditional education system, technical education plays a vital role in getting employment. Technical skill or education is the ability to carry out a task associated with specialized functions such as IT, engineering, mechanics, science, or finance.

Specific technical skills are programming, the analysis of complex figures, or the use of particular tools. The majority of technical skills require experience and sometimes extensive training to master. The person with the technical education or skills has more job opportunities compared to the traditionally educated person.

A technically skilled person is more efficient and having adequate sophistication in working style, they are more confident and multi-skilled. Graduates who take the time to learn a technical skill often receive higher pay. Businesses are always on the lookout for knowledgeable staff, as their clients expect to work with highly skilled teams with the confidence to deliver the results they need. Therefore, corporates should think more about educating their benefits of technical education and training.

Technically skilled graduates can also save employers' money, as they don't require so much training to get to a particular level. Plus, they can prevent technical issues from occurring, increase customer satisfaction, and reduce technical problems before they arise. So this

ability of the candidate increases the chances of career advancement.

There is a broad scope of these courses, and training activity by outsourcing institutions is widespread, so corporates need to think more about these areas to train the forthcoming generation from a marginalized background. Top technical skills like accounting, project management, engineering, marketing, medicine, program coding, graphic design, web design, and productivity software need to consider for training.

Efforts by corporate under the corporate social responsibility (CSR) initiatives increase children's technical skills from marginalized sections and boost their confidence to compete with the general population. Hence corporates need to think much about the areas where more job opportunities are available.

Table.1. Technical Education Institutions

S No	Technical Education Institutions	Frequency	Percent
01	Regularly	42	42
02	Sometimes	37	37
03	Occasionally	19	19
04	Never	2	2
	Total	100	100

The above table No.1 examines the technical education institutions. Out of the 100%, respondents 42% respondents are regularly getting the services from technical education institutions. 37% of respondents sometimes said they benefit from it, 19% of the respondents said that occasionally finding benefit out of it, and only 02% of the respondents share that they never used such institutions. The study reveals that both organizations are running technical education institutions like ITI and Diploma to provide thriving technical education to the youths, which helps them conquer the opportunities at the peak time.

Table No.2. Technical training for drawing/ Painting/Embroidery/Craft/Dances/Singing

S No	Technical training for drawing/painting/embroidery craft/Dances/Singing	Frequency	Percent
01	Always	10	10
02	Regularly	72	72
03	Sometimes	9	9
04	Occasionally	8	8
05	Never	1	1
	Total	100	100

The above table No.2 explains technical training for drawing/Painting/Embroidery/Crafts/Dances, /Singing. Out of the 100% respondents, the majority of the 72% respondents are said this service is regularly available, 10% of the respondents answered as always, 09% of the respondents said that sometimes, 08% of the respondents are responded to as occasionally. Only 01%

of the respondents share that organizations are never supported by Technical training for drawing/Painting/Embroidery/Crafts/Dances/Singing. The present study reveals that both organizations provide assistance and support to the technical training for drawing/Painting/Embroidery/Crafts/Dances, /Singing. This activity definitely will make people skills and gives multiple employment opportunities. Both men and women are taking advantage of this activity under the CSR activities.

Table No. 3. Employability opportunities in the company

S No	Employability for drawing painting/Embroidery/craft/Dances/Singing	Frequency	Percent
01	Always	2	2
02	Regularly	27	27
03	Sometimes	36	36
04	Occasionally	29	29
05	Never	6	6
Total		100	100

The above table No.3 explains the employment opportunities in companies. Out of the 100% respondents, 36% of the respondents are answered that sometimes they have found employment opportunities in the company, 29% of the respondents answered as occasionally, 27% of the respondents said that regularly, 06% of the respondents are responded to as never. Only 02% of the respondents said that consistently.

The present study explores that both organizations are providing employment opportunities in their companies to the people. Further, they are providing assistance to different educational, literacy, technical education, and higher education under the CSR activities in order to increase employability opportunities.

Table No. 4. Self-employment/ Entrepreneurship/ Vocational/Skills-based training programs

S No	Self-employment/Entrepreneurship/ Vocational/Skills based training programs	Frequency	Percent
01	Always	5	5
02	Regularly	70	70
03	Sometimes	9	9
04	Occasionally	14	14
05	Never	2	2
Total		100	100

The above table no.4 analysis about the Self-employment/Entrepreneurship/ Vocational/Skills-based training programs. Out of the 100% respondents, the majority of the respondents, 70% are opining that Self-employment/Entrepreneurship/ Vocational/Skills-based training programs are regularly running, 14% of the respondents answered as occasionally, 09% of the

respondents said that sometimes, 05% of the respondents are responded to as always, and only 02% of the respondents said that both of organizations are never supported to Self-employment/Entrepreneurship/ Vocational/Skills-based training programs.

The present study explores that both organizations are providing support and assistance to Self-employment/ Entrepreneurship/ Vocational/Skills-based training programs under the CSR activities.

Conclusion

Many companies have implemented CSR programs in the community focus on service delivery in water, education, health, skill development or building infrastructure. They build new centres, offer medicines, and supplies, run fitness and education camps: all necessary but insufficient to bring about sustainable impact. However, it is time to think regarding social status and income generation activities of the marginalized sections. Corporates need to invest more resources in this area, which provides positive results in the welfare of the poor communities and people with less privilege.

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Amitava Mitra, Memoirs of a Half Baked Economist
Serials Publications, New Delhi, 2021 pp xii – 143 (Hard Cover)

Memoirs of ‘A Half Baked Economist’ by Professor Amitava Mitra is a charming book. There is not a single page, which the reader can leaf through casually.

Mitra is a writer of facile pen and his literary reminiscences enliven the book. He has also a delightful sense of humour which has been reflected in chapterisation of the book. It wonderfully combines his childhood experience with achievements of adulthood.

Mitra’s traditional stage full of sagas, truly prepared the conditions for take off in his Guwahati days which finally rolled down to his eventful Delhi experiences. His vivid description of two hillocks in school campus and detailings of those days will bring to mind, similar experiences of the readers. He never left opportunities to mention the nitty gritty of these formative days. One of the many interesting memoirs is his emotional participation in the shooting of Attenborough’s ‘Gandhi’ film.

Great scientist, Prof Meghnad Saha, once compared teaching and research with two eyes. Many of the teachers of our time prefer to teach repeatedly the same thing day after day without paying justice to research and thereby lose interest

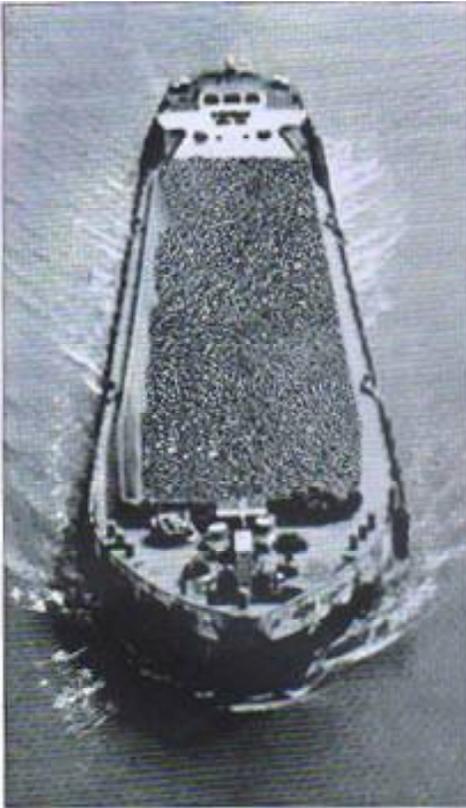
in both, in no time. Professor Mitra proves himself an exception to that. He not only proved his worth in teaching and research but also shouldered many administrative responsibilities in his long academic career and almost became synonymous with Arunachal and the university like Manas Dasgupta of the North Bengal University. Starting his journey from population research he switched over to many more research areas including the frontier fields like environment and tourism, produced Ph.D students, published many research papers and also penned down books including this Memoirs.

The book documents the evolution of higher education in general and initiative of the Union Government in particular in Arunachal Pradesh. The epilogue chapter of the book deserves special mention.

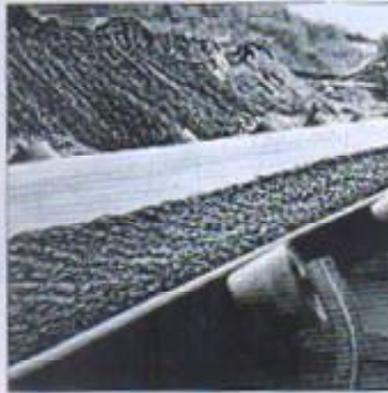
An author who, despite the trouble of six-hour journey to and fro a day can manage time to jot down events and utilise pandemic leisure to write this book. This is amazing. Notwithstanding the fact that there are many memoirs of sort, this book will not be lost in book stalls and will be read by readers with profit and pleasure.

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