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- ❖ **Citizenship Question & Assam**
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# Trump's Iran Conundrum

Tensions brewing between Washington and Teheran, especially in recent weeks in the aftermath of assassination of Maj. Gen. Qassem Soleimani, by the US, had commenced with President Trump's action of withdrawing the United States from Iran-US Nuclear deal soon after his coming to office in 2016. Subsequently, Iran also walked away from the agreement – the Joint Comprehensive Plan of Action (JCPOA) that Iran had signed with the five permanent members of the UN Security Council plus Germany, along with the European Union (EU). Many experts have opined that despite its some flaws, the JCPOA could have helped Israel and the rest of the world, a hiatus of at least a decade from facing the prospects of a nuclear Iran. On the other hand, Soleimani's assassination not only triggered to escalate Iran's simmering discontent with Washington but also proved instrumental in reinforcing Iran's determination to pursue its nuclear weapon programme unabashedly.

It goes to the credit of Iran that irrespective of the present crisis that has gathered impetus in the aftermath of Maj. Gen. Soleimani's assassination, international inspections are still being permitted by Iran that can be said to the last vestiges of the Iran Nuclear deal having remained in place. Undoubtedly, Iran thus far has not closed doors to future negotiations on the nuclear deal; nonetheless, if pushed to the wall along with carrying out its research and development activities, Teheran may reach a stage from where it could prove cumbersome to turn the clock back on any progress that could be attained by Iran in the interregnum period. The other day, leaders of Britain France and Germany have urged Iran to return to full compliance with the deal. Here the question arises as to why Iran is unilaterally asked for making all concessions especially when the US is not prepared to accommodate Iran's legitimate demands.

Nevertheless, experts across the political and strategic spectrum differ in their respective perspectives on Iran's nuclear ambitions. While conceding Iran as a 'rational actor', some experts, while acknowledging Iran's nuclear potential in posing a nuclear threat, are still anxious to ask if Iran would seriously consider actually using nuclear weapon? Why does Iran need nuclear technology? What is it for? To the argument that current Iranian regime's nuclear policy is a part of Teheran's regional strongman strategy, these experts are keen to discern that even if Iranian nuclear programme is really for deterrence, then question arises whether Teheran would really be going in for using nuclear weapons.

Under the given situation characterized by relationship between the U.S and Iran being at low ebb and the two nations at loggerheads over nuclear sanctions, the strategic situation is deteriorating. The nuclear deal is dying a slow death with Iran gradually withdrawing from all prohibitions of the deal. Given the fact that Iran getting more time to accumulate more enriched uranium could lead to a point of no return, most of the Western experts suggest imposing further economic sanctions ahead that have proven effective in weakening Iran.

Whether Iran wants to make a nuclear weapon or not is a question of political will. Some experts opine that Iran is still allowing inspections and Iranian quest for removal of limitations on enrichment and number of centrifuges is perhaps designed to garner bargaining power in negotiations with the United States. Pressure of economic sanctions is likely to force Iran to come to the negotiating table either with a Democrat President or re-elected Trump. The twists and turns in American foreign policy under the Trump administration have envisaged trust deficit. One decision in foreign policy always entails the potential of impacting other decisions as well. Nevertheless, the dispensation in the Whitehouse has come to look at decisions affecting a single event with little concern to other events and the fallout is sometimes fraught with pernicious consequences. American involvement in the assassination of General Soleimani was uncalled for and the reactions it provoked did more damage to American interests than benefits Washington anticipated.

American foreign policy under Trump era is faced with trust and morality deficit. One critic has pointed out that the US which was admired after the Second World War no longer leads the world by example but by increasingly bullies with threats and military might.

— BK



# Citizenship and the State: A Reflection on Assam

Dikshita Buragohain\*

*[Citizenship issue is one of the most complex issues in Assam. What makes the issue more complicated is the flow of illegal migration from neighbouring Bangladesh. The debate on the question of who is a citizen has been going on for several decades in the state. The NRC is a process that has grown out of the debate to protect the rights of citizens and prevent non-nationals from acquiring those rights. Now the final list has been published, the politicization of the citizenship issue has become the stumbling block to the updated NRC being accepted as the document to be relied upon for identifying Indian citizens in Assam. The Central government's initiative to introduce the Citizenship Amendment Bill has complicated the issue even more. There was political consensus in the state that an updated NRC on the basis of the Assam Accord was the cure for the long-run problem. Now, the consensus seemed to have gradually receded and politicization of citizenship on religious and linguistic lines has taken centre stage.]*

Citizenship refers to the status of being a member of a political community of the nation-state: a status that carries with it certain legal rights, opportunities, and responsibilities. T. H. Marshall describes citizenship as 'full and equal membership in a political community'. This definition is seen as summarizing the two promises that the modern citizenship makes: a parallel equality as opposed to hierarchical inequalities among members of the political community, and the promise of integration whereby the expanding circle of citizenship gradually brings into its fold various excluded and marginalized sections of the population (Roy: 2008).

The issue of citizenship is at the core of the modern state system. There is no consensus on whether citizenship is only a status or a measure of activity or what is of primary significance for citizenship—the autonomy of the individual or the needs of the individual. Citizenship may be seen as a condition that is continually evolving and changing. It is a historical and not a universal category. It did not emerge all at once in its fully-articulated form. At different moments in history, 'becoming a citizen' has drawn in either an extension of the status to more persons or liberatory dismantling of hitherto existing structures of oppression (Beteille: 1999).

The emergence of citizenship depends on changes not only in the distribution of power but also in ideas, beliefs and values. Against this background

the present paper makes an attempt to explore the questions i.e., i) why the citizenship issue is a contentious one in Assam? ii) How does the state address this issue?

The rights of the citizens are protected by the state. The political community, as stated by Marshall, indicates the nation states. The state exists for the advantage of citizens and has a responsibility to respect and protect the rights of citizens, including civil rights and political rights. State is the supreme authority to legitimize the citizenship status. 'Who is a Citizen of India?' is clearly defined in the Part II (Articles 5-11) of the constitution of India titled "Citizenship". The equality of status and of opportunity, as provided by the Indian Constitution—defines the rights of Indians as citizens. If we agree that, the rights of citizens are rights of individuals, we must recognize that the creation of citizenship, and by the extension of civil society, is an uphill task in a country, where collective identities are predominant over individual ones.

While giving primacy to the claims of the individual as citizen, the Constitution did make some special and transitory provisions for certain severely disadvantaged sections of the society. The Indian society is a diverse one in terms of hierarchical inequalities of caste, culture, ethnicity, gender etc., hence, giving equal status to its all citizen means side-lining the social inequalities. The state would therefore treat everyone equally by applying unvarying standards, so that irrespective of the

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above mentioned inequalities, whether a person is an upper –caste man or a Dalit woman, they possess the same rights and protected by the Indian state in the same manner and measure, which literally means that, the state shall not discriminate any person on the basis of any kind of differences.

But granting some special status to certain socially disadvantage communities such as granting sixth schedule to the some of the hill tribes of North-eastern state, contradicts to the equal status of citizens. Consequently, there is a growing effort in redefining citizenship by giving due importance to cultural differences among individuals and striking a balance between the copious religious, ethnic, and linguistic groups, while constructing a common political identity of the citizen of the nation.

The discourse of citizenship in Indian state is developed through various landmarks. Anupama Roy argues that, there are three major landmarks to the development of the citizenship discourse in India. The first milestone was the Partition of British India into India and Pakistan and the consequential movement of millions of people from the newly created state of Pakistan into India, a process which continued for quite a few years afterward. The Government of India passed its first Citizenship Act, 1955 after eight years of Independence which is still in force with amendments. The Act specified five conditions possible to acquire Indian citizenship – birth, descent, registration, naturalization, and incorporation of territory.

The second landmark growth was the 1986 amendment of the Citizenship Act which was initiated against the backdrop of the serious turmoil in Assam politics that eventually led to a separatist tendency. The third landmark development concerned the 2003 amendment to the Citizenship Act (1955). The amended Act granted virtual citizenship to the persons of Indian origin living in select foreign countries thereby raising fundamental questions about what constitutes the core of the citizenship criterion.

### **Citizenship issue in Assam**

Accommodating diversity of cultures and political opinions in the states of Northeast India has often been a hard task for the policy makers. Assam has been witnessing the problem regarding the

citizenship issue since long. The question of citizenship in the state is related to the issue of immigration. Needless to mention here that, the illegal migration issue is one of the contentious issues of the state. The situation of Assam is extremely complex due to its historical and strategic location. Fears of a demographic imbalance caused by an influx of immigrants from the former East Bengal (later East Pakistan and Bangladesh) is not new. As a frontier region faced with a demographic transformation within a relatively short period of time, the issue of immigration has troubled Assam politics ever since the 1920s.

In fact, this argument was part of a legendary battle between the Congress party led by Gopinath Bardoloi and the Muslim League under Mohammed Saadulla in the 1930s–1940s (Hazarika: 2018). Saadulla was accused of shipping in Muslims to clear and settle wastelands and create productive farms. The influx of migrants in fact, influenced the Assamese response to the nationalist movement and the question of partition. The bifurcation of Bengal, the Sylhet Referendum and its consequent merger reduced the Bengali population in Assam. The partition also brought into its wake the problem of refugees. The government appears apathetic in policing borders and enforcing the distinction between citizen and alien.

Since independence, as remarked by Sanjib Barua “Assam has been dealing with one single issue i.e. ‘immigration’, due to failure of partition” (Baruah 2008). The partition posed the first challenge to the Indian state in respect of conceptualizing the notion of citizenship. The pressure of migration actually engorged since the partition, which generated a huge and continuous movement of Hindus, and the economically induced migration of poor Muslims also continued. The 1971 Indo – Pakistan war caused another major influx from Bangladesh to Assam. Many of these people stayed back and adopted the socio – cultural life of mainstream Assamese society.

In 1971, the census reported an increase of 820,000 Muslims or approximately 424,000 more than could be accounted for by natural population increase in Assam (Weiner 1983). Subsequently, before the parliamentary election in 1979, the Chief Election Commissioner, S. L. Shakhder stated that the

electoral rolls for Assam had been inflated by the inclusion of illegal Bengali migrants from Bangladesh. This news had created waves of panic across the entire Brahmaputra Valley that led the conscious Assamese people to oppose the 1979 parliamentary elections.

The All Assam Students Union (AASU) came forward demanding for revision of the electoral roll to eliminate those who had entered India illegally. Consequently, this led to the Assam movement- the first organized resistance for expulsion of immigrants. The six-year long agitation came to an end with the signing of the Assam Accord between the Government of India and the leaders of the movement in New Delhi on 15 August 1985. The accord evolved a differentiated system on the question of foreigners. It included the promise by the Central government that, it would ensure constitutional, legislative and administrative safeguards to protect, preserve and promote the cultural, social, linguistic identity and heritage of the Assamese people. It legitimized the citizenship status of those who had entered Assam from the then East Pakistan before 1 January 1966. Those who had entered the state between 1 January 1966 and 24 March 1971 were to be legitimized in phases, while others who had come after 24 March 1971 were to be deported as illegal under the Illegal Migrants (Determination by Tribunal) (IMDT) Act, 1983.

While, the Foreigners Act of 1946 commonly applies to cases of disputed citizenship in the country, the IM (DT) law has been applied exceptionally in Assam. In contrast to the India Foreigners Act, 1946, the IMDT act proved to be a major hurdle in identifying illegal migrants as the burden of proof shifted to the complaint from the accused. On the other hand, the Assam Accord of 1985 as mentioned above, sought to address the problem of illegal migrants who entered the state from Bangladesh after 25 March, 1971. However, it lacked the necessary bite and did little to allay fears of indigenous Assamese people. It must be highlighted here that Bangladesh, which shares 4096 km of international border, has proved to be a herculean task for the state authorities.

In 1986, the Citizen-ship Act of 1955 was amended by adding Article 6A to the Act. The Act introduced

a sixth category of citizenship in India that exclusively applies to Assam. The court has viewed immigration from Bangladesh not only as illegal entry but as an act of aggression. Later, The Supreme Court of India declared the IMDT act as unconstitutional in 2005 in response to the petition seeking its repeal by Sarbananda Sonowal, former President of AASU, former Member of Parliament from the Asom Gana Parishad (AGP), and currently the chief Minister of Assam from the Bhartiya Janata Party (BJP).

A further major political development of the Assam Accord is that, it paved the way for the leaders of the Assam movement to form a political party, namely the AGP which came to power in 1985. However, the party failed to implement the provisions of the Assam Accord in both of its tenures (24 December 1985 – 28 November 1990 and 15 May 1996 – 17 May 2001). The people of Assam lost their trust in the AGP government because of the undue delay in implementing the core issues of the Accord, like detection of illegal foreigners, fencing the India – Bangladesh border and scrapping the controversial IMDT Act, which was actually the biggest deterrent in the identification and deportation of illegal migrants.

This ultimately led AGP to be thrown out of power from the state politics. The Congress Government too, failed to address the issue of immigration genuinely. The Congress party which had so intensely opposed the Cabinet Mission's Grouping Plan to include Assam in the Muslim – majority province of East Bengal changed its policy towards immigrants and began to utilize them as vote banks for securing political advantages in elections (Sharma: 2014). However, the Congress party dealt the citizenship issue more in a secular manner. Porous borders and apathy of the Central and state governments to implement the main clauses of the Accord have resulted in inaction regarding detection and deportation of illegal immigrants. The flow of unauthorized Bangladeshi migrants to the state and the potentiality of turning the unauthorized Bangladeshis into Indian voters made the political game even more complex.

The issue of illegal immigration raised by the AGP has gradually overtaken by the BJP. It has been the major issue in almost all elections since 1980. But

the BJP had a different perspective on the issue. While the AGP was against all illegal migrants irrespective of religion; the BJP targeted the Muslim migrants (Sharma: 2014). The party made the issue a major poll plank in 2016 Assam assembly elections. The BJP-led 'rainbow coalition', comprising the AGP, Bodoland People's Front (BPF), Rabhas, and Tiwas, which gave the battle call for protection of *Jati, Mati, Bheti* appealed to the electorate where the issue of illegal migration was seen as a major threat to the greater Assamese society. After assuming power, the BJP-led governments both at the Centre and the state have been seen trying to give a new spin to the citizenship issue.

### **Post 2014 scenario**

The debate on the question of who is a citizen has been going on for several decades in the state. The government of India instituted the process of the NRC in 1951 to determine who the citizen was and who was not. It is remarkable and emblematic of the nature of citizenship in the country that the Supreme Court, in a directive to the Assam government in 2014, ordered for an updated NRC to be completed in the state at the earliest. The NRC is a process that has grown out of the demand to protect the rights of citizens and prevent non-nationals from acquiring those rights. To be registered on the NRC, people have to prove they are descendants of Indian citizens by showing legacy data and lineage going back to the time of the first NRC in 1951.

That means the updated list of NRC was expected to include names of those persons whose names or parents' names appears in the NRC of 1951 and those in any electoral rolls or legally admissible documents issued up to the midnight of March 24, 1971. Regarding the NRC Anupama Roy writes, "The NRC marks the continuity with a notion of citizenship that can be traced to the Assam accord, the contestations around the amendment of the citizenship act in 1986, and the subsequently the Supreme Court judgment in the Sarbananda Sonowal case" (Roy: 2016).

The process of updating of the NRC in Assam started following the SC orders. It was Chief Justice Ranjan Gogoi who pushed for completing the

process within a definite time line. Prateek Hajela, IAS, was designated as the State Coordinator of the NRC process which is being strictly monitored by the SC. On August 31, 2019, the final names in the NRC were published leaving behind a total of 19,06,657 people who could not provide valid documents as per List A and List B which include in the main a birth certificate, school-college certificates, land document records, permanent residence record, ration card, etc.

What seems interesting is that some of the individuals, whose names were excluded from the updated NRC list, have their family members name in the list. Despite a very efficient technological procedure, errors seemed to have crept in, which will possibly be rectified. But as of now those whose names are not in the NRC find themselves stateless and homeless and will have to be kept in detention camps until they are able to provide the required documents. Large number of Bengali Hindus and some indigenous people have found themselves left out.

This goes against both the BJP's Hindu nationalist ideology as well as its electoral calculations as the Bengali Hindus are its traditional support base in Assam. Therefore, before the completion of final draft BJP showed its dissatisfaction with the process. In this context, the Finance Minister of Assam who is from BJP remarked that "Names of many Indian citizens who migrated from Bangladesh as refugees prior to 1971 have not been included in the NRC because authorities refused to accept refugee certificates." The BJP-led government at the Centre and the state level, in fact had appealed to the Supreme Court twice for a "sample re-verification process". However, the apex court had declined the governments' petitions.

It is worth mentioning here that, the BJP had made the NRC update process as its major electoral agenda for the 2016 State Assembly elections. The BJP like everyone else was under the impression that the infiltrators would be mostly Bangladeshi Muslims who have been caricatured as the enemies within. Now that the final NRC finds several lakh Bengali Hindus mainly from the Barak Valley out in the cold, the BJP is trying to use the other mechanism- the Citizenship (Amendment) Bill (CAB) to ensure that Hindus excluded from the NRC will

be allowed permanent residence in India on the plea that they suffered religious persecution in the Muslim-dominated Bangladesh (Mukheim, 2019).

The CAB has polarized the state once again as the issue of immigration has been polarizing the state since early 80's. The Lower House of the Parliament had passed the Citizenship (Amendment) bill 2016 on 8th January which seeks to remove hurdles in eligible migrants from six religious minority groups from Bangladesh, Pakistan and Afghanistan from getting Indian citizenship. The Bhartiya Janata Party government of Assam was in favour of the bill, but All Assam Students' Union (AASU) leaders, AGP leaders and other ethnic organizations were against the bill.

In reaction to the bill, Assam Bandh was called by AASU and North East Students' Organization (NESO) along with 30 other organizations. Nude protests were staged by the members of the Krishak Mukti Sangram Samiti (KMSS) in Delhi and Assam's Tinsukia districts. Students from different educational institutions including Dibrugarh University, Gauhati University, Cotton University boycotted classes as a part of protest against the BJP government. AGP Ministers resigned from the state government on 9th January and announced to cut all the links with BJP. However, the bill got lapsed in Rajya Sabha as the BJP lacked majority in the Rajya Sabha.

Yet, during the 2019 Lok Sabha election, the BJP leadership has included the issue in its election manifesto. The party is determined to introduce and pass the bill. The uncalled haste shown by the BJP led government at the Centre to grant citizenship to Hindu migrants from Bangladesh has understandably triggered a spurt in cross-border influx of Hindu migrants to Assam. This is a development that runs counter to the interests of Assam, a state that has borne the brunt of large-scale migration of the Bangladeshi nationals for decades.

Regrettably, due to the narrow vote bank politics involved in the Bangladeshi issue, no government irrespective of the political party heading it could be sincere in resolving the problem and the result is the mess we are today in. If the Congress favours little action against the illegal migrants as many as of the Bangladeshis have been consolidating its vote base, the BJP wants the issue to persist so that it

leads to a communal polarization of the state's votes. Now, the BJP has gone one step ahead by its move to amend the Citizenship Act, paving the way for Hindu Bangladeshis to settle in India. The move made without any realistic assessment of the status of the Hindus living in Bangladesh- makes it evident that the move has more to do with consolidating the saffron brigade's vote bank than with any genuine concern for Hindus fleeing Bangladesh owing to persecution, it seems (The Assam Tribune: 2017).

The CAB has implication for the entire NE States where people fear that settlers will bring about a demographic change since they can move about and settle in any of the states. It is also felt that immigrants from Bangladesh would prefer to settle in the east and north-eastern part of the country. Hence West Bengal and the north-eastern States might land up having to accommodate the refugees who will be allowed to settle under CAB.

Besides, by distinguishing illegal immigrants on the basis of religion, the proposed Bill goes against constitutional guarantee of the fundamental right to equality as well as it violates the fundamental principle of secularism as it appears to equate citizenship with specific religion only. The proposed citizenship amendment is appearing to be not only impractical but also suffers from the perception of Indian identity. Democracy is fundamental to our country as a modern nation and it has to be a secular democracy. This runs into problem with religious, caste- based nationalism that give priority to particular communities.

Safeguarding democracy meant dis-allowing such priorities on the understanding that the social and economic rights are written into the system. The CAB would also hamper the NRC which defines all illegal immigrants, irrespective of religion, on the basis of cut-off date. Further, the proposed bill is also seen as a move to subvert the Assam Accord, 1985 which deems any person who cannot prove his ancestry beyond March 24, 1971 as an alien. The Accord does not make any difference on the ground of religion in this aspect.

### **Conclusion**

Citizenship is a contested issue in Assam because of the flow of illegal migrants to the state. The immigration is a serious issue that desires serious

concerns of the state, political parties, civil society and the pressure groups. They should work for the long-term benefits of the citizens and not for the short-term goals for their benefits. The proposed amendment of the Citizenship Act, 1955 by the NDA government not only violates article 14 of the Indian Constitution guaranteeing equality before the law but also it challenges the secular character of the Indian constitution.

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# Education and Social Change among the Adi Tribe of Arunachal Pradesh

Kasimang Moyong\*

*[In the history of every society, education has been the main agent of influence that changed the social structure of the extant social system by acquiring collective knowledge and ideas. The Adi community are a major tribe of Arunachal Pradesh, residing mainly in the Siang and Dibang valley districts. The Adi society's trust with education began with the compulsory and mandatory education policies of the colonial period, and was further developed and enriched in independent India. The paper also seeks to understand how the Indian government's education policy, influenced the tribal people of Adi society and their social structure.]*

**S**ocial change is a natural, multidimensional and complex phenomenon which results in structural transformation in every society. Consequently, in constructing and moulding larger patterns for social changes and developmental processes, education has played a central role in every society. The influence of education, is far more significant in tribal societies, and has caused transformative structural changes over time as specifically evidenced in the Adi tribe of Arunachal Pradesh.

The Adi tribe is one of the major tribes of Arunachal Pradesh, with about 14 sub-tribes, concentrated in the four Siang Valley districts and some parts of the Dibang valley. They are of Palaeo-Mongoloid stock and have their own rich tradition, culture, myths, legends, tales and folklore. According to Nyori (1993), the word Adi in the tribal language means people living in the hills; and is the preferred usage over Abor (a rather derogatory term which means barbarous, savage).

## **Impact of British administration in the Adi belt**

The Adi area called first the North Eastern Frontier Agency (NEFA) by the British, was isolated by its mountainous terrain and official policy. Thus the 'Inner Line' was established in 1873 to prevent raids on tea plantations; the McMahan Line was drawn in 1914, to separate the NEFA from China, (Chowdhury, 1990). Though the Adis received by far the most attention of the British officials and explorers, yet they handled the sensitive frontier hill areas cautiously.

According to Mohanta (1984), the British relations with the Abors initially started on friendly terms, and the Abors even helped the British in their fight with the Khamti-Mishmi alliance in 1840. Although from 1847 the relations began to get strained, when the Abors claimed revenue from gold washers, and fishermen. The continued raids forced the British to construct a road along the frontier, and adopt persuasive and coercive tactics. The Indo-Abor war of 1912 finally brought the area under British control and subsequently in 1913, an administrative centre was opened in Pasighat, under the charge of an assistant political officer.

## **Introduction of education in colonial period**

In 1918, the first ever lower primary school in Pasighat was established, and the latter became the headquarter for regulating a mandatory policy of 'Compulsory Education' for each household and family. This resulted in the breakup of the age-old livelihood patterns, where children helped and supported the family in farming. Yet, large fines were imposed for non-compliance, and the village headmen or the Goan Bura were authorised to enforce compliance. Thus, the mandatory policy left no alternative choice for the tribal people.

The Sargent Report of 1944, envisioned a scheme of educational reconstruction from nurseries to universities and recommended free, compulsory and universal primary or basic education for all children between the age group of 6 to 14 years (Begi, 2007:28). The early colonial period schools did foster education in Arunachal Pradesh and were located in Pasighat (1918), Ningroo (1934), Bolung (1940), Riga (1940), Dambuk (1945), Balek (1946),

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Yomcha (1947), Along (1947), Pangin (1947), Ledum (1947) and Dirang (1947) (Begi, 2007:29). In addition, by 1945, the Christian missionaries had considerably increased their presence and mark in education in the foothills of Pasighat and Dambuk.

### **Post - colonial modern education**

The Government of India, after independence formalized education by appointing Mrs. Indira Miri as the first Education Officer, at Sadiya, in October 1947. She established a teachers' training institute to familiarize and train the native populace to face the challenges and obstacles of educating the tribal children. Middle schools were also established and initially students went to Sadiya for matriculation, and then to Guwahati and Shillong for higher studies. When the Sadiya township was severely disrupted by the 1950 earthquake, in 1954 as a result of introduction of Single Line Administration in NEFA (North Eastern Frontier Agency), the office of education officer was shifted to Shillong.

In addition to the amendment and provision of the government schemes, specific policies and strategies for the tribal hill people were also introduced by the Department of Education. Thus, the establishment at Pasighat of secondary (1952), higher secondary (1963) schools and the Jawaharlal Nehru College (1964), was followed by the Rajiv Gandhi University (formerly known as Arunachal University) in 1984 and many more educational institutions to date.

Government schemes and policies for the tribal hill people were amended with incentives like free education, stipends, daily meal, and free school uniforms. But, the dissemination, reach, and success of these programmes were uneven as the Adis are scattered over a vast area. Thus, the Adis in areas adjoining Pasighat, had far more access to educational opportunities than the Adis in interior areas who continue to face a serious educational deficit and attainment even decades after independence.

The setting up of educational establishments in the Pasighat area and its neighbourhood, is the main reason why a majority of educated people and government officers, belong to the Adi community, in comparison to the other tribes of Arunachal Pradesh. T. Mibang (1994), mentioned that the forward looking Adis, almost immediately

responded with enthusiasm and eagerness to the education programmes; while other areas of tribes in Arunachal Pradesh, were slow to absorb the opportunities of education. Therefore, the Adis took rapid strides over others and have been assimilated in great numbers in the administration services, medicine, engineering and education.

Besides, their educated senior members influenced the younger generation, by encouraging, mobilizing and disseminating the importance of education. This even motivated the students to defray costs for higher education, by working as paid road construction or even daily wage earners, during the holidays. They strongly believed in the potential of education, to secure livelihoods, achieve success and fulfil their desires; given the paucity of other avenues for livelihood. The path-breaking achievements of educated elders engaged with various governmental services and their standard of life, also inspired the students to be stronger and more hardworking in the true sense.

With the spread of modern of education, the growth of Adi students increased rapidly in various professional fields, especially in government services. So, "The attitude of the tribal people towards education is governed by the idea of economic returns" (Naik, T.B., 1969:269). "They look at it as means for getting more work and different kinds of work, means of bettering their living conditions, and means for a more secure future" (Shah, B.V., 1979: 25-45); these notions find a clear echo and relevance in the educational-based opportunities of the Adi tribe of Arunachal Pradesh.

### **Education and social change among the Adis**

For the Adi society, modernization and modern education in particular, brought tremendous displacement and shift from their primitive set up and created new aspirations and new horizons, in a state like Arunachal Pradesh, where there was little scope of industrialization. In addition, constitutional measures and affirmatives like the reservation policy, welfare and development work by the voluntary and governmental agencies provided valuable support. Concurrently, the spread of Christianity, development of communication with other communities of India, extension and opening of economic and political opportunities etc., have worked in tandem to influence, shape and form a new society. Thus, education as a factor of social

change can be observed from the social changes among the literate and educated Adi tribals, who attribute them to education.

### **Change in economy and occupation**

The changing economy of the Adi community has evolved from the primitive form of occupation, which was based on agriculture and self-consumption as their mainstay, to catering to the wider reach and benefits of the market economy. This shift has engendered commercialization, multi-cropping systems and recalibration of barter system through monetization. Thus, large-scale adoption of new crops like the cardamom, rubber and black pepper, have been supported by government schemes and financial support. Participation in government projects as contractors or as a wage-earner has resulted in larger incomes, leading to an urban way of living and societal urbanization. Additionally, with the influx and wide penetration of fashion and luxury goods, money is acquiring a new value and a new economic class has emerged because of monetisation of the economy. This shows that the changes in economy and the availability of educational opportunities is giving rise to a status-oriented class formation.

The concept of middle class is a new phenomenon among the tribal groups across India, as this class does not belong to an agricultural group. Historically, in the Adi community there was no existence of class or caste; though stratifications within the society were inherent. Thus, among the Adis, no social class was designated based on birth and occupation; but there were some privileged groups who had more wealth at their command and influence in their respective societies (Das, 1995). The emergence of Adi middle class can be traced back to modern education, constitutional affirmatives, and the reservation policies which allowed the educated and professionally skilled Adis an entry into the government services.

Today, the traditional occupation based on agriculture, has changed into occupation-based status, power and prestige. The present forms of occupation include mainly doctors, engineers, lawyers, school teachers, college and university professors and officers in the government sectors, besides the business and government contractors. The newly-emergent Adi middle class have their own new perspectives and perceptions in the society,

and aspire to have the best form of education for their children; and therefore, education is becoming the prime necessity across the tribes.

### **Change in polity**

The traditional Adi tribe has its own social institutions, generally in the form of village councils, known as 'Kebang'. They acted as intermediaries to guide political life peacefully through local self-government. Though the origin of the Kebang is not grounded in any written history, but the Adi firmly believe it to be integral to their society, since the very beginning of their existence. In the opinion of Banerjee, 'it is very nearly impossible to trace out the origin and growth of the Kebang institution of the Adi group of tribes' (Banerjee, 1987: 37). According to Borang (2013), the Adi society is comprised of a number of clans, where the leader leads the fellow villagers in taking decisions in the interest of the community. The decision was based purely on the will of the people which was expressed in their assembly hall known as 'Musup'.

After independence, with the introduction of panchayat raj system, the people of Arunachal Pradesh, were drawn into the mainstream of democratic life of the country, and participated in the political process at the local, state and national levels. This has made the right to vote and seek elections a new dimension in the history of the state. The new three-tier system also provided rural development programmes for the welfare, development, distinct political identity, and therefore the emergence of a new political culture. This system also provided opportunities for self-assessment, conflict resolution, with a better output for developing their society.

### **Growing Political Consciousness among Adis**

The emergence of politicization as a result of education is yet another very important phenomena in the state of Arunachal Pradesh. The new popular forces that emerged as a result of the economic transformation were mainly the students and the business community; distinguished from the traditional peasantry by their new found aspirations, way of life and its social allegiance. The literate and educated Adis grew rapidly, were politically aware, actively participating in the welfare of the state. With the wider scope for higher studies being available only beyond its borders, the inevitable interaction

with other students resulted in imbibing new political ideas; which generated political consciousness and importance of social and political activities.

In Arunachal, the students were the first to introduce political consciousness in the society, they raised their voices, took interest and articulated the importance of education; and petitioned the government demanding more schools, colleges, and political action. These manifested in the formation of institutional groups such as political parties, ethnic, religious or regional groups, associated interest groups like trade unions, student forums and anomic interest groups, along with some anarchic organisations. The increased literacy rate among the Adi belt also enhanced awareness and expanded political ideological considerations which encouraged unanimous and rational attitude in voting behaviour of the people.

### **Changing Leadership**

As the Adi community is blessed to have an extant, active, and democratic social system the Panchayat Raj, did not mean a greater degree of essential democracy; but it added a body of regulation for the government-sanctioned developmental programmes. According to Pandey (1991), introduction of panchayat raj was like the old domination and control by the administration, operating behind a façade of popular participation and decentralization of power. The people were growing more conscious of changing leadership patterns, and re-evaluating political interpreters who were the most important link between the people and the government. This indicates that the Adis are keen on development and are conscious about their rights and responsibilities granted by the Constitution of India. At present, Adis also prefer going through judiciary, then going with their social institution (Kebang), which exhibits notable changes of leadership within the society. The change of preference and going to the judiciary can be attributed to the spread of education and people becoming more rational and universalistic.

### **Change in traditional culture**

With the developmental forces of change and growth of education opening up, wider economic and political processes have drawn the people into the mainstream of the Indian social life; consequently, these cultural changes and nuances are reflected in the present Adi society.

### **Change in the sphere of marriage**

From the observations in the areas under research, the marriage system in the contemporary Adi tribe, is going through a drastic change, with spread of education, and impact of mass media, especially Hindi cinema and television. The result of this exposure to modernity has penetrated into the society and transformed the traditional system of the Adis. The changing mind set and attributes are apparent with respect to choose of partners based on economic interest, education and achievement, possession of good government jobs and suitable background. They are no longer restricted to getting married within their own tribe and are more open to marrying people belonging to other ethnic and linguistic groups.

Their outlook on the status of women has also changed; now they prefer working women as their life partners where both can become earning members, and lead an economically sound life, and eventually raise their status and standard of life in the society. Although the traditional marriage system is still prevalent among the rural people; but in urban and semi-urban areas, marriage is construed in terms of status and prestige in the society. Consequently, the marriage ceremony has changed, enormous amounts of money is spent on holding lavish parties with a large number of guests, relatives and friends, who in turn, present gifts to the couple.

### **Change in the sphere of Religion and Rituals**

The Adis believe in the Almighty god “Donyi-polo” (sun and the moon) whose name is often invoked within the community, although there is no written source or ceremony or ritual specifically ascribed to his existence. The Adis, after being educated and interacting with other societies, have started questioning this traditional belief; “In their search for the supreme god on the basis of their mythology and faith in practice they might have found Donyi-polo as supreme god” (Nath, 2000:139). The indigenous faith has religious practices which includes rituals, rites, festivals, observances, performances, customs, abstinence which has been approved and sanctioned (Mibang, 1994).

But it is also important to point out that the educated young generation changed not only because of conversion but also due to education and exposure from the other cultures, which psychologically influenced their mind-set and stimulated the

adoption of exogenous cultural practices. Moreover, the younger generation have moved far away from their traditional attachment of cultural practices like; traditional dances and songs, craft work and even their dialect or mother tongue, thus creating a communication gap especially with their grandparents and older generations. Nath (2014) has mentioned that the younger generation do not want to know their mythology, their traditional dances and songs, their age-old customs. It is not that all the traditional customs are worth cultivating, but it is the nature of culture and discarding the whole edifice is death of a culture (Nath, 2014: 221). This conversion is expanding significantly, creating a religious dichotomy with the ongoing traditional indigenous religion of the Adi society.

There are remarkable changes in the organization of festivals and ceremonies compared to the old times. During festivals, many people from different communities, tribal and non-tribal, are invited and unlike earlier festivals, which were usually confined to the members of the particular community; they even print letters of invitation for such occasions; clearly an adopted custom! Among the educated Adi community, new social functions and ceremonies have also crept up like celebrating birthdays, marriage anniversaries, and Christmas.

### Conclusion

The Adi community residing in Arunachal Pradesh has undergone changes in the spheres of education, economy, culture, politics, etc. The changes discussed above mark the structural transformation and cultural development which signify intellectual development among the Adi tribe of Arunachal Pradesh; which has moulded the traditional Adi society into a new form of society. It has simultaneously, deconstructed the concept of the tribe as projected by the British administrators, colonial ethnographers and scholars portraying tribe as geographically isolated, backward, illiterate, elusive folks lacking modern traits etc. Therefore, my findings support that it is not always relevant to generalise any conceptual and textual term; as it changes with the variation of time, period and context.

At present the Adi society is merging into class stratification on the basis of personal position, which depends to a very great extent upon achievement. The Adi society is thus moving

towards an 'inter-generation vertical upward mobility'; since the Adi tribes of Arunachal Pradesh are transforming in term of their social status between different generations and within the same family from one social level to the next. Finally, the Adi tribal society is closing in towards a new form and climbing up the ladder of the so-called class strata 'the Adi Middle Class' society.

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# The Cultural War of the Alt-Right: A Foucauldian Analysis

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*[Over the last decade, an outbreak of new populism has changed political realities across the globe. A symptom of this is a rise of 'Alt-Right', a social movement, which permeates our digital reality, producing several new discursive practises. It claims to be fighting a cultural war with 'the establishment', which it argues is comprised of the 'Liberal Left'. This paper conducts an archaeological survey while performing a genealogical analysis of the category 'Alt-Right', by using a toolkit borrowed from French philosopher Michel Foucault.]*

A predicament of contemporary society is the nostalgic outbreak of reminiscence and the dominance of populist political reality across the globe. This outbreak within these imagined communities can be seen as synonymous with the rise of a political movement, whose proponents are categorised as 'Alt-Right'. As a movement, it engaged in the production of knowledge across various discursive platforms, especially online, in the times of our digital reality. These developments of twenty first century constitute a major aspect of society in the Global North, shaking its foundations of liberal democracy and positioned as a 'cultural war', it is directed towards the 'liberal left', which is seen as being closely linked with university campuses and forms close ties to 'the establishment'.

This paper will undertake an analysis of these recent developments with the goal of understanding the emergence of Alt-Right, using the toolkit borrowed from the Foucauldian apparatus. Firstly, it will present a methodological background borrowed from French philosopher Michel Foucault, a proponent of anti-humanism. Secondly, it will undertake a genealogical analysis of the emergence of Alt-Right as a discursive formation. Thirdly, it will present an epistemological similarity, especially in the rejection of the repressive hypothesis, between Foucault and Alt-Right. It will be argued that despite the dissatisfaction of Alt-Right with categories such as 'postmodernism' and 'anti-humanism', the methods of operation are quite similar to the methods of the very labels they despise. Lastly, this

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research study will present a defence of Foucault by highlighting the difference in the ethical aspects of his political ideas from that of the political mobilisation of Alt-Right.

## **Foucault's Methodological Apparatus**

The philosophical project of Michel Foucault concerns itself with a study of history, not defined the traditional sense, but through 'archaeology' and 'genealogy' of knowledge production, where knowledge operates through a relationship between various discourses within the society. A discourse within Foucault's nomenclature differs from its linguistic definition, referring to different ways of constituting knowledge, together with the social practices, forms of subjectivity and power relations, which inhere in such knowledge and relations between them.

Discourses are more than ways of thinking and producing meaning. They constitute the 'nature' of the body, unconscious and conscious mind and emotional life of the subjects they seek to 'govern' (Weedon, 1996, p. 108). When these discursive events "refer to the same object, share the same style and ... support a strategy ... a common institutional, administrative or political drift and pattern" (Cousins & Hussain, 1984, p. 84), it can be said that they belong to the same discursive formation. Each epistemological age is dominated by a certain episteme, which can be seen as knowledge systems formed by discursive formations, which inform the thinking during a certain period of history.

By looking at different continuities and discontinuities between different epistemes, we can

underline the social context in which certain knowledge and practices emerged as permissible and desirable. This connects his idea of knowledge to his idea of power. At the core of Foucault's philosophical apparatus lies the concept of power, understood as "multiplicity of force relations" which operate and organise through "a chain or a system, or on the contrary, the disjunction and contradictions of knowledge" (Foucault 1978, p. 92, 93). Thus, the major concepts under Foucauldian philosophical canon are 'archaeology' and 'genealogy', where the former is the method used for an analysis of local discursivities within an episteme, the latter is a tactic, which brings into play the subjected knowledge released by the archaeological analysis over a period of history (Foucault & Rabinow, 1991).

### **'Alt-Right': A Declaration of the Cultural War**

The emergence of 'Alt-Right' in the mainstream public discourse that can be dated back to the campaign of Donald Trump and his election as the President of the United States. Before this event, it could be considered a small subculture, whose political objective was indistinguishable from other far right ideological outfits prevalent in internet-based platforms. Although in the domain of offline reality, the 'Alt-Right' as a group of individuals, becomes a problematic category to essentialise, mainly due to its operation through anonymity on social media platforms.

Despite this, its major political ideas today have been recognised as "indiscriminately 'racist,' 'supremacist,' 'fascist' and even 'Nazi'" by various critics (Knauff 2018, p. 1). In the book, *Kill All Normies: Online Culture Wars from 4Chan and Tumblr to Trump and the Alt-Right*, Nagel (2017) presents 'Alt-Right' as a meta-group of semi-divergent subcultures, which includes the eclectic groups of feminist-hating men's rights movement to white ethno-nationalists, whose mode of operation is through a broad coalition of internet-based subcultures, leading to a 'cultural war' with various identity groups based around nation, race, religion, and gender. Only due to their collective support for the election of Donald Trump, enabled the creation of an essentialist category of Alt-Right as an object of discourse.

Alt-Right shows a resemblance to the Foucauldian idea of 'power/knowledge'. It is especially pertinent

in their mode of discourse, since they remain unorganised as a collective on a macro level, with showing a limited organisation to specific sub-cultural forums, on websites such as 4Chan and Tumblr. This enables creation of various forms of knowledge practises through varied discourses on different platforms while following a common ideological goal, enabling the dissemination of power. Foucault undermined the scientific truths about 'human nature' and regarded them not to be scientifically grounded truths, but rather an outcome of historical forces that were contingent. Alt-Right regards scientific truths as important, but disregards the scientific method, engaging in the creation of aesthetical scientificism, grounded in pseudo-scientific knowledge, useful in the promotion of their ideological goal.

### **Rejection of the Repressive Hypothesis**

A major similarity between the Alt-Right and Foucault can be seen in their rejection of the repressive hypothesis. The repressive hypothesis presents a negative definition of power, as a phenomenon, which enables individuals or groups or classes to have consolidated and homogeneous domination over others. This conception of power as repressive can be observed within the European history, arguing, "we have moved from a period of relative openness about our bodies and our speech to an ever-increasing repression and hypocrisy" (Dreyfus & Rabinow, 2014, p. 127).

However, Foucault rejects this idea of power; instead, power is considered to be productive. In the case of sexuality, it is not the repression of sex, which has characterised the primary attitudes toward it within modern society. On the contrary, the discourse on sexuality was constructed by medical, juridical and psychological discursivities which created different forms of knowledge within the state and family, leading to its deployment (Foucault, 1978). As Foucault remarks, "the individual is not to be conceived as a sort of elementary nucleus, a primitive atom, a multiple and inert material on which power comes to fasten or against which it happens to strike, and in so doing subdues or crushes individuals ... the individual, that is, is not the vis-a-vis of power; it is, I believe, one of its prime effects" (Foucault 1980, p. 98).

It is only through the effects of power that, "certain bodies, certain gestures, certain discourses, certain

desires, come to be identified and constituted as individuals ... the individual is an effect of power, and at the same time, or precisely to the extent to which it is that effect, it is the element of its articulation” (ibid.). Foucault believes where power exists, so do resistance and oppression as they are not to be found in its exteriority. Resistance, for Foucault (1982) is a “chemical catalyst so as to bring to light power relations, locate their position, and find out their point of application and the methods used ... analysing power relations through the antagonism of strategies” (Foucault 1982, p. 780). Therefore, the Foucauldian project can be understood as an analysis of discursive practises, which are produced by power/knowledge over a period of time.

The project of the Alt-Right works on similar methods, which relies on similar conceptions of power, through decentralised discourses and the creation of knowledge through subversion. Nussbaum (2012) in her book *Philosophical Interventions* remarked, “try teaching Foucault at a contemporary law school, as I have, and you will quickly find that subversion takes many forms ... As a perceptive libertarian student said to me, Why can’t I use these ideas to resist the tax structure, or the anti-discrimination laws, or perhaps even to join the militias?” (Nussbaum 2012, p. 209). The mode of operation of the Alt-Right is not through a top to the bottom approach of power, where some certain figures or groups hold power and disseminate it into the wider population.

However, it is rather through the creation of various discourses of knowledge within an ever-increasing network, whose mode of operation is online, and which runs parallel to each other, to create a new episteme of discursive formations. It can be even remarked that it is militaristic in its operation, and comes across a highly intellectual duel to its use as refined and calculated presentation of pseudo-scientific knowledge and high rhetoric. This is exactly opposite to contemporary liberal left politics, which due to its English and Marxist tradition still believes in power as repressive.

Within Alt-Right, it is impossible to point out its repression to any group or individuals due to anonymity and equal access to the platform. Therefore, there are not repressive groups or classes or individuals who can be held responsible for the

repression. It not only works through a rejection of the repressive hypothesis, but online structure enables it to even defend itself from the critiques of coming from the opposite end of the political spectrum. While, being cautious of Foucault’s methods for the analysis of power, Nussbaum (2012) warned us of the implications that they might hold. But the problem with her statement is that she thinks that these methods were created by Foucault for a political project, while in reality, Foucault just highlighted how power/knowledge operate within systems. Therefore, rather than blaming Foucault for his methods, we can instead analyse the modes and operation of Alt-Right politics using the Foucauldian apparatus.

### **Case Study: Gender Activism and Male Rights Activism**

Instead of challenging the notion that power has repressed sexuality, Foucault (1978) takes an alternative approach, arguing that it is the multiplicity of power relations throughout history, which has resulted in the construction of sexuality as an object of knowledge. Various strategies of power and knowledge beginning from the eighteenth century centred around the idea of sex, leading to the deployment of sexuality as an object of knowledge, manifested through a “hysetrization of the women’s bodies”, “pedagogization of children’s sex”, “socialization of procreative behaviour” and “psychiatrization of perverse pleasure”, creating “the hysterical woman, the masturbating child, the Malthusian couple, and the preserve adult” (Foucault 1978, p. 104, 105).

The difference and interaction between two discourses of “deployment of the alliance” and the “deployment of sexuality” lead to the production of a new system of power and knowledge. The function of the deployment of alliance has been to maintain and reproduce the homeostasis of social body by forming a close link with the law, while deployment of sexuality exists, not for a reproduction of itself, but in order to proliferate, innovate, annex, create, and penetrate bodies (Foucault 1978, p. 107). Within contemporary society, the deployment of sexuality has not yet been able to replace the deployment of alliance but may do so one day.

Foucault talks about the deployment of sexuality but not sexuality in itself. Talking about the

deployment enables him to move beyond the repressive hypothesis to the domain of power/knowledge and making visible its construct of sexuality. There is no nature of sexuality, we look for and continue to seek, but rather it is deployed. If we are to look at the issue of gay marriage, we can find a tussle between the concepts of the deployment of alliance and the deployment of sexuality.

With the legalisation of gay marriage, the sexuality that was deployed for change in social perception fell under the domain of deployment of the alliance, preserving a homoeostasis of the institution of family, which was codified and regularised within the legal apparatus as the rights of the gay community. However, the deployed of sexuality is in expression, which leads to the emergence of a splinter LGBTQ activism that wants to go beyond the familial institution and legal apparatus. The Male Right counter movement, viewing this deployment of sexuality through such activism, as a response, established a contrasting object of knowledge and can be found today in the politics of Alt-Right. So, various genders can be seen today to practice the politics of deployment on sexuality, and continue to create knowledge as an expression of power.

### **The Difference in Ethics: Foucault and Alt-Right**

A difference in the conception of ethics is what separates Foucault from the Alt-Right. Foucault once remarked in his critique of humanism, “What I am afraid about humanism is that it presents a certain form of our ethics as a universal model for any kind of freedom. I think that there are more secrets, more possible freedoms, and more inventions in our future than we can imagine in humanism as it is dogmatically represented on every side of the political rainbow: The Left, the Centre, the Right” (Moss, 1998, p. 103). One of the political philosophies, which might form under humanism, would be the Marxist idea of alienation. According to Marx, in a system of a political economy marked by the division of labour have various implications for a society comprised of human beings. The estranged labourer is alienated from the products of its labour, the production activity, the fellow labourers and most importantly from its species being (Marx, 1988).

Under the Foucauldian framework, this Marxist analysis of the human struggle against alienation in a capitalist society would be an oversimplification of various discourses of power and knowledge, which lead to the creation of a certain capitalist structure within society. But despite his philosophical commitments, Foucault once remarked that “I try to consider human rights in their historical reality while not admitting that there is a human nature” (Golder, 2015, p. 524). This might give us an idea of the ethics of Foucault, where his philosophical body of work came in contrast with his ethical convictions. The Alt-Right on the other hand, believes in a creation of a form of the human being with a specific ‘human nature’, defined by certain reminiscence and mistaken glory of past and its definition is redefined depending on the agenda of its political ideology.

### **Conclusion**

Western society stands today in a critical position, where the old structures of power and knowledge are being extensively reshaped by the new ones. The decentralisation and anonymity of individuals behind the internet, has led to the creation of various fragmented communities fighting a cultural war. The analysis of movements such as ‘Alt-Right’ becomes difficult under the traditional model of repressive hypothesis, as these movements are not of individuals or groups in the traditional sense of community. Their shared bond is limited to specific political and ideological agendas. Therefore, the Foucauldian apparatus of ‘power/knowledge’ stands as an essential tool for its analysis, to dissect several discursive practises.

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## The Lusitanian Perception of India in 16th And 17th Centuries

Manisha Pal\*

*[The Portuguese came to India after crossing Africa. The purpose was trade with different parts of India. During their journey they analysed that the Cambay is an important port for trade in India. Over the period of time their travels in India developed different types of perceptions about India on the basis of the economic, cultural and political significance. Slowly they found themselves attached to this subcontinent. Their establishment started along the west coast of India, initially at Cochin and later in Goa.]*

In the sixteenth and seventeenth centuries, the Portuguese establishment was based on three different levels and degrees: 1) on the west coast of India, there was a crown-sponsored expansion carried out by the erection of fortress-based urban settlements, reinforced and strengthened by *cartaz* system and regular coastal patrolling 2) On the east coast of India there was another form Portuguese expansion carried out by Portuguese private traders. 3) The third type of expansion was carried out by Portuguese *Padroado* missionaries, who carried along with them various cultural forms and Lusitanian elements into the societies they happened to interact with. The various agents and actors linked with these three forms of Lusitanian expansion formulated their own perceptions of India through their writings and literary pieces in the sixteenth and seventeenth centuries.

These forms of writings viewed India from the perspective of “Discoveries,” as the ‘West’ discovering the less known ‘East’. Simultaneously,

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as depicted in the Portuguese literature, the changing perceptions about India brought changes in Portuguese policies over the years in order to create their hegemony over the Indian Ocean trade. Slowly and steadily with their strategic insights they succeeded to some extent, penetrated the intensified Indian society and culture, and created their supremacy over the India Ocean.

The present work is based on works of João de Barros (*Decadas da Ásia*) and Duarte Barbosa (*O Livro de Duarte Barbosa*). These two authors’ work helps us to understand the Lusitanian Perceptions of India, at the same time it is important to specify that upbringing of both these authors was very different from each other, which has been reflected in their works as well. João de Barros, the Portuguese Livy, who never visited India; he viewed, observed, understood and perceived India at a distance (i.e. while staying in Portugal), he was Factor of the India House (Casa da India) at Lisbon, his position was an advantage for his writings of *Decades*. His work *Decades* was written by collection of Asian historical and geographical books and manuscripts. He did

not have knowledge of Asian languages as of Duarte Barbosa, who knew Malayalam and Tamil and was well conversant with the natives of the Malabar Coast.

He had access to all the official and private correspondence from the East. Fernão Mendes Pinto (chief authority of Japan) was among his interviewees. His informants were famous travellers and adventurers. Therefore, his position remained a great advantage for his writings which other chronicle writers could not avail. A.J.R. Russell-Wood, quoted C.R. Boxer who writes that João de Barros (c. 1496- 1570), 'the Portuguese Livy' used reports from the field and documents translated from oriental languages. João de Barros was uniquely in touch with what was happening overseas as a member of the royal house-hold during the golden age of Portugal, which embraced the reigns of Dom Manuel I (1495- 1521) and Dom João III (1521-57). He had voyaged to the fort of São Jorge da Mina on the Guinea coast probably on an official tour of inspection, was treasurer concurrently of the Casa da Índia, Casa da Mina and Casa de Ceuta in Lisbon (1525-28) and long-serving factor of the Casa de Guiné e da Índia from 1533-67.

As a recipient of a donatory captaincy in the Maranhão in Brazil, in 1535 and again in 1556 he organized colonizing expeditions which both failed. Didactic and epic, rich in detail, based on first-hand oral accounts and extensive documentations, his *Decades da Ásia* 'like and enormous radar screen, reflect the entire scope of Portuguese expansion from the Maranhão to the Moluccas'. Treating the conquest, navigation, and commerce of Portuguese India, the *Décades* range from Guinea to China and from the fourteenth century to 1538, although Barros clearly updated the manuscripts as new information became available. They were published in 1552, 1553, 1563 and 1615 respectively.<sup>1</sup>

C.R.Boxer, while describing Barros writing style in *Decades* says that he writes in prose style, producing a literary work, narrative, also flashes humour but occasionally and has major influence of Camões's *Lusíadas*.<sup>2</sup> When Barros has been criticized for his work by R.S. Whiteway, at same time has been defended by Ian Macgregor and even by Boxer himself at certain points.

While talking about Duarte Barbosa, the author of *O Livro de Duarte Barbosa*, was nephew of the

feitor Gil Fernandes Barbosa<sup>3</sup> sailed to India, became *feitor (agent)* or writer at the Cananor on the Malabar Coast,<sup>4</sup> he had received the promise of an appointment to the post of head-writer when there was a vacancy, that he had not obtained it, but that the appointment had been given to another man, and that he begged the King to do him justice. He gives an interesting account of his interviews with the Raja of Cananor and the difficulty he had in preventing him from turning against the Portuguese.<sup>5</sup>

According to John Villiers, Duarte Barbosa was in service of the Portuguese crown in India from about 1500 to 1516 or 1517.<sup>6</sup> He stayed and spent most of his time in India, interacting with Indians in their language Malayalam and Tamil on the west coast, he perceived India along with Indian people on Indian land. He must have undergone with process of acclimatization and adaptations which we do not find in the life and its reflections in the writings of João de Barros.

Duarte Barbosa was the only responsible person on whom the Portuguese officials relied upon, for his correct interpretations in India. His fame as a linguist was established in 1503 after he was appointed at Cananor as *feitor* in 1502. He did interpretations for D. Fransisco D' Albuquerque on his visit to the King of Cananor.<sup>7</sup> According to Mansel Longworth Dames, the lack of promotion of Duarte Barbosa was due to not adopting the plans of Albuquerque.<sup>8</sup> Donald F. Lach says that all of the sixteenth-century Portuguese accounts, especially those of Duarte Barbosa and João de Barros, describe the individual states of Malabar and their role in the international spice trade. Concerned as the Portuguese were with the trade of Malabar, they still took time to comment on matrilineal descent, the caste system, and the role of Muslims in these coastal cities.<sup>9</sup>

It is found that, the different upbringings of both the writers, their political, economic and social positions in the society brought changes in their writings. Both these works provide the social, economic, political and maritime history but with different perceptions. Both the authors agree and disagree with each other on some points but their writing style differs. It has been observed that *Decadas* by Barros provide great geographical description of Portuguese expansions during sixteenth and seventeenth centuries whereas *O Livro*

*de Duarte Barbosa* appears to be a self-explanatory guide about Portuguese overseas expansions.

Although many times we find that both the authors are providing same information but their sensitivities and densities differ, there may be number of reasons for this, but their upbringing as chronicle writer, capacity of perceiving things and writing style makes an important impact on their writings.

### **Religion in India as perceived by Barros and Barbosa**

While describing the Kingdom of Gujarat (Cambaya) Barros and Barbosa refer about Moors (Muslims) merchants who were managing the trade in great number at this place and Heathens or Gentios (Hindus) who are also a part of the trade but have varied communities and their relative customs,<sup>10</sup> which they both found complicated and difficult to understand initially, therefore, they were able to understand and perceive it only by the later sixteenth century.

And while describing religion in Malabar Barros says: Neste tipo que Vasco da Gama chegou, posto que geralmente toda esta terra Malabar foste habitada de gentios, nos portos do mar vi uia alguns mouros, mais por razam da mercadoria e tracto que por ter algum estado na terra: porque todolos reyes e principes della eram do genero gentio e da linhage dos Bramanes, gente a mais docta e religiosa e seu modo de crença de todas aquelas partes.<sup>11</sup> Here we find that the Portuguese language written by Barros is close to Latin. Here he talks about the Vasco da Gama reaching at Malabar and finds the Kings are Hindus, there are Muslim also but due to trade markets. And Brahmin is the caste that predominates here.

While talking about Islam in India, Barbosa says: In this land of Malabar are Moors of great numbers who speak the same as the heathens of the land and go naked like the Nayers, but as a token of distinction from the heathens wear little round caps on their heads and long beards and they are so many and so rooted in the soil throughout Malabar that it seems to me that they are a fifth part of its people spread over all its kingdoms and provinces. They are rich and live well, they hold all the sea trade and navigation in such sort that if the king of Portugal had not discovered India, Malabar would already have been in the hands of the Moors and would have had a Moorish king.<sup>12</sup>

Regarding inquisition policy of Portuguese in India, Barros declares that The Moors and Gentiles are outside the law of Jesus Christ- which is the law that everyone must keep under pain of damnation and eternal fire. If then the soul be so condemned what right has the body to the privileges of our laws? It is true that they are reasoning beings and might, if they lived, be converted to the Faith, but in as much as they have not shown any desire as yet to accept this, we Christians have no duties to them.<sup>13</sup> On the other hand Barbosa seems little sensitive towards Indian psychology and culture as he does not completely agrees with Afonso de Albuquerque when he was forcing Rajah of Cochin or his Prince to convert to Christianity to which Barbosa probably appreciated better than Dom Manoel or even Albuquerque, the disorganization which would have been caused by the sudden conversion of the Raja of orthodox Hindu State.<sup>14</sup>

### **Society in India as perceived by Barros and Barbosa**

Barros in *Decada I*, describes about the following castes in the society that 1) the Chingalas, whom we call Chatijs who come from the Coromandel coast, the mercantile caste; 2) Moors of two kinds, i.e. the natives or Naiteas, half Arab by descent, and the foreigners, Arabs Persians, or Guzarates and others: 3) Jews, and 4) Heathens of various classes. Describing the Naires he says that They are the most warlike of all and though held to be the most noble yet they may be called sons of the common people, for they know not with certainty who are their fathers, the Naire women being common to all of their rank.<sup>15</sup>

According to Duarte Barbosa, there were eighteen sects in the Hindu (Heathen) community of Kerala, which are classified on the basis of profession or occupation of the people. These sects were: 1) the ruling class, 2) the priestly class or Brahmins, 3) warrior Nairs, 4) the merchants or Brabares (vyaparis), 5) Cujavan (Kushavan or Portters), 6) Manatamar (Mannathan or washermen), 7) Chalien (weavers), 8) Zevil Tiver (Tiyas or toddy tappers or Ezhavas with eleven sections), 9) Moguer (Mogeyar), 10) Canian (Kaniyan or astrologers), 11) Ajare (Asari or carpenters), 12), Mucoa (Mukkuvan or fishermen), 13) Betua (Vettuvan), 14) Panev (Panen or sorcerer), 15) Renoleni (servelans), 16), Puler (Pulayar or agricultural labourers), 17),

Pareni (Parayan), and 18) merchants settlers from other countries: a) Chetis (Chettis), b), Guzurates (Gujaratis), c) Mapuler (Mappila Muslims), d) Pardesy (Pardesi Muslims or Muslims from West Asia and other places).<sup>16</sup>

### **Culture of India as perceived by Barros and Barbosa**

Barros describing the culture of Nair families in India says that the both men and women are so free from matrimonial bond that if one dislikes the other it is enough for them to separate in a manner of repudiation, yet as long as they are in accord the man must support woman. And if any outside Naire is with her no one may go in or know what she is doing when he finds the sword and shield of the other at the door, nor is there any neither jealousy nor cause of offence in this.<sup>17</sup>

Barbosa also describes the culture in Calicut where, King has thousand women and maintains them constantly, these ladies are of good caste, they sweep twice daily and each of them carries her broom and brass basin containing cow-dung mingled with water, they put a thin coating of this after sweeping. There is great rejoice among these women, when King comes to the throne.<sup>18</sup>

There are a lot many minute observations done by Duarte Barbosa while describing the Indian culture. These observations are correct to some extent because it is not easy to understand any culture. And Indian culture is intermingled with so many cultures already; therefore, sometimes it becomes a little difficult to perceive it perfectly.

We must say that the works produced by Barros and Barbosa are responsible in bringing the change in Portuguese policies for building their sea-borne empire in India i.e. policy of mixed marriages, Lusitanization and Christianization, created the Luso-Indian group. These were the main reason of bringing major changes in the existing society and culture in India i.e. the western influences on eastern lands increased through religion, education, literature and music with which transformation initiated and brought a new kind of society and culture on the west coast of India.

It has been understood from their writings that Portuguese search of Spices and Christians, brought them to India. When they reached India, they perceived temples as small church and priests as

Christians. But slowly with time, they understood that this religion is not of Moors's i.e. Islam (they knew already) but a new estranged religion for them. Also, they found that Christianity already existed on these lands along with Hinduism, Islam and people of all communities dwelt peacefully and amicably in their space. But these Christians followed their indigenous social customs and practices which was very different from what Portuguese followed. The Portuguese embarked on a systematic policy of Latinisation. But their efforts to Latinise the Kerala Christians boomeranged.<sup>19</sup>

Also, in Goa, Portuguese brought Inquisition Policy through education, language enforcement, literature and music, and were able to conquer entire Old Goa. Only by mid-eighteenth century they managed to conquer the neighbouring territories that eventually came to be called New Conquests. In fact, they succeeded in holding Goa as a Portuguese colony from 1510 to 1961.

We also find that Barros and Barbosa gave a close description of the divisions of society on the basis of profession of the people in the existing society in India. Therefore, Albuquerque encouraged the marriages of Portuguese men (soldiers) with good-looking fair complexioned Muslim women. This was done first in Goa and then in Kerala. With this the women would be converted to Christianity and were allowed to get settled in the Portuguese enclaves to look after the Portuguese interests. With this new class of married Portuguese men, *casados*<sup>20</sup>, became part of Portuguese population in their settlements. Charles Dias, while arguing the position of *casados* in Kerala, says that the *casados* were pioneers of trade and evangelization and formed a coherent community of Luso Indians.

### **Language- Literature- Music -Culture relationship**

We have found Portuguese influences in Konkani, similarly we also find the Portuguese influences in Malayalam for e.g. *caril-Curry, janela- janala, Kamis- camisa, inglishu-inglês, peepa-pipa, cappy-café, sabola- cebola, vender- vendedor, etc.* Luso Indian community in Kerala use following Portuguese influenced Malayalam words: *almoa-almoço, pao- pão, convit-convite, bom dia- bom dia, boa tarde, boa note- boa noite, etc.* Language is a crucial part of any culture therefore, this is a fact, if some changes are brought in the existing

vocabulary of any society, due to whatever reason (here colonization policy) consequently, brings a new dictionary to a land which over a period of time brings acculturation on the existed land. When there is the change in language then literature cannot remain untouched, therefore, *Kristiya Matatwam (Doctrina Chirstina)* and *Kristiya Vannakam* were published in 1579.

Christian Storch while arguing the Portuguese music influences in South Asia says that the fact ‘one of the most eccentric musical characters that Portugal has ever produced’, the composer André de Escobar, spent several years in India, provides another clue as regards the export of Portuguese musical nature to the Estado da Índia.<sup>21</sup>

It is true that even after the enforcement of brutal policies; the Portuguese were not able to penetrate the interiors of India and its people’s original culture. In this regard, Victor Anand Coelho also argues that Portuguese were not able to maintain their policies for long in the Indian society, he says by the early seventeenth century it had become clear that the Jesuits were falling far short of their goal in converting Indians to Christianity.<sup>22</sup> But yes they succeeded to some extent in their aim and their presence did bring changes in the culture of India.

Also, food culture and dress culture in the Portuguese colonies observed many changes over the period of time, due to Portuguese presence in the Malabar Coast and in Goa, Daman and Diu. Pius Malekandathil argues that the synthesis between indigenous Christians and the immigrant Christians on the one hand, and between non-Christians and Christians on the other led to a fusion of foreign and Indian food habits and dress habits.<sup>23</sup>

It has been observed that there are many factors that led towards acculturation on a particular land. This happened here in India due to the foreign traders which brought western elements and cultural particles into Indian society and culture. The works of João de Barros and Duarte Barbosa provide a clear sketch of how India was perceived by Portuguese historians-writers. As they perceived it, they wrote it, there are some minor or slightly major differences in their understanding of India. The work of Duarte Barbosa, was written in other two foreign languages also.

We cannot deny the fact that Lusitanian writings helped Portuguese to perceive Indian society and culture, thus helped them to bring changes in their colonial policies during Portuguese colonization in the sixteenth and seventeenth centuries in India. Consequently, people of India went through various social-cultural changes during Portuguese colonization in sixteenth and seventeenth centuries and consequently, whose remnants are now visible in the present-day existing community of LUSO-INDIAN in different degrees.

**(Footnotes)**

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11. António Baião, ed. *Ásia de Joam de Barros*, Primeira Decada, Coimbra, 1932, pp145-146
12. Barbosa, Book of Duarte Barbosa, p. 74.
13. Barros 1. 6.1.
14. Mansel Longworth Dames, *The book of Duarte Barbosa*, vol. I, Asian Educational Services, New Delhi, 1989, pp. xxxviii-xliv.
15. *Decadas I*, Book ix, Ch.3, f. 180 b.
16. Book of Duarte Basbosa, vol II, pp 103- 45, 104, 121.
17. *Decada I*, Book ix, Chapter 3.
18. Mansel Longworth Dames, *The book of Duarte Barbosa*, vol. I, Asian Educational Services, New Delhi, 1989, pp. 14-19.
19. A. Sreedhara Menon, *Social and Cultural History of Kerala*, Sterling Publishers Pvt. Ltd, New Delhi, 1979, p. 183.
20. *Casado* is a Portuguese word, used for married man. Portuguese used this word for identify and classification of Portuguese settlements in the colonies. Here they referred *casados* as Portuguese men who marries to an Indian woman.
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## Human Rights Violation and the Dalits

Dr. Deepan Das\*

*[All human beings have the right to live as human beings. For living as human-beings, certain rights are essential for them. Even today there is no scope for Dalits to move freely in Indian society. There are so many rights guaranteed by the Indian constitution but it is not permanent solution stop discrimination in society. In present day we can see discrimination on Dalits throughout countryside in India. Caste system is a major social evil and threat to development of India. There are no special features in upper caste and lower caste people but discrimination is included in their blood. At present we can find easily dual class system at village level. A higher professional is also facing discrimination, low priority, dominance from elite group. Now-a-days there are several attacks on Dalits, rapes, killings and discrimination. It is a major threat to human rights' violations in India.]*

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

Dalits, literally meaning "broken people" or "oppressed" in Hindi, are the lowest members of

the Hindu caste system in India. The caste system is a Hindu hierarchical class structure with roots in India dating back thousands of years. In descending order, the caste system is considered of Brahmins (priests), Kshatriyas (warriors), Vaisyas (farmers), Shudras (labourer-artisans), and the Dalits, who are considered so polluted that they are beyond caste. Traditionally, caste, determined by birth, defined whom one could marry and the occupation one could pursue

### Inter-Caste violence

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There are several incidents of inter-caste disputes in India. These are best examples of suppression of Dalits' rights in the society. Whatever the governments came to power but there is no change in Dalits' killing in India. While the Dalit people are killed on discriminatory basis, in villages Dalits are still expected to be under the order of upper caste and without this they cannot survive even a single day.

In India Human Rights organizations and newspapers tell countless stories of Dalits who have been beaten, unlawfully detained, tortured, raped, killed and had their homes burned in caste violence. Human rights violation takes place in the form of violation of women's rights, caste right violation and other types of violations. Rape, assault, molestation, brutal killing, abduction, dowry death are very important violations against Dalit women. Untouchability, ill-treatment, of temple entry, non-entry to common places, filing of false cases, cheating assault, robbery are some important violations against SC/ST people and terrorism kidnapping, custodial death, poverty, corruption, environmental problems are the other types of violations of the rights of Dalits.

Dalits, a group of community who belong to the category of Scheduled Castes who come under the lowest hierarchical caste system based on Hindu traditional ideology pre-determined in such a way, as a result of this pre-assumed notion. This category of people faces hectic level of discrimination, exploitation and suppression of dominant castes and so as such the government machinery also has been influenced by this caste ethics. And the process to empower them with regard to upliftment and social development needs to be expedited because they are regarded as oppressed people in view of enjoying less freedom and to some extent regarded as vulnerable in the spectacle of caste-dominant society. Hence Dalits are side-lined and they are termed or perceived as neglected community. The development initiatives should be streamlined to bring effective change in the livelihoods of Dalit community.

The status of Dalit seems disheartening and disgraceful in recent times. The amount and extent of exclusion practiced is written in the laws of Manusmriti, the fundamental work of Hindu law. It plays a major role in the discrimination and

oppression of people in Dalit community. The situation prevails the same also in the present context. It has been very disheartening that the livelihood of most of the Dalit community does not project any encouraging signs. Perhaps there is increase in introduction of schemes but, ironically the impact of these schemes is under severe criticism.

Besides many conferences, seminars and workshops being organized throughout India continuously for the development issues to be sorted out regarding the welfare of the Dalit community and also to sensitize every section of the society about the issues of Dalit community, time and again this process takes place but expected change has not been effected in the society. The situation remains the same.

### **Dalit and Welfare system**

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

There is a huge misfortune in the implementation of welfare policies, programmes and priorities in the field of social and economic development – more specifically it's Budget Dynamics - in a specific and crucial area, namely the social development of Dalits. The analysis is based on our understanding and experience of the grassroots reality of Dalits.

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

### **Setback in implementation process**

The welfare schemes which are undertaken by the state and central governments are not implemented in a true sense of bringing effective progress with regard to social development of the people among Dalits, to attain that kind of social development. So, we should probe and investigate whether any rights have been violated or not. Actually, the perspective of people's development must be taken into consideration in the process of implementation of these welfare schemes to achieve holistic development among Dalit community.

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

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

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

Just as in other states of India, in Tamil Nadu, many schemes are announced every year meant for social development of Dalits. And in the state Budgets every year, lakhs and crores of rupees are set apart from these schemes. These schemes are meant for development but real impact on the beneficiaries

seems to be a mystery. The majority status of the Dalits is very uncertain and debatable when looking in to realities.

Even though, there may be evidences and credentials stating empowerment of Dalits in a positive notion but the degree of impact is very low. Dalit community certainly faces oppression, discrimination and suppression in every aspect of livelihood both internally and externally. Still atrocities against Dalit community are prevailing till date. But the state of suppression has certainly decreased when compared to previous decade.

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

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

### **Conclusion**

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

discrimination indicate that Dalits remain India's marginalized. Unless and until the atrocities against Dalits are stopped, the international community ought to continue to expose the conditions of India's disadvantaged population and encourage India to live up to the standards established in its basic laws and international commitments.

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## Information Literacy: An Overview

Mamata C. Mestri\* & Dr. D.B. Patil\*\*

*[The Information and Communication Technology (ICT) applications have transformed the society and all the sectors have developed due to impact of ICT in twenty-first century. Due to the impact of ICT, the gap or digital divide has been created between the Information literates and information illiterates. Hence, now it has become essential for people to learn ICT techniques to achieve progress and development in their occupations and professions. Information literacy is playing significant role in imparting ICT techniques and skills. The library and information professionals are playing significant role in information literacy programmes. The paper has described importance of information literacy and role of library professionals in organizing information literacy programmes.]*

In India, there are many types of inequalities based on demographical, geographical, economic, educational and such other characteristics. Due to such inequalities, many of the people are deprived in their lives in various aspects. Inequality in use of Information and Communication Technology (ICT) applications is one of the latest issues faced by many people. It is noted that the present world is changing at faster rate with the emergence of ubiquitous society facilitating greater opportunities and advantages together with new challenges.

To cope with new challenges in day-to-day life and to achieve socio-economic and educational progress, it is essential for everyone to become expert in use of ICT effectively. For this purpose, every individual needs to be 'information literate' or must possess 'information literacy skills'.

### Information Literacy

Generally speaking, information literacy is ability to access, search, analyse, organize and effectively use the information and knowledge from various information sources. Information Literacy (IL) has different connotations such as library orientation; bibliographic instruction; user education; information skills training. These forms of IL are closely related to each other. Library orientation concentrates on

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how to use a physical building and bibliographic instruction whereas user education focuses on mechanics of using particular resources. Information skills training concentrates on cognitive and transferable skills, such as problem solving, evaluation and communication skills (Rautaray and Satpathy, 2008).

The concept of information literacy was first introduced by Paul Zurkowski, the President of the US Information Industry Association, in his proposal submitted to the National Commission on Libraries and Information Science. He recommended that a national programme should be established to achieve universal information literacy within the next decade (Charudatta Achyut Gandhe, 2017). According to Zurkowski, people trained in the application of information resources to their work can be called information literates. They have learned techniques and skills for utilizing the wide range of information tools as well as primary sources in moulding information solutions to their problems (Zurkowski, 1974).

### **Information Literacy and Libraries**

Library literacy is a competency to use library resources. It has been sometimes used as a variation of bibliographic instructions for using any resource, within and outside a library. It is certainly a precursor to information literacy. Media literacy, on the other belongs to a notion of critical thinking by which readers can think of accuracy and validity of media stories. Bibliographic instruction program can contribute to individual's developing this faculty. Computer literacy, which is also referred to variously is a separate entity when it is defined as a skill set for understanding how a computer works and how one can make use of the same (Swati Bhattacharyya, 2008).

In the information society, the role, position and the form of the library as information centre has been revised due to impact of Information Communication Technologies (ICT). The manual library system and services of library has been greatly affected by the use of new technologies in the production, organization and distribution of information. In this environment of innovative developments, libraries expand their role not only to the adoption on electronic material, but also to the development of new methods for the organization of new materials enhancing their services for the

final receiver of information. The need for such a change is not accidental, but is of vital importance for human beings, in educative, recreational and financial level.

The academic libraries are trying to keep pace with those developments by importing new organizational and functional structures that keep abreast of the needs of Information Society. The application of new technologies in libraries and the acquisition of new sources and methods of information dissemination, as well as the provision of libraries services, require the special education of the users in order to take advantage of these sources and services. Information literacy is such a user-oriented service, which helps users to get desired information independently. Since libraries and also library professionals are more involved in providing information sources in electronics and digital form, it is even more necessary to provide proper training and education to users to develop their skills.

Earlier the libraries were storehouses of knowledge as they were storing only printed content in the form of printed books, printed journals, research reports, etc. To use the information contained in printed reading materials and to get required information, user education was provided by the library professionals to the library users. The ICT has transformed each and every area of the society including the libraries, which necessitated the libraries to retrieve, access, store, communicate and disseminate information using the ICT tools. Due to impact of ICT, it has become essential for library professionals to impart information literacy to masses so as to use electronic resources to get required information and knowledge.

### **Need for Information Literacy**

The 21st century has witnessed enormous growth and increase in information resulting in confusion and difficulty to access and use of right information for the needy users. Such large amount of information is published in both printed as well as electronic sources. Now, electronic sources are proved as most useful sources to get latest information and latest developments in various subject areas. When the information use patterns of people are analysed, it is found that, in urban areas, there is increase in use of electronic information sources compared to rural areas. The use of electronic information sources in rural areas is lesser

due to unawareness of information literacy. It has created digital divide among the library users in cities, towns and villages. Hence, there is need for information literacy among all the people.

The digital divide has created inequality among all the people and many of the people especially living in rural areas are deprived from use of e-resources due to lack of information literacy. Hence, there is need for information literacy training for all the people to gain command and expertise over use of both printed as well as electronic resources. Realizing the importance of information literacy, the librarians, teachers, technocrats, ICT professionals and some policy makers are imparting the training in information literacy. Many of the Government initiatives such as Digital India were also started so as to increase information literacy among people and increase usage of electronic information.

Now, the information literacy has gained improved access to education, healthcare, employment, professional skills, social networking, awareness on Government's welfare schemes, environmental awareness, etc. Hence, information literacy is essentially needed for all people.

### **Advantages and Benefits of Information Literacy**

Information literacy promotes self-learning among the people by searching different web sites and there is improved access to information on wide variety of areas addressing the problems of all people. As the information has become most dynamic and constantly and continuously improving, there is need for life-long learning and it necessitated the self-learning and independent learning. The information has made possible the life-long learning, independent and self-learning. It increases knowledge, thereby encourage learning for all people, mainly students and youth.

When the information is searched across various web sites, we find both relevant and irrelevant information. It is difficult to evaluate the authenticity and relevancy of the information in the web and here, the information literacy helps to analyse and evaluate the authenticity, quality and relevancy of the information and knowledge required for specific purpose of users. Apart from use of information and knowledge, it saves the time of information users in sharing, communicating and disseminating

information. The information literacy skills made the people to be confident and ability to learn independently on their own, which is essentially needed for the overall personal development of every individual.

Right to information is emphasized by the Government so as to increase in transparency in administration. The information literacy helps to gain the information and thereby increase transparency in public administration. Knowledge and information are regarded as wealth or resources and it is through information literacy, the people are able to gain the same and develop their personal development.

### **Information Literacy Initiatives in India**

Information illiteracy among people has created digital divide across different areas. Information literacy has become beneficial for people to improve and develop their livelihood in all the areas and on the other hand, the information literacy has made people to be deprived of various issues such as education, healthcare, employment, etc. Realizing the same, various measures were taken by the Government to bridge the digital divide by promoting information literacy.

Setting up of National Knowledge Commission (NKC) in 2005 by the Government of India is a major initiative in promotion of information literacy among people. Digital India initiative is an ambitious programme of the Government to digitize all the Government records and computerize all the Government departments, organizations and institutions. More emphasis was made on enhancing ICT skills of people through various schemes like Skills India. The Government has also included the computers and ICT techniques in the curriculum of primary and secondary education. Even many of the public libraries were automated to provide library services based on Information and Communication Technology.

Ambitious ICT initiatives by the Government, government Departments and government institutes such as Digital India, Bhoomi (Karnataka), Jana Mitra (Rajasthan), Edusat (India), CLIC (West Bengal), Akshay Kendra (Kerala), CHOICE (Chhattisgarh), Lokamitra (Himachal Pradesh), SMART (Himachal Pradesh), NATP (Andhra Pradesh, Telangana, Bihar, Himachal Pradesh, Jharkhand, Maharashtra, Orissa and Punjab), Raj Nidhi (Rajasthan), TRICGOs (Tamil Nadu), Digital

Library Mobile Project, Gyandoot, e-Gyankosh, Shodhganga, etc. These schemes were aimed to bring administrative transparency and revealing the facilities, activities and services of various departments and institutes of the Government to all people.

The aim of all these schemes and projects is to provide on time Government services to all people and also encourage e-learning on facilities, activities and services of the Government to common people. Realizing the importance of ICT, many of the library professionals are organizing information literacy programmes to users across schools, colleges, universities, special institutions, institutes of national importance and also in some of the public libraries.

### **Role of Library Professionals in Imparting Information Literacy**

Library has long been involved in training their users in library use, its services and sources. Information literacy forms the basis for lifelong learning. It is common to all disciplines, to all learning environments, and to all levels of education. It enables learners to master content and extend their investigations, become more self-directed, and assume greater control over their own learning (Sarita Arya, 2014).

In the 21st century, the impact of ICT has transformed the information society and it is essential for everyone to learn about ICT tools and techniques so as to get needed information and knowledge. For this purpose, the library professionals are playing significant role in increasing information literacy of not only students and teachers, but also common people. Modern librarian is regarded as information professional so as to increase information literacy and for this purpose, the library professionals have to conduct information literacy programmes which include:

**Library Literacy:** Impart skills to use printed as well as electronic resources.

**Media Literacy:** Impart skills to learn and use various types of media such as television, audio-visual materials, compact disks, internet, etc.

**Computer Literacy:** Impart skills to learn operating systems, software and use of internet.

**Network Literacy:** Impart skills pertaining to various information and knowledge networks so as to get information on various areas.

**Digital Literacy:** Impart skills that are essentially needed to learn various digital formats and required software in which reading materials are available.

**Visual Literacy:** Impart skills that are needed to use various audio-visual file formats using various ICT techniques.

### **Conclusion**

As discussed above, the Information and Communication Technology (ICT) has transformed the entire society. There are many advantages of ICT and few of them include bringing public transparency, knowledge for all, faster communication, equal learning opportunities for all, self-learning, independent learning, saving the time of people in getting knowledge, etc. But due to information illiteracy among many people especially living in villages and remote areas, such people are deprived from such benefits and gains enhanced through ICT. It is the fundamental duty of all the library professionals to retrieve, store, access, communicate and disseminate information and knowledge and also to look after that every user must get required information and knowledge within short time.

For this purpose, the library professionals should apply necessary ICT tools and techniques in their libraries and also impart information literacy skills to the users. Realizing the importance of information literacy skills, many of the colleges and universities have started user orientation and information literacy programmes at their respective institutions. Even many of the public libraries are also providing information on the e-resources, facilities and services that are available online through their library web pages.

Still, it is suggested to the library professionals to organize information literacy programmes at each and every school and public library regularly so that the user community must gain information literacy so as to gain for their overall development.

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## Evolution of Village Panchayats in Karnataka

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*After the promulgation of the 73rd Constitutional Amendment Act in 1993, the significance of village panchayats has reached to a heightened stage. The development of village or gram totally depends on the vision and commitment of elected representatives in a village. The 73rd amendment has given constitutional support in strengthening the structure and functions of village panchayats. In view of these, the present paper makes an attempt to analyse the origin and evolution of village panchayats in the state of Karnataka.*

The term 'Panchayati Raj' denotes the administration of a village or a group of villages by a body representing the village inhabitants, possessing some sort of autonomy, raising a part of its resources through their own contribution and spending it on village welfare activities. In general, local government may be said to involve the conception of a territorial, non-sovereign community possessing the legal right and the necessary organization to regulate its own affairs. This in turn, presupposes the existence of a local authority with power to act independently of external control as well as the participation of the local community in the administration of its own affairs<sup>1</sup>. This indicates that Panchayati Raj is democracy at the grass root level.

In the Indian context, Panchayati Raj essentially means a body of five ('Panch') members who are elected or chosen by the people in the villages and are accepted as the leaders who would guide all socioeconomic activities of the village and would also be the arbitrators and judicial tribunal in matters of any dispute among the members of the community. But with the passage of time the number has not remained sacrosanct. Village panchayats became the democratic and self-governing institution of a village.

The government operates from the capital and all-important decisions of policy- and programming are taken at this place. The government too, does not have the requisite knowledge of all diverse problems which are local in character. As appropriately pointed out by Laski, "we cannot realise the full benefit of democratic government unless we begin by the admission that all problems in their incidence require decision at the place and by the persons by whom the incidence is most deeply felt"<sup>2</sup>. Again, According to Mahatma Gandhi, "True democracy cannot be worked by twenty men sitting at Centre. It has to be worked from below by the people of every village"<sup>3</sup>.

From this emerges the need of decentralisation with political and administrative connotations - constituting a centrifugal movement aiming to interest local organs, created in local areas, with powers, local in character. The presumption being that people belonging to locality know best and appreciate their own problems and needs and can effectively solve them. Hence, the need to have 'self-government' in local affairs by a political subdivision as distinguished from administration of the area by a central or state government for the benefit of local people and thereby contributing cumulatively to the nation in totality.

It is thus, "a medium of people's participation, which is not remote or intermittent, and is not limited to electing representatives for a rather distant

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government, say, national and regional for one or two, three or five years, but is based on their participation in the day-to-day conduct of public affairs of their own local area, village or town, as the case may be"<sup>4</sup>. Therefore, Panchayati Raj provides a broad-based democratic structure so as to make the common man a real partner in the performance of his own civil and local affairs.

### **Village Panchayat in ancient India**

As mentioned in the beginning, the village has ever been of cardinal importance in social and economic life in India. It has been most vital unit in the fabric of the national life and principal source of prosperity and progress of the nation "Researches made by great scholars into the heavy past have revealed that these villages were called 'Gana' or 'Republic' which meant a form of government in which the political power was vested in groups of people. It contained prosperous and contented communities, at one time and were administered by bodies of elders known as 'Grama Panchayats'. The village life and administration were characterised by the longest measure of autonomy and economic self-sufficiency"<sup>5</sup>.

The ancient ideals and practices began to lose their hold on the people, thereby giving rise to fissiparous tendencies to grow and undermine the strength and solidarity of the Indian society. Besides, a series of foreign invasions and settlements which culminated in the establishment of British Rule in India had further upset the life and thought of the country.

The organizational structure of village panchayat was based on caste system. The caste panchayat formed with the heads of castes. There were five castes (or varnas) in India - Brahmins, Kshatnyas, Vaishyas and Sudras and added to those four there was the fifth made up of people who came from outside. A council of five began to be constituted with representatives drawn from these divisions. This was 'Gram panchayat'. All had to submit to the unanimously agreed decisions of these councils "<sup>6</sup>".

To Hugh Tinker, the word panchayat suggests form not purpose; "a technique of seeking agreement through consulting, hallowed, according to tradition by divine sanction; 'panch parameshwara'. This technique was mainly in social or economic organizations. But it was also extensively and usually accepted sense, although it was sometimes employed to apportion the village, land revenue

assessment and many have had a role in regulating the duties of a village servant"<sup>7</sup>. Hugh Gray says, "the inspiration for Panchayati Raj is derived from the tradition of 'Pancha Parameshwara', when God speaks through the five and official publications speak of 'village republics' as established historical facts but do not list any source for this well in established myth"<sup>8</sup>.

The Vedic polity treated the village as an institution next to family in importance. A.S. Altekar says that, "since the earliest times, the village has been the pivot of administration in India. Its importance was naturally very great in an age when communications were slow and industrialization unknown. Town played relatively an unimportant part in ancient Indian life. The Vedic hymns frequently pray for the prosperity of villages<sup>9</sup>, but rarely for that of towns and cities"<sup>10</sup>.

The villages were called 'Gana' and 'Republic' which meant a form of Government in which the power was vested in groups of people<sup>11</sup>. It was looked after by an association of villagers selected for the purpose of administration. The Atharvaveda describes the 'Sabha' and 'Samiti' as twin daughters of Lord Prajapathi who sent them to earth to nurture human civilization. They were both a social club as well as village councils. All respectable households of the village were the members of the Sabha. Banerji observes that; "in the early Vedic times the villagers themselves managed the simple affairs of the village..., the states being small, there was hardly any distinction between the central and local governments. In course of time, however, it was found necessary to have a separate organization for the management of local affairs as the state grew larger in size and the distinction between the two kinds of governmental activities becomes more and more marked<sup>12</sup>". He further says that, "originally it seems the villages were completely self-governing. They were practically free from central control". Thus, in the light of this knowledge, one may infer that democratic procedures had been practiced! in the administration of villages.

There was no significant development in the state of village assemblies during the early Maurya period. During this period, as Kautilya's Arthashastra refers, villages used to organise works of public utility and recreation, settle the disputes between their residents and act as 'Trustees' for the property

of minors<sup>13</sup>. But they had not yet evolved regular councils; for the Arthashastra refers to village elders acting trustees, and not to any village council<sup>14</sup>.

In the states of Karnataka and Tamil Nadu, the primary village assembly consisted of all the householders from 600 A.D. Numerous inscriptions from Karnataka show that the number of the Mahajanans (Great men of the village) was very large, sometime 200, sometimes 500 and sometimes even 1000. There is a clear evidence to show that they included all the village householders.

The council of village appears to have evolved into regular bodies in the Gupta period at least in some parts of India. They were known by different names. They were called 'Pancha Mandalis' in Central India and 'Grama-Janapadas' in Bihar<sup>15</sup>. The memoirs of the archeological survey of India (1904-1905) reveals that the village councils (Janapadas) in Bihar had developed into formal bodies, meeting regularly to transact administrative business and communicating their business to outsiders in formal and sealed communications. Inscriptions from Epigraphia Indica shows that in Gujarat, Deccan and Rajputana in 600 A.D. village elders used to appoint a formal executive committee of their own. The functions of the council remained confined to those of village Welfare activities and land management.

It is also important to look in to the Chola inscriptions of the 10th century that present a more detailed picture of the constitution and functions of the village assemblies and their executive committees in Tamil Country. Under the Chola dynasty (900-1300 A.D.) there were two types of village assemblies. The primary assembly of the villagers was known as 'Ur' in the case of ordinary villages and 'Sabha' in the case of 'agrahara' villages, mostly tenanted by learned Brahmanas. The Uttarameru inscriptions of A.D.819 and 921<sup>16</sup> of the Chola emperor, Parantaka I. laid down the regulations for the election of persons, for the several committees which administered the village. The members of the committees must be proficient in 'Vedas' and 'Vedangas'. They were selected by lot. They held office for a fixed term and were not eligible for re-election, so that all might have an opportunity to serve the village.

Thus, self-governed little republics seem to have flourished throughout the country for centuries.

With the passage of time, the state grew larger and this led to the growth of the King's authority. The village assembly which began with supreme power and as the most effective foundation of the administrative structure, was gradually brought under the control of King and the village officials had become government servants.

Keeping in view the foregoing descriptions of village panchayat in ancient India, certain inferences can be drawn:

1. Originally the villages were completely self-governing. They were practically free from central control. With the possible increase in the business of the community, the central control gradually tightened and this state of affairs inveighed against the importance of villagers;
2. the central government (the king) derived its power from the villages i.e., community and not vice-versa. Though the villages lost their original importance in the later period, these were never subject to the strict authority of the king in ancient India;
3. the village panchayats had always hold on the local affairs, particularly on land management, defence and public utility works.

In the days of early Muslim rule or Mughal rule, the village panchayats continued to be self-governing as in the past. The authority of the state as accepted by Muslim rulers in medieval India was only in certain spheres while other spheres were left to be regulated by other organizations.

Hugh Tinker observes thus, "the Mughals had interfered very little with the ancient customs of village government. They incorporated the village into the administration as a unit for revenue and police purpose only. The state dealt through the headman or muqaddam who was held responsible for the maintenance of law and order and the restitution of theft within the area of his authority. The judicial powers of the village council, the panchayat was considerably curtailed under the Mughals, otherwise local affairs remained unregulated from above and the village officers and servants were answerable primarily to the panchayat".<sup>21</sup>

On the basis of the foregoing descriptions, it could be observed that village panchayats of medieval period formed the keystone of the village arch and

acted as the custodian of the rural welfare. Since there is no case study available, it is not possible to describe the actual organization and functioning of these institutions. But the writing cited in this section conclude the followings.

- a. In relation to autonomy, the village panchayats continued to function without any check from the central government.
- b. In relation to functions also, the village panchayats continued to perform the village level activities except land management which came under Jagirdars and judicial powers which were taken over by the central government; and
- c. In relation to administration it remained a primary unit.

### **Village Panchayat in Karnataka**

In Karnataka there were many attempts to give a proper shape and a defined purpose to village panchayats from the time of erstwhile princely rule. Various types of village administration existed under the rule of Satavahans, Kadambas, Chalukyas, Rastrakutas, Hoysalas, Vijayanagar Kingdoms, Nayaks of Keladi and Wodayars of Mysore. They were Sabhas, Ur, Nadu, Mandalam. The 'Sabha' was purely a Brahminical body existing in the agraharas (localities inhabited by the Brahmanas). The 'Ur' existed in the non-Brahminical village. The 'Nadu' was a rural local authority with a wider area.

Above Nadu there were Mandalams. They were headed by 'Grammi', 'Gramika' and 'Gauda'. Their meetings were attended by the officers of the King when they transacted important business. There were village officials like Karamkas, Mahajanans, Talaiyaris, Amildars, Patel, Shyanubhaghs. The village panchayats not only looked after village administration but also dispersed justice, in cases involving minor offences.

The major contribution and real attempts to reform them were made by the Rulers of Mysore, during 19th and 20th centuries. Rulers of Mysore felt an urgent need for revitalizing village life. So, many steps are continually being taken through executive orders or Legislative measures to improve the social and economic conditions of villagers. These comprising of the different types of local bodies as well as the various schemes of rural welfare, have left a few significant landmarks in the history of Local-self Government in Mysore.

The earliest step taken by Government in the matter of Local Self- government may be traced to 1862, when 'Local Funds' were established out of the collections from the plough and Ferry taxes, fines imposed for cattle trespass and sale proceeds of stray cattle. These funds were utilised for construction of village roads and other subsidiary works. The next move is marked by the establishment of Local Fund Committees in 1874 under the Presidentship of the Deputy Commissioner of District. These committees which were mostly official in character were required to ascertain and provide for measures to promote health, comfort and convenience of the inhabitants within the respective districts.

In 1902, further progress was made by the enactment of the Mysore Local Boards Act, in pursuance of which three classes of local bodies were ushered into existence. They were

- a) Union panchayats with nominated Chairman.
- b) Taluk Boards with subdivision officers as President and Amildar as Vice Presidents and
- c) District Boards with Deputy commissioners as Presidents and one elected representative of each Taluk Board being included among its members.

To conclude the origin and evolution of village panchayats in Karnataka, it is important to briefly describe the attempts made by certain individuals and responsible governments in the state of Karnataka. The 'Mysore Local Boards Act' was prepared in 1883 by Diwan Range Charlu and Seshadri Iyer. In 1914, the village improvement scheme was introduced with an object of affecting speedy improvements in villages, with the active cooperation of their inhabitants. The Act of 1902 was replaced by the Mysore Local Boards and Village Panchayats Act 1918.

In 1923, Government summoned a state conference to review the position of the existing local bodies. In pursuance of a new and enlightened policy, the Mysore village panchayat Act and the Mysore District Boards Act came into existence in 1926, In 1948 a fresh scheme of Rural Development was adopted with a view to decentralise the powers of Government and entrust them to non-official bodies. The Mysore village Panchayats and District Board Act 1952 was passed. The Mysore panchayats and Local Boards Act of 1959, and in 1963 Government appointed Kondajji Basappa Committee, The

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## Status of Women Beneficiaries through Microfinance

Dipen Saikia\*

*[In the new millennium, micro finance sector is facing many challenges and opportunities. Micro finance has undoubtedly begun to make a significant contribution in poverty alleviation and empowerment of poor, especially women in rural areas of our country. Micro finance investment in women's capabilities and empowering them to achieve their choices and opportunities is a definite way to contribute to their economic growth and overall development. Micro finance means the extension of small loans to very poor for self-employment projects that generate income, allowing them to care for themselves and their families.]*

In most cases, micro finance programmes offer a combination of services and resources to their clients in addition to credit for self-employment. These often include savings facilities, training, networking and peer support. Micro finance targets the rural and urban households, with an emphasis on women borrowers, provisions of finance for creation of assets and their maintenance and bringing in greater quality of services. The rural poor women are incapacitated due to various reasons because most of them are socially backward, illiterate, with low motivation and poor economic base. Individually, a poor person is not only weak in socio-economic terms but also lacks access to knowledge and information, which are the most important components of today's development process.

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Micro finance in the global context is commonly understood to refer to programmes meant for providing credit for self-employment and other financial and business services to very poor persons. Micro finance means the extension of small loans to very poor for self-employment projects that generate income, allowing them to care for themselves and their families. In most cases, micro finance programmes offer a combination of services and resources to their clients in addition to credit for self-employment. These often include savings facilities, training, networking and peer support. Micro finance targets the rural and urban households, with an emphasis on women borrowers, provisions of finance for creation of assets and their maintenance and bringing in greater quality of services.

The beneficiaries are identified by micro finance providers either independently or through non-governmental organizations and self-help groups. Self-help group is a voluntary association of a homogeneous set of people, either working together or living in the neighbourhood, engaged in similar line of activity, working with or without registration, for the common good of the members.

### **Review of Literature**

Dasgupta. R (2001)<sup>1</sup>, observed that micro financing through informal groups approach has effected quite a few benefits savings mobilized by the poor, access to the required amount of an appropriate credit by the poor, matching the demand and supply of credit structure and opening new market for financial institutional, reduction in transaction cost for both lenders and borrowers tremendous improvement in recovery, heralding a new realization of subsidy less and corruption less credit and remarkable empowerment of poor women. He suggested that SHGs should be considered as one of the best means to eradicate social and financial problems of women.

Dr. Michael Raj, Margaret and Mangai (2015)<sup>2</sup> stated that FAO and other development partners stand behind rural and microfinance organisation that wish to make a difference in poverty, alleviation, economic growth and social empowerment. Such partnership requires transparency and accountability standardization in reporting and shared learning. The vision for the future is one of hope – rural finance and other tools that make a difference exist and are continually being refined and improved.

### **Statement of the Problem**

Empowerment of women is considered as an important responsibility of every government. Till recently very little attention has been given to empowerment issues or ways in which both empowerment and sustainability aims could be accommodated. A study on microfinance project will enable us to know the role of this project in women empowerment through micro financing. It also helps us in locating the socio-economic

condition of the beneficiaries and to give suggestions for improvement and remedial measures wherever necessary.

### **Objectives of the Study**

The following are the objectives of the study:

1. To study the theoretical aspect of women empowerment through microfinance.
2. To analyse the socio-economic profile of women through microfinance in the study area.

### **Hypothesis**

- There is no significant relationship between age and experience of Self-Help Group beneficiaries.
- There is no significant relationship between marital status and experience of Self-Help Group beneficiaries.
- There is no significant relationship between family members and experience of Self-Help Group beneficiaries.

### **Methodology**

The data was collected using primary and secondary data. The date used for the study was drawn from both primary and secondary sources. The data from primary source is based on the field survey through a well- structured questionnaire, which was pre-tested before actually administering it. The data was collected and observations made when there was a focused discussion with self-help group members. 150 sample beneficiaries were selected from Tuticorin district. 25 beneficiaries from 6 taluk were selected using random sampling method.

Assessing the relationship between Age and experience of Self-Help Group Beneficiaries

Null hypothesis (H<sub>0</sub>): There is no significant relationship between age and experience of Self-Help Group beneficiaries.

Alternative hypothesis (H<sub>1</sub>): There is a significant relationship between age and experience of Self-Help Group beneficiaries.

**Table - 1**  
**AGE AND EXPERIENCE**

S.No.	Age	SHG				Total
		Less than 3 years	3 to 6 years	6 to 9 years	Above 9 years	
1	Up to 30 years	0	4	16	14	34
2	31 to 40 years	1	23	15	43	82
3	41 to 50 years	0	7	6	15	28
4	Above 50 years	0	0	0	6	6
	<b>TOTAL</b>	<b>1</b>	<b>34</b>	<b>37</b>	<b>78</b>	<b>150</b>

Source: Computed Data

Since the calculated value (18.39) is more than the Table value (16.92), the hypothesis is rejected. So, there is significant difference between age and their experience of self-help group beneficiaries.

Assessing the relationship between Marital status and experience of Self-Help Group Beneficiaries

Null hypothesis (H0): There is no significant relationship between marital status and experience of Self-Help Group beneficiaries.

Alternative hypothesis (H1): There is a significant relationship between marital status and experience of Self-Help Group beneficiaries.

**Table – 2**  
**MARITAL STATUS AND EXPERIENCE**

S.No.	Marital Status	SHG				Total
		Less than 3 years	3 to 6 years	6 to 9 years	Above 9 years	
1	Unmarried	1	0	0	1	2
2	Married	1	25	30	70	126
3	Widow	0	3	1	4	8
4	Divorce/separated	0	6	4	4	14
	<b>TOTAL</b>	<b>1</b>	<b>34</b>	<b>37</b>	<b>78</b>	<b>150</b>

Source: Computed Data

Since the calculated value (9.75) is less than the Table value (16.92), the hypothesis is accepted. So, there is no significant difference between marital status and their experience of self-help group beneficiaries.

**Assessing the relationship between family members and experience of Self-Help Group Beneficiaries**

Null hypothesis (H0): There is no significant relationship between family members and experience of Self-Help Group beneficiaries.

Alternative hypothesis (H1): There is a significant relationship between family members and experience of Self-Help Group beneficiaries.

**Results and Discussion**

- 54.6% of the beneficiaries are belongs to the age group of 31 to 40.
- There is no significant relationship between age and experience of Self-Help Group beneficiaries. Hypothesis was rejected. So, there is significant difference between age and their experience of self-help group beneficiaries.
- More than three fifths 70% of the beneficiaries are Hindu.
- More than two thirds 67.66% of the beneficiaries are under the caste category of Backward class
- 42% of the beneficiaries are educated under the category of secondary level.
- Nearly half 46.67% are unemployed.
- There is no significant difference between marital status and their experience of self-help group

beneficiaries. The hypothesis is accepted. So, there is no significant difference between marital status and their experience of self-help group beneficiaries.

- More than four fifths 90.67% of the beneficiaries are from rural areas.

Government should consider the economic status of the beneficiaries. Then only they can achieve their goal through proper way of enhancing their lifestyle.

## Conclusion

The economic progress of India depends on the productivity of both male as well as female population. However, in India, women were restricted to the four-walls of the kitchen for the last many years due to male dominance. Of late, there has been tremendous progress in social and cultural environment of India. Microfinance is considered as a push factor that enables the poor to work their way out of the poverty.



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# Democracy and Its Implications: A Differentiation from Authoritarianism

Dr. Amarjit Saikia\*

*[This proposed study seeks to conduct an in-depth analysis on the transition of authoritarian regime to a democratic state. It will also outline the continuation of state building process in a newly independent state. The research focuses on the elaborated role played by the civil society, media and local governance which has made the state's job easy to eradicate the problems in the path of building of nation.]*

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

## Emergence of democracy

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

perverted form of government of his six-fold classification of government.

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

## Diversified of Democracy

Likewise, French philosopher Jean Jacques Rousseau in his seminal work “Social contract (1762)”, contributed some new thoughts with Locke's view and suggested for the distinction of religion, state and right of opposition against oppressor. Bentham also defended this government from the utilitarian ground. He expressed his

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allegiance with Locke. He agreed that liberal democracy would lie on equal franchise, i.e., one man one vote maxim, regular elections, secret ballot, and rivalry between parties and leaders, majority rule, etc.

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

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

In the present trend, democracy is existed on three forms: (1) direct, (2) indirect and (3) constitutional democracy. Theoretically, direct democracy is practiced by the direct involvement of the people in the political system. Since all are allowed to play an inclusive role in the state mechanism is only applicable for the small states. For instance, Athens where a state population has been confined to only 5400 according to Plato (Sills, 1972: 167). But the coming of representative democracy due to the increasing population has made direct democracy obsolete. This is a very common form of government where people elect their deputies or representatives to form the government and present their view on their behalf.

Regarding the interest of people, such representatives present the public grievances in a thoughtful and systematic manner that requires an investment of time and energy which is often impractical for the vast majority of citizens. This is commonly accepted by all over the populated country. Finally, the constitutional democracy has come to counter those previous ones. It is a representative form of government where the power of the people is enshrined in the constitution

designed to provide individual and collective rights of all citizens. This form of democracy has become a role model for all political systems in the world.

### **Present scenario of Democracy**

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

But Macpherson's estimate of democracy is more radically different from Schumpeter than Burnheim. In his master work "Democratic theory: Essays on Retrieval", he exhibits that the maximization of democracy depends on egalitarian maximization of human powers. In this context power is not mean in a contrasting sense of one man imposing its coercive power over other. Rather democracy in his gesture can only be attained with the cooperation of all members of a community, in an egalitarian manner, achieved maximum development of their power, rational, moral and emotional to narrate only the important human power.

However, before pondering much on democracy, let's illustrate the very concrete meaning of democracy which was coined by Herodotus. He defined the term 'Demokraia' from the two Greek words 'Demos' meaning 'people' more usually 'common people' and 'Kratein' meaning to rule'. Being a cumbersome connotation, democracy is widely welcomed by more than half of the world according to the U.N report. Everybody is caught by the catch word of democracy in the contemporary political discourses. It is a concept that resonates in peoples mind and springs from the lips when they struggle for freedom and better way of life. Literally it can be defined as people's government or ruling by majority. This government is rationally different from other form of government as it derives authority from the people, serves for the interest of the people and executed by the people.

### **Characteristic of Democracy**

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

The real wave of democracy started in 1970s. In 1975 when there were 68 percent countries of the world ruled by the dictators, only 26 countries were democratically authorized by the end of the year of 1995 (Smith, 1997:26). The concept democratization generally concerns to the synonym concepts like continuation, transition, integration and institutionalization. Although these words are seemed to have diverse meaning but in genuine, they are co-related. They are interchangeably used in their context. However, democratic transition refers to the meaning that the continuing process of the building of democracy.

Literally, we can say that the transition of political system is characterized from a non-democratic to a transparency and accountable government. Representatives are properly elected from the constituency to present the grievance of the public (Gurgel, 2000: 2). In the first phase, he spoke about the dissolution of undemocratic process. The second phase includes the establishment of democratic order and finally in the third phase analyses the consolidation and development of democracy.

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

### **Challenges to Authoritarianism**

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

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

Secondly, in new public administration, large bureaucracies within a ministry no longer maintain their hierarchical structure but rather are composed of operational arms of ministries that perform the role of an individual agent. Continental Europe has been more resistant to implementing this type of policy. In developing countries, the implementation of these types of infrastructure has been difficult because the markets for the delivery of services are imperfect and increase the danger of regulatory capture by companies.

For successful implementation, governments must have the infrastructure to measure reliable performance indicators and the capacity to regulate

the behaviour of private providers. In reference to state building approaches, decentralization is beneficial because it seeks to reduce rent-seeking behaviour and inefficient resource allocation associated with centralized power by dispersing such power to lower levels of government, where the poor are likely to exercise influence and a variety of actors may participate in the provision of services.

### Conclusion

So far as democracy is concerned, it is not just a form of government rather a form of society and state. It is a process through which life is regulated and society is constructed within a broader ambience of democracy. In a democratic state, free and fair election is a device thorough which all the people participate in the governmental process. This is the main option which provides an inclusiveness feeling to the common people in the decision-making process. In reference to democracy, the election is

based on the principle of universal suffrage. The deputies are accountable to the voters who are the real source of power in a democratic state.

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## Private Rental Housing in Thimphu (Bhutan)

Dr Pawan K. Sharma\* & Abhinav Parashar\*\*

*[The fastest growing city of Bhutan, Thimphu has developed from a small town in the 1980s to a major city functioning as the administrative and economic hub of Bhutan. With urbanization and increasing development, new challenges have cropped up in the city and one of the important forces is on the housing sector, particularly on the rental housing, the leading form of residence. The study focuses on the affordability level of both the tenants and the house owners; to see whether landlords are able to afford the loans acquired by them and the tenants, whether they are able to afford the rent. A sample survey and interview were carried out with the tenants and landlords to find out their priorities, satisfaction and affordability from rental housing. This study concludes that rental housing is indispensable in housing the urban households of Thimphu; therefore, there is an immense need for further studies and research to be pursued in the field of rental housing.]*

The hardship being experienced while paying for user charges in the form of rentals for living in rented residential houses across various countries has given rise to, recently, a generic term housing affordability. It needs to be properly grasped and understood to be addressed. The social groups with lesser amount of earnings when required to pay higher rents face greater difficulties to sustain

in comparison to the groups with more earnings with similar expenditure being spent on rentals. As the exorbitant payment on account of rentals, leaves hardly any balance to undertake anything worthwhile.

The rental housing system in Thimphu is categorized as houses that are rented out and the household occupying the house pays a specific sum of money on monthly basis. A rapidly growing trend of people, migrating from rural Bhutan to Thimphu reside in rented accommodation can be discerned. Thimphu being the administrative capital, majorly the residents comprise civil servants coming from

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different parts of the country for employment or business activities, leading to a high demand in rental housing.

The private rental houses or apartments are built and owned by private individuals who are either the senior government employees or businessmen. Most of them have built these houses with loans from the financial institutions. Due to lack of accurate research, the various players in the rental housing market have their own ideas about the problems of rental housing in Bhutan. Our study focuses to verify two main components i.e. the affordability of private house owners in payment of housing loans and tenants' affordability in paying rent.

The study is confined to Thimphu, the capital city of Bhutan. Our focus is on both the private house owners and the tenants.

### **Literature Review**

Milligan et al (2004) writes that families falling within lower brackets as regards earnings shall be in a position to acquire and pay for suitable residences without going through unmanageable economic problems can be called affordable housing. Gabriel et al (2005) say that these days public, social and low-cost houses are synonymously indicated by affordable houses. PRWG (2006) in Milligan et al, (2007) describe that affordable housing aims at providing accommodation which is suitable for requirements for low to middle income groups and housing costs sparing households to address other essential living costs. However, there exists no all-encompassing agreed definition of affordable housing (Milligan et al, 2004).

O'Neill (2008) makes us to understand affordability of housing against the background of the recurring mortgage costs or rentals proportional to revenues, vagaries of acquiring viable house e.g., owning very first house, cannot pay costs of housing due to other exorbitant expenditures, or problem of meager revenues or unreasonably high house prices. High profit margin for the house owner is a myth (Thapa, 2005).

The landlords of the privately-owned apartments have preference about certain tenants. The tenants with high level of education, stable income and decent jobs are the most favoured groups of tenants. Lund (2005) has found that even though

most of the tenants do not have an agreement with the landlords but still they felt secured in the rented apartment. Penjore (2006), observes that the low- and middle-income groups stand immensely dented and put in a disadvantaged position as regards viability of decent houses, after high rents being set by the owners of these private houses.

Tenants are often subjected to sudden rise in rents, especially when landlords are themselves suffering economically and raising rents becomes necessary to maintain their incomes (Tina *et al.*, 1997). Renters face increasing challenges in meeting their monthly housing costs (Wilson, 2006). Yates et al (2004) noted that the households face difficulties in accessing economically viable houses. This phenomenon now also affects moderate income households (Gabriel, 2006). Mwangi (1997) claimed that rental expenses for housing by residents differ between different towns or within different locations of same town. Size of house, comprising of number of rooms to be let out, and use of construction materials, i.e. whether permanent or semi-permanent / temporary, etc., play as major determinants for fixing rent levels.

However, access to economically viable houses is very much important for those who live in rented houses. Moreover, incurring high expenses in the form of rental payments as proportion of one's aggregate revenues can be a reason of financial stress to people, in particular, from lower earning groups of the society (Galey, 2009). High costs of housing, adversely affects the individuals / families with inadequate balance to spend on other basic needs.

### **Objectives of the Study**

- a. To examine the affordability of private house owners in payment of housing loans
- b. To find out whether tenants are really able to afford the available houses.

### **Private Rental Housing in Thimphu**

The private sector has taken a lead in the provision of rental housing in the last two decades which has resulted in to a booming construction sector. Private sector construction efforts target families earning incomes in higher and middle brackets as the end users of houses. Rental housing concentration is more in and around the inner city where the traditional Bhutanese single and double-storeyed houses are being replaced by the modern three to five storeyed

buildings comprising spaces for commercial use in the basement and ground floor whereas 1st to the top floor designed for residential use or sometimes for offices. There are two major players in private rental housing i.e. the landlords and the tenants.

**Research Methodology**

The research, based on quantitative method, includes both exploratory research as well as descriptive research; taking in to account the aspects such as: the level of affordability of private house owners and the tenants, location of houses and rents charged accordingly, age of the building, security of tenure and agreement, income level and house category etc.

**Field Work**

The respondents were the people of Thimphu, the main reason behind choosing Thimphu for this particular research is that this city has been experiencing a rapid growth with people migrating from other parts of Bhutan for employment and economic activities which has led to a major housing crisis.

**Data Collection**

The data collection was done based on convenience sampling. *Primary Data* was collected from the respondents with the help of questionnaire. Further, *secondary data* were collected from various sources such as journals, published research papers, newspapers, Internet, etc. Two different sets of questionnaires were prepared, one for the private house owners and the other for the tenants living in private houses. The total 200 questionnaires were distributed separately to the tenants of private houses at different locations and 52 questionnaires to the private house owners again at different location.

**Data Analysis and Interpretation**

The analysis of data was done using Microsoft excel. Data were collected through questionnaires and interviews of both tenants and landlords/owners during the fieldwork are analysed.

**a. Analysis from the point of view of the tenants**

The tenants have provided the information which is tabulated below in Table-A, and analyses are as follows:

1. We have found out that most of the tenants have been living at their current place for less than 3

years which clearly shows that tenants have been living there for short period of time because they keep looking for houses with cheaper rents and better housing conditions. So, when they get houses with cheaper rents and better facilities, they tend to switch over after complying with stipulations covered by tenancy agreement with the owner.

2. This study reveals that most of the tenants of rental housing in Thimphu are middle income people having a monthly salary income ranging from Nu.10000 to Nu.15000 but most of the tenants pay monthly rental expenditure ranging from Nu.5000 to Nu.10000. So, it can be concluded that Thimphu residents can afford the available houses because monthly salary income is more than that of monthly rental expenditures. Though 60% (approx.) of their monthly salary income is spent towards rent, yet they afford to pay rent. For those who are not able to meet rental expenditure, they manage from other sources of income mainly weaving. It is also concluded that on an average rent paid for three rooms is between Nu. 5000 to Nu.10000.
3. Another prominent generalization is that most of the tenants chose location and low rent as the main reason behind choosing a particular place, i.e. near to school, work place, market, town etc.
4. As per analysis, it is also established that most tenants have written agreement with their landlords to protect the interest of both the parties, to avoid damages and to ensure timely payment.
5. It can be concluded that tenants are able to find the houses of their choice.

**TABLE - A  
INFORMATION COLLECTED FROM  
TENANTS**

S. No.	Particular	Frequ-ency	%
1	<b>Years of stay in the current house</b>		
	Less than 3 year	91	45.50 %
	3 year - 9 year	72	36.00 %
	9 year - 15 year	26	13.00 %

	15 year and above	11	5.50 %
2	<b>Tenants' location</b>		
	Northern part	28	14.00 %
	Southern part	45	22.50 %
	Western part	31	15.50 %
	Eastern part	70	35.00 %
	Core area (includes Sunday Market, Chubachu, main town)	26	13.00 %
3	<b>Monthly salary income</b>		
	Less than Nu. 5000	10	5.00 %
	Nu. 5000 - Nu. 10000	64	32.00 %
	Nu. 10000 - Nu. 15000	70	35.00 %
	Nu. 15000 and above	56	28.00 %
4	<b>Reasons for choosing current house</b>		
	Low rent	54	27.00 %
	Security	10	5.00 %
	Location	67	33.50 %
	Comfortability	39	19.50 %
	Others	30	15.00 %
5	<b>Rent paid</b>		
	Less than Nu. 5000	70	35.00 %
	Nu. 5000 - Nu. 10000	116	58.00 %
	Nu. 10000 - Nu. 15000	10	5.00 %
	Nu. 15000 and above	4	2.00 %
6	<b>Are you able to pay rent? (Affordability)</b>		
	Yes	159	79.50 %
	No	41	20.50 %
7	<b>Number of rooms</b>		
	Two Room	77	38.50 %
	Three Room	83	41.50 %
	Four Room	27	13.50 %
	Five Room	13	6.50 %
8	<b>Maintain tenancy Agreement</b>		
	Yes	102	51.00 %
	No	98	49.00 %

***b. Analysis from the point of view of the landlords/owners:***

Most of the landlords in Thimphu have one or at the most three houses or apartment buildings for rent. These landlords are mostly private businessman, retired civil servants or the senior government officials. The information provided by landlords is tabulated in Table – B and is analysed as follows:

1. The average amount of housing loan taken by the landlords from banks is less than Nu. 50 lakhs.
2. As per the findings average monthly rental income is less than Nu. 50000 and more than 50% of the rental income goes in paying the loan and also the average maintenance cost incurred per annum comes to about Nu.25000. This could be one of the reasons why owners charge higher rents in order to sustain their loan repayment besides maintenance costs.
3. The study reveals that as long as the tenants make timely payment of rent, owners accept the tenants based on first come first let-out basis. However, delay in payment of rent has a direct impact on the payment of loan, as major part of the rental income goes to the payment of loan, so any short fall from the side of tenants will have a direct consequence on owners' level of affordability in payment of loan. Therefore, there are also few house owners who consider the income level, size of the family and status of the tenants to ensure timely rent payment. Usually persons with better status, small-sized family and higher income level are perceived to have better ability to pay rent on time.
4. The maximum number of landlords / house owners enter into tenancy agreements while renting their houses to protect the interest of both the parties, i.e. owners as well as tenants. It means owners make rental agreement mainly to ensure timely payment of rent and avoid housing vacancies as well as for the benefit of tenants. Further, they will not be affected by the unfavourable decisions of tenants.
5. The findings also show that majority of the house owners increase the house rent as per the Tenancy Act i.e. 10% in every two years. The reason for increasing rent is mainly due to fact that as the building tend to

depreciate, owners need to incur some amount in maintaining proper condition of the house and the other reason could be due to increasing demand of rental housing.

**TABLE - B**  
**INFORMATION COLLECTED FROM**  
**LANDLORDS/OWNERS**

S. No.	Particular	Frequ-ency	%
<b>1</b>	<b>Owner Location</b>		
	Northern part	12	23.08 %
	Southern part	11	21.15 %
	Western part	6	11.54 %
	Eastern part	12	23.08 %
	Core area (includes Sunday Market, Chubachu, main town)	11	21.15 %
<b>2</b>	<b>Amount of loan taken from the bank</b>		
	Less than 50 lacs	28	53.85 %
	50 Lacks - 1.5 crore	19	36.54 %
	1.5 crore - 2.5 crore	5	9.62 %
	2.5 crore and above	—	—
<b>3</b>	<b>Average maintenance cost per annum</b>		
	Less than Nu. 25000	25	48.08 %
	Nu. 25000 - Nu. 50000	20	38.46 %
	Nu. 50000 - Nu. 75000	5	9.62 %
	Nu. 75000 and above	2	3.85 %
<b>4</b>	<b>Total monthly Rental Income</b>		
	Less than Nu. 50000	21	40.38 %
	Nu. 50000 - Nu. 100000	15	28.85 %
	Nu. 100000 - Nu. 150000	8	15.38 %
	Nu. 150000 and above	8	15.38 %
<b>5</b>	<b>Portion of rental income paid towards loan</b>		
	20% to 30%	11	21.15 %
	30% to 40%	9	17.31 %
	40% to 50%	11	21.15 %

	50% and above	21	40.38 %
<b>6</b>	<b>Acceptance of tenants</b>		
	Based on income level	18	34.62 %
	Based on family size	11	21.15 %
	Based on status	1	1.92 %
	Based on other factor	22	42.31 %
<b>7</b>	<b>Maintain Tenancy Agreement</b>		
	Yes	33	63.46 %
	No	19	36.54 %
<b>8</b>	<b>Reasons for maintaining housing agreement (Those who maintain i.e.33 Respondent)</b>		
	Timely payment	12	36.36 %
	Avoid vacant period	8	24.24 %
	Damage protection	9	27.27 %
	Other	4	12.12 %
<b>9</b>	<b>Increase in rent</b>		
	Monthly/ quarterly	—	—
	Semi-annually	3	5.77 %
	Annually	12	23.08 %
	As per tenancy Act i.e. 10% in two year	37	71.15 %
<b>10</b>	<b>Delay in rent payment affects the payment of housing loan</b>		
	Yes	35	67.31 %
	No	9	17.31 %
	No Delay	8	15.38 %

### Recommendations

- There has been conducted very little research on this topic in the past with only limited reviews to support our findings, making it very difficult to arrive at a proper conclusion. Therefore, there is urgent necessity for further research in the field of private rental housing not only in Thimphu but also in other urban centres of Bhutan.
- Secondly, there are a few tenants and landlords who do not have written agreements because of the trust that most of the Bhutanese people share

and believe in. But, now the issue of rental housing is becoming the talk of the town, that more conflicts are likely to surface. So, it is highly recommended to develop and encourage the signing of clear agreements between both the parties.

- c. An Awareness Campaign regarding the Tenancy Act, 2004 should be strongly encouraged for proper implementation of Tenancy Act.
- d. Private individuals need to come up with more rental housing schemes to provide cheaper accommodation.
- e. There exists a strong need for developing a benchmark to define the level of affordability for people living in private rental housing. There has to be certain percentage (say 30%) or a standard that will decide whether tenants are able to afford the rent or not.

### Conclusion

It is concluded that the tenants can afford the rents though 60% of their income goes in paying the rent. It is because there is no standard benchmark to define the level of affordability. Therefore, in the absence of any stipulations to protect their interest, tenants are compelled to cough up the rent constituting unreasonable share of household budget towards rental expenditures. The present paper also brings to the fore that amount of rent charged differs between the towns and even within the same town at different locations. As most of the houses in Thimphu are privately owned, there is no fixed price so owners set rents according to their need which is dependent upon size of residential accommodation comprising number of rooms available, and whether permanent or semi-permanent / temporary construction materials used as building materials, etc. Moreover, in which area it is situated, i.e. neighbourhood, clean locality, architectural design of the house and most importantly servicing the loan instalments are major yardsticks to ascertain rents.

It is also noted that more than 50% of rental income goes in paying the loan and spend huge sums of money in maintenance of the buildings, hence the owners charge high rents. The study reveals that most of the tenants and private house owners have made tenancy agreements. As there is no standard benchmark to define the level of affordability in private rental housing, it becomes difficult to draw

conclusion whether or not the tenants are able to afford the rent. In case of private house owners their affordability is examined through their ability to service the loan and other costs.

However, tenants complain about increasing rent and their feedback mostly constitutes of lowering the house rent and providing affordable houses for lower income group people. This is mainly due to the reason that almost 60% of their monthly salary income goes in paying their house rent unlike other countries where not more than 30% of their income goes towards rental costs. Finally, it can be said that rental housing is indispensable in housing the urban households of Thimphu and, there is an immense need for further studies and research.

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# Vocational Interest of Secondary School Students in Relation to Their Gender

Mrs. Buli Gogoi\* Prof. J. Sahoo\*\* & Gopal Tamuli\*\*

*[The study is an attempt to find out the vocational interest of secondary school students of rural area in relation to their gender. The sample consists of 100 class 10th students randomly selected from 10 rural schools of Dhemaji district. Vocational Interest Record (VIR) constructed and standardized by Dr. S.P. Kulshreshtha was administered on the sample to collect data. Data were analysed with the help of mean, SD and t-test. The findings of the study reported that girls were slightly more interested to Literary, Commercial, Constructive, Artistic, Social and Household areas. On the other hand, boys' mean score were slightly higher in Scientific, Executive, Agriculture and Persuasive areas compared to girls.]*

**V**ocation, occupation or profession is the way of earning livelihood, the gainful activity. Man engages himself or herself in some vocation throughout one's lifetime to live a worthy, meaningful and productive life. Besides fulfilling the materialistic needs, vocation also determines the identity, socio-economic status, psycho-physical condition of an individual. Super had considered occupation not merely a means of earning livelihood but also as a way of life, a social role. Therefore, to adopt a vocation is one important and urgent aspect of life. Each vocation requires a group of specific skills and attitudes. All individuals are not fit for all types of vocations. Selecting an appropriate vocation according to their abilities, interest and aptitude is a crucial decision of adolescents. Vocational interest is the most important indicator of career choice. It distinguishes men from others.

Vocational interest shows likes, dislikes, preferences and choice regarding different occupations or types of work. It is the most important condition for success in one profession. According to Guilford the activity done by getting attracted toward any object or an individual, by preparing it and deriving satisfaction out of it through concentrating on it is called vocational interest. It is the reflection of people's life goal and motivation to achieve them.

When vocations are correctly matched to the aspiration then the individual will be a successful, highly motivated, happy, enthusiastic and satisfied. Mismatch between individual and vocation results in frustration, dissatisfaction and lower productivity. Thus, the success, failure, frustration, satisfaction and dissatisfaction in life is centred on the vocation one engages. Person-vocation fitness is very beneficial for the progress and welfare of the individual as well as for the society.

## Review of related literature

Jagdish Chand (1985) conducted a study on vocational and educational aspirations of Naga tribal pupils and found a significant difference between the means of boys and girls in vocational choice. Out of 164 vocations, some vocations were characteristically marked by girls only such as dentistry, nursing, teaching, steno-typist, air hostess etc.

Yadav, R.K. (2005) attempted to find out the vocational preferences of adolescents. Thurston's Vocational Interest Schedule was administered on the sample of 200 class xi students. Findings of the study indicate highest preference to executive work and least preference to the jobs related to music by the adolescents.

Keerti Upadhyay (2009) conducted a study on vocational interest of senior secondary students of Arts, Commerce and Science in relation to level of anxiety, self-actualization, needs, achievement motivation and gender. Randomly selected 600 students of class xi and xii from senior secondary

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school of western U.P. formed the sample of the study. Vocational Interest Record constructed by Bansal and Srivastava (1975) was used to collect data on vocational interest. The results revealed that Commerce and Arts groups are highly vocationally interested as compared to Science group. There is a significant difference between male and female Commerce students on vocational interest. Male and female students of Arts and Science groups are not significantly different.

Alika and Egbochuku (2009) investigated the relationship between vocational interest, counselling, socio-economic status and age on re-entry of girls into school in Edo state. Modified Bakare Vocation Interest Inventory was applied for collecting data on vocational interest. 320 girls enrolled in three continuing education schools were selected randomly. The study found a significant relationship between vocational interest, counselling, socio-economic status and age.

N.C. Letha and Amin (2012) intended to investigate the career aspirations of adolescents. The study was conducted on 200 class xi students that studied in various private, govt., govt.-aided and central govt. schools of New Delhi. The result reported difference in career aspirations of students with respect to type of school. The mean score of career aspiration was found highest in private school and less in govt. school. No difference was found in career aspiration between boys and girls.

### **Need for the Study**

Everyone in the world wants to pursue a career according to one's own choice. To become economically independent, productive member of the society, each individual must adopt an occupation according to his/her own choice. To attain economic efficiency is one important aim of secondary education in India. The most important demand of our country is to have vocationalization of secondary education to supply skilled labour force needed for rapid economic development. Career choice is a crucial but important phenomenon for the life of adolescents since it determines the kind of occupation that they intend to pursue in life.

Abdullahi and Atsua (2014) observed that majority of secondary school students lack necessary knowledge to make realistic choices. To select right

career, students must know what interests him/her. Vocational interest is the best determinant of career. Therefore, it is very necessary to assess the interest of students towards vocation. The study will help students to identify their interests and the vocational areas that match them and prepare a plan for their future. The findings of the study may be helpful for students in selecting and pursuing career of their interest. The knowledge about the vocational interest of adolescents and its relation to their gender, types of school they study and their locality may be helpful for the arrangement of career guidance and counselling programme at secondary level.

### **Statement of the Problem**

The problem of the present study has been stated as follows:

“A study on vocational interest of secondary school students in relation to their gender”

### **Objective of the Study**

The study is designed to find out the vocational interest of rural secondary school students of Dhemaji district in relation to their gender.

### **Hypothesis of the Study**

The study is an attempt to test the hypothesis: There is no significant difference in vocational interest between rural male and female secondary school students of Dhemaji district.

### **Delimitations of the Study**

The study was delimited to rural schools of Dhemaji district only.

In terms of sample size, the study was delimited to 100 class X students of 10 secondary schools of Dhemaji district.

The study is restricted to vocational interest of adolescents in 10(ten) vocational areas.

In terms of tools used for data collection the study used Dr. S. P. Kulshreshtha's Vocational Interest Record only.

### **Methodology**

Descriptive survey method was used to study the vocational interest of secondary school students.

Population: Rural Secondary school students studying in class X of Dhemaji district constitutes the population of the study.

Sample: Total number of the sample is 100 class x secondary school students, which consists of 50

girls and 50 boys representing rural secondary schools of Dhemaji district. Students were selected with the help of simple random sampling technique.

### Tool of Data Collection

In the study, Vocational Interest Record (VIR) constructed and standardized by Dr. S.P. Kulshreshtha and published by National Psychological Corporation, Agra was employed for collecting relevant data from the respondents. VIR helps to find out vocational interest of respondents on ten vocational areas, namely-Literacy (L), Scientific (Sc), Executive (E), Commercial (C), Constructive (Co), Artistic (A), Agriculture (Ag), Persuasive (P), Social (S) and Household (H). VIR is consists with 200 vocations. It is a self-administering record which requires 7 to 10 minutes to complete. The maximum possible scores under each area are 20 and minimum 0.

### Administration of the tool

After randomly selecting the sample schools, the investigator made a personal contact to the head masters/principals for seeking permission and to assign a particular day and time for administering the test. On the schedule time the selected respondents were assembled in a classroom. Questionnaire was distributed to each student. After establishing a rapport with the students, instruction on the test was provided and they were asked to

put tick mark in the box against each vocations of their choice. The collected data was tabulated and analysed.

### Scoring

The VIR is constructed with two hundred vocations in ten vocational areas. Ten vocations are mentioned on vertical side and ten on horizontal side. The respondents were asked to put right marked response in the box against the vocation of their choice. The maximum scores under each vocational interest area are 20 and the minimum is 0. 1 mark is assigned for each right marked response. Thus, the sums of both vertical and horizontal right marked responses provide a total score of vocational interest in a particular area. Thereafter, the raw scores for all vocational areas have to be counted.

### Statistical Techniques Used

In this study various statistical measures such as Mean, SD and t-test are used to interpret the collected data.

### Analysis and Interpretation

After collecting data mean, standard deviation was employed to find out the t value.

### Hypothesis

There is no significant difference in vocational interest between rural male and female secondary school students.

**Table 1.**

*Showing significance of difference in vocational interest between rural male and rural female secondary school students of Dhemaji district.*

Vocational areas	Gender	N	Mean	Standard Deviation	t-value
Literary	Male	50	7.88	5.12	2.26
Scientific	Female	50	10	4.32	
	Male	50	10.04	4.13	.28
Executive	Female	50	9.80	4.37	
	Male	50	8.44	3.98	.06
Commercial	Female	50	8.38	4.03	
	Male	50	5.4	4.07	.38
Constructive	Female	50	5.68	3.15	
	Male	50	4.86	4.30	.90
Artistic	Female	50	5.56	3.45	
	Male	50	8.14	4.83	2.36
	Female	50	10.38	4.68	

Agriculture	Male	50	7.26	4.91	.90
Persuasive	Female	50	6.48	3.73	
	Male	50	7.42	3.66	.06
Social	Female	50	7.38	3.27	
	Male	50	9.38	4.33	1.11
Household	Female	50	10.28	3.80	
	Male	50	6.28	4.18	4.61
	Female	50	10.06	3.99	

Table 1 reveals that the mean score of male and female students in literary area are 7.88 and 10 respectively. Their  $t$ -value is 2.26 which is less than table value at 0.01 level. In scientific area the mean score of male and female students are 10.04 and 9.80 respectively.

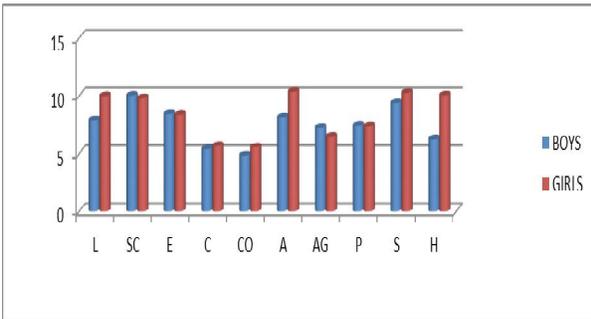


Fig.1: Graph showing means scores of boys and girls towards different vocational areas

Their  $t$ -value is .28 which is lesser than the table value. The mean score of male and female students in Executive area are 8.44 and 8.38 respectively. Their  $t$ -value is .06 which is lesser than the table value. In Commercial area the mean score of male and female students are 5.4 and 5.68.

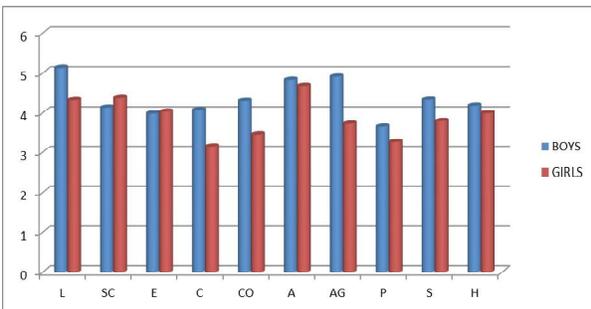


Fig.2: Graph showing standard deviation of boys and girls towards different vocational areas

Their  $t$ -value is .38 which is lesser than the table value. The mean score of male and female students

in Constructive area are 4.86 and 5.56 respectively. Their  $t$ -value is .90 which is lesser than the table value. In Artistic area the mean score of male and female students are 8.14 and 10.38. Their  $t$ -value is 2.36 which are lesser than the table value. The mean score of male and female students in Agriculture area are 7.26 and 6.48 respectively. Their  $t$ -value is .90 which is lesser than the table value. In Persuasive area the mean score of male and female students are 7.42 and 7.38. Their  $t$ -value is .06 which is lesser than the table value. The mean score of male and female students in Social area are 9.38 and 10.28 respectively. Their  $t$ -value is 1.11 which is lesser than the table value. In Household area the mean score of male and female students are 6.28 and 10.06. Their  $t$ -value is 4.61

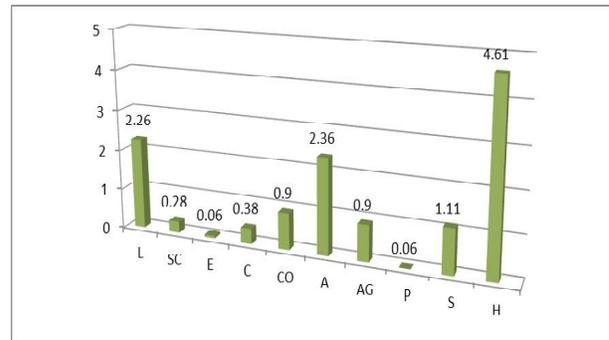


Fig.3: Graph showing  $t$ -value of boys and girls towards different vocational areas

which is greater than the table value. Male and female students are different in Household vocational area. Except Household area male and female secondary school students of rural area have no significant difference in vocational interest. Therefore, the hypothesis is accepted.

### Findings of the Study

The mean scores of girls in Literary, Commercial, Constructive, Artistic, and Social and Household

area were slightly higher than boys. So, girls were slightly more interested to these areas than their counterparts. On the other hand, boys' mean score were slightly higher in Scientific, Executive, Agriculture and Persuasive comparing to girls. But their difference was not significant except Household area.

### **Suggestions for Further Researches**

Studies need to be conducted on a larger sample consisted of both rural and urban secondary school students in order to get more information regarding their vocational interest. The study can be conducted on other variables like gender, academic achievement, personality and intelligence to see their relationship with vocational interest.

### **Conclusion**

In the present study the researcher attempted to study the vocational interest of rural secondary school students. It was found in the study that the rural secondary students are not significantly different in vocational interest in relation to gender. Due to the wide spread educational opportunities and explosion of knowledge now-a-days the students are aware about their future career life. This awareness helps in removing the gender gap.

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# Reproduction of Caste System

Srijana Singh Sarki\*

*[Caste is one of the core facts of Indian society which directs the activities of our everyday life. The rule regulated under the shade of the caste system governs the thought of every individual. It determines an individuals' social status, provides mental security, ascribes occupation, limits the selection of life partners, and controls our behavior through ages. Therefore, with the help of these backgrounds, the paper is an attempt to highlight the evidence of the salience of everyday life that I have witnessed to date. Besides, these experiences have made me rethink about the present concept of eradication of caste practices.]*

**D**urkheim (1985) discussed the social division of labor which according to him served the need of society and additionally also served individuals everyday needs. So, division of labor gave a social structure to the society that divided the people into different rungs giving them a social position. Different people have different sorts of everyday lives and the type of routine and activity an individual follow's most probably is influenced by their social position (Inglis, 2005).

So, it is natural for an individual to create his/her personal hierarchy of such position, by keeping self in center occupying the main position and the rest in the periphery. However, in order to understand an individual's everyday life structure, first of all, we need to understand how the society they live in functions as Inglis (2005) discusses that sociology is the study of 'society' and 'social relations'. Proper social order is an essential element for every society; therefore, for this, effective social interaction is very important.

According to Khullar (2012), primary socialization consists of knowledge that is transmitted in the home. Thus, it is family that interacts in the natural form of social organization that is embedded in everyday life for building a good society. As a fundamental feature of social life is social interaction or the ways in which people act with other people and react to how other people are acting creates a social relation.

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According to Adorno, society is a relational concept that is formed out of social relations between individuals (Benzer, 2012). This social relation sculptures an individual's social life which fabricates his/her identity and thus a socialized being is produced who interacts with the world. Therefore, society plays an essential role because understanding how everyday life is structured for particular people requires understanding how the society in which they live is itself structured and organized (Inglis, 2005). Thus, the social structures of the society that we live in shape our bodies so that we all act in alliance with each other.

Therefore, in India caste is one such formal ground where the social structure of the Hindu society is built that is undeniable. Thinkers like Ghurye (1932), Dumont (1988) and Srinivas (1972) and many more have agreed to the fact of caste as one of the important foregrounds in India. So, the practices of the caste system naturally influence an individual life even before his/her birth indirectly by influencing the daily lives of his or her parents. The caste system is so deeply embedded in the social structure that despite a lot of social changes it is somehow reflected in an individuals' life. So, as I being one of the insiders have observed the reproduction of caste identity in various ways.

## **Caste Practices in Our Everyday Life**

As stated by Dumont (1988) the castes teach us a fundamental social principle, hierarchy.

Therefore, with this consent, every individual maintains his/her lifestyle accordingly assuring no violation of rules. However, with the passage of time the policy of reservation in education, government employment and political representation, a minor section from among the Scheduled Castes raise themselves to middle-class economic status but still remains a victim of social and cultural discrimination (Singh, 1977). So, a thin air of awkwardness and differences is always felt in everyday activities of a Scheduled Caste member.

The Indian government has seen education as a crucial development tool and since independence, the education policies of successive governments have built on substantial legacies (Lall, 2005). However, schooling is the formal process through which certain types of knowledge and skill are delivered through a pre-designed module and is usually considered to be compulsory up to a certain age (Giddens, 2014: 80-81). Formally, in a school, a student is expected to hold a status where their role is to attend classes and complete an assignment which formulates a social structure.

This formulation of the structure is practiced in our everyday life and it helps an individual to know the type of role they have to play to be in a society. However, it is always nostalgic to think of the school days. School days enforced us to face the challenges of the future where we learn the rules of building social relationships. Therefore, methodologically my school too molded me according to the demand of time and taught me the type of role that was expected of me to maintain my status in society. Accordingly, being an agent of socialization every Saturday our school held culture classes where students were taught about the different types of rituals, practices, language, and various norms that they had to follow being a member of the respective group for example students who belonged to Rai community assembled in a class where they were introduced to the community practices that they were expected to follow.

Similarly, the other castes like Tamang, Subba, Gurung, Thapa, and others too had to attend these classes. However, there were few students who belonged to the group of Scheduled Caste and I being one of them, had no classes for a long time due to lack of teacher, somehow, later a teacher was managed from the junior section. The very first class was introductory where we were asked to introduce ourselves and our family. Our inquisitive nature leads us to ask our teacher whether like other castes we too had a different language or not and is there any particular cultural practice that we did follow. The reply was no; in-fact she replied that the SCs too practice similar types of rituals like Chettre's and Bhaun's and this answer was immediately followed by a question if it is so then why could we not attend class with them.

Hesitatingly our teacher replied because we are different than them so. The word 'different' drew many questions in my mind like how exactly am I different from my best friend and what is that reason behind this difference. Nevertheless, we could never predict what exactly happened. Although, I believe this class was never meant to draw differences between students and was a good initiative it unknowingly created groups. Therefore, that was the first time we got acquainted with the word called low caste though not that thoroughly but a feeling of one being different to others was sown in our mind.

Although, this incident did not express any strong caste discrimination it made us aware of people being different from one another in the name of caste. Here indirectly the educational institution acted like an agency of reproducing caste. This feeling of being different became stronger as my mother who belonged to a scheduled tribe was boycotted by her family for 14 years as she had married in a scheduled caste family.

My mother belonged to a Scheduled Tribe family and as she married in a Scheduled Caste, the family she was boycotted from her family for 14 years. Although, she never complained as I

believe she thought it was solely her fault. However, according to the passage of time her sisters invited her to visit their home during Dussehra and my mother accepted the invitation and we went. I was 12 then, there for the first time I saw my mother's family her mother, her sisters, and brother. The scenario was depressing my mother, her family cried after meeting each other, and since, I was very young I could not react, for me I was happy to know that I too had maternal family and now I had a new place to visit like my cousins.

Unknown about the reality I overheard them saying since my mother married in a 'lower caste' she was avoided. Being a member of the modern era where caste differentiation was not spoken till then I was left in a dilemma wherein one side modernity had come with new opportunities and on the other hand, the old and rigid social structure of the caste system was the reality that I was witnessing. Therefore, the importance of caste identity was gradually changing into a social reality. However, social structure theory claims that irrespective of whether we realize it or not, but our castes have influenced our thoughts and opinions in society. Moreover, caste reproduction does not imply a 'hangover' of a past tradition. It articulates and reproduces itself in many complex ways in this modernized world.

Similarly, the other incident that corned me was during the last years of my school, my friend belonged to the upper caste and due to some financial reasons; I could not afford to stay in a hostel so she stayed in my home until she finished her boards. After completing her class 10 exams, she moved back to her hometown. After completing my class 12 half yearly exams due to some official work I had to visit her place with my aunt, she was happy to see me at her place. She greeted us very well due to the unavailability of the vehicle we were forced to stay at her place for a night. At night, we had dinner and due to curtsy, I was asked by my aunt to help my friend wash dishes but her mother asked her to not let me help her. I thought it was just general concern

of her mother as I was their guest but later, I figured something uneasy because I was not even allowed to touch anything in the kitchen. This incident suddenly isolated me from the crowd and the question of who I'm raised in my mind.

Therefore, I do not deny the changes that did happen in the practices of caste; however, its rate in the different aspects of the system has not been uniform in our everyday life. As for Cooley communication is the mechanism through which human relations exist and develop all the symbols of the mind, together with the means of conveying them through space and preserving them in time. It includes the expression of the face, attitude and gesture, the tone of the voice, words, and many more. Hence, the gesture of an individual is considered to be an important aspect of behavior that helps us to know his/ her manners of reciprocating with society. Therefore, it was the simple gesture of my friend which made me feel the presence of caste in our society.

At present, it is indisputable that the caste system has been changing due to various factors such as modern education, industrialization, urbanization, Indian Constitution, etc. Indian society is experiencing different changes in the caste system. Today in many places, Scheduled Castes are not prohibited to go to temples, in fact, Jayaram (1996) points out that not only the restrictions on temple entry have been removed, but there are also few cases of the members of Scheduled Castes being appointed as pujaris<sup>1</sup> in government-controlled temples. The Scheduled Castes are not barred to fetch water from wells. Similarly, changes are observed in the status of the Scheduled Castes too due to the education facilities and other protective laws granted to them by the government.

However, when discussing the daily lived experiences, we do find some upheavals faced by the Scheduled Castes. At present caste system is reproduced in a new form, therefore; people when meeting for the first time ask an individual's surname before asking them their name which

shows an unending initiative of knowing ones' cultural identity before starting of conversation, which I have experienced in throughout our daily life activities. Further, within the Nepali community, there is a well-known proverb "do not behave like Kami and Damai". Here Kami and Damai are the SCs and people assume that the lower castes show an undesired behavior and that they do not expect their caste people to behave in such a manner.

Therefore, the old feature of caste practices like segmental division of society, hierarchy, restrictions on feeding and social intercourse, civil and religious disabilities and privileges of the different sections, lack of unrestricted choices of occupation (Ghurye 1932) has diminished, however, new forms of practices have been produced that is unknowingly practiced in our daily lives.

### **Conclusion**

Oommen (2013) agreed to the fact that the lived reality in Indian society is that untouchability is practiced even today, particularly in rural areas, and people who practice it and who are its victims believe that Hinduism and untouchability are inextricably intertwined. Therefore, in spite of the emergence of Sanskritization and Westernization caste practices are always present but in a different form. The traditional role of the caste councils of enforcing norms of endogamy, pollution and purity or settlement of caste disputes has given way to an enlarged and modern institutional practice through which caste association seeks their objective (Singh, 1977). But the truth of caste still being a dominant social identity remains in one's day to day life. Therefore, after witnessing a different type of incidents it is not definite for us to predict that caste discrimination has totally vanished from this modern Indian society.

There are still marks of discrimination found within this educated group of people who in spite of availing good and high education holds on to the belief of the old caste system. The question that, is caste belief still prevailing in society, is always an important issue for a Scheduled Caste. In this 21st century ascribed status did to some extent managed to transfer itself to achieve status. Where an individual's self-achievement manages to undermine their long-lived history, but total eradication of caste practices is still a dilemma.

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