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Editorial

The changes that have taken place in the country after independence have led people towards insensitivity. He becomes desperate to acquire every shiny thing and his aim is to achieve it by any means possible. That is why today communalism, violence, corruption and fraud are prevalent in every sphere of life. But who will pay the price of this collapse? Obviously, it is the people here who will suffer this situational pain. It is not that small changes in the system will make any difference, it cannot eliminate the greed and love of power growing within man, then what is the path? Yes, there is a path which seems right, that is the path of Gandhi's thoughts, but who will take this risk? Political parties of India? But in democracy its scope of work is very wide. For this, they will have to come up with an ideology that can guide every Indian. His policies should be such that people can follow him and the entire nation can respect his words. Such ideologies and policies will only take them towards Gandhism because Gandhiji's thinking is the result of practical politics and cultural process. This can happen only when it is realized that a clean democratic system is the only solution to the problems of this country. We will have to find such a system by assimilating it into Gandhiji's thinking. Gandhiji was a man of the times. He wanted to create a new social system in India which would be based on truth and non-violence, in which there would be no exploitation of man by man in any form, in which there would be equality in place of inequality, cooperation in place of competition and conflict. Let there be an empire of goodwill and love in this place. This is the ancient ideal that has always resided in the soul of India. Tulsi has also presented the idea of Ramrajya in a similar manner -

दैहिक दैविक भौतिक तापा। रामराज नहीं काहुहि ब्यापा।।

सब नर करहि परस्पर प्रीती। चलहिं स्वधर्म निरत श्रुति नीती।।

नहि दरिद्र कोउ दुखी न दीना। नहिं कोउ अबुध न लच्छन हीना।।

सब निर्दभ धर्मरत पुनी। नर अरु नारि चतुर सब गुनी।।

सब गुनग्य पंडित सब ग्यानी। सब कृतग्य नहिं कपट सयानी।।

These same patterns have been envisioned in the India of Gandhiji's dreams. Gandhiji believed that the soul of India lies in the villages. In fact, not only the soul of this country but also its body is a village. This is a country of villagers and we can see the civilization and culture here only in them. India's rise and fall, progress and decline, prosperity and poverty can be properly observed only in the villages. The strength, pride and fame of the country depend on the condition of the villages. That is why it is the primary basis for development in the India of Gandhiji's dreams. The unit was a village. Let's see what the form of Gandhi's village republic would be. In his view, every village should start from the bottom. There would be a republic or a Panchayat, which would have full powers and he wanted that every village should have the ability to manage itself. That society of humans would be highly cultured in which every person would know what he wants. And more than that, it knows that no person should desire anything that

others cannot achieve by equal effort. This society should naturally be based on truth and non-violence. This structure formed together will consist of circles gradually expanding and never ascending. Life will not be a pyramid in which the top survives from the base but it will be a great circle with the individual as the center in which the individual will be ready to die for the village and the village for the village circle and thus in the end the whole will become one life whose components are the individuals. They will never become aggressive with their pride, but will always remain humble and will share in the glory of the circle of which they are integral units. In this way, the outermost circle will not use its power to crush the inner circle, but will give power to everyone inside and will itself get its power from the center. Gandhiji, while writing in this regard in the July 28, 1946 issue of his newspaper 'Harijan', had said, I wish that India will make this picture its ideal, although it can never be achieved completely. Before achieving anything similar to the ideal, we must have a proper picture of the ideal in front of us. If every village in India is to become a republic, then I claim that my picture is absolutely correct in which the last is equal to the first, that is, in which there is no first and no one last. In this picture every religion has a full and equal place. We all are the branches of a grand tree whose trunk cannot be shaken from the roots, which is deeply rooted in the womb of Vasundhara. Even the biggest storm cannot shake it.

Gandhiji presented the weapon of self-confidence in front of brute force and took refuge in non-violence to face cannons and machine guns. The point to think here is that why did they take recourse to non-violence? Was it because they could not liberate India by resorting to violence against the British? Or because they wanted to teach human society that as long as man is forced to use brute means, he is still a complete man. not entitled to be called



Professor Akhilesh Shukla
Cheif Editor

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Understanding the Plight of Manual Scavengers in India: Challenges, Perspectives, and Solutions

• Janmejaya Sona
•• Venudhar Routiya

Abstract- *Manual scavenging, a dehumanizing practice entrenched in India's societal fabric, continues to persist despite legislative interventions and societal awareness. This research delves into the multifaceted dimensions of manual scavenging, exploring its historical context, socio-economic implications, and legal frameworks. Through a comprehensive review of existing literature and empirical studies, this paper examines the challenges faced by manual scavengers, including health hazards, social stigma, and economic vulnerability. Additionally, it investigates the efficacy of government policies and interventions aimed at eradicating manual scavenging and rehabilitating affected individuals. The findings underscore the urgent need for holistic approaches encompassing legal, social, economic, and technological aspects to address this entrenched social injustice. By shedding light on the grim reality of manual scavenging and proposing actionable recommendations, this research seeks to contribute to ongoing efforts towards social equity and human dignity.*

Keywords- *Manual Scavengers, Sanitation Workers, Social Stigma, Socio-Economic Conditions, Legal Framework, Policy Interventions, Human Rights, Social Justice.*

Introduction- Scavenger, a practice rooted in the hierarchical structure of Indian society, continues to cause suffering to thousands of people despite legal bans and public awareness campaigns. The resilience of hand-harvesting highlights the deep socio-economic inequalities and systemic injustices embedded in the Indian landscape. In this introduction, we provide an overview of the constitutional and legal framework governing manual picking, defining the term and reviewing the key provisions of the Manual Scavenging Prohibition and their Rehabilitation Act, 2013 (the 2013 Act)¹.

Constitutional rights- The Constitution of India enshrines fundamental rights that guarantee equality, dignity and freedom from discrimination to all citizens. Article 14² ensures equality before the law, while Article 17 abolishes the practice of untouchability closely associated with manual collection. In addition, Article 21 protects the right to life and personal liberty, emphasizing the State's obligation to ensure the dignity and well-being of every person. These constitutional provisions are the basis for

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efforts to eliminate manual picking and protect workers' rights in the sanitation sector.³

Legal rights- Apart from constitutional protection, various legislative measures have been taken to address the problem of manual scavenging. The 2013 Act represents a significant step in this direction, aiming to prohibit the employment of manual scavengers and ensure their rehabilitation into alternative forms of employment. This legislation reflects the government's recognition of manual gathering as a human rights violation and seeks to provide protection mechanisms for affected individuals. However, the effectiveness of these legal provisions depends on their implementation and compliance on the ground.

Definition of manual scavenger- Manual scavengers, as defined in Section 2 (g) of the Act of 2013, include persons engaged in the manual removal of human excreta from unsanitary toilets, open ditches or railway tracks, and those engaged in the manual handling of untreated human waste from sewers or septic tanks. This definition highlights the dangerous nature of the work and the wickedness of those forced to perform such tasks.

The provisions of the Manual Scavengers Prohibition and their Rehabilitation Act, 2013 are- The 2013 Act⁴ provides a comprehensive system to eliminate manual scavenging and ensure rehabilitation of affected persons. It involves identifying and surveying manual scavengers, demolishing unsanitary toilets and providing alternative employment and rehabilitation assistance. In addition, the law provides for the imposition of fines for engaging in scientific meeting and the creation of monitoring mechanisms to monitor its implementation.

In conclusion, the constitutional and legal provisions regarding manual scavenging highlight the state's obligations to protect human dignity and eliminate entrenched forms of discrimination. However, translating these legal guarantees into concrete improvements in the lives of manual pickers and their communities requires the collaborative efforts of all stakeholders.

Research problem- The problem of manual scavenging in India remains a pressing and serious issue despite legal and social measures taken to address it. Despite the enactment of the Manual Scavenging Prohibition and their Rehabilitation Act in 2013, the practice of manual scavenging continues to exist, causing suffering and damage to the health of many people. It is a problem whose roots lie deep in the social and economic structure of Indian society, including the caste system, inequalities and lack of access to education and employment opportunities.

Significance of the study- Studying the problem of manual scavenging is important for several reasons-

1. **Humanitarian Significance:** The practice of manual scavenging causes suffering and violates the basic human rights of those forced to do this work. Research into this problem can help illuminate the scale of the disaster and identify ways to eliminate it.
2. **Social relevance:** The issue of manual scavenging is linked to deep-

rooted social inequalities and discrimination. Research into this problem can help to understand its social roots and develop strategies to overcome it.

3. **Legal relevance:** Addressing the problem of manual scavenging requires not only social and economic measures, but also legal mechanisms such as the effective implementation of existing laws and the development of new regulations to protect the rights of workers.
4. **Economic significance:** Manual scavenging leads to irrational use of resources and loss of productive potential of people who could be employed in other sectors of the economy. Research into this problem can help identify the economic benefits of solving it.
5. **Policy Relevance:** The manual scavenging issue raises a wide range of issues for government and society, including issues of human rights, social justice and governance. Research on this issue can help develop effective policies and action programs.

Research Problem- The research problem focuses on understanding the persistence of manual scavenging in India despite legal and social measures aimed at its eradication. It seeks to explore the underlying socio-economic and cultural factors contributing to the continuation of this practice, as well as the effectiveness of existing laws and policies in addressing the issue. Additionally, the research aims to investigate the impact of manual scavenging on the affected communities and identify potential strategies for comprehensive intervention.

Data Collection and Analysis- The study design utilized an online survey as the primary method of data collection, chosen for its alignment with the study's objectives and hypotheses. Sampling targeted 540 health workers across six districts of Chhattisgarh state, selected from manual scavengers' unions. Mobile numbers were collected from 2048 orderlies, with a sample size of 540 responses from scavengers determined. Data collection tools included Google Forms distributed via WhatsApp groups, covering qualitative and quantitative aspects of social, economic, and educational conditions, along with challenges faced by scavengers. Procedures involved forming WhatsApp groups with participation from orderlies, distributing the questionnaire, and receiving responses. The main data collection technique was the online survey, facilitated by mobile technologies. Data management entailed organizing and coding responses while ensuring confidentiality. Quality control measures included verifying data accuracy and monitoring the collection process. Challenges included potential limitations in sample representativeness and ethical considerations regarding personal data processing.

Humanitarian Significance-

Name of District	Male	Female	Total
Bilaspur	67	43	110
Durg	55	37	92
Raipur	63	42	105
Rajnandgao	30	26	56
Mahasamund	35	25	60
Dhamtari	70	47	117
Total	320 (59.26%)	220 (40.74 %)	540 (100%)

The analysis of Table 01 reveals the significant participation of both men and women in manual scavenging, highlighting the gender-inclusive nature of this practice. This underscores the importance of recognizing and addressing the challenges faced by women in this sector, as they are equally affected by the dehumanizing conditions of manual scavenging.

Moreover, the discussion on the prevalence of manual scavenging across states like Gujarat, Rajasthan, Madhya Pradesh, Chhattisgarh, and Karnataka provides insights into the geographical distribution of this practice. Despite legislative efforts to eradicate manual scavenging, there remains a lack of comprehensive data on the exact number of individuals engaged in this work, emphasizing the need for improved data collection mechanisms.

The analysis further delves into the estimated population engaged in manual scavenging, particularly among the Scheduled Caste community. Based on population estimates and the prevalence of manual scavenging within this community, it is suggested that a significant portion of the population, approximately 2.2 crore individuals, may be engaged in this inhumane practice.

The conclusion drawn from this assessment is that manual scavenging is inherently dehumanizing and violates the fundamental right to live with dignity, as enshrined in Article 21 of the Constitution of India. The practice perpetuates social stigma and caste-based discrimination, denying affected individuals the respect and dignity they deserve. To uphold constitutional principles and ensure equality for all citizens, concerted efforts are required to eradicate manual scavenging and promote social inclusion and dignity for affected individuals.

The table 02 provides a breakdown of manual scavengers across five age groups, revealing insights into the demographic composition of this workforce. The data indicates that the majority of manual scavengers fall within the age groups of 26 to 40 years and 41 to 60 years, constituting 42.3 percent and 45.1 percent of the sample, respectively. This suggests that the largest proportion of manual scavengers belong to the working-age population, reflecting the age distribution typical of individuals engaged in manual scavenging activities in the region.

This demographic trend underscores the vulnerability of individuals within the working-age population who are compelled to engage in manual scavenging due to socio-economic factors and systemic inequalities. Moreover, it highlights the need for targeted interventions and support mechanisms aimed at empowering individuals within this age group to transition to alternative livelihoods and escape the cycle of manual scavenging.

Additionally, the concentration of manual scavengers in the 26 to 60 years age range emphasizes the long-term impact of manual scavenging on individuals' health, well-being, and socio-economic status. Addressing the needs and challenges faced by individuals within this age cohort is imperative for promoting their dignity, rights, and socio-economic empowerment.

Overall, the age distribution of manual scavengers depicted in the table underscores the importance of holistic approaches to addressing the systemic issues that perpetuate manual scavenging, including poverty, social exclusion, and lack of access to education and employment opportunities. By prioritizing interventions that cater to the specific needs of individuals within the working-age population, policymakers and stakeholders can work towards eradicating manual scavenging and ensuring a dignified and inclusive society for all.

Table – 03

Details of Caste of Manual Scavengers

Name of Caste	No. of Manual Scavengers	Percentage (%)
Schedule Caste	357	66
Schedule Tribes	108	20
OBC	65	12
General	10	02
Total	540	100

Table 03 provides a comprehensive breakdown of manual scavengers categorized by caste within the sample of 540 individuals. The analysis of the sample distribution reveals several key insights regarding the representation of different castes among manual scavengers. Firstly, the majority of manual scavengers, constituting 66 percent of the sample, belong to the Scheduled Caste, indicating a higher prevalence of

participation from this social group in manual scavenging activities. This dominance underscores the socio-economic vulnerability and marginalization experienced by Scheduled Caste communities, often leading to their engagement in such forms of labor due to entrenched social stereotypes and systemic discrimination.

Additionally, the analysis highlights the presence of Scheduled Tribes, Other Backward Classes (OBCs), and General caste individuals within the sample, albeit in smaller proportions compared to Scheduled Caste members. While Scheduled Tribes account for 20 percent of the sample, representatives from Other Backward Classes and General caste each constitute only 2 percent. This distribution suggests that although individuals from these castes also partake in manual scavenging, their involvement is relatively less common compared to Scheduled Caste members, indicating varying degrees of socio-economic vulnerability and occupational segregation among different caste groups.

Furthermore, the analysis draws attention to the historical dynamics of manual scavenging, noting that individuals from higher caste backgrounds and other historically privileged groups were previously involved in such work but have gradually shifted away from it over time. Conversely, individuals from traditionally marginalized and stigmatized castes, including those from reverse classes, have increasingly become engaged in manual scavenging, highlighting the complex interplay of caste dynamics, socio-economic factors, and cultural perceptions surrounding this occupation.

In conclusion, the findings from Table 03 offer valuable insights into the caste-based distribution of manual scavengers, shedding light on the social realities and structural inequalities that underpin the prevalence of manual scavenging in contemporary society.

Table – 04

Details of Educational Status of Male and Female, Manual Scavengers

Education	Male		Female		Total	
	No. of	%	No. of	%	No. of	%
	M.S		M.S.		M.S.	
Illiterate	112	36	106	48	218	40
Primary	29	9	22	10	51	9
Middle	70	22	30	14	100	19
High School	44	14	29	13	73	14
Higher Secondary	54	17	27	12	81	15
Graduate	07	1	06	3	13	2
Post Graduate	04	1	0	0	04	1
Total	320	100	220	100	540	100

Table 04 offers valuable insights into the educational status of men and women engaged in manual scavenging, providing a nuanced understanding of their educational attainment across different levels. The analysis of the data reveals several key trends regarding literacy levels and access to education among manual scavengers.

Firstly, the data indicates a concerning disparity in literacy rates between men and women, with a higher proportion of women (48 percent) reported as illiterate compared to men (36 percent). This discrepancy underscores the persistent challenges faced by women in accessing educational opportunities, reflecting broader socio-cultural barriers and gender inequalities prevalent in certain societies.

However, the data also reveals stark limitations in higher education attainment among both men and women engaged in manual scavenging. Only a small percentage of individuals from this group possess higher education qualifications, with men marginally outnumbering women in this regard. Moreover, the overall percentage of manual scavengers with higher education degrees is strikingly low, indicating significant barriers to accessing advanced educational opportunities within this occupational category.

In conclusion, the analysis of educational data from Table 04 underscores the urgent need for targeted interventions and policy initiatives aimed at improving access to quality education and educational outcomes for manual scavengers, particularly women. Addressing systemic barriers to education and promoting inclusive educational policies can play a pivotal role in empowering manual scavengers, enhancing their socio-economic prospects, and fostering their social integration and dignity within society.

Table – 05
Status of Children of Manual Scavengers

No. of Children	No. of Responses	No. of Responses in %
No children	76	14
Only 1	38	7
Only 2	205	38
Only 3	97	18
Only 4	102	19
5 and above	22	4
Total	540	100

The analysis of Table 05 indeed confirms the prevalence of joint family structures among manual scavenger families, as indicated by the diverse family sizes reported in the data. However, it also reveals a discernible trend towards smaller family units over time. While joint families traditionally foster a sense of collective responsibility and cooperation, larger family sizes can lead to challenges such as increased financial strain and uncontrolled demand and supply dynamics among family members. In contrast, smaller family sizes may alleviate some of these pressures and enable more efficient resource allocation. Despite the benefits of joint families in maintaining joint income and fostering a spirit of cooperation, the shift towards smaller family units may reflect socio-

economic changes and evolving family dynamics within scavenger communities. This transition underscores the need for targeted support programs that address the specific needs and challenges associated with both joint and smaller family structures among manual scavengers, thereby promoting their overall well-being and socio-economic development.

Table – 06
Occupation of Manual Scavengers

Types of Occupation	No. of Manual Scavengers	% of Manual Scavengers
Government	38	7
Private	502	93

Table – 07
In which organization are you serving?

Institution	No. of Manual Scavengers	% of Manual Scavengers
Municipal Corporation / Municipality / Nagar Panchayat	386	71.5
Government Department	23	4
Contractor	93	17.5
Individual	38	7
Total	540	100

Table – 08
Monthly Income of Manual Scavengers

Monthly Income (in Rs)	No. of Manual Scavengers	% of Manual Scavengers
Below 5000	97	18
5000 - 10000	389	72
10000 - 15000	16	3
Above 15000	38	7
Total	540	100

The comparative analysis between Table 06 to 08 sheds light on the socio-economic challenges faced by manual scavengers, particularly concerning their education level, employment status, and income levels. Firstly, the data indicates that manual scavengers generally have low levels of education, contributing to their limited employment opportunities and economic prospects. Despite their crucial role in sanitation, they predominantly work under contractors in government offices or private institutions, as evident from Table 07. This employment arrangement often results in lower income levels, as highlighted by Table 08, where a significant portion earns below Rs. 5000 per month. Moreover, the burden of supporting larger families exacerbates their financial strain, leading to increased responsibilities and economic hardships. This comparative analysis underscores the interconnectedness of education, employment, income, and family dynamics among manual scavengers, emphasizing the need for holistic interventions to address their socio-economic vulnerabilities and promote equitable opportunities for livelihood improvement.

Analysis-The analysis highlights the challenging working conditions faced by manual scavengers employed in private positions within municipal

corporations, municipalities, and Nagar Panchayats. Despite their association with government or municipal entities, these positions often fail to provide adequate rights and conditions necessary for a decent life for scavengers and their families. Firstly, the lack of dignity in the work environment is underscored, with waste collection being a humiliating and hazardous job, exacerbated by negligence or inadequate regulations in private roles. Additionally, insufficient pay further exacerbates financial hardship for scavengers, hindering their ability to meet basic needs. Limited access to education for scavengers' children perpetuates poverty cycles, while inadequate health services expose them to greater health risks. Moreover, the absence of social support leaves scavenger families vulnerable to various socio-economic challenges. Overall, the analysis highlights the systemic injustices and inequalities prevailing in private waste scavenging positions within municipal organizations, calling for urgent reforms to safeguard the rights and dignity of waste scavengers and their families.

Social and Economic Significance

**Table – 09
Number of Members in the Family of Manual Scavengers**

Number of Members	No. of Manual Scavengers (Respondent)	% of respondent
01	8	1.5
02	15	3
03	61	11
04	129	24
05	129	24
06 to 10	175	32.5
Above 10	23	4
Total	540	100

The data highlights diversity among scavenger families, ranging from single-member to large families with more than ten members. This reflects various family structures and circumstances, suggesting a need for tailored support programs. Advantages of small families include economic benefits, flexibility, improved attention, and reduced conflict. Conversely, disadvantages may include a lack of support network, limited socialization, and dependence on fewer earners. Large families offer a strong support network, division of labor, collective resilience, and preservation of cultural heritage. However, they may face financial hardship, space constraints, interpersonal conflicts, and lack of individual attention. Among scavenger families, small families may benefit from economic advantages and less interpersonal conflict, but may face challenges like limited support networks and resources. Large scavenger families may enjoy a strong support network and diversified income sources, yet encounter financial hardship and difficulties in providing individual attention. Both small and large scavenger families have unique advantages and disadvantages, emphasizing the importance of targeted interventions and support programs.

Table – 10
Condition of Housing for Manual Scavengers

Types of Dwellers	No. of Manual Scavengers	% of Manual Scavengers
Paved Dwellers	59	11
Clay Dwellers	373	69
Slum Dwellers	108	20
Total	540	100

The analysis of Tables reveals several key aspects regarding the economic and social situation of scavengers:

Private Employment and Working Conditions-Tables illustrate a significant portion of scavengers are employed in the private sector, particularly with municipal corporations or contractors. This suggests they may face issues such as low wages, precarious employment, and insufficient social protection typical of the private sector. Combined with their housing conditions, primarily mud dwellings or slums as shown in table, this exacerbates their economic and social challenges.

Low Income Levels-Table highlights that a considerable proportion of scavengers earn less than Rs 10,000 per month, indicating a low income level. This low income makes it challenging for them to meet basic needs like food, housing, and medical care, especially considering their poor-quality housing conditions.

Poor Housing Conditions-Data from another table reveals that many scavengers live in inadequate housing conditions in terms of hygiene and comfort standards. These conditions not only affect their health and well-being but also contribute to economic inequality and social exclusion.

Overall, the analysis underscores the multifaceted economic and social challenges faced by scavengers. It emphasizes the necessity for a comprehensive approach to address these issues, including improving working conditions, raising wages, providing social protection, and enhancing access to quality housing and services. Such measures are essential for improving the livelihoods and well-being of scavengers and their families.

Table – 11
Educational Status of Children of Scavengers

Types of School	No. of Manual Scavengers	% of Manual Scavengers
Government	389	72
Private	151	28
Total	540	100

Amidst the bustling streets of the city, the scavenger's plight remained a running matter, silently echoing through the alleys and lanes. Table filled with data revealed stark realities - from their employment conditions to the education of their children. Yet, amidst these statistics, a deeper narrative unfolded. It spoke of resilience against economic hardship, as scavenger families navigated through the labyrinth of low wages and precarious employment. The preference for government schools, as depicted in table, hinted at a struggle for affordability, where education

became a beacon of hope amidst adversity. In the shadows of towering skyscrapers, their makeshift dwellings stood as a testament to their perseverance, while also serving as a reminder of the systemic challenges they faced. As the city carried on its relentless pace, the running matter of the scavengers persisted, a silent plea for recognition and change.

Table – 12
Do children get scholarship?

Responded	No. of Manual Scavengers	% of Manual Scavengers
Yes	84	15.5
No	372	69
Neutral	84	15.5
Total	540	100

Firstly, the data reveals that only 15.5 percent of children of scavengers receive scholarships, while a significant 69 percent do not, with another 15.5 percent remaining neutral on the issue. This starkly indicates that the majority of these children either lack access to scholarships or have not pursued them.

Secondly, the low percentage of scholarship recipients suggests a lack of support and resources for the education of this vulnerable demographic. Potential reasons could include limited awareness of available programs, application difficulties, or insufficient funding.

Thirdly, social and economic factors such as low family income, limited access to educational resources, and societal stigma may contribute to the lack of scholarships for scavenger children.

Moreover, scholarships play a vital role in ensuring equal educational opportunities and social mobility for scavenger children. Increasing their availability and expanding financial support programs could significantly address the challenges faced by these families.

Lastly, further research is needed to understand the underlying reasons for the low scholarship receipt rate among scavenger children. This would help in developing targeted strategies to improve educational access and financial support for this marginalized group.

In essence, Table underscores the imperative of providing equitable access to scholarships and educational opportunities for scavenger children, ensuring they have the same chances for education and advancement as their peers.

Table – 13
Health Condition of Scavengers

Condition	No. of Manual Scavengers	% of Manual Scavengers
Healthy	421	78
Sick	54	10
Unknown	65	12
Total	540	100

Firstly, only 4 percent of scavengers reported receiving any benefits from government rehabilitation programs. This starkly underscores the limited access scavengers have to government support intended for their

rehabilitation and improved living conditions.

Secondly, the overwhelming majority, 96 percent, stated they did not receive any benefits from these programs. This points to potential inadequacies or inefficiencies in existing support programs, as well as a lack of awareness among scavengers regarding available opportunities.

Thirdly, the low percentage of scavengers benefiting from government programs highlights the urgent need for enhanced efforts to rehabilitate and integrate this vulnerable population. Expanding and enhancing access to social programs, education, employment, and healthcare can significantly improve the plight of scavengers and their families.

Lastly, there is a critical need to raise awareness among scavengers about available government programs and benefits, ensuring they have easy access to relevant information and services. This proactive approach could effectively increase the number of scavengers benefiting from rehabilitation programs.

In summary, Table underscores the imperative of improving scavengers' access to government rehabilitation programs and providing them with adequate support to enhance their living conditions and overall well-being.

Table – 14
Are you engaged in any occupation other than manual scavenging?

Responses	No. of Manual Scavengers	% of Manual Scavengers
Yes	92	17
No	419	77.5
Unknown	29	5.5
Total	540	100

The analysis of Table 14 reveals several critical insights into the employment status of scavengers beyond manual scavenging:

The overwhelming majority, comprising 77.5 percent of scavengers, rely solely on manual scavenging for their livelihood. This indicates a significant dependence on this occupation as the primary source of income among this demographic. Conversely, only a small fraction, accounting for 17 percent, reported engagement in alternative occupations. While this percentage is relatively low, it suggests that some individuals within the community are actively seeking out alternative sources of income or employment opportunities alongside manual scavenging.

The data underscores the pressing need to diversify the economic opportunities available to scavengers. Supporting livelihood diversification initiatives and facilitating access to job training programs and alternative employment options could mitigate the community's reliance on manual scavenging and enhance overall economic resilience.

However, addressing these challenges requires targeted support and intervention. Government agencies, non-governmental organizations, and other stakeholders play a crucial role in providing vocational training, financial assistance, and entrepreneurship support to enable scavengers to transition to alternative forms of employment.

Moreover, the presence of respondents who chose not to disclose their involvement in other activities (5.5 percent) suggests an underlying social stigma associated with manual scavenging and alternative employment options. Efforts to combat stigma and promote social inclusion are essential to empower scavengers to explore diverse employment opportunities without fear of discrimination or exclusion.

In conclusion, Table 14 underscores the importance of addressing economic vulnerabilities and promoting livelihood diversification among scavengers. By supporting initiatives to develop skills, provide financial assistance, and combat social stigma, stakeholders can empower scavengers to improve their socio-economic status and break free from dependency on manual scavenging.

The collective analysis of the data provided reveals several key insights regarding manual scavenger livelihoods and associated socioeconomic factors:

Firstly, a significant proportion of manual scavengers are solely engaged in manual scavenging, indicating a lack of diversification in income sources and potential economic vulnerability. Conversely, there is untapped potential within the community, with a notable portion possessing additional skills or talents that could be leveraged to broaden economic opportunities and enhance sustainability.

Moreover, the intergenerational transmission of manual scavenging, as indicated by family involvement in the occupation, perpetuates socioeconomic marginalization and limits opportunities for social advancement.

Additionally, the inadequacy of health services available to manual scavengers underscores the urgent need for improved support and intervention to address their health and well-being.

Furthermore, while life insurance and health insurance offer essential financial protection and healthcare access, they also come with associated costs and limitations. Nevertheless, access to such insurance could provide crucial support for manual scavengers and their families, albeit requiring careful consideration of financial capabilities and needs.

In conclusion, the findings highlight the complexity of challenges faced by manual scavengers and underscore the necessity for comprehensive strategies to address them. These strategies should include efforts to diversify economic activities, support skill development, improve access to health services, and provide adequate insurance coverage. By addressing these multifaceted challenges, stakeholders can work towards improving the livelihoods, safety, and overall well-being of manual scavengers.

Table – 15
Do you feel dignity in doing to this work?

Responses	No. of Manual Scavengers	% of Manual Scavengers
Yes	313	58
No	168	31
Unknown	59	11
Total	540	100

The analysis of the provided table reveals a nuanced perspective on the dignity associated with manual scavenging work. While a majority of scavengers express a sense of dignity in their profession, a significant minority does not share this sentiment. This juxtaposition underscores the importance of acknowledging and respecting the work of scavengers, as well as creating an environment that promotes their dignity and well-being.

In light of the data presented in Table 25 and the constitutional right to live with dignity, several crucial points emerge-

1. **Meaning of Right to Dignity:** The right to live with dignity is a fundamental aspect of human rights and is constitutionally protected in India. It encompasses the notion that every individual deserves self-esteem and respect, both personally and professionally.
2. **Relationship to Manual Scavenging Work:** The table indicates that a notable proportion of manual scavengers do not feel dignified in their work. This could stem from the profession's association with low social status, lack of recognition, and discrimination.
3. **Importance of Respect for Work:** Respecting the work of every individual, including scavengers, is integral to upholding the right to live with dignity. Failure to recognize the dignity of work can lead to violations of this right and diminish overall quality of life.
4. **Need to Protect Scavengers' Rights:** Workers who do not feel dignified in their profession may suffer adverse effects on their physical and mental health, as well as their social and economic well-being. Thus, it is imperative to safeguard their rights through legal mechanisms and social programs.

In essence, Table 15 underscores the necessity of protecting the rights of scavengers and ensuring they are afforded respect and dignity in their work. This aligns with the principles enshrined in the Indian Constitution regarding the right to live with dignity. Moving forward, concerted efforts should be made to address the challenges faced by scavengers and promote a work environment that upholds their inherent dignity and rights.

Suggestions-

1. **Humanitarian Imperative-** Efforts must be made to comprehensively research the extent of suffering caused by manual scavenging and urgently implement strategies to eliminate this practice, prioritizing the protection of basic human rights.
2. **Social Equality Imperative-** Deep-rooted social inequalities and discrimination must be addressed through thorough research into the social roots of manual scavenging, followed by the development and implementation of interventions that promote social justice and equality.
3. **Legal Obligation-** The effective implementation of existing laws and regulations aimed at eradicating manual scavenging is imperative, alongside the development of new legal measures to

protect the rights of workers in this sector.

4. **Economic Rationality-** Immediate action should be taken to analyze the economic costs associated with manual scavenging, quantify the benefits of its elimination, and prioritize resources for interventions that facilitate economic development and empower affected individuals.
5. **Policy Imperative-** Policymakers must engage in rigorous research to understand the multifaceted challenges posed by manual scavenging and develop evidence-based policies and action plans that address human rights, social justice, and governance issues effectively.
6. **Educational Mandate-** Comprehensive educational programs must be implemented to raise awareness about the hazards of manual scavenging and promote social attitudes that reject caste-based discrimination and exploitation.
7. **Skill Development Initiative-** It is essential to establish skill development and vocational training programs to empower manual scavengers with alternative livelihood options and facilitate their transition to dignified forms of employment.
8. **Community Empowerment-** Manual scavengers must be empowered through community-driven initiatives that enable them to advocate for their rights, access social services, and participate actively in decision-making processes that affect their lives.
9. **Technological Advancement-** Governments and organizations should invest in research and development to explore the potential of technological innovations and mechanized solutions to automate manual scavenging tasks, thereby reducing reliance on manual labor and minimizing occupational hazards.
10. **Collaborative Action-** Collaboration between government agencies, non-governmental organizations, civil society groups, and international stakeholders is imperative to pool resources, expertise, and best practices in combating manual scavenging comprehensively and effectively.

These imperative actions are crucial in addressing the systemic issues underlying manual scavenging and ensuring the dignity, rights, and well-being of all individuals affected by this dehumanizing practice.

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Critique view of Judiciary on hostile witness

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Abstract- *Since they aid in the administration of justice, witnesses are a crucial part of a criminal justice system that operates well.¹ In legal trials, the testimony of witnesses is crucial in determining the outcome of cases. However, because hostile witness issues are the main reason behind the high acquittal rates of people accused of horrible crimes like murder, rape, and other offenses, the problem has grown to be a threat. An unfavorable witness can create a challenging situation that could impact the case's outcome. They are coerced and threatened by the accused or members of their family, and they decide to change their thoughts either before or during the trial. Justice may be lost as a result of this, or it may even be mishandled. If actions are not taken, if steps are not made to stop hostile witnesses, society will come to distrust the legal system and anarchy will ensue. Witness protection laws have made it possible for suspects to conduct crimes without worrying about the consequences since they are no longer afraid of the law. The purpose of this article is to examine the court's function in cases where there are uncooperative witness. It looks at the problems with uncooperative witnesses and how they affect the legal system. It made an effort to determine when and why the witnesses became hostile. The concept of witness protection is also critically examined in this study, taking into account pertinent legal laws as well as the opinions of the judiciary regarding witness protection. The topic was researched using the Doctrinal technique. The research was descriptive and explanatory, analyzing the judiciary's role in shielding hostile witnesses. To comprehensively understand the research, normative research was undertaken with references to numerous books, websites, and publications.*

Keywords- *Criminal Justice System, Justice, Judiciary, Hostile Witness, and Witness Protection*

Introduction- Witnesses are the foundation of successful criminal justice systems, as their cooperation with law enforcement and judicial agencies is essential to the successful prosecution of crimes.² Witnesses must be safeguarded against criminal suspects' intimidation or physical threats to defend the rule of law. [1] In India, the adversarial system was set up, with the accused receiving unconditional support. Many times, the prosecution makes it plain that it will operate just as an umpire. In that case, the evidence of an independent witness is critical to ensure that the trial is fair to the victim. External and internal pressures pose a hazard to witnesses. Criminal justice reforms are possible only when the system safeguards the victim and witnesses.

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The court must handle criminal cases impartially and independently, finding a reasonable middle ground between wrongful conviction and wrongful acquittal. [2] Witnesses are essential to a fair trial's operation. To achieve the objective, a witness must be impartial, independent, and unbiased. Based on the case's facts and circumstances, witness evidence helps the court determine the truth.

The statement "Witnesses are the eyes and ears of Justice" [3] is attributed to Bentham. Since an honest witness's evidence is the cornerstone of justice, the law requires witnesses to make declarations under oath. A witness's testimony may lead to the accused person's guilt or acquittal. It is impossible to cast doubt on the eyewitness's credibility in the presence of an expert judgment. The witness's unbiased and independent testimony throughout the trial will largely dictate how quickly and how long justice is served. In an offender, witnesses do not always have to testify against the accused and in support of the prosecution during a trial. A witness must provide an unbiased, fearless, and voluntary statement of the truth, based on their own free will and agreement. The ability of the criminal justice system to do its job is largely reliant on witnesses' willingness to cooperate and disclose information without fear of violence or coercion. India's witnesses are in a really difficult situation. This country's criminal justice system has failed, so witnesses are reluctant to come forward and provide testimony.

Witnesses are thought to be a class that has been deliberately disregarded. The witness is devoid of hope when he confronts the defendant. Witnesses are not prepared to testify at this time. Witnesses are thought to be a deliberately under represented class. The witness feels helpless in the face of the accused party's fury, coercion, and threats to his life and existence. When he finds out the state is not required by law to give him security, the situation gets even worse. The frequency of hostile witnesses is rising quickly in today's society, and although our politicians are not yet willing to create legislation for witness protection, we have established guidelines for punishing hostile witnesses.

Who is a Witness? The term witness is not defined under the provisions of the Code of Criminal Procedure, 1973, however, its meaning can be implied from the term „evidence which is defined under section 3 of the Indian Evidence Act, 1872. Section – 3 mentioned the term "Evidence" as "Evidence" means and includes-

- all statements that the Court permits or requires to be made before it by witnesses, concerning matters of fact under inquiry; such statements are called oral evidence;
- all documents including electronic records produced for the inspection of the Court; such documents are called documentary evidence.

Section 3 of the Act bifurcated the term „evidence into two forms i.e. oral and documentary. Subsection (1) of section 3 made it clear that all statements made by the witness during trial shall be called oral evidence.

- According to Black's Law Dictionary „witness has been defined as: “In the

primary sense of the word, a witness is a person who knows an event. As the most direct mode of acquiring knowledge of an event is by seeing it, "witness" has acquired the sense of a person who is present at and observes a transaction."³³

- A manual on Good Practices for the Protection of Witnesses in Criminal Proceedings Involving Organized Crime of the United Nations Office of Drug and Crime defines „Witness or „participant as “any person, irrespective of his or her legal status (informant, witness, judicial official, undercover agent or other), who is eligible, under the legislation or policy of the country involved, to be considered for admission to a witness protection program.”³⁴

- The Witness Protection Scheme, 2018 defined the term „witness under Section – 2 (k) - which means witness is “any person, who possesses information or document about any offense”.

Therefore, the witness is a person who has certain information about the commission of an offense or has a documentary record of the same.

Who Is an Adverse Eyewitness? When a witness speaks against the interests of the party who called him, he becomes hostile. It is claimed that a witness has become hostile when he or she disputes testifying in court on behalf of the party.

There are numerous causes for turning into an antagonistic witness. That might be the cause of the witness's threats from the opposing side. Alternatively, he may be afraid for his life if he confronts the accused, or he may have another motive that creates a sense of menace in the witness's mind.

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Problems Faced by Witness- When it comes to criminal proceedings, witnesses are crucial. They have the authority to change how the trial proceeds. Consequently, the witness holds a significant position within the criminal justice system.

In actuality, though, they're in poor shape. During the trial, they experience a great deal of agony. They waste their time and money traveling a great distance from home to assist with the investigation and prosecution. The witness is not treated with appropriate respect and care in court; rather, they are treated inhumanely. There is insufficient infrastructure in place. Occasionally, they have to wait on porches or outside of courts until it is their turn to testify. They are not even provided with clean drinking water or adequate restroom facilities in court, especially for those with impairments). In addition to these challenges, witnesses have unwarranted delays. In the present scenario, the travel allowance, or Bhatta's, given to witnesses is

incredibly meager, if not nonexistent. In addition, witnesses are urged to testify against the accused and his family members through blackmail, intimidation, and harassment. Events involving torture may occur in the passing of a witness or a relative. When the witness cannot find a safety measure or defense mechanism to keep them safe from these incidents, the situation gets worse.⁵

The witnesses are afraid to come forward and support the court during the trial process because of the resentment these instances of poverty instill in them. This is another reason why witnesses may become hostile.

Law Commission of India on Witness Protection- The Law Commission of India is an executive body of the Indian government that was established to make recommendations for changes to the country's current legal framework and the necessity of new legislation. The Indian Law Commission has repeatedly advocated and suggested implementing a thorough strategy for witness protection in India. The Law Commission brought attention to the difficulties faced by witnesses during the investigation and trial in a number of its reports, highlighting the urgent need for witness protection laws in India. The following section discusses a few reports that address the topic of witness protection:

● **14th Law Commission Report-** Law Commission of India in its 14th report suggested the reform in existing substantive, procedural, and revenue laws. While discussing the reasons for the acute delay in criminal trials, the law commission mentioned that delay is majorly caused by to lack of cooperation from the public in assisting in the court process when they are called as a witness. The reason behind this non-cooperation is that witnesses faced lots of hardship when they approached the court. They travel far distance from their residence, waste their time and money, and wait whole to get their turn to testify. The travel allowance paid to witness is very low or sometimes it is not even paid. Due to all these reasons, witnesses are not willing to participate in the court process.⁶

● **42nd Law Commission Report-** Law Commission of India in its 42nd report suggested rework on Indian Penal Code. The commission recommended penalizing the act of threatening or inducement to witnesses during the trial. Though, the proposed recommendation was to declare the threatening and inducement to the witness as an offense never made any efforts to provide adequate protection to the witness.⁷

● **154th Law Commission Report-** Law Commission of India in its 154th report discusses the aspect of protection and facilities to witnesses in one of its chapters. The Report mentioned that the witnesses faced lots of inconvenience and harassment when they approached the court. Sometimes they need to sit for the whole day to wait for their turn to get examined without proper infrastructural facilities. They face unwarranted adjournments and are even not paid with adequate allowances. Despite all these plights witnesses are threatened and induced by the accused to give testimony in their Favor which in turn makes them hostile. Therefore, the witness should be provided with good infrastructural facilities in court,

given daily allowances with upgraded yardsticks and adequate protection.⁸

● **172nd Law Commission Report**– In its 172nd report, the Law Commission of India suggested reviewing the current legislation about India's anti-rape laws. The study made certain recommendations for changes in the context of child abuse even though it concentrated on the rape offense. The commission recommended that the court record testimony in these cases from the start, and that witnesses' and victims' statements be captured on videotape or closed-circuit television, if at all feasible. The report also recommended that the court should make sure that the accused and the victim or witness of child abuse do not meet in person during the examination.⁹

● **178th Law Commission Report** – Law Commission of India in its 178th report discussed the problem of hostile witnesses. The report mentioned that, due to the incidence of threatening and inducement by the accused or his family member the witness turns hostile during the trial process. Therefore, the Commission suggested that section 164A should be inserted in Cr. P.C. to set out precautionary measures. Moreover, the Commission suggested that at the first instance of the commencement of trial, the Magistrate should record the version of witnesses to avoid any influence. Further, all the statements made by witnesses before the police official shall be signed by him and sent to the magistrate at the earliest.¹⁰

● **198th Law Commission Report** – The Law Commission of India covered the topic of "Witness Identity Protection and Witness Protection Programs" in its 198th report. This research includes a comparative analysis of witness protection programs and court rulings in the United States, the United Kingdom, Australia, Canada, South Africa, and other countries. The Commission suggested that in all cases of major offences where a witness's life is in jeopardy, their identity be kept confidential. Additionally, a witness may be moved with his family to a new location until the trial is over, with the state government covering the cost of the move. The witness and the state will sign a memorandum of agreement requiring the state to safeguard the witness outside of court. compel the witness to depose true statements. All the expenses under the program shall be borne by the Central and State governments.¹¹

● **239th Law Commission Report** – In its 239th report, the Law Commission of India brought attention to the need for quick investigation and prosecution in criminal cases involving well-known individuals. The research stated that excessive adjournments of procedures and the overwhelming workload of trial courts are the causes of the delay. Furthermore, the witness's accusations of intimidation and threats could not be addressed because there was no system in place to protect witnesses. Additionally, the Commission suggested a few minor infrastructure upgrades for courts, such as the addition of separate witness rooms and the provision of basic amenities like seating, drinking water, refreshments, and restrooms within the court building. The statement of the witness should be recorded using contemporary technologies, such as an audio recorder.¹²

Committee on Reforms of Criminal Justice System (2003) – A "Committee on Reforms of Criminal Justice System" was established by the Ministry of Home Affairs, and it turned in its report in March 2003. Dr. Justice V.S. Maliah¹³ served as the committee's chair, and its duties included reviewing and proposing changes to the current criminal justice system. The Commission outlined the difficulties the witness had throughout the trial and suggested that the witness be given the appropriate consideration when they appear in court. They ought to receive fair compensation for the costs they incurred to go to court. They should have sufficient protection throughout the trial and the allowance should be reframed.¹⁴

National Police Commission - Fourth Report (1980) – In its Fourth Report, the National Police Commission recommended in 1980 that the standards for witness allowance payments be made more realistic and that the payment procedure be made easier.¹⁵

Reasons Why Visitors Are Becoming Hostile- There are several reasons for witnesses to turn hostile. The major reason is the absence of police protection during and after the trial. Consequently, the witness faces the wrath, intimidation, threat (as noted by the Delhi High Court), or inducement from the aides of the convicts who may be well connected.

The Supreme Court also observed that "A witness is not treated with respect in the Court... He waits for the whole day and then finds the matter adjourned... And when he does appear, he is subjected to unchecked examination and cross-examination and finds himself in a hapless situation".¹⁶ Jessica Lal's case is a well-known example where 32 prosecution witnesses turned hostile due to threats from the accused side resulting in acquittals of the accused. Even the judge of the Priyadarshini Mattoo rape and murder case during the judgment said that "Though I know he is the man who committed the crime, I acquit him, giving the benefit of the doubt". There are so many examples that show that there is a need for the protection of witnesses for fair justice.

Solution

Proactive Judiciary- The Indian judiciary possesses substantial legal authority to determine the trial's path by actively engaging in witness questioning to facilitate the pursuit of truth. Former Chief Justice of India V.N. Khare¹⁷ questioned the trial judge, stating that the Jessica trial ought to be an "open and shut" case and that "the judge should sometimes be slightly proactive when the police, prosecution, and lawyers all have connections with the criminals." Instead, then relying just on the facts presented in court, he ought to make an effort to learn the truth. In an instance such as this, he will not obtain adequate proof.

Unavailability of Witness Protection Programs- The requirement for complete witness insurance regulation has been for quite some time felt in India. Much of the time, witnesses are compromised or harmed, and occasionally even under the steady gaze of giving a declaration in Court. In Swaran Singh's case,¹⁸ the Apex court additionally noticed, "not just that a witness is hostile; he is injured; he is discarded; or even paid off. There is no assurance for him". The danger to the existence of witnesses is one of the

essential purposes behind them to withdraw their prior explanations during the preliminary. Sections 151 and 152 of the Indian Evidence Act, of 1872 safeguard the casualties from being asked profane, outrageous, hostile inquiries also, questions liable to affront or bother them.

Prolonged Trials for the Accused- Extended preliminary work is another important factor contributing to this growing threat, in addition to the witness assurance program's shortcomings. The legal cycle could operate more quickly. A few dates are set aside for the witness's interrogation; however, as the witness is repeatedly called only to discover that the date has been postponed, the witness grows confused. After much harm is caused by the dissatisfaction, the witness decides to become hostile to vent their annoyance.

Today, the main cause for the high acquittal rate in our criminal justice system is the witnesses turning hostile. But why do the witnesses turn hostile?¹⁹ Generally, the reason is an unholy combination of money and muscle power, intimidation, and monetary inducement. There are several reasons for a witness to turn hostile, the major one being-

- The absence of police protection during and after the trial. The witnesses are afraid of facing the wrath of convicts who may be influential in the system.
- Another reason is the inordinate delay in the disposal of cases.
- Intimidation is also one of the causes of witnesses turning hostile.

Statutory Protection to Witness: Position Under Indian Law- For charges including rape,²⁰ the 1973 Code of Criminal Procedure²¹ allows for both in-camera²² and open court trials.

*In State of Punjab v. Gurmit Singh*²³ the Supreme Court ruled that protecting witnesses and victims will help crime victims feel a little more at ease and respond to questioning more readily in unfamiliar situations. A trial on camera would not only preserve the victim of the crime's dignity and be in line with legislative intent, but it is also likely to enhance the quality of the prosecutor's evidence because the witness would not be as reluctant or shy to testify candidly as she might be in open court, where the public is watching. Her testimony had improved, which would help the court determine the truth and distinguish it from lying.

Special Provisions for Trial in Child Sex Abuse or Rape Cases

The Supreme Court of India in Sakshi V. Union of India observed: “The whole inquiry before a court being to elicit the truth, it is necessary that the victim or the witnesses can depose about the entire incident in a free atmosphere without any embarrassment. The mere sight of the accused may induce an element of extreme fear in the mind of the victim or the witnesses or can put them in a state of shock. In such a situation he or she may not be able to give full details of the incident which may result in miscarriage of justice. Therefore, a screen or some such arrangement can be made where the victim or Witnesses are spared the anguish of seeing the accused's face or body.

Role Of the State in Protecting the Witness- The highest court was adamant about the State's responsibility to safeguard the witnesses in *Zahira Habibullah H. Sheikh and Others v. State of Gujarat and Others*.²⁴ It has been noted that the State, in its capacity as a guardian of its citizens, must make sure that a witness can testify truthfully in court without fear of being haunted by the people he has testified against. The State was reminded by the Supreme Court of its fundamental duty to safeguard citizens' lives and liberties.

Witness Importance in The Criminal Justice System- Witnesses are crucial in criminal proceedings because, without them, the facts cannot be established. If the victim's testimony is insufficient, the witnesses are the only ones who can establish the case.

The Delhi High Court noted on March 12, 2014, in Bharat Singh Rawat v. State NCT Of Delhi,²⁵ the significance of witnesses in the criminal justice system. As Bentham put it, "witnesses" are the eyes and ears of justice. If the witness is unable to serve as the court's eyes and ears, the trial becomes stagnant and unproductive, and it no longer will suffice to ensure a fair trial. The reason for the incapacitation could be attributed to various elements, such as the witness's incapacity to testify in court owing to uncontrollable circumstances, negligence, or corrupt collaboration.

The time is right to act because of the many experience's courts have had with witnesses who frequently turn hostile. These incidents can be attributed to a variety of corrupt practices, including political patronage and clout, lures, threats, and financial gain on the part of those in power, which stifle the truth and realities from emerging and revealing themselves in a way that is truthful and just. The necessity to safeguard the witness then arises. The moment has arrived to give witness protection some real, unvarnished thought, so Justice prevails when the ultimate truth is put before the court, and the trial is kept from becoming a farce.

Questions are made concerning the functions of investigative agencies.

Laws Protecting Witnesses Against Perjury- Without legislation protecting witnesses, the rate of perjury is on the rise. In India, Section 191 of the Indian Penal Code and Chapter XI of the Indian Penal Code define the offense of perjury concerning false and manufactured documents. To reduce the high rate of acquittals in criminal cases, a number of judicial pronouncements on the law of perjury have thus repeatedly emphasized the necessity of enacting comprehensive witness protection legislation. This would involve providing witnesses with the assurance that they will be protected after testifying against individuals with significant influence and power.²⁶

EVIDENTIARY VALUE OF HOSTILE WITNESS'S STATEMENT²⁷⁻

Legally speaking, a witness's testimony in a criminal prosecution cannot be completely wiped from the record when he is cross-examined and disputed by the party summoning him with the court's permission. The factual judge will have to decide in each case whether the witness may still be believed about any portion of his testimony, or if the witness's credibility has been

destroyed by such cross-examination and contradiction. The judge may, after carefully reading and weighing the witness's whole testimony, accept that portion of it in light of the other evidence on file if he determines that the witness's credibility has not been entirely damaged by the process.²⁸

The Hon. Supreme Court of India noted in *Basappa @ Basavaraj S/O Chand Appa v. The State of Karnataka* that²⁹

"A witness in a criminal case cannot, legally speaking, have his evidence completely wiped from the record after he is cross-examined and refuted by the party calling him with the court's permission. The factual judge will have to decide in each case whether the witness may still be believed about any portion of his testimony, or if the witness's credibility has been destroyed by such cross-examination and contradiction. The judge may, after carefully reading and weighing the witness's whole testimony, accept that portion of it in light of the other evidence on file if he determines that the witness's credibility has not been entirely damaged by the process. of his testimony, which he considers credible, and take appropriate action."³⁰ The Supreme Court ruled in *Syed Akbar v. State of Karnataka*³¹ that a witness's declaration of hostility is not sufficient reason to reject his testimony in its entirety. It is impossible to ignore his testimony because it was unshaken in important areas during cross-examination. Judges should exercise caution and throw out a witness's entire testimony if, in a particular instance, the witness's entire statement is contested, leading to the witness being publicly discredited."³²

Unfriendly Witnesses' Consequences for the Indian Criminal Justice System:³³

- **Trial Process Inefficiencies and Delays-** A hostile witness may cause trial process inefficiencies and delays. Their evasiveness, dishonesty, or uncooperative attitude may result in drawn-out cross-examination and adjournment. These postponements not only impede prompt case resolution but also add to the court system's workload and deprive the parties concerned of justice.

- **Credibility of Witness Testimony-** Unfriendly witnesses damage their reputations by giving false testimony. Their evasive or contradictory remarks may cast doubt on the veracity and accuracy of their testimonies.

- **Fairness of Criminal processes-** The general fairness of criminal processes is threatened by hostile witnesses. Witness hostility has the potential to foster an environment of injustice, partiality, or bias.

- **Public Perception and Trust-** The public's confidence in the criminal justice system can be damaged by hostile witnesses. Witness antagonism has the potential to erode public trust in the integrity and impartiality of the system.

- **The burden on Victims and Witnesses-** Hostile Witnesses place an additional burden on victims and other witnesses involved in the criminal justice process. Witness intimidation, fear of reprisal, or hostile behaviors can deter witnesses from coming forward or cooperating fully, hampering the pursuit of justice.

Impact of Witnesses Turning Hostile on Criminal Justice System³⁴

Concerns regarding witness protection in criminal cases have been raised by the rapid increase in hostile witnesses that India has seen in recent years. It is significant to highlight that India does not have an adequate legal framework protecting crime witnesses. Consequently, many witnesses have turned hostile during trials, blocking the route towards justice. Due to a lack of witness protection, in a select case like the Jessica Lal, BMW, and *Best Bakery cases*³⁵, multiple witnesses refused to testify in court on behalf of the victim and turned hostile, which led to the acquittal of individuals found guilty of horrible crimes. The Supreme noted in the *Swaran Singh case*,³⁶ elucidating the significance of witnesses in the criminal justice system, that a criminal The foundation of the case is admissible evidence in legal proceedings. Witnesses are crucial for this because they provide both direct and indirect evidence.

It is a moral principle that a person who does something wrong should be punished in order to deter potential criminal behaviors and to set an example for those who commit similar crimes. The rate of criminal conviction, or the number of cases that result in a conviction of the accused, is a good indicator of how well the Criminal Justice System is functioning. The problem of hostile witnesses is a big reason for the drop-in conviction rates. In certain cases, the truth is never revealed, and the accused is convicted due to a lack of evidence against them. The punishment has little deterrent impact due to the reduction in the conviction rate of those convicted of heinous crimes. The best way for an accused to avoid criminal liability is to convince witnesses to become hostile and then get the case dismissed by the court due to a lack of evidence. As a result, they will be motivated to commit more horrific crimes because they are no longer scared of the law, resulting in a state of complete chaos in society.

People's faith in the courts is also diminished as a result of the issue of witnesses turning hostile toward the criminal justice system. The rising rate of acquittals would give the impression to the general public that the court is determining the case based on extraneous considerations, weakening the community's trust in the administration of justice and causing citizens to lose faith in the judiciary. In certain cases, an accused's acquittal has been based on the testimony of hostile witnesses, particularly when a high-profile personality is involved.

Witness Protection- The nation's top court has emphasized time and time again how important it is to give witnesses sufficient security in order to guarantee a free and fair trial. Even if it seems like there will never be much clarity on this subject, there are a lot of related legal and procedural concerns that concern agreement.

The Supreme Court has declared in numerous cases that the state bears the responsibility for the witness's protection and that he must be treated with care and regard. The strategy for accomplishing these objectives has not yet been decided. The issue becomes serious because India does not have a proper framework in place to protect witnesses.

In India, there is no clear law that protects witnesses, as there is in many

other countries. The Indian Evidence Act of 1872, on the other hand, has a few clauses. Ss. 151 and 152, which protect witnesses from indecent, scandalous, or insulting questions, as well as questions intended to offend or insult them. Apart from these provisions, there is no provision in India for witness protection. In *NHRC vs. State of Gujarat*,³⁷ the SC said that 'No law has yet been passed, not even a scheme has been framed by the Union of India or by the state government for providing security to the witnesses.' The Supreme Court said, "There comes a time when serious and undiluted thoughts are to be bestowed for witness protection so that ultimate truth is brought before the Court, justice triumphs, and the trial is not reduced to a sideshow. Legislative steps to ensure that tampering with witnesses, victims, or informants is prohibited have become an urgent and unavoidable need of the day."

The Criminal Law (Amendment) Act, 2005 (No.2 of 2006) went into effect on April 16, 2006. The Penal Code, the Code of Criminal Procedure, and the Evidence Act have all been amended by the said Act. The Indian Penal Code has been amended to include Section 195A, which makes it illegal to force or induce someone to provide false proof. Section 195 of the C r. p c. has also been amended as a result of the aforementioned amending Act. The court has the authority under Section 154 of the Evidence Act to allow the individual who calls a witness to ask him any question that may be asked in cross-examination by the opposing party. Judicial pronouncements exist to support the idea that a hostile witness' testimony does not have to be dismissed solely because of his or her hostility. The amending Act added a subsection to Section 154 of the Evidence Act, incorporating the aforementioned theory into the law. The consequences of these clauses have yet to be determined. The issue of hostility in many key cases has raised serious doubts about the country's legal system.

Judicial Response- In reality, it appears that the higher judiciary's activism for the cause of witness issues is taking shape. The Supreme Court has highlighted the importance of witness protection in several decisions in a variety of cases. In *Zahira Habibullah H Sheikh and Others vs. State of Gujarat*, "Legislative measures emphasizing the prohibition against tampering with witnesses, suspects, or informants has become an urgent and unavoidable need of the day," the court said. "Witness protection programs are imperative as well as inevitable in the light of the alarming rate of witness somersaults," it added.

In Delhi, Domestic Working Women's Forum v. Union of India,³⁸ The Supreme Court emphasized the importance of maintaining the identity of rape victims who will be the key witnesses in rape trials.

Recommendations- Witness antagonism is a significant problem in India's justice system, and witness safety both during and after trial is a major contributing factor. Witnesses in situations involving well-known people are more vulnerable to intimidation by criminals. This involves the use of coercion or money by offenders to get witnesses to back out of testifying against them. Witness protection is vital in the current circumstances, particularly in cases of horrific crimes like rape, murder, and other

socioeconomic atrocities. Regrettably, most nations, including India, do not have sufficient legislation pertaining to witness care and safety. A thorough law is required to ensure the safety of witnesses. In the absence of comprehensive legislation, witnesses experience not just insecurity but also additionally lack a cure for the wounds they have sustained.

People's faith in the courts is also diminished as a result of the issue of witnesses turning hostile toward the criminal justice system. The rising rate of acquittals would give the impression to the general public that the court is determining the case on the basis of extraneous considerations, weakening the community's trust in the administration of justice and causing citizens to lose faith in the judiciary.

Conclusion- "The eyes and ears of justice," 16 witnesses help the court decide on a case and help bring the perpetrator to justice. They carry out the holy responsibility of helping the court uncover the truth and have the power to completely alter the course of the case, which makes them crucial in an adversarial criminal justice system. As a result, the accuracy and truthfulness of witness testimony serve as the benchmark for justice. Thus, a crucial step in the criminal justice system is making sure that witnesses can testify without fear of harm, intimidation, or danger.

Witnesses require far more assistance than they are getting at the moment. Strict legislation for witness protection that consider the requirements of witnesses in our system must be passed. The media has a lot of account abilities as well. They ought to make an effort to offer a fair and thoughtful analysis of the situation rather than distorting it. Provisions for the protection of witnesses should be made by the law and the courts. More witnesses would show up in court to testify if they were given greater security.

However, the 2018 Witness Protection Scheme is a good first step in protecting the public and strengthening the criminal justice system. However, the plan has some shortcomings. For example, the protection outlined in the bill is only intended to last for three months at a time, and the protection order under the plan appears to be entirely dependent on the TARs (threat analysis reports), which are prepared by the relevant police officers, who are frequently subject to corruption, pressure from superiors or the political system, etc. Furthermore, although the plan protects data and ensures witness confidence, there are no legal repercussions for violating these clauses.

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NGO roles in promoting restorative Juvenile Justice Programmes

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•• Akhilesh Shukla

Abstract- *This paper explores the extent to which non-governmental organizations are managed in the context of India. The paper is based mainly on secondary data analysis. The term child in need of care and protection is described under sub-section 14 of section 2 of the Juvenile Justice, Care and Protection of children Act, 2015. Children are the precious asset of our country and it's our responsibility to ensure that they have a safe environment to live in. The last decade has seen a huge leap in the rate of Juvenile crime in a developing country like us, India. Today, Juvenile crime is like a disease to our society which is becoming incurable. The criminal justice system of India treats everyone differently for different crimes and also gives some exceptions and leniency to some classes of people for personal reasons. These exceptions are mentioned in the Indian Penal Code. "Juvenile" has been defined differently in different Acts, but as per the latest Act. The Juvenile Justice, Care and Protection Act, juveniles are those who have not attained the age of 18 years. There is a juvenile justice system that treats juveniles differently than adults, because of our society believes that former is different from the latter, both in terms of responsibility and potential for rehabilitation.*

Keywords- *Non government organizations, Juvenile, Responsibility, Rehabilitation*

A non-governmental organization (NGO) is a legally constituted, non-governmental organization created by natural or legal persons with no participation or representation of any government. In the cases in which NGOs are funded totally or partially by governments, the NGO maintains its non-governmental status by excluding government representatives from membership in the organization. Unlike the term "intergovernmental organization", "non-governmental organization" is a term in general use but is not a legal definition. In many jurisdictions, these types of organization are defined as "civil society organizations" or referred to by other names.

Apart from "NGO", often alternative terms are used as for example: independent sector, volunteer sector, civil society, grassroots organizations, transnational social movement organizations, private voluntary organizations, self-help organizations and non-state actors (NSA's). The constitution of India envisages for Indian children a happy and healthy childhood, free of abuse and exploitation. However, the reality of daily life

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for vast numbers of children is completely disconnected from this vision. In the case of juveniles facing the law enforcement machinery, the situation is even more poignant.

A brief note on India and the status of its children would necessarily give a broad framework, both to conceptualize the evolution of Integrated Child Protection Scheme of which Juvenile Justice System is an integral part] and have a critique of the same.

India has the highest number of children in the world. More than one third of the country's population is below 18 years. Approximately 40% of the total population is children. Some of the glaring realities of children in India are:

India has-

- highest rate of neo-natal deaths (around 35%) in the world
- 40% of child malnutrition in developing world
- 50% of the child mortality
- Reducing number of girls in 0-6 age group-*for every 1000 boys 927 girls*
- 46% children from ST and 38% SC out of school
- High school dropout specially among girls
- High rate of child marriage:
- 37% of literate & 51% of illiterate girls are married below 18
- 10% of literate & 15% of illiterate boys are married below 18
- Large number of child laborers
- Large number of sexually abused children

The grim situation of children in India, project a few Child Protection Issues for the Nation at large. They are:

1. Protecting children in difficult circumstances including natural disasters:
 1. Children in Need of Care and Protection
 2. Child in Conflict with Law
2. Elimination of child labour
3. Protecting children from being trafficked for commercial and sexual exploitation
4. Protecting children affected by HIV/AIDS

Generally, children in need of care and protection would refer to orphans, abandoned & destitute children, missing or run-away children, street & working children, children of sex workers, abused, tortured and exploited children, Children indulging in substance abuse, Children affected by HIV/AIDS, Children affected by natural calamities, emergencies and human made disasters, Children with disabilities, Child beggars, Children suffering from terminal/incurable disease, etc.

Methodology- This research is mainly based on secondary data analysis. Various organizational documents obtained from the selected non-government organizations were reviewed and analyzed.

What are Non-Governmental Organizations- All over the globe there is an upsurge in the establishment of private, non-profit or non-governmental

organizations. We are witnessing an unprecedented global associational revolution that is likely to prove significant in the twentieth century as was the rise of the nation-state in the late nineteenth century. The role of development aid in this upsurge has been phenomenal except that such developments have been affected by the absence of a generally accepted transnational or trans-historical definition of these organizations (Chimanikire, 2003).

The term NGO is broad and ambiguous. It covers a range of organisations within civil society from political action groups to sports clubs. Its clear definition still remains contested. However, it can be argued that all NGO's can be regarded as civil society organizations though not all civil society organizations are NGO's. The concept of NGO came into usage in 1945 following the establishment of the United Nations Organizations which recognized the need to give a consultative role to organisations which were neither government nor member states (Willett, 2002) NGOs take different forms and play different roles in different continents, with the NGO sector being most developed in Latin America and parts of Asia. The roots of NGOs are different according to the geographical and historical context. They have recently been regarded as part of the "third sector" or not for profit organizations. Although there is contestation of the definition of an NGO, it is widely accepted that these are organizations which pursue activities to relieve the suffering, promote interests of the poor, protect environment, provide basic social services and undertake community development (Cleary, 1997).

Such organizations should have certain fundamental features which distinguish them from others (Stephenson, 2003). For such organization to be recognised as not for profit, they should satisfy the following criteria:

First, an NGO should be privately set up and sufficiently autonomous in its activity that is independent of direct government control. Secondly, an NGO should be non-profit making, which clearly defines its voluntary character. Thirdly, it is not constituted as a political party with the aim of attaining political power. Fourthly, NGO should support development that is demonstrating its public interest character (Schiavo-Campo et al 2001).

According to Turner and Hulme "NGOs are generally registered organizations, community Groups, professional associations, trade unions, cooperate Charity organizations whose aim is to improve the well Being of their members and of those areas in which they Exists" (Turner and Hulme, 1997: 200).

The World Bank on the other hand sees NGO's as private organizations that pursue activities to relieve suffering, promote the interest of the poor, protect the environment, provide basic social services, or undertake community development (WB 2001). In this paper the terms non-governmental organization and not for profit organizations will be used interchangeably under the umbrella of civil society.

There are certain features which differentiate NGOs from government agencies even if they are performing similar roles. NGOs have capacity to experiment and learn from experience, linking processes to outcomes and are also able to enlist the energies and commitment of intended beneficiaries. Fowler (1988) has identified two key distinctive characteristics of NGOs.

Firstly, the relationship of the NGO with intended beneficiaries is based upon principles of voluntarism rather than those of control which is typical of government. This means that intended beneficiaries are involved in programme design and management and if this happens, the programmes stand a better chance of success as they are more likely to be relevant and attractive. (Korten, 1980: Oakley and Marsden, 1984). Secondly, it is argued that NGOs have a task oriented approach that permits them to achieve appropriate organization development, which encourages change and diversity rather than control and uniformity which may hamper progress.

The growth of this third sector is therefore informed by its comparative advantage over governments. The more specific claimed advantages of NGOs or not for profit organizations over governments include some of the following-

- achieving the correct relationship between development processes and outcomes;
- reaching the poor, targeting their assistance on chosen groups;
- obtaining true meaningful participation of the intended beneficiaries;
- working with the people and then choosing the correct form of assistance for them, i.e. not being dominated by resources as the basis for the relationship;
- being flexible and responsive to their works;
- working with and strengthening local institutions;
- achieving outcomes at less cost (Tredt, 1998:129)

It should however, be noted that although NGOs in the eyes of the International donor community are cost effective and are better placed to reach the poor, there is very little evidence that support this assertion (Robinson, 1992, Farrington and Bebbington, 1993).

Role of Ngo and Voluntary Organizations- There is a considerable scope for Non-Governmental Organizations (NGOs) and voluntary agencies to work in the field of treatment, after-care and rehabilitation of juveniles in conflict with law and the children in need of care and protection. Voluntary Organizations have been playing a very important role for the welfare and development of Social Welfare Groups viz., Persons with rehabilitation Disabilities, Juvenile Delinquents/Vagrants, Alcoholics and Drug Addicts, Sex Workers/Child Sex Workers, Working Children, Street Children, Destitute/Deserted Women and Girls in social/ moral danger, Older Persons etc. who have special problems or living in difficult situations. In handling/reforming/rehabilitating/caring these special groups, the

contribution of the voluntary organizations, which are in direct contact with these target groups, have been very vital. The role of voluntary organizations has been successful in the past as-

- effective motivators in bringing the local government and the people together in working towards the well-being of the disadvantaged and the deprived;
- pressure groups in impressing upon the Government to extend social sanctions in favour of the deprived;
- an effective implementing force in translating the policies and programmes of the Government into action

Non-government organisations Their activities include:

- Non-formal education for the children of age group of 5-18 years;
- Saving schemes for children;
- Vocational training;
- Alternate media holding;
- Bal Sabhas;
- Creating awareness of child rights;
- Bal Mazdoor Union;
- Networking with another Non-Governmental Organisation;
- Documentation, Research and Advocacy Centre.
- Non-Formal Education
- Mid-day Meals
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Gandhian Philosophy for Peace and Non-Violence

• Akhilesh Kumar Saroj

Abstract- *Gandhism is a body of ideas and principles that describes the inspiration, vision and the life work of Mahatma Gandhi. It is particularly associated with his contributions to the idea of nonviolent resistance, sometimes also called civil resistance. The two pillars of "Gandhism" were truth and non-violence. However, Gandhi did not approve of 'Gandhism', as Gandhi explained: There is no such thing as "Gandhism," and I do not want to leave any sect after me. I do not claim to have originated any new principle or doctrine. I have simply tried in my own way to apply the eternal truths to our daily life and problems...The opinions I have formed and the conclusions I have arrived at are not final. I may change them tomorrow. I have nothing new to teach the world. Truth and nonviolence are as old as the hills.*

Keywords- *Philosophy, Peace, Non-Violence*

"Nonviolence is a powerful and just weapon. Indeed, it is a weapon unique in history, which cuts without wounding and ennoble the man who wields it."

-Martin Luther King

Introduction- What did nonviolence mean to him? It was a way of being in the world, a way of living. He believed there was a nonviolent way of thinking, feeling, judging, Ideas dating back to Plato, but reinforced by modernity gave rise to the individual at war with his or her inner self. The goal should be to achieve inner harmony. Nonviolent thinking would be not regimented and dogmatic. A nonviolent way of feeling meant love without possessiveness or the desire to mound the other person. It was love coupled with detachment. A nonviolent way of judging means opens to the differences. Living nonviolently meant not exploiting or killing others and not taking more than one's fair share of resources.

The concept of nonviolence (ahimsa) and nonviolent resistance has a long history in Indian religious thought and has had many revivals in Hindu, Buddhist, Jain, Muslim and Christian contexts. Gandhi explains his philosophy and way of life in his autobiography, *The Story of My Experiments with Truth*. He was quoted as saying:

"What difference does it make to the dead, the orphans, and the homeless, whether the mad destruction is wrought under the name of totalitarianism or the holy name of liberty and democracy?" "It has always been easier to destroy than to create". "There are many causes that I am prepared to die for but no causes that I am prepared to kill for."

Nonviolence is the personal practice of being harmless to self and others under every condition. It comes from the belief that hurting people, animals or the environment is unnecessary to achieve an outcome and refers to a general philosophy of abstention from violence based on moral, religious or spiritual principles.

For some, the philosophy of nonviolence is rooted in the simple belief that God is harmless. Mahavira (599 BCE–527 BCE), the twenty-fourth tirthankara of the Jain religion, was the torch-bearer of "ahimsa" and introduced the word to the world and applied the concept in his own life. He taught that to more strongly connect with God, one must likewise be harmless.

Nonviolence also has 'active' or 'activist' elements, in that believers accept the need for nonviolence as a means to achieve political and social change. Thus, for example, the Tolstoy and Gandhian nonviolence is a philosophy and strategy for social change that rejects the use of violence, but at the same time sees nonviolent action (also called civil resistance) as an alternative to passive acceptance of oppression or armed struggle against it. In general, advocates of an activist philosophy of nonviolence use diverse methods in their campaigns for social change, including critical forms of education and persuasion, mass noncooperation, civil disobedience, nonviolent direct action, and social, political, cultural and economic forms of intervention.

The term "nonviolence" is often linked with or used as a synonym for peace, and despite being frequently equated with passivity and pacifism, this is rejected by nonviolent advocates and activists. Nonviolence refers specifically to the absence of violence and is always the choice to do no harm or the least harm, and passivity is the choice to do nothing. Sometimes nonviolence is passive, and other times it isn't. So, if a house is burning down with mice or insects in it, the most harmless appropriate action is to put the fire out, not to sit by and passively let the fire burn. There is at times confusion and contradiction written about nonviolence, harmlessness and passivity. A confused person may advocate nonviolence in a specific context while advocating violence in other contexts. For example, someone who passionately opposes abortion or meat eating may concurrently advocate violence to kill an abortionist or attack a slaughterhouse, which makes that person a violent person.

Types- Advocates of nonviolent action believe cooperation and consent are the roots of civil or political power: all regimes, including bureaucratic institutions, financial institutions, and the armed segments of society (such as the military and police); depend on compliance from citizens. On a national level, the strategy of nonviolent action seeks to undermine the power of rulers by encouraging people to withdraw their consent and cooperation. The forms of nonviolence draw inspiration from both religious or ethical beliefs and political analysis. Religious or ethically based nonviolence is sometimes referred to as *principled*, *philosophical*, or *ethical* nonviolence, while nonviolence based on political analysis is often referred

to as *tactical*, *strategic*, or *pragmatic* nonviolent action. Commonly, both of these dimensions may be present within the thinking of particular movements or individuals.

Strategic- The fundamental concept of *pragmatic* (or *tactical* or *strategic*) nonviolent action is to create a social dynamic or political movement that can create a national or international dialogue which effects social change without necessarily winning over those who wish to maintain the status quo. It believes that our enemies are also good but they did not know the truth. Truth is God himself. Where is truth, there is no injustice and violence. So, we should know the truth and love it.

In modern industrial democracies, nonviolent action has been used extensively by political sectors without mainstream political power such as labor, peace, environment and women's movements. Lesser known is the role that nonviolent action has played and continues to play in undermining the power of repressive political regimes in the developing world and the former eastern bloc. As a technique for social struggle, nonviolent action has been described as "the politics of ordinary people", reflecting its historically mass-based use by populations throughout the world and history. Nonviolence has obtained a level of institutional recognition and endorsement at the global level. On November 10, 1998, the United Nations General Assembly proclaimed the first decade of the 21st century and the third millennium, the years 2001 to 2010, as the International Decade for the Promotion of a Culture of Peace and Non-Violence for the Children of the World.

Ethical- For many, practicing nonviolence goes deeper than abstaining from violent behavior or words. It means overriding the impulse to be hateful and holding love for everyone, even those with whom one strongly disagrees. In this view, because violence is learned, it is necessary to unlearn violence by practicing love and compassion at every possible opportunity. For some, the commitment to non-violence entails a belief in restorative or transformative justice, an abolition of the death penalty and other harsh punishments. This may involve the necessity of caring for those who are violent.

Nonviolence, for many, involves a respect and reverence for all sentient, and perhaps even non-sentient, beings. This might include abolitionism against animals as property, the practice of not eating animal products or byproducts (vegetarianism or veganism), spiritual practices of non-harm to all beings, and caring for the rights of all beings. Mohandas Gandhi, James Bevel, and other nonviolent proponents advocated vegetarianism as part of their nonviolent philosophy. Buddhists extend this respect for life to animals, plants, and even minerals, while Jains extend this respect for life to animals, plants and even micro-organisms.

Methods- One who wants to apply it he should search the truth first. After finding it he should search the common interest between himself and enemy. Then he should apply the methods which comprises three categories: *Acts of Protest & Persuasion*, *Noncooperation*, and *Nonviolent Intervention*.

Acts of protest & Persuasion- Nonviolent acts of protest and persuasion are

symbolic actions performed by a group of people to show their support or disapproval of something. The goal of this kind of action is to bring public awareness to an issue, persuade or influence a particular group of people, or to facilitate future nonviolent action. The message can be directed toward the public, opponents, or people affected by the issue. Methods of protest and persuasion include speeches, public communications, petitions, symbolic acts, art, processions (marches), and other public assemblies.

Noncooperation- Noncooperation involves the purposeful withholding of cooperation or the unwillingness to initiate in cooperation with an opponent. The goal of noncooperation is to halt or hinder an industry, political system, or economic process. Methods of noncooperation include labor strikes, economic boycotts, civil disobedience, sex strike, tax refusal, and general disobedience.

Nonviolent intervention- Compared with protest and noncooperation, nonviolent intervention is a more direct method of nonviolent action. Nonviolent intervention can be used defensively—for example to maintain an institution or independent initiative— or offensively- for example, to drastically forward a nonviolent struggle into the opponent's territory. Intervention is often more immediate and effective than the other two methods, but is also harder to maintain and more taxing to the participants involved.

Another powerful tactic of nonviolent intervention invokes public scrutiny of the oppressors as a result of the resisters remaining nonviolent in the face of violent repression. If military or police, attempt to repress nonviolent resisters, violently; the power shifts from the hands of the oppressors to the resisters. If the resisters are persistent, the military or police will be forced to accept the fact that they no longer have any power over the resisters. Often, the willingness of the resisters to suffer has a profound effect on the mind and emotions of the oppressor, leaving them unable to commit such a violent act again.

Criticism- Some leading practitioners of nonviolence, such as Gene Sharp, criticize Gandhi's principled version as being less than productive, other-worldly and confusing. In a more confusing tone, Marxist often argue that Gandhi was a reactionary who prevented real revolution that could have made a difference to the downtrodden, from taking place. His limiting of violence prevented justice; it ensures that structures of violence stayed in place. Some feminists take strong issue with Gandhi's belief that principled self-suffering would bring about a conversion on the part of opponent. They point out that woman have suffering throughout history without the heaven of oppressive patriarchs being melted. The patriarchal system merely seems to be quite thankful for not being challenged. Still others have claimed that Gandhi could do what he done because the British were fair, but that his tactics would have seen him killed in minutes if he had tried to do what he did in India, say Nazi Germany or Stalin's Soviet Union.

Bhikhu said that in the west people tended to focus on Gandhi's nonviolence, seeing it as an alternative to violence. But to some extent this

was misleading. For Gandhi himself, it was Truth, rather than nonviolence as such, which was central and he equated Truth with God. He allowed violence in certain cases if it was the only way to secure justice. Gandhi had a wide circle of Christian friends and of the dozen biographies written about him most were Christians. This led to the highlighting of certain themes, especially that of nonviolence which seemed to provide answers to questions posed by Christianity. As Martin Luther King expressed it, "Jesus gives us the message, Gandhi gives us the method."

Conclusion- Concluding the topic, only simple and generous people with truth and nonviolence can make the world peaceful and sustainable. Life of Gandhi is an example of such people. He experienced what he thinks about the ideal man of ideal world with his works. Gandhian philosophy preaches us that only love and compassion can save the world. If we want to see the world with full of Ahimsa (nonviolence) then we must follow the path of Ahimsa (nonviolence). Only a Satyagrahi is a person who is pure hearted and adopts the way of truth with extreme courage and power. He has full confidence in the power of truth and so much affection for it. In this 21st century to fight with violence and world need to follow the path of Ahimsa, love for truth and a satyagrahi in every family's home.

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Coalition Government in India: Challenges, Opportunities, and Governance

• Snehlata

Abstract- *Coalition governments have become a recurring phenomenon in Indian politics due to the country's diverse socio-political landscape. This research paper examines the dynamics of coalition governments in India, analyzing their challenges, opportunities, and impact on governance. Through a comprehensive review of literature, case studies, and empirical data, this paper elucidates the complexities and nuances inherent in coalition politics in India. It explores the formation, functioning, stability, and implications of coalition governments, providing insights into their role in shaping India's democratic landscape.*

Keywords- *Coalition government, India, Governance, Political Stability, Challenges, Opportunities*

Introduction- Coalition governments have become a prominent feature of India's political landscape since the late 20th century, owing to the country's diverse social, cultural, and linguistic fabric. Unlike single-party majority governments, coalition governments in India involve multiple political parties coming together to form a government. This paper aims to delve into the intricacies of coalition politics in India, examining the challenges they pose, the opportunities they present, and their implications for governance.

1. Historical Context of Coalition Politics in India- Coalition politics in India has a rich and complex historical background, shaped by the country's diverse social, cultural, and political landscape. Understanding the historical evolution of coalition governments is essential for comprehending their significance in contemporary Indian politics.

Independence and Early Years (1947-1967)- After gaining independence from British rule in 1947, India's political landscape was dominated by the Indian National Congress (INC), led by Jawaharlal Nehru. The INC enjoyed overwhelming support, which led to single-party dominance in the early years of Indian democracy. However, the seeds of coalition politics were sown during this period with the formation of regional parties representing specific linguistic, ethnic, and regional interests.

Emergence of Regional Parties (1967-1989)- The late 1960s witnessed the rise of regional parties challenging the hegemony of the Congress party at the state level. States like Tamil Nadu, West Bengal, and Punjab saw the emergence of powerful regional parties such as the Dravida Munnetra Kazhagam (DMK), All India Anna Dravida Munnetra Kazhagam (AIADMK), Communist Party of India (Marxist) (CPI-M), and Akali Dal.

These regional parties advocated for state autonomy, linguistic identity, and regional development, laying the foundation for coalition politics.

Coalition Experiments (1989-1999)- The period between 1989 and 1999 marked a significant shift in Indian politics, characterized by the fragmentation of the national political landscape and the rise of coalition governments at the center. The collapse of the Congress-led government in 1989 paved the way for the formation of the National Front government, supported by a coalition of regional and leftist parties. This period saw the emergence of influential regional players like the Janata Dal, Telugu Desam Party (TDP), and Bahujan Samaj Party (BSP), which played pivotal roles in shaping coalition dynamics.

Era of Coalition Politics (1999-present)- Since the late 1990s, coalition politics has become the norm rather than the exception in Indian governance. The National Democratic Alliance (NDA), led by the Bharatiya Janata Party (BJP), and the United Progressive Alliance (UPA), led by the Congress party, have been the two major coalitions at the national level. These coalitions have relied on the support of multiple regional and smaller parties to form governments, reflecting the increasing decentralization of power and the diversification of political representation in India.

Key Milestones and Challenges- Several key milestones have defined the trajectory of coalition politics in India, including the formation of the United Front government in 1996, the Kargil conflict in 1999, and the landmark nuclear tests in the same year. However, coalition governments have also faced numerous challenges, including ideological differences among coalition partners, instability due to frequent realignments and defections, and the need for consensus-building on crucial policy issues.

2 Impact of Coalition Politics on Indian Democracy- Coalition politics has had a profound impact on Indian democracy, shaping its functioning, representation, and governance dynamics. Understanding this impact is crucial for evaluating the strengths and weaknesses of coalition governments in India and their implications for democratic governance.

1. Representation of Diverse Interests- Regional and Minority Representation: Coalition governments often involve regional and minority parties, allowing for better representation of diverse socio-cultural and linguistic identities. This enhances the inclusivity of Indian democracy by giving voice to marginalized communities and regions.

Fragmentation of Political Power- The proliferation of coalition politics has led to the fragmentation of political power, with smaller parties gaining significance in the decision-making process. This ensures that a broader spectrum of interests is considered in policy formulation and governance.

2. Consensus Building and Compromise- Necessity of Consensus: In a coalition setup, consensus-building becomes imperative due to the diverse ideological positions of coalition partners. This fosters a culture of negotiation and compromise, promoting a more collaborative approach to governance.

Stability Through Compromise- While coalition governments may face challenges in decision-making, the process of negotiation and compromise

often leads to more stable governance by accommodating varying viewpoints and interests.

3. Checks and Balances- Inherent Checks on Power: Coalition governments serve as inherent checks on the concentration of power, preventing any single party from dominating the political landscape. This fosters a system of checks and balances, promoting accountability and transparency in governance.

Prevention of Authoritarianism- The need to maintain coalition harmony and accommodate diverse interests acts as a safeguard against authoritarian tendencies, ensuring that power remains dispersed and accountable to the electorate.

4. Policy Formulation and Implementation- Complexity in Policy Making: Coalition politics often leads to the formulation of policies through extensive consultations and negotiations, which can result in a slower decision-making process. However, this also ensures that policies are more inclusive and reflective of diverse perspectives.

Challenges in Implementation- Despite consensus-building efforts, coalition governments may face challenges in implementing policies due to conflicting interests among coalition partners. This necessitates effective coordination and communication to overcome implementation hurdles.

5. Electoral Dynamics and Voter Behavior

Shift in Electoral Dynamics- The prevalence of coalition politics has led to a shift in electoral dynamics, with voters often aligning themselves based on coalition formations rather than individual party ideologies. This reflects a growing awareness of the importance of alliances in shaping governance.

Voter Pragmatism- In coalition politics, voters may adopt a pragmatic approach, considering the overall coalition composition and leadership rather than solely focusing on individual party manifestos. This underscores the significance of coalition dynamics in influencing voter behavior.

6. Challenges to Governance Stability:

Frequent Realignment- Coalition governments in India often face challenges related to the stability and durability of alliances, with frequent realignments and defections destabilizing governance. This can lead to policy paralysis and administrative inefficiency.

Dependency on Allies- The dependence of coalition governments on the support of multiple allies can sometimes result in compromises that dilute the government's policy agenda. Balancing the interests of coalition partners while pursuing governance objectives remains a persistent challenge.

3. Formation of Coalition Governments- The formation of coalition governments in India is a complex process shaped by electoral outcomes, political calculations, and strategic alliances. Understanding the intricacies of coalition formation is crucial for comprehending the dynamics of Indian politics and governance.

1. Pre-Election Alliances

Strategic Pre-Election Alliances- Political parties often form pre-election alliances to maximize their electoral prospects by pooling resources, consolidating vote shares, and presenting a united front against common opponents.

National and Regional Alliances- Pre-election alliances can be at both national and regional levels, with parties forming alliances either based on shared ideological affinities or pragmatic electoral considerations.

Negotiations and Seat-Sharing- The formation of pre-election alliances involves negotiations on seat-sharing arrangements, distribution of ministerial positions, and articulation of a common agenda to appeal to voters.

2. Post-Election Negotiations:

Coalition Arithmetic- Post-election coalition formation hinges on the electoral arithmetic, with parties engaging in backroom negotiations to secure the requisite majority to form a government.

Horse-Trading and Bargaining: Political parties engage in intense horse-trading and bargaining, offering ministerial berths, policy concessions, and other inducements to potential coalition partners in exchange for their support.

Role of Regional Parties- Regional parties often emerge as kingmakers in coalition negotiations, leveraging their numerical strength and regional influence to extract concessions from national parties.

3. Ideological vs. Opportunistic Coalitions- Ideologically Aligned Coalitions: Some coalition formations are driven by ideological affinities and shared policy agendas, where parties with similar ideological orientations come together to pursue common goals.

Opportunistic Coalitions- In contrast, opportunistic coalitions are formed based on pragmatic considerations such as electoral arithmetic, power-sharing arrangements, and the quest for political survival, with parties putting aside ideological differences for the sake of governance.

4. Role of Leadership and Mediation:

Leadership Negotiations- Leadership plays a crucial role in coalition formation, with party leaders wielding significant influence in brokering alliances, resolving disputes, and navigating coalition dynamics.

Mediation by External Actors- External actors, including senior politicians, party elders, and coalition emissaries, often play a mediating role in facilitating coalition negotiations and resolving inter-party conflicts.

5. Stability and Durability of Coalitions:

Factors Affecting Stability- The stability and durability of coalition governments depend on various factors, including the cohesion of coalition partners, the strength of leadership, the distribution of ministerial portfolios, and the ability to manage intra-coalition conflicts.

Coalition Management Strategies: Effective coalition management strategies, such as regular consultations, consensus-building mechanisms, and power-sharing arrangements, are essential for maintaining stability and preventing coalition collapses.

6. Case Studies- United Progressive Alliance (UPA): The UPA, led by the Indian National Congress, formed coalitions with various regional and leftist parties to govern India between 2004 and 2014. The UPA's ability to manage diverse coalition partners contributed to its longevity in power despite facing governance challenges.

National Democratic Alliance (NDA)- The NDA, led by the Bharatiya Janata Party, has been a prominent coalition at the national level, with alliances with several regional parties. The NDA's success in coalition management has enabled it to implement key policy initiatives and secure electoral victories.

7. Role of Public Mandate and Democratic Legitimacy:

Mandate for Coalition Politics- The electoral mandate plays a crucial role in legitimizing coalition governments, with voters empowering parties to form alliances and govern based on the outcome of democratic elections.

Democratic Accountability- Coalition governments are accountable to the electorate, and their legitimacy derives from the democratic mandate conferred by voters. Parties must uphold democratic norms, transparency, and accountability while governing in coalition setups.

4. Challenges Faced by Coalition Governments- Coalition governments in India encounter a myriad of challenges stemming from ideological differences, policy conflicts, governance instability, and the need for consensus-building. These challenges often pose significant hurdles to effective governance and can impact the stability and functionality of coalition arrangements.

1. Ideological Differences- Divergent Ideological Positions: Coalition governments often comprise parties with diverse ideological orientations, ranging from left-wing to right-wing, secular to religious, and regional to nationalistic. Managing these ideological differences poses a significant challenge to policy coherence and decision-making.

Policy Paralysis- Conflicting ideologies among coalition partners can lead to policy paralysis, as parties struggle to reconcile their divergent positions on crucial issues such as economic reforms, social welfare policies, and national security matters.

2. Governance Instability:

Frequent Realignment- Coalition governments are susceptible to frequent realignments, with parties joining or exiting alliances based on shifting political calculations and electoral considerations. This leads to governance instability, as coalition configurations change, and new power dynamics emerge.

Threat of No-Confidence Motions- The threat of no-confidence motions by opposition parties or disgruntled coalition partners looms large over coalition governments, creating an atmosphere of uncertainty and vulnerability.

3. Policy Fragmentation:

Fragmented Policy Agenda- Coalition governments often struggle to pursue a cohesive policy agenda due to the divergent priorities and interests of coalition partners. This fragmentation can result in ad-hoc policymaking, inconsistent governance, and the dilution of reform efforts.

Compromise over Principle: Compromises made to accommodate the demands of coalition partners may sometimes come at the expense of core principles or electoral promises, leading to public disillusionment and loss of credibility for the ruling coalition.

4. Leadership Challenges-

Coalition Management- Effective leadership is crucial for managing the complexities of coalition politics, navigating inter-party conflicts, and maintaining coalition cohesion. However, coalition leaders often face challenges in balancing the interests of diverse coalition partners while asserting their authority.

Dependency on Allies- Coalition leaders may become overly dependent on coalition allies, compromising their autonomy and decision-making capacity. This dependency can undermine leadership effectiveness and erode public confidence in the government's ability to govern independently.

5. Intra-Coalition Conflicts:

Inter-Party Rivalries- Intra-coalition conflicts and rivalries between coalition partners are common, as parties vie for supremacy and seek to consolidate their electoral base. These conflicts can impede cooperation, hinder policy formulation, and weaken the stability of the coalition.

Ego Clashes and Power Struggles: Personal ambitions, ego clashes, and power struggles among coalition leaders and factions within parties can exacerbate intra-coalition conflicts, leading to gridlock and dysfunctionality in governance.

6. External Pressures and Influence:

Lobbying and Special Interests- External pressures from corporate interests, lobby groups, and other stakeholders can exert influence on coalition governments, leading to policy capture, cronyism, and favoritism.

Interference by Allies- Coalition partners may exert undue influence on policy decisions and administrative appointments, undermining the government's autonomy and integrity. This interference can erode public trust and undermine the legitimacy of the coalition.

7. Public Perception and Accountability:

Perception of Instability- The perception of instability and governance paralysis associated with coalition governments can erode public confidence in the political system, leading to voter apathy, disillusionment, and anti-incumbency sentiments.

Accountability Challenges- Holding coalition governments accountable for their actions and decisions can be challenging, as responsibility is often diffused among multiple coalition partners. This accountability deficit can weaken democratic governance and hinder effective oversight mechanisms.

5. Opportunities and Advantages of Coalition Politics- While coalition governments in India face numerous challenges, they also offer several opportunities and advantages that contribute to the functioning of a vibrant and inclusive democracy. Understanding these opportunities is essential for appreciating the strengths of coalition politics and its potential for effective governance.

1. Representation of Diverse Interests:

Inclusive Governance- Coalition governments accommodate diverse societal interests by incorporating regional, linguistic, ethnic, and religious perspectives into policymaking and governance.

Enhanced Representation- Regional and minority parties play a significant role in coalition politics, ensuring that the voices of marginalized

communities and regions are heard and represented in the decision-making process.

2. Consensus Building and Inclusive Decision-Making:

Consensual Governance- Coalition governments promote consensus-building and collaborative decision-making, as parties with varying ideologies and priorities work together to formulate policies and address governance challenges.

Balanced Policy Formulation- The necessity of consensus encourages parties to consider multiple viewpoints and strike a balance between competing interests, leading to more equitable and balanced policy outcomes.

3. Checks and Balances:

Prevention of Authoritarianism- Coalition politics acts as a check against the concentration of power, preventing any single party from monopolizing governance and fostering a culture of accountability and transparency.

Pluralistic Democracy- The fragmentation of political power among multiple coalition partners reflects the pluralistic nature of Indian democracy, ensuring that governance reflects the diverse aspirations and preferences of the electorate.

4. Stability Through Compromise:

Stable Governance- Despite the challenges of coalition politics, coalitions can provide stable governance by necessitating compromises and consensus-building among coalition partners, thus reducing the likelihood of authoritarian tendencies or unilateral decision-making.

Long-Term Stability- Successful coalition governments demonstrate resilience and longevity, showcasing the adaptability of coalition partners in managing differences and sustaining governance stability over the long term.

5. Representation of Regional Aspirations:

Regional Development- Coalition politics enables the representation of regional aspirations and the prioritization of regional development agendas, as regional parties play a significant role in coalition formations and governance.

Federalism and Decentralization- Coalition governments contribute to strengthening federalism and decentralization by empowering states and regions to address local challenges and pursue development priorities autonomously.

6. Pragmatic Policy Formulation:

Pragmatic Decision-Making- Coalition governments often adopt pragmatic approaches to policymaking, prioritizing practical solutions over ideological purity and adapting policies to address the diverse needs and challenges facing the country.

Policy Innovation- The diversity of perspectives within coalition governments fosters innovation and experimentation in policy formulation, as parties draw on varied experiences and expertise to devise effective governance strategies.

7. Accountability and Transparency:

Enhanced Accountability- Coalition governments are subject to greater scrutiny and accountability, as coalition partners and opposition parties provide checks and balances on governance decisions, ensuring transparency and accountability in policymaking.

Public Oversight- The presence of multiple coalition partners necessitates greater transparency in decision-making processes, leading to increased public awareness and oversight of government actions and policies.

6. Stability and Durability of Coalition Governments- The stability and durability of coalition governments in India are critical aspects that determine their effectiveness in governance and their ability to navigate the complexities of coalition politics. Understanding the factors influencing stability and durability is essential for assessing the sustainability of coalition arrangements and their impact on governance outcomes.

1. Factors Affecting Stability:

Coalition Cohesion- The cohesion and unity of coalition partners play a crucial role in ensuring the stability of coalition governments. Strong ideological alignment, shared policy objectives, and mutual trust among coalition partners contribute to stability.

Leadership Effectiveness- Effective leadership, characterized by consensus-building skills, coalition management expertise, and crisis management abilities, is essential for maintaining stability and cohesion within the coalition.

Policy Consensus- A shared understanding and consensus on key policy priorities and governance agendas among coalition partners promote stability by minimizing conflicts and facilitating coordinated decision-making.

Public Support- The support of the electorate and public opinion can bolster the stability of coalition governments, providing a mandate for governance and reinforcing the legitimacy of the coalition.

2. Coalition Management Strategies:

Consultative Decision-Making- Inclusive decision-making processes that involve regular consultations, dialogue, and coordination among coalition partners enhance the cohesion and stability of coalition governments by fostering a sense of ownership and participation.

Power-Sharing Arrangements- Equitable distribution of ministerial portfolios, decision-making authority, and resource allocation among coalition partners promotes a sense of fairness and ensures that all stakeholders have a stake in the success of the coalition.

Conflict Resolution Mechanisms- Robust mechanisms for resolving intra-coalition conflicts, such as mediation, arbitration, and dispute resolution forums, are essential for addressing disagreements and preventing escalation that could destabilize the coalition.

3. Leadership Dynamics:

Coalition Leadership- The leadership style and effectiveness of the coalition leader, typically the prime minister or chief minister, are critical factors influencing the stability and durability of coalition governments. Strong and decisive leadership can mitigate internal conflicts and instill

confidence in the coalition.

Coalition Allies- The behavior and actions of individual coalition allies, including their loyalty, reliability, and willingness to adhere to coalition agreements and commitments, significantly impact the stability of the coalition.

4. Management of External Pressures:

Pressure Groups and Lobbying- External pressures from interest groups, corporate entities, and other stakeholders can exert influence on coalition governments, posing challenges to stability. Effective management of external pressures requires transparency, integrity, and adherence to democratic principles.

Media and Public Perception- The role of media and public perception in shaping political narratives and influencing coalition dynamics cannot be underestimated. Maintaining a positive public image and managing media relations are essential for sustaining the stability of coalition governments.

5. Electoral Considerations:

Electoral Mandate- The electoral mandate, reflected in the strength and composition of coalition partners in the legislature, determines the legitimacy and stability of the coalition government. A clear electoral mandate provides the foundation for stable governance and policy continuity.

Anti-Incumbency Factors- Coalition governments are susceptible to anti-incumbency sentiments and electoral backlash, which can erode stability and undermine the government's tenure. Effective governance, responsive policymaking, and timely communication are essential for mitigating anti-incumbency risks.

6. Public Welfare Initiatives and Development Projects:

Delivery of Public Goods- Effective implementation of public welfare initiatives, development projects, and service delivery programs enhances the credibility and popularity of the coalition government, strengthening its stability and electoral prospects.

Equitable Development- Ensuring equitable distribution of development benefits and addressing regional disparities contribute to social cohesion and political stability, reducing grievances and dissent within the coalition.

7. Impact on Governance and Policy Implementation:

Policy Formulation Challenges- Evaluation of challenges faced in policy formulation and implementation within coalition setups.

Role of Bureaucracy- Analysis of the bureaucracy's role in navigating governance challenges under coalition governments.

Infrastructure Development- Assessment of the impact of coalition politics on long-term infrastructure development and public welfare initiatives.

8. Future Prospects and Recommendations:

Strengthening Coalition Politics- Recommendations for enhancing the effectiveness and stability of coalition governments in India.

Electoral Reforms- Proposal for electoral reforms to mitigate challenges associated with fragmented mandates.

Institutional Mechanisms- Suggestions for institutional mechanisms to streamline coalition formation and governance processes.

Conclusion- Coalition governments in India represent a complex interplay of political interests, ideologies, and governance imperatives. While they present challenges such as policy paralysis and governance instability, they also offer opportunities for inclusive decision-making and representation of diverse societal interests. Understanding the dynamics of coalition politics is crucial for fostering stable governance and sustaining India's democratic ethos in the years to come. This research paper provides valuable insights into the intricacies of coalition politics in India and offers recommendations for navigating its challenges while harnessing its potential for inclusive governance.

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Gandhi's Impact on Women's Political Participation

• **Shabana Parveen Mallick**

Abstract- *Mahatma Gandhi emphasised on women empowerment and their active participation in the political process of the country. In the Non-Cooperation Movement and Civil Disobedience Movement women participated in large numbers which proved to be the starting points of women emancipation in India. Women participation in the freedom struggle under guidance and leadership of Gandhi paved the way for the bigger roles that were to be undertaken by them in independent India. Mahatma Gandhi visualized a potential force in women and that they could succeed in building a new political and social order in the country. Women in the pre-independent period enrolled and entered as political representatives in Congress and thus became spokespersons of their rights as well as demand freedom for the country. However, Gandhi's critique emphasises that he laid stress on the virtues of morality and opted for mythological entities when stressing on women's role in the freedom struggle.*

Keywords- *empowerment, participation, emancipation, leadership, freedom struggle*

Gandhi aimed at creating a society based on social, economic and political equality. Such a non - violent society was to be free of exploitation and discrimination on the basis of birth, colour, sex or nation. It was to be based on feminine values of love, cooperation, care and sympathy opposed to coercion, selfishness or brute force. Gandhi's 'Satyagraha' advocated a feminist strategy and his 'Sarvodaya' aimed inclusion of all including women. He said, "There is no occasion for women to consider themselves subordinate or inferior to men. Languages proclaim that woman is half of man and, by parity of reasoning, man is half of woman. They are not two separate entities, but halves of one. The English language goes further and calls woman the better half of man." (Harijan, 23.3.1947)

The political participation of women gained momentum in the last decade of the twentieth century. The United Nations Economic and Social Council endorsed a target in 1990 that 30 per cent women would be in the decision – making positions in the world by 1995. But the target failed to be achieved as by 1995 only 10 percent of the world's parliamentarians were women. (RS Secretariat, 2008). By 2020, 25 percent of all national parliamentarians were women (Women in national parliaments October 1, 2020) and in India 14 per cent of women represented in the Lok Sabha in 2019. In ancient India women enjoyed an exalted position in society and in political and philosophical spheres they were treated at par with men. But in the medieval times the position of women deteriorated and they were

mostly confined to the four walls of their houses. This ultimately resulted in women becoming politically inferior to their male counterparts. It was only in the twentieth century under the leadership of Mahatma Gandhi that women were involved in the political activities of the freedom struggle. Gandhiji had faith that women in politics would help in making it more accountable, transparent and corruption free. (RS Secretariat, 2008) Gandhiji emphasized the need to enrol women as voters, to impart them with practical education, to teach them to be independent and thus bring about a change in them and they would eventually purify the unclean atmosphere. (CWMG, 1946 p.231) He prophetically proclaimed that salvation of the country was possible only with the political participation of women. (CWMG, 1925, p.108)

Mahatma Gandhi's Feminist Strategy- In South Africa Gandhi started his political struggle with the satyagraha technique and he enunciated a feminine strategy to it which had never ever been used prior to him and thus encouraged women's participation in it. In South Africa, Gandhiji launched the satyagraha technique to resist the humiliation the Asians were subjected to through the "Transvaal Asiatic Registration Act". According to Gandhi passive resistance was a method of securing rights by personal suffering and it was opposed to active resistance. When one refuses to do things that are repugnant to his conscience then he has to use soul force. This method involved self sacrifice which was superior to the sacrifice of others. This philosophy of satyagraha was the basis of the movements launched by Gandhi in the freedom struggle, namely, Non-Cooperation Movement, Civil Disobedience Movement and Quit India Movement. The basic tenets of satyagraha were satya, ahimsa and tapasya. Satya or truth implies honesty and fairness, ahimsa or non-violence implies refusal to inflict harm or injury on others and tapasya involves self-sacrifice and patience. Gandhi's satyagraha and his advocacy of non-violence created favourable conditions for women and they actively participated in all the movements launched under the leadership of Gandhi. The satyagraha technique of peaceful method of conflict resolution made women feel that it was feminist strategy. Thus, Gandhiji enthused the women folk with active political participation and they felt that they were at par with men and in no way, they were inferior to them.

Participation of Women in Freedom Struggle- Gandhi's critique emphasises that he laid stress on the virtues of morality and opted for mythological entities when stressing on women's role in the freedom struggle. In the Dandi March of 1930, Gandhi's suggested a supportive role for women and wanted to keep women out of the 79 Satyagrahis but it was resented by women. They desired for a more active role in the movement and appealed to Gandhi to be allowed to join the Dandi march against salt taxes. Women expressed their desire to shoulder the political responsibilities alongside the men and accompany Gandhi in the Dandi march, from start to finish. Several elite women namely Kamaladevi Chattopadhyaya, Khurshedben Naoroji and Margaret Cousins pleaded with Gandhi for the acceptance of the women's appeal. (Basu, p. 02) Gandhi's plea was that he

did not want to give British administration opportunity to accuse Satyagrahis of using women as shield. Women agreed with Gandhi's plea and they were associated in a supportive role with Gandhi's Civil Disobedience Movement by breaking the Salt Law. Thereafter women participated in the freedom struggle under the leadership of Gandhi though their participation was limited to only constructive activities. Firstly, they organised themselves and manufactured contraband salt. Such manufactured salt was sold by them from house to house. They picketed ganja, wine, opium, and foreign goods shops. They worked relentlessly for removal of untouchability and Hindu-Muslim unity. Under the leadership of Gandhi, aristocratic women discarded their fineries and adornments and instead they spun and wore khadi and handmade chappals. Gandhi's civil disobedience campaigns brought political awakening in women as they came out of their secluded and sheltered homes and entered the public life and organised meetings and marches, demonstrations and prayers. Thus began the emancipation of women in India and some of the popular and illustrious women who were associated in the movement launched by Gandhi were Kamala Nehru, Anasuya Sarabhai, Sarojini Naidu, Miraben and Sushila Nayyar. (Bose: 74)

Gandhi's Faith in Women's Sacrificing Spirit- According to Gandhi women were in some respects superior to men especially with regard to the self-sacrificing spirit which Indian women had in abundance and was generally lacking by the men. For Gandhi the definition of bravery did not lie in brute force or killing but in sacrifice and suffering. To consider that such self-sacrificing spirit in women rendered them in any way inferior to men and to libel them as the weaker sex was a gross injustice to women. Whether in private or public life women always displayed high standards in their conduct, hence Gandhi invoked men to emulate women as they were epitome of moral power.

Gandhiji stressed on building of democratic structures in the country with active participation of women at each level of representative institutions. For the democratic structures to be stable, there was a need to have a strong foundation. Hence Gandhi favoured participation of women at grass root level and enter the legislature and panchayat bodies not to only serve the party politics but to serve the people and nation at large. Service to mankind was the prime criteria for entry into politics.

Political Participation on Basis of Merit- Gandhiji considered that the political participation of women was to be entirely based on merit and not on the basis of sex. Women ought to disdain patronage and favour. Gandhi wrote in Harijan in 1946 that in India it was custom to decry women whereas on the contrary the custom should entail that on the basis of merit women ought to be given preference even if it resulted in displacement of men by women. Such political participation of women would be based on justice and not favour. For the performance of their various duties as Indian citizens, education was essential. It was not necessary to have English or Western education but even education in provincial languages would benefit them. According to Gandhi, "for men to take a lead in this much-needed reform

would be not a matter of favour but a simple act of belated justice due to women." (Harijan, April 7, 1946).

As regards women's reservation in legislatures, Gandhi was impressed by the British women's movement and their struggle to gain voting rights. Gandhi expressed his views in the English weekly, *The Indian Opinion* which was edited by him in South Africa on the way the British women organised meetings, using constitutional methods like giving petitions to the Parliament. But when the British government failed to grant them voting rights, they marched to the Parliament and heckled the members of the House of Commons and when prosecuted they chose jail over fines. Gandhi exhorted the Indian women in India as well as in Transvaal to try to emulate the courage and determination of British women.

Mahatma Gandhi on Women Reservation in Legislature- Gandhi's favoured women's representation in legislatures and the proof of this lies in the speech in September 1931 during the Second Round Table Conference in London. Gandhiji attended the Second Round Table Conference as the sole representative of the Congress. He said that he would boycott that Legislature which did not have a proper representation of women members. He said that if minorities, including women were not properly represented in the legislature, then there was a need to add a clause in the Constitution which would enable them to be elected to the Legislature who were unjustly left out by the electorate. The other delegates at the Second Round Conference demanded a separate electorate for Muslims, Sikhs, Parsees, Christians and untouchables. Sarojini Naidu was a nominated delegate in the Second Round Table Conference and Gandhi humorously remarked to her, "Thank God, the women there did not push forward a claim either for separate electorate or for reservation of specific number of seats in Legislature." (Rathi, Dr. Shubhangi; mkgandhi.org) This incident highlights that Gandhiji was against women's reservation in Legislatures.

Mahatma Gandhi was of the view that mere entry into Legislatures were not going to empower women. For their empowerment they had to seek other avenues available for them. On Dec.23, 1936, speaking at the All-India Women's Conference Gandhiji had said, "When women whom we call abala become sabala, all those who are helpless will become powerful." Gandhiji was convinced that such empowerment can never be bestowed upon them by Legislature or by any assistance offered by men. The remedy lies with women who think of themselves as weak. Such women must gather strength to stand up on their own. He said, "Woman must cease to consider herself the object of man's lust. The remedy is more in her hands than man's." (Harijan, April 7, 1946) . He had high hopes that women would shed her inferiority complex will become the unquestioned leader and find her appropriate place in human evolution. (Young India: 21.7.1921). The entry of women into national politics under the leadership of Gandhi and his non-violent methods brought miraculous results both in women and politics. As far as women were concerned, they became aware of their inner strength, and as for the change in politics by the entry of women in this arena brought human and moral elements into it. Though Gandhiji did not favour sex-based

reservation for women in Legislatures, yet he wanted them to realize their inner power through education and take their due place in society without any mercy of anybody whatsoever. However, he wished them to keep in mind their major and indispensable role in society in shaping the infant in her family for the wellbeing and strength of the nation.

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Local Solution, Global Impact: Role of Panchayati Raj Institution and Self-Help Groups in Socio Economic Development

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Abstract- *Democracy entails governance by the populace. It symbolizes composition of a political scheme where the crucial power in a community is thoroughly utilized by the people themselves. The democratic statute is extensively established on the widespread embodiments of equality, liberty and fraternity. Democratic institutions pave the path for generous participation in the democratic system. The institutions act as guardian of representative embodiments by securing the core virtue of a political system. Democratic functioning of massive state like India encompasses several activities and distinct institutions like Panchayat Raj Institutions (PRIs), which assist in effective and productive dismissal of functions. The Panchayati Raj Institutions (PRIs) obtained constitutional status in 1992 by 73rd amendment act. These institutions have performed as prominent institution of capitalizing local self-governance by seizing critical position in Enforcing key policies and strategies of the government. It can be argued that the traditional political and economic setting and arrangement of the villages have been revamped into a progressive and more evolved configuration by consolidating and Decentralizing capacities to the Panchayat in India. Government of India and the distinct State Governments are now striving the assistance of the PRIs in the execution of varied schemes as well as poverty alleviation programmers. The present study attempts to find the role of Panchayat Raj Institutions in the implementation of government policies and other financial facilities which are granted for rural people in India. It means how far the democratic institutions have helped to achieve the strengthening of socioeconomic empowerment of the people in India. This paper also strives to endorse the understanding and manifestation of the alteration pulled about by PRIs in agrarian India with the usage of historical analytical and descriptive method. The study is based on secondary data collected from government official records, journals and report of news agencies etc. in order to fulfill desire objectives.*

Key Words- *Panchayat Raj Institution, Rural Development, SelfHelp Group.*

Introduction- In India, the Panchayati Raj network has been playing important role in fulfilling and prioritizing community's concerns and wants in agrarian societies since the historical periods. In ancient India, rural populations encountered Panchayat as a congress of five persons who managed to have administrative and judiciary capacities for the concession of

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disagreements among the locals. The Panchayat as the preliminary agrarian political and administrative foundation used to indicate collective expression and collective vision of the whole rural society. The idea 'Gram Swaraj' as village self-administration was the imagination of MK Gandhi. Gandhi profoundly endorsed the commission of Panchayats through decentralization of authority for obtaining all spherical development of rural regions in India. Through entrusting Panchayati raj establishments, the villages become architect and decider of their own future and expectations. The Panchayati raj system seems to be the prominent local self-governance in village areas of India. The PRI, for the first time, was initiated in Rajasthan in 1959 but it was first brought in working by the state of Andhra Pradesh. Under the art 40 of the Constitution of India, the state can adopt laws to establish village panchayats and entrust them to work as department of self-government in village areas. Prior to India's freedom, it was Bihar which embraced the PRI in 1947, which was an identical system of local self-governance brought up by Lord Ripon during the British regime. PRI have been the backbone of rural India for the long time. Panchayati raj institutions (PRIs) play crucial role in enforcing numerous schemes and policies and these establishments depict the essence of decentralized development of planning and its execution. Panchayats act in achieving the Gandhian imagination of village self-governance or Gram Swaraj as a useful tool for growth that guarantees the momentum for nation-building. GOI and several state governments are sincerely grabbing the benefit of the decentralization for the successful execution of welfare schemes and poverty eradication schemes.

The PRI's plays a crucial role in the local government to improve the village in specific areas, such as health, women development, child development, women participation in local government, agricultural development, etc. The 73rd Panchayat Raj Act (1992) of the Constitution, which established a common three-tier structure of rural governments at the district, block and village levels. The responsibilities comprise preparation and commission of agendas for economic development and civic justice connecting to an expressive list of 29 subjects allotted in 11th Schedule of the Constitution.

Rural Development: Conceptual Dimensions- Rural development signifies a comprehensive development of rural areas with an attitude to enhance the quality of life of the rural village population. It is a multi-dimensional idea and comprises the development of Agribusiness and allied workouts, Village and cottage enterprises and skills, Socio-economic infrastructure, Community assistance and structures and HRD (Human resources development) in village areas. Rural development is a manifestation which is the end effect of exchanges between several physical, technical, monetary, socio-cultural and institutional elements. Rural development is a technique which is formulated to enhance the monetary and civil wellbeing of a particular faction of people inhabiting in rural areas.

Basic Components of Rural Development- Despite the antagonisms in geographical location, civilization and historical phase of development of a

nation there are three fundamental components which are considered to comprise the true connotation of Rural development viz.

1. Fundamental Necessities of Life- The fundamental requirements of life for people for nurturing them include food, clothes, shelter, basic literacy, primary health care and security of life and property. Requirement of these basic urgencies of life to everyone is the mcriticalsponsibility of all the economies. It is the important component for development of quality of life of rural people.

2. Freedom- Freedom of people residing over there should be guaranteed in different perspectives of life in rural/village areas like ideological freedom, economic freedom and freedom from social enslavement of any form reflects a state of under development.

3. Self-Respect- Self-respect, self-esteem, dignity and honour of every individual, whether male or female should construct part of rural development programmes.

Literature Review- Women's empowerment signifies the complete liberation of women from socio-economic constraints, fostering self-reliance, economic independence, positive self-esteem, and the confidence to navigate challenges. It entails active participation in socio-political development, aligning with the broader framework of women's rights. This process aims to help women realize their full potential, ensuring access to opportunities, resources, and choices, empowering them to make decisions freely both at home and in society. True empowerment involves not only improving women's conditions but also enabling them to influence social change by providing equal opportunities in economic, social, and political realms. In essence, women's empowerment is the dynamic and multi-dimensional process that empowers women to assert their identity and influence across all aspects of life."

The issue of women's empowerment has gained significance in recent times, prompting numerous studies by researchers, policymakers, and both governmental and non-governmental organizations, exploring various facets of women's empowerment in India and beyond. Nobel laureate Amartya Sen defines "empowerment" as the freedom to lead diverse lives, reflected in an individual's capability set shaped by personal characteristics and social arrangements.

According to the World Bank (2001), empowerment is characterized as "the process of enhancing the capacity of individuals or groups to make choices and translate those choices into desired actions and outcomes." The United Nations (2001) describes empowerment as the process through which women assert control and ownership over their lives by expanding their choices.

Amartya Sen (1997) emphasized the significance of empowering women, involving a shift in favor of those who previously had limited control over their lives. This transformation encompasses two key aspects: control over various resources (financial, physical, and human) and authority over ideology, beliefs, values, and attitudes.

In their 2021 study titled "Impact of Self-Help Groups on

Socioeconomic Development of Women in Assam: A review of studies," Mr. Anowarul Islam and Mr. Manik Nurzary explored the role of SHG-based microfinance in fostering social change, particularly benefiting rural women in various Indian states. The research highlights how SHGs serve as a catalyst for positive transformations, offering opportunities for income-generating activities and empowering women to contribute to economic development. The study aimed to comprehend the primary reasons for SHG participation and to examine the group activities that foster political and entrepreneurial empowerment among members. Using a methodology based on secondary data from diverse sources, the research analyzed and correlated relevant topics. The conclusion emphasizes the significant impact of SHGs as a powerful tool in alleviating poverty during the current economic era, underscoring their crucial role in the socio-economic development of women.

In the research conducted by Jasmin K1 and Dr. J. Sudarvel2 in 2021, titled "Examining Women's Empowerment through Self-Help Groups in Malappuram District, Kerala," self-help groups play a vital role in educating women, enabling them to initiate businesses and achieve financial independence. Joining a self-help group often leads to members becoming self-reliant. The study aimed to explore the socio-economic profiles of SHG members, assess the social impact of women's involvement in SHGs, and examine women's empowerment in Malappuram through SHGs. Employing exploratory and descriptive methods, the research relied on both primary and secondary data. Questionnaires and direct interviews with micro self-help group members were the primary data collection methods, while secondary data was obtained from the internet, websites, and journals. The findings indicated that women experience empowerment through social engagement, financial independence, and self-sufficiency. However, the study highlighted the existence of unreached groups requiring immediate attention from SHG facilitating authorities.

Objectives

- To understand how Panchayati Raj institutions encourage the active involvement of rural women in diverse governance activities.
- To comprehend the role of Panchayati Raj Institutions in fostering the Socio-economic progress of rural India.
- Assessing the Impact of Self-Help Groups on the empowerment of women in rural India.

Methodology- In the light of objectives of the study, a systematic research design is drawn. The study is purely based on secondary data. The relevant information for the study was collected through secondary sources. The Secondary sources comprised of official records of Government Sites, News Paper, Books, and Articles etc.

Result and Analysis of Major Government Initiative

1. Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), 2009 MGNRIGA: The implementation of the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) in rural

India is significantly influenced by the pivotal role played by Panchayati Raj Institutions (PRIs). Since its inception in 2006, PRIs have been instrumental in executing and overseeing various activities under MGNREGA, a substantial employment generation scheme offering 100 days of guaranteed employment to rural households. With 261 permissible works, including 164 related to agriculture and other initiatives like water conservation, PRIs contribute to the decentralization process by actively participating in planning and implementing MGNREGA projects. In response to the COVID-19 pandemic, the number of permissible works increased to 262, incorporating unskilled wage components for constructing community sanitary complexes aligned with the Swachh Bharat Mission (Gram). The Gram Sabha recommends these works, with a mandate that at least 50% must be executed by PRIs, highlighting their pivotal role in planning, implementing, and monitoring activities. The government's allocation of Rs. 61,500 crores for the fiscal year 2020-21 underscores the substantial responsibility entrusted to PRIs. Additionally, to address the employment challenges posed by the pandemic, an extra Rs. 40,000 crores have been allocated under the Aatma Nirbhar Bharat Abhiyan, emphasizing PRIs' crucial role in the execution and implementation of these extensive welfare schemes.

**Comparative Physical Progress
between years 2006-14 to 2014-22**

Financial year	Total number of man days generated	Portions issued by the Centre	Number of works completed
Financial year 2006-07 to financial year 2013-14	1660 Crore	Rs. 13,220 Crore	153.45 lakhs
Financial Year 2014 -15 to financial year 2022-23	2180 Crore	Rs. 5,21,127 Crore	547.62 lakhs

Source: Ministry of Rural Development, Government of India

2.Pradhan Mantri Gram Sadak Yojana (PMGSY-2000): The central government of India fully sponsors this initiative, which commenced on December 25, 2000. The primary goal of the Pradhan Mantri Gram Sadak Yojana (PMGSY) is to provide connectivity to every unconnected settlement in rural areas with a population exceeding 500 individuals.

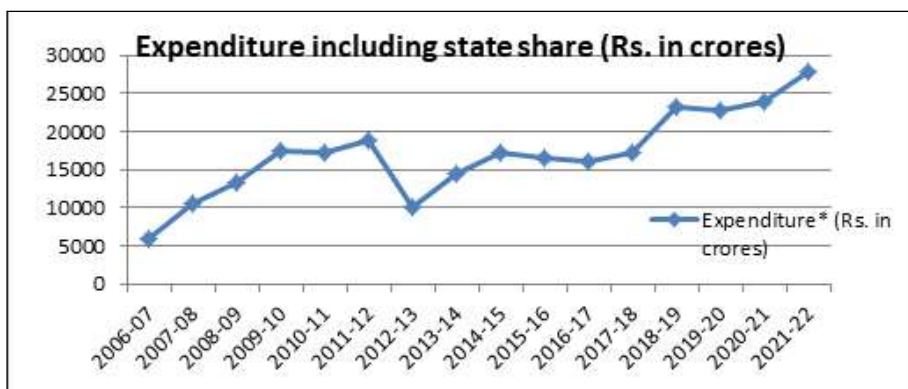
Jal Jeevan Mission (JJM)- The effective implementation of the Jal Jeevan Mission is deemed crucial, with a significant role played by Panchayati Raj Institutions (PRIs). Emphasizing the mission's goals, PRIs, in alignment with the 73rd amendment, actively engage local village and Gram Panchayats in planning, implementing, managing, and operating the mission to ensure a sustainable water supply by 2024. The central government allocated Rs. 8,050 crores during the fiscal year 2019-2020 for JJM implementation. Gram Panchayats play a pivotal role in ensuring access to quality drinking water in rural areas, establishing sub-committees like the Village Water & Sanitation Committee for efficient planning and execution of the mission at the grassroots level. This reflects the PRIs' integral contribution to executing vital programs and schemes in rural India.

3.Pradhan Mantri Awaas Yojana- Gramin (PMAY-G)- The Ministry of

Rural Development has been executing the Pradhan Mantri Awaas Yojana – Gramin (PMAY-G) since April 1, 2016, aiming to provide support to eligible rural households for constructing 2.95 Crore houses with essential amenities, striving to achieve the goal of "Housing for All" in rural areas by March 2024. As of October 31, 2022, a total of 2.46 crore houses have been sanctioned, the first installment has been released for 2.38 crore houses, and 2.06 crore houses have been completed. Beneficiary selection under PMAY-G relies on housing deprivation parameters and exclusion criteria from the Socio-Economic Caste Census (SECC) 2011 database, with verification by Gram Sabha and completion of the Appellate Process. Additional beneficiaries are also identified from finalized Awaas+ lists. The Framework for Implementation of PMAY-G outlines specific roles and responsibilities for Gram Panchayats in the implementation and monitoring of PMAY-G.

Comparative Physical position from 2006-14 to 2014-22			
Financial year	Constructed IAY houses	Constructed PMAY - G house	Total houses Constructed
Financial year 2006 -07 to financial year 2013-14	1,81,81,492	----	1,81,81,492
Financial Year 2014 -15 to financial year 2021-22	74,56,232	1,80,60,414	2, 55,16,646

Source: Ministry of Rural Development, Government of India.



Source: Ministry of Rural Development, Government of India.

4. Deen Dayal Upadhyaya – Grameen Kaushalya Yojna (DDU-GKY)-

The Deendayal Upadhyaya Grameen Kaushalya Yojana focuses on training youth aged 15-35 from economically disadvantaged backgrounds for employment in enterprises. The effective execution of these programs relies significantly on the involvement of Gram Panchayats (GPs). Following a village-centric approach, DDU-GKY requires GPs to raise awareness, aid in mobilizing trainees, compile skill demand and placement databases, prepare and motivate youth for entrepreneurial careers, and support the implementation agencies at every stage.

GPs must ensure the inclusion of the most vulnerable, especially women, in the program. They hold a crucial responsibility in nominating interested youth for training in the 'Kaushal Panji.' Special counseling

sessions with potential candidates and their parents are essential to inform them about the program's opportunities. During skill training conducted by Project Implementing Agencies, GPs can monitor implementation through direct interaction with candidates. They are also tasked with tracking post-training placements, engaging with candidates and parents to oversee various job aspects, and serving as part of the redressal mechanism.

Year	Total number of candidates trained	Total number of candidates settled
2014-15	43,038	21,446
2015-16	2,36,471	1,09,512
2016-17	1,62,586	1,47,883
2017-18	1,31,527	75,787
2018-19	2,41,509	1,37,251
2019-20	2,47,177	1,50,214
2020-21	38,289	49,563
2021-22 (till March 2022)	97,006	45,612
Total	11,97,603	7,37,268

Source: Ministry of Rural Development, Government of India

5.National Social Assistance Programme (NSAP)- The National Social Assistance Program (NSAP) scheme provides financial aid to elderly, widows, and disabled individuals below the poverty line, following NSAP guidelines. The assistance ranges from 200 to 500 per month, and in the event of the breadwinner's death, a lump sum of 20,000 is granted to the bereaved family. This centrally funded Centrally Sponsored Scheme, designed for the most vulnerable individuals in both rural and urban areas, presently benefits 3.09 crore BPL beneficiaries. Each State/UT has a scheme-specific limit on the number of beneficiaries, with additional top-ups ranging from 50 to 3,300 per month per beneficiary. Grassroots practitioners such as voluntary organizations, SHGs, Aasha workers, and Anganwadi workers actively participate in raising awareness about eligibility, assistance scale, and the application process for obtaining benefits.

Political Empowerment of Women and Panchayati Raj- In the record of human development, woman has been as significant as man. In fact, the responsibility and labor performed by women in society is the needle of a country's overall development. Less the participation of women in nationwide recreations, the social, financial or political development of a nation will be stagnated. The truth is that most of the women's household function is blended with economic actions and utilization of their ability and endeavor to earn additional revenue for the family, which gives rise to the family to steer a decent life. Women are considered as the “better half” of the society. Steps are being taken to acknowledge that women are actual “better half” in men's life. They share substantial responsibility and serve a wide range of duties in operating the family, dealing with the house hold activities like rearing, feeding, giving attention to farm work, managing domestic animals and the most vital role now women require to deliver more responsibly is her effective participation in politics. Promoting the political involvement of women should be a key focus, with both governments and society taking steps to encourage women's active participation in politics.

PRI's (Panchayati Raj Institutions) have often been regarded as a tool to good governance and 73rd Constitutional Amendment act was resulted in the desire that it would direct to nicer governance and deliver political space to the deprived section of the community like SC, ST and women. PRI's that function as grass-root components of decentralized representative self-government have been assessed as a device socio-economic changeover in rural India. The 73rd Constitutional Amendment Act of 1992 introduced two significant provisions at the grassroots level, emphasizing the inclusion of women in decision-making processes and the formulation of development plans. This amendment stipulates that a minimum of one-third of Panchayat members and chairpersons should be women, emphasizing the importance of grassroots involvement for socio-economic development. The decentralization of power to Panchayats is viewed as a strategy to empower people, engage them in decision-making, and enhance responsiveness to local needs, ensuring mass participation in governance within the democratic framework. India has introduced the Panchayati Raj system to achieve this objective.

Creating gender-inclusive Gram Panchayat Development Plans, fostering gender justice, and advancing gender equality can challenge discriminatory social norms at the family and community levels, thereby elevating the status of women and girls. This contributes to realizing the Sustainable Development Goals by actively involving women, understanding their needs, and addressing their concerns. Additionally, it involves establishing Panchayat level Standing Committees, promoting convergence with village-level structures like Self-Help Groups and the National Rural Livelihoods Mission (NRLM) to empower women and enhance their autonomy.

The governing structure and process of decision-making in the affairs of rural regions- The 73rd amendment of the Panchayati Raj Institution constitution mandates that one-third of seats for scheduled castes, backward classes, scheduled tribes, and general caste women in Gram Pradhan positions across various Panchayat levels be reserved for female candidates. This initiative aims to challenge traditional perceptions of women's status, combating societal norms that restrict opportunities and reinforce gender subjugation. By providing representation, the policy seeks to promote gender equality, empower women in socio-economic development, and encourage their active involvement in decision-making processes at the family and community levels. The success of this approach hinges on elected women's attitudes, intentions, and capacities to initiate and implement development programs, fostering empowerment and strengthening the role of women in the social fabric of village Panchayats.

To promote active involvement of women in Panchayati Raj Institutions (PRIs), several initiatives and training programs are essential-

- Increase women's participation in governance by implementing measures to boost their numbers.
- Develop women's leadership and communication skills for effective

social mobilization.

- Provide training to interface with various layers of local self-governance.
- Familiarize women with state and central government development programs.
- Avoid factionalism and party politics in planning, focusing on genuine project implementation.
- Empower women to break cultural barriers and enhance their socio-economic conditions.
- Train women Panchayati members based on local experience, involving them in framing roles and responsibilities according to the 73rd Constitutional Amendment.
- Emphasize the importance of technology in empowering women in the political field, integrating them into Digital India initiatives for self and village development.

Self-Help Group- The issue of women's empowerment has gained prominence in recent years, with self-help groups emerging as a valuable tool for enhancing rural economic development. In 1976, Md. Yunus founded the Grameen Bank, introducing the concept of self-help groups in Bangladesh to provide financial assistance to the impoverished rural population. Inspired by its success, the idea was introduced in India by the NGO MYRADA in 1987-88, supported by a 1 million rupees grant from NABARD. Recognizing its potential, the Reserve Bank of India acknowledged SHGs as a mode of rural microfinance in 1990. According to a McKinsey Global Report, achieving gender parity similar to the fastest-improving countries in each region could add \$12 trillion annually by 2025, boosting GDP growth by 1.4%. Empowering women is crucial for addressing global societal and economic challenges, starting with poverty.

A typical women's self-help group comprises 10-20 impoverished females with similar socio-economic backgrounds who pool funds for essential operations. Members can borrow money to meet their financial needs, forming small, self-selected groups that meet regularly and save consistently. Once a sufficient collection is achieved, the lending process begins. The scheme, where below-poverty-line families form self-help groups funded through bank loans and government funds, evolved into the National Rural Livelihood Mission (NRLM) - Aajeevika in June 2011, replacing the Swarna Jayanti Gram Swarozgar Yojna (SGSY). NRLM focuses on financial inclusion, social mobilization, dedicated support structures, vulnerability reduction, and livelihood enhancement. It aims to develop self-help groups as community units capable of self-management and coordinating their own developmental processes. Microfinancing through SHGs is proving effective in women's empowerment and poverty eradication, influencing the mindset of conservative and illiterate rural women positively. The self-help group stands as an efficient alternative for rural development, fostering community participation.

Socio-Economic Empowerment of Rural Women in India through SHGs- In 2001, the Indian government designated it as the "Women's Empowerment Year," emphasizing gender equality. Self-Help Groups (SHGs) emerged as a potent force in reducing poverty and empowering rural women, fostering awareness in self-employment and entrepreneurial development. NGOs acted as intermediaries in rural development, enhancing socioeconomic conditions. Collaborating with banks, NGOs and SHGs facilitated credit outreach, diminishing the fear of non-performing assets. Studies revealed that SHGs, in association with banks and NGOs, enhanced financial services for the poor, elevating their societal status. Approximately 59% of sampled households experienced asset growth, with 47.9% surpassing the poverty line post-SHG participation. SHGs catalyzed social empowerment, boosting members' confidence, altering family dynamics, and improving communication skills.

Despite traditional gender disparities, SHGs and micro-enterprises positively influenced women's decision-making power. Increased control over savings, credit, and income marked a substantial shift. NGOs played a pivotal role alongside government agencies in enhancing facilities for women. Banking habits improved through SHG Micro-Finance programs, fostering savings habits among rural populations. Education and literacy rates significantly contributed to women's empowerment, enabling them to fulfill their potential. Financial autonomy enhanced women's bargaining power within households, promoting investments in education, housing, and child nutrition. Group meetings offered a break from routine, fostering problem-sharing and increasing confidence through interactions.

SHGs emerged as a platform for women to voice personal challenges and societal issues. Improved communication, networking, and mobility furthered women's empowerment. Social pressure on decision-making decreased as SHGs encouraged active participation in public activities and local politics. Increased female representation in local governments empowered women further. Women's empowerment became a transformative process, altering social and economic statuses. The Economic Survey advocated placing women SHGs at the core of rural development due to their proven effectiveness as community institutions.

Highlighting that a majority of rural female workers engage in agriculture, the Economic Survey recommended up skilling and creating opportunities, particularly in sectors like food processing. SHGs were deemed crucial in translating rural women's potential into tangible outcomes of financial inclusion, livelihood diversification, and skill development. Prime Minister Narendra Modi underscored the transformative role of SHGs, envisioning them evolving from "Self Help Groups" to "Nation Help Groups" during a gathering in Madhya Pradesh. He pledged to ensure that every rural household in the country would have a member in the local SHG.

- It enables members to achieve self-reliance in addressing their social and economic challenges.
- Elevating the social standing of members simply by virtue of their

group membership.

- Offering a forum for members to share and discuss ideas.
- Cultivating and promoting the decision-making skills of members.
- Fostering a sense of strength and confidence in members, essential for problem-solving

SHGs Current Position in India- The Economic Survey 2022-2023, delivered by the Union finance minister to Parliament on January 31, highlights a noteworthy aspect of India's lesser-known yet impactful banking initiative—the women-led self-help groups (SHGs) that disburse substantial sums of money annually. India takes pride in having around 12 million self-help groups (SHGs), with a substantial 88% being exclusively composed of women. By 2022, these groups are engaged in what is recognized as the world's largest microfinance project. As per data referenced in the Economic Survey 2022-2023, the SHG-BLP initiative extends its coverage to 142 million families, accumulating saving deposits amounting to Rs 47,240 crore. According to the Economic Survey 2022-2023, the credit linkage of self-help groups (SHGs) has experienced a compound annual growth rate (CAGR) of 10.8% over the past decade (FY13 to FY22). Simultaneously, the credit disbursed per SHG has shown a CAGR of 5.7% during the same period. The Economic Survey 2022-2023 report repeatedly highlights that India's commercial banks maintain robust financial positions, largely attributed to the substantial write-off of non-performing loans. However, in the case of loans within the SHG-BLP, there are minimal instances of loans turning into non-performing ones that necessitate write-offs. The Economic Survey 2022-2023 emphasizes that the bank repayment by SHGs exceeds 96%, highlighting their commendable credit discipline and dependability. Nationally, various states are announcing specialized economic packages for SHGs as part of comprehensive livelihood development initiatives. The government, under the National Rural Livelihood Mission (NRLM), has set a target to raise the income of each SHG to Rs 1 lakh by 2024. Achieving this goal involves employing microfinance linked to livelihood development as a crucial strategy. In 2021, as part of its stimulus package in response to the COVID-19 pandemic, the government raised the collateral-free loan limit for self-help groups (SHGs) from Rs 10 lakh to Rs 20 lakh. This adjustment is said to have positively impacted 6.3 million women-led SHGs and 68.5 million households.

Conclusion- Panchayats stand as India's oldest self-governing democratic entities, with roots traceable to ancient texts like the 'Rig-Veda,' describing them as 'Sabha' and 'Samities.' Since gaining constitutional status in 1992, Panchayati Raj Institutions (PRIs) have played a crucial role in rural India's development. PRIs offer self-governance, allowing villagers to exercise political powers granted by the Indian constitution. Recognized as a vehicle for socio-economic transformation, the active involvement of citizens, irrespective of factors like gender, caste, or religion, enhances the efficacy of PRIs as grassroots-level self-governance entities. Their role in rural

development is indispensable, with the government relying on them for implementing major programs and utilizing local resources. The significance of Panchayats in policy execution is evident in the initiatives like Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), 2009, Pradhan Mantri Gram Sadak Yojana (PMGSY-2000), Jal Jeevan Mission (JJM) Pradhan Mantri Awaas Yojana- Gramin (PMAY-G), Deen Dayal Upadhyaya – Grameen Kaushalya Yojna (DDU-GKY) Etc.

SHG, a voluntary group united by common interests and managed democratically without political affiliations, reflects the evolving status and role of women in India. Over the decades, policy approaches have shifted from welfare to development and growth, now emphasizing on empowerment across social, economic, educational, political, and legal dimensions. Empowering women faces challenges rooted in deep-seated perceptions of inferiority and dependence, but concerted efforts and a focused government approach can bring about change. While eradicating such perceptions takes time, organized efforts can make the task achievable. The paper asserts that India's true empowerment lies in liberating women, emphasizing that women empowerment is crucial for overall development at the family, societal, national, and global levels. The conclusion highlights positive outcomes, indicating that joining self-help groups leads to economic, social, and health empowerment. It recommends increased credit support from banks and financial institutions to empower women, particularly in economically vulnerable sections, recognizing self-help groups as avenues for women to explore their potential and skills for an independent life.

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Hostile witness in India A menace to Criminal Justice Administration

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Abstract- *Someone who has witnessed an occurrence unfold before their eyes is called a witness. This has significant ramifications within the framework of a legal system. During any trial process, a witness's (often referred to as an "eye witness") first-hand description of an incident may be considered an authentic piece of evidence. As a result, it is always regarded as admissible in a court of law. But frequently, a witness may have a pattern of making inconsistent statements in front of several authorities. Put differently, a witness may present several versions or stories of the same incident to judges, attorneys, law enforcement agencies, etc. for various reasons. Mostly in India, this occurs During high-profile criminal trials, witnesses who may have witnessed the accused or anybody connected to him may be subjected to psychological pressure. Threats or the fear of death are the main ways that pressure is applied to the witnesses, as well as to their friends and family. This research paper examines the aforementioned issue critically and makes the case that creating adequate victim and witness protection measures that can be put into practice, primarily through the adoption of distinct witness protection legislation, is the main way to address this issue. This law's provisions should have been developed following a thorough analysis of comparable laws that are in place in other nations.¹*

Keywords- *Adversarial witness, declarations, criminal trial, Victim.*

Introduction- Truth is the foundation of justice, and justice cannot exist apart from truth. It is not necessary to weigh the facts against the truth. Respect for the truth is demonstrated in a trial's procedural aspects. Witnesses swear to speak the truth, and jurors swear to render a true verdict based on the evidence.² The prosecution is governed by the state, and the police are the apparatus of justice administration. Without independent law enforcement and prosecution, the concept of judicial independence is a fantasy.³

The several agencies that make up the criminal justice system are combined. The investigating agency, the prosecution, the way court hearings are conducted, and ultimately the verdict about the accused person's guilt or innocence all contribute to the delays in the administration of justice. The goal of all these procedures is to administer justice. There are instances where the strong are mending the law, and the weak are bending the law. In

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the context of criminal justice administration, this is accurate. The effectiveness and caliber of the legal system affect every segment of society. In addition to the issues with the impoverished and the need for access to justice, the backlog of cases and the lack of courts and judges are already having an impact on the administration of justice. It thoughtfully considered that to punish the guilty, preserve the integrity of justice, and maintain the public's faith in the administration of justice, a careful examination of the judicial system is necessary. Not just the prosecution, the court, the investigative body (the police), but also an essential part of the criminal justice system's administration is the witness.

A witness's evidence determines the outcome of a trial, making them the heart and soul of the legal system. Witnesses frequently retract their statements from their testimony for a variety of reasons, including the government's lax approach and the accused's intimidation and pressure. The need for physical protection of the witness at all phases of the criminal justice process until the case's conclusion stems from the witness's physical and mental vulnerability and the need to take various measures to ensure their wellbeing. This is why witness protection programs have been introduced. The Best Bakery trial is a conspicuous example of a miscarriage of justice when the wealthy and powerful accused used outside pressure to turn the witness's hostile.

The foundation of a functional criminal justice system is its witnesses, who serve as fundamental guides for the system of justice delivery.⁴ They support the court's decision-making on the accused or, in any case, the accused. Nevertheless, the problem of witnesses turning hostile has become a threat because it is the main cause of the high rate of lawbreakers quitting serious crimes like murder, assault, and so forth. If action is not taken to prevent observers from becoming dangerous, the public will lose faith in the legal system, which will lead to turbulent conditions. To prevent this, a well-executed observer security plan is necessary to prevent observers from becoming hostile. The absence of witness security laws has given criminals the confidence to commit crimes bravely since they are no longer afraid of the law. Accordingly, it is necessary to establish witness insurance regulations within 60 minutes to prevent the onlookers from becoming hostile. In this essay, I've discussed the problems with witnesses being authoritative and how they affect the system for delivering justice. It also looks at the role that witnesses and the skill of observers play in the criminal justice system, emphasizing the necessity of effective legislation to curb witness aggressiveness. It also suggests a few standard and simple steps that can be taken to prevent witness violence.

Evolution of the Concept of Hostile Witness:

Ancient Hindu Period- There are three types of witnesses under English law: hostile, adverse, and favorable witnesses.⁵ Judge Wilde distinguished between hostile and adverse witnesses, stating that the former is defined as a witness whose manner of testifying betrays a lack of desire, to tell the truth to the court and the latter as a witness who provides evidence that is inconsistent with the expectations of the party calling him.⁶

Chief Justice Porter subsequently made a distinction between an adverse witness and a hostile witness in *Wawanesa Mutual Insurance Co. v. Hanes*.⁷ He claims that because the word "adverse" is broader than "hostile," a witness who opposes the interests of the party calling him is considered adverse. The "adverse testimony test" was established in this case, and it states that a witness would be considered hostile if they provide testimony that is contrary to the interests of the party calling them or that is demonstrably unfavourable to them.

Indian Law's Evolution- The Indian Evidence Act allows the party calling a witness to cross-examine the witness if the court finds the witness to be hostile based on his prior testimony, even though the word "hostile witness" is not defined explicitly in Indian law.⁸ "Hostile witness" is described by the Supreme Court of India (henceforth referred to as the "SC") as a witness who is not covetous of telling the truth at the party's request.⁹ A witness may become hostile for several reasons; the main ones are covered in later sections of this paper. Currently, there isn't any specific codified rule that may address the difficulties the witnesses experienced to prevent them from becoming antagonistic. Witness animosity tends to destroy the foundation of the legal system in addition to weakening it.

The Origin of the Hostile Witness- No Indian law, not even the Court of Criminal Procedure Act of 1973 or the Indian Evidence Act of 1872, defines the word "hostile witness."¹⁰ Even so, witnesses are labeled as "Unfriendly" when they announce in front of law enforcement or another office that has recording equipment. When called as observers during preliminary court proceedings, however, witnesses typically withdraw from their testimony. It is verifiable that the term "hostile witness" has its roots in law. The insurance against "Mischiefs of observers"—those who intentionally tampered with the cause for a party to call a particular person an observer—was the first to arise in customary law. Such actions not only undermine the competing party's zeal but also the legal framework's fundamental tenet—that is, the pursuit of justice by all means necessary. The "witness" provided by the precedent-based law was that the observers were not allowed to make any statement that contradicted their previous justification.

This shield was established by designating the observer as an adversarial observer; hence, precedent-based legislation disregarded the particular quirks of the adversarial observer, such as "not burning of coming clean at the case of The insurance against "Mischiefs of observers"—those who intentionally tampered with the cause for a party to call a particular person an observer—was the first to arise in customary law. Such actions not only undermine the competing party's zeal but also the legal framework's fundamental tenet—that is, the pursuit of justice by all means necessary. The "witness" provided by the precedent-based law was that the observers were not allowed to make any statement that contradicted their previous justification.

This shield was established by designating the observer as an adversarial observer; hence, precedent-based legislation disregarded the particular quirks of the adversarial observer, such as "not burning of

coming clean at the case of the observer, like "not burning to come clean in the record-keeping case." The declaration of said observer may be considered and accepted by the Court insofar as their form is found to be reliable upon careful inspection. The portion of the evidence that is trustworthy with the protection or arraignment as noted by the court cannot be deemed to have been removed or rendered unavailable to show the denounced's guilt."

Article 164 of the 1973 Code of Criminal Procedure outlines the protocol for recording admissions and declarations made by the judge. The announcement made under this section may be a significant piece of evidence that is used to support or refute the statement made by the observer along the path. The police officer is required by Article 1618 of the 1973 Code of Criminal Procedure to examine witnesses. It is customary for the observers to reiterate his statements made during the police interrogation during the preliminary.

When elucidating the concept of "threatening observers," *the High Court in Sat Pal v. Delhi Administration notes that-* "The authors of the Indian Evidence Act, of 1872 appear to have purposefully avoided using any of those terms to avoid disagreement over the meaning of threatening observer, antagonistic observer, or negative observer, which had given rise to significant trouble and struggle of assessments. This way, in India, the award of consent to interview his observer by party isn't contingent on the observer being declared unfavourable or antagonistic.

The Indian Evidence Act leaves the decision entirely up to the court's scrutiny, regardless of whether the consent under Section 142 is awarded to put driving inquiries or to have left under Section 154 to pose inquiries that may be presented in questioning by the adverse party. Article 154's caution to the court is inappropriate, unfettered, and unrelated to any investigation into "aggression."

It is to be liberally applied whenever the court determines that granting such consent is necessary to uphold equity and extricate reality based on the witness's demeanour, air, disposition, bearing, tone, and tendency of his response, as well as on examination of his prior contradictory articulations, among other factors. The court's mediation on the observer's authenticity is not affected by the consent granted. Consequently, it is preferable to avoid using phrases like "announced antagonistic" or "proclaimed negative" in the request for such consent, as their significance is still tied to the recorded, hyperlink webs that, later on, provide a misleading legacy of chaos and conflict that had long troubled the English courts."

The High Court defined "threatening observers" as someone "who isn't burning of coming clean at the example of one gathering calling him" *in Gura Singh v. State of Rajasthan*. Consequently, it's important to remember that an antagonistic observer weakens the case of the group calling him and is also referred to as an unfavourable observer.¹¹

Implication Of Hostile Witnesses on The Criminal Justice System¹²

- **Inefficiencies and Delays in the Trial Procedure-** Trial delays may occur as a result of hostile witnesses. Their evasiveness, dishonesty, or uncooperative attitude may result in drawn-out cross-examination and adjournment. In addition to impeding the prompt conclusion of cases, these delays cost the legal system and deprive the parties concerned of justice.
- **The veracity of Witness Statements-** The veracity of witness evidence is compromised by hostile witnesses. Their evasive or contradictory remarks may cast doubt on the integrity and accuracy of their testimonies.
- **The impartiality of criminal proceedings-** There are obstacles to the general fairness of criminal trials in the form of hostile witnesses. Witness hostility can foster an environment of injustice, partiality, or bias.
- **Public Views and Beliefs-** The public's opinion of and confidence in the criminal justice system can be damaged by hostile witnesses. Witness antagonism has the potential to erode public trust in the integrity and impartiality of the system.
- **Victims and Witnesses' burden-** The added strain that hostile witnesses impose on victims and other witnesses involved in the criminal justice system is a significant concern. The pursuit of justice may be hampered by witness intimidation, hostility, or fear of retaliation. These factors may prevent witnesses from coming forward or from participating completely.

Court procedures for effectively managing hostile witnesses- Indian courts have taken several steps to overcome the issues raised by uncooperative witnesses and guarantee a fair trial. Among the important actions the courts have made are:¹³

- Judges exercise control over courtroom proceedings to maintain order and ensure fair conduct during witness examination. Judges may admonish or warn witnesses who display hostility, reminding them of their duty to provide truthful testimony.
- Courts can order protective measures to ensure the safety and security of witnesses who fear intimidation or retaliation. Witness protection programs may include keeping witness identities confidential, providing secure transportation, and arranging safe accommodation.
- Judges play a vital role in managing hostile witnesses by applying their legal expertise and knowledge of trial procedures. They assess the demeanor and credibility of witnesses.
- Judges ensure adherence to legal principles and regulations by assessing the admissibility of evidence given by hostile witnesses. Judges have the discretionary authority to effectively oversee the proceedings and guard against hostile witnesses abusing or misusing the trial process. Witnesses who purposefully give

misleading testimony or refuse to respond to pertinent questions may face consequences or be charged with contempt.

India's legal framework for handling hostile witnesses' pertinent clauses- The provisions about witness examination and treating hostile witnesses in the Indian Criminal Justice System are contained in several laws. Here are a few of the main clauses:

Indian Evidence Act, 1872¹⁴:

- **Section 138-** The witnesses are questioned in chief first, according to this provision, which deals with the sequence of examination. Cross-examination can then take place at the request of the other party. Cross-examination allows for the asking of leading questions. The party who invited the witness may then request a re-examination.
- **Section 146-** In line with this clause, a witness may be asked inquiries during a cross-examination aimed at determining his truthfulness, or his degree of credibility and dependability.
- **Section 154-** Using questions on the witness's personality, past remarks, or intentions, the party cross-examining the witness might use this section to cast doubt on the witness's credibility. It allows the other side to dispute the witness's credibility or honesty.
- **Section 155-** A witness may be asked regarding written comments they have made in the past, including admissions made during investigations or earlier evidence, during cross-examination. It provides an opportunity to contest the witness's consistency or correctness of testimony

Criminal Procedure Code, 1973¹⁵:

1. **Section 171:** According to this provision, a witness will be protected from any inconvenience when traveling to court. Specifically, they will not be obliged to follow any police officer and will not be the subject of needless inconvenience or restraint.
2. **Section 273:** This stipulates that all evidence must be taken throughout the proceeding in the presence of the accused, or his absence, through his pleader, unless it has already been provided.
3. **Section 311:** If a witness's testimony is necessary for the court to reach a fair verdict, the court may call them at any point throughout the trial. It permits the court to bring witnesses back or question them again if needed to get more information or clear up any doubts.
4. **Section 312:** It covers the witness's essential expenditure reimbursement.

Indian Penal Code, 1860¹⁶:

1. Sections 191 through 195: Section 191 defines perjury as the giving of false testimony while under oath by a witness. A witness runs the risk of facing charges if he gives false testimony. As per Section 193–195, an individual who knowingly provides fraudulent testimony during any phase of a legal process faces the possibility of imprisonment for a maximum duration of seven years, in addition to penalties.

Legal precedent and seminal cases about hostile witness

- In *Neeraj Dutta v. State (GNCTD)*¹⁷, the Supreme Court made the following observation: "If a 'hostile witness' testimony is supported by other credible evidence, there is no legal barrier to raising a conviction upon it. The testimony of a witness does not always have to be accepted just because he has been labelled as "hostile."
- In the case of *Sidhartha Vashisht @ Manu Sharma vs. State (NCT of Delhi)*¹⁸, the court said that it would not be mute if a witness engaged in violent behaviour aimed at impeding the legal proceedings. Rather, every attempt ought to be taken to ascertain the truth. The criminal justice system is not susceptible to being overturned by suspicious witnesses acting under coercion, inducement, or intimidation. Furthermore, it is uncommon to apply Section 193¹⁹ of the IPC, which sanctions false testimony.

India's Law Commission on Witness Protection- The Law Commission of India is an executive body of the Government of India that was constituted to provide recommendations regarding reforms in existing laws and the need for any law. Time and again Law Commission of India has suggested and recommended incorporating a comprehensive policy on the protection of witnesses in India. Law Commission in its various reports highlighted the problems faced by the witnesses during investigation and trial and enlightened the need for witness protection laws in India. Some reports dealing with the aspect of witness protection are discussed below:

- **14th Law Commission Report-** The Law Commission of India recommended updating the country's current substantive, procedural, and revenue laws in its fourteenth report. The Law Commission noted that one of the main causes of the severe delays in criminal cases is the public's unwillingness to cooperate with the legal system when they are called witnesses. The witnesses' lack of cooperation can be attributed to the numerous obstacles they had to overcome to appear in court. They squander time and money traveling great distances from their place of residence, and they have to wait their entire lives to testify. The small or non-existent travel allowance paid for seeing events is one of the main complaints. Considering all of these factors, witnesses are unwilling to take part in the legal proceedings²⁰.
- **42nd Law Commission Report-** The Law Commission of India recommended revising the Indian Penal Code in its 42nd report. The commission suggested that the conduct of intimidating or coercing witnesses during the trial be punished. Although it was suggested that threats and inducements to testify be made illegal, no steps were taken to ensure the witness had sufficient security²¹.
- **154th Law Commission Report-** The Law Commission of India addresses witness protection and facilities in one of its chapters in its 154th report. According to the report, the witnesses experienced a great deal of hostility and inconvenience when they appeared in

court. In certain cases, individuals are required to wait for their turn to be evaluated without adequate facilities for the entire day. They are subjected to unjustified postponements and are not compensated with sufficient benefits. Witnesses face threats and intimidation despite all of these hardships because They become hostile when the accused testifies in their favor. As a result, the witness ought to have access to excellent courtroom facilities, daily allowances with modern yardsticks, and sufficient protection²².

- **172nd Law Commission Report-** Law Commission of India in its 172nd report recommended reviewing the existing provisions relating to Rape laws in India. Though the report focused on the aspect of the offense of rape, it has suggested some reforms in the case of child abuse. The commission suggested that the testimony in such matters should be recorded by the court at the first instance and if possible, the statement of victim/witness should be recorded by using modern methods like a videotape or closed-circuit television. The report also suggested that the court must ensure that the victim/witness of child abuse shall not meet face-to-face with the accused at the time of examination²³.
- **178th Law Commission Report** - In its 178th report, the Law Commission of India addressed the issue of hostile witnesses. The report stated that a witness may become hostile during the trial process as a result of threats or inducements from the accused or a member of their family. As a result, the Commission recommended adding section 164A to the Criminal Procedure Code to specify preventive measures. Furthermore, to prevent any influence, the Commission recommended that the Magistrate record the witness accounts from the very beginning of the trial. Furthermore, he must sign and expeditiously forward to the magistrate all witness testimonies made before a police official²⁴.
- **198th Law Commission Report** – The Law Commission of India in its 198th report discussed “the aspect of Witness Identity Protection and Witness Protection Programmes”. The report contains a comparative study of judicial pronouncements and witness protection programs operating in various like the USA, UK, Australia, Canada, South Africa, etc. The Commission recommended that the identity of witnesses should be protected in all serious offenses wherein their life is in danger. Further, a witness can be relocated to another place with his family members until the completion of the trial, and the expenditure of relocation shall be borne by the state government. A memorandum of understanding shall be signed between the witness and the State making an obligation on the state to protect the witness out of the court and compel the witness to depose true statements. All the expenses under the program shall be borne by the Central and State governments²⁵.
- **239th Law Commission Report** - In its 239th report, the Law

Commission of India brought attention to the need for swift investigation and prosecution in criminal cases involving well-known individuals. The report stated that excessive adjournments of proceedings and the trial courts' overwhelming workload were the main causes of the delay. Furthermore, the witness's accusations of intimidation and threats could not be addressed since there was no system in place to protect witnesses. The Commission also suggested adding separate rooms for witnesses and equipping the courthouse with basic amenities like chairs, drinking water, snacks, and restrooms to improve court infrastructure. Modern technology, such as audio recorders, should be utilized to capture the witness's statement²⁶.

- **Committee on Reforms of Criminal Justice System (2003)** – A "Committee on Reforms of Criminal Justice System" was established by the Ministry of Home Affairs, and it turned in its report in March 2003. Dr. Justice V.S. Malimath²⁷ served as the committee's chair, and its duties included reviewing and proposing changes to the current criminal justice system. The Commission outlined the difficulties the witness had throughout the trial and suggested that the witness be given the appropriate consideration when they appear in court. They ought to receive fair compensation for the costs they incurred to go to court. They should have sufficient protection throughout the trial and the allowance should be reframed²⁸.
- **National Police Commission- Fourth Report (1980)** - The National Police Commission submitted its Fourth Report in the year 1980 to recommend the criteria fixed for payment of allowances to the witness and to make it practicable and the process of payment should be made simpler²⁹.

Witness Protection Scheme in India, 2018- The Central Government decided to put in place an extensive Witness Protection Plan in 2018. After that, the CG worked with the National Legal Services Authority to develop the Draft Witness Protection Scheme, 2018, which included input from multiple state governments. This is the first law of its sort passed in India. In the case of *Mahendra Chawla & Ors vs. Union of India & Ors*, the Supreme Court approbated this Scheme and directed the Centre, states, and union territories to effectively implement it.

The schemes' goals are to effectively shield witnesses from harm throughout their examination, prosecution, and trial so they can testify freely and without fear for their lives, property, or reputation from criminals. Additionally, the plan provides for some witnesses' rights. For instance, the right to a secure waiting space while testimony is being recorded, the right to be shielded from intimidation of any type, the right to be treated with respect, the right to testify in secret, and so forth. The plan divided the witnesses into three groups based on how they perceived the threat³⁰.

- **Category 1.** Where the witness's or his family members' lives are in

danger during the investigation, trial, or after

- **Category 2.** Where the threat extends to the safety, reputation, or property of the witness or his family members during investigation, trial, or thereafter.
- **Category 3.** Where the threat is moderate and extends to harassment or intimidation of a witness or his family member's reputation or property during investigation, trial, or thereafter.

After that, the plan aims to protect witnesses by utilizing strategies like those listed in their Threat Analysis Report (TAR)³¹ -

- The witness's home will have security equipment installed, including CCTV, alarms, fencing, etc.
- Regular patrols and close protection will be provided.
- Keeping an eye on the witness's communications, emails, call logs, etc.
- he witnesses receiving emergency phone numbers.
- Conducting Trials in Camera
- Permitting a support person to be present while the statement and deposition are being recorded
- Hiding the witness's identity by directing them to the alphabet or their new name
- Any other protection deemed essential

Disadvantages of Witness Protection Scheme, 2018³²- Though there are many issues with the plan that cannot be disregarded, it does offer sufficient security to witnesses both before and after the trial. Here are a few of these:

- The plan does not include a provision for help by the center in the witness protection fund, and not all states have the same number of resources to implement its provisions.
- The plan assigns the district police chief to prepare the Threat Analysis Report, which may have indirectly compromised the witnesses' safety because powerful individuals and politicians may exert pressure on the police to discover the witnesses' identities.
- Considering that lawsuits might drag on for years, the three-month term of the Witness Protection Order is inadequate.
- The plan makes no mention of a panel if witness or record confidentiality is violated.

Conclusion & Suggestions- Witnesses require far more assistance than they are getting at the moment. Strict legislation for witness protection that takes into account the requirements of the witnesses in our system must be passed.³³ There is also much duty on the part of the media. Instead of distorting the facts, they ought to make an effort to offer a balanced and thoughtful explanation. Legislation and the courts ought to provide safeguards for the protection of witnesses. More witnesses would show up in court to testify if they were given greater security.

In the criminal justice system, witnesses play a critical role³⁴. Through their testimony, they cooperate in the courts. When witnesses testify, they are occasionally seen as carrying out a sacred duty. They ought to be respected

as a consequence. On the other hand, some examples have come to light that highlight the situation facing witnesses. Not only are they humiliated and tortured inside the courtroom, but the accused also threatens and torments them during the trial. The Law Commission of India has repeatedly highlighted the witness's challenges during the trial in several reports. The Supreme Court has acknowledged in multiple pronouncements the challenges witnesses face and the necessity of providing them with facilities. Since there was no central statute about witness protection, the Supreme Court recently adopted the Witness Protection Scheme, in 2018. The verdict states that until the relevant legislation is passed by Parliament, the Scheme shall be regarded as law. It is crucial to implement several CrPC elements to protect the witnesses from mistreatment and excessive use of force, but also provide them with the protection they need because their testimony is essential to a just trial. In addition, the witness's anguish and sorrow resulted in may only be lessened by giving them a sense of enjoyment and treating them with dignity and protection throughout the entire inquiry and trial process.

Extensive trials ought to end immediately. It is time to get rid of the backlog of cases that take a long time to resolve and the practice of regularly deferring cases. To prevent a poor witness from turning hostile due to their frustration at having lost a significant amount of money, the regulations governing allowance payments should be strengthened. It is worth looking into how easily bail is given to the accused in return for the witness threatening him. Police reforms regarding the conduct of inquiries are desperately needed. Hostile witnesses would be disregarded if and until they are convinced that the system is intended for them and that they feel comfortable using it in any case, a common occurrence.

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A study of Social and Economic Inclusion Myths and Reality in MNREGA

•Ajamattulla
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Abstract- *The National Employment Guarantee Act was brought by the Government of India in 2005, the basic objective of which was to directly attack the poverty prevalent in rural areas. Because the basic objective of NREGA (MNREGA) was to increase the income of unskilled families in rural areas by providing them 100 days guaranteed employment. So that the percentage of poverty can gradually reduce, but in its present form, there is a need for reform to make MNREGA effective and successful in achieving its objectives because with time, the interference of middlemen in it increased. Due to which many problems started arising in this sector like non-payment of wages on time after work and payment of wages at low rates. Work being carried out in unproductive areas etc. due to which a need was felt to make adjustments for economic and social inclusion more effectively. For which the Government of India made it mandatory from 2009 to pay all MNREGA wages through bank and post office accounts. The result of which is that at present 100 percent payment is being made through bank and post office accounts. There are two sides to inclusion. Economic Inclusion and Social Inclusion Mainly the concept of inclusive development includes financial inclusion and social inclusion. In most situations, those who are deprived of social inclusion are also deprived of financial inclusion. Social inclusion means that all sections of the society can get their proper representation and the difference in rural and urban facilities can be reduced, income and regional disparity can be reduced. Besides, women can also be connected to the main stream of development.*

Key words-- *Social inclusion & financial inclusion, National Employment Guarantee Act, unskilled families Worker, poverty, Income and regional disparity*

Introduction- Since independence, India has been a welfare nation and the primary goal of all the efforts of the government has been the welfare of the people of the country. Policies and programs have been prepared keeping in mind the goal of eradicating rural poverty. It was felt that a sustainable strategy for poverty alleviation should be based on continuously increasing opportunities for gainful employment in the process of development. Elimination of evil tendencies like poverty, ignorance, diseases and inequality of opportunities and providing better and higher quality/dignified

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life have been the basic principles on which all plans and development programs have been designed. Under rural development, both strong economic and social transformation of the people has been prepared. Has been taken care of.

Among these schemes, Mahatma Gandhi National Rural Employment Guarantee Act (MNREGA) has gone through many changes since its inception and has become the lifeline of crores of people. The aim of this Act is to increase the livelihood security of families in rural areas of the country by providing assured daily wage employment to every family for a minimum of 100 days during any financial year. Provided that its adult members are willing to do unskilled labour. The main pillars of Mahatma Gandhi NREGA program include social inclusion, gender equality, social security and equity-based development.

Research Objective-

1. To increase livelihood security of the rural poor by creating wage employment opportunities in works related to infrastructure development in rural areas.
2. To breathe new life into the natural resources of the concerned area.
3. To create rural assets and infrastructure to increase opportunities for gainful self-employment, increase the income of rural families and provide stability to them.
4. Effectively linking financial inclusion with the rural economy.

Research Method and Technique-The presented research paper is based on the second set of questions. Analytical research method has been used in this research paper. To compile the data, books, general government reports and the website of the Ministry of Rural Development have been studied.

Data analysis- The concept of inclusive development itself includes financial inclusion and social inclusion. In most of the situations, those who are deprived of social inclusion also want financial inclusion. (Economic Review 2012-2013)

According to C Rang Rajan Report 2008, financial inclusion means providing financial facilities to the weaker and economically backward section of the society in adequate quantity at the right time and at the lowest cost.

We can understand social inclusion under Mahatma Gandhi's concept of Sarvodaya and self-reliance, its objective is the upliftment of all genders, castes, religions, sects etc. present in the society. In fact, the above concepts are implicit in inclusive development. The basic objective of inclusive development is to eliminate the following three types of differences-

1. To eliminate the disparity in rural-urban facilities.
2. To eliminate economic and social inequality.
3. To eliminate regional disparity.

MNREGA has proved helpful in closing the first two gaps. Due to MNREGA, there has been a decline in migration from rural areas to urban areas.

Table 01

	Financial year 2017-18	Financial year 2018-19	Financial year 2019-20	Financial year 2020-21
Total employment cards issued	12.50	13.06	12.82	12.73
Employed families	5.06	4.99	4.79	4.14
Labor Day (in crore)				
Total	218.76	230.48	220.36	166.25
Scheduled castes	48.47 (22%)	51.21 (22%)	50.27 (23%)	37.19 (22%)
Scheduled tribes	40.92 (19%)	41.00 (18%)	38.62 (18%)	28.28 (17%)
Women	105.27 (48%)	118.23 (51%)	116.40 (53%)	91.23 (55%)
Other	129.38 (59%)	138.27 (60%)	131.47 (60%)	100.78 (61%)
Labour day per family	43 Days	46 Days	46 Days	40 Days
Central Release (in Rs crore)	29189.77	30009.96	32743.68	32476.87
Total funds available (including initial depletion) (in Rs. crore)	48805.68	45630.50	41994.73	38081.20
(Expenditure/in Rs. crore) (percentage of available funds)	37072.82 (76%) 800.21	39778.29 (87%) 617.86	38601.59 (92%) 986.46	35785.20 (94%) 1632.99
Expenditure on wages (in Rs crore)	24306.22 (69.53%) 457.80	27153.53 (72%) 322.32	2535.3 (73%) 574.67	24210.04 (72%) 878.46
Total works started (in lakh)	80.77	104.62	94.12	99.93
Tasks completed	22.56	25.53	27.37	22.98

Department of Rural Development Report 2020-21



Financial inclusion through MNREGA- In order to streamline the money flow system and eliminate delays in the payment of daily wages, the Ministry of Rural Development has implemented National Electronic Fund Management System (NEFMS) in 21 states and 1 Union Territory. Delays in allocation of funds are reduced and stagnation of funds at various levels is eliminated. Under the programme, currently 100 per cent of daily wage is being paid electronically directly into the bank/post office accounts of MNREGA workers through Electronic Fund Management System (EFMS). Till now, 9.46 crore active workers have linked their Aadhar numbers with NREGA Soft MIS. Whereas in January 2014, only 76 lakh Aadhaar numbers were linked, currently 6.01 crore workers have been enabled in Aadhaar Waste Payment System (ABPS). Looking at the above table, it is seen that when compared from 2013-14 to 2020-21, it was seen that there was an increase of about 1.53 times in the expenditure and an increase of 1.68 times in the wage expenditure. Therefore, we can say that financial inclusion increased through MNREGA.

Challenges before MNREGA- In the recent period, the pace of MNREGA employment generation is slowing down, especially for women and Scheduled Castes and Tribes. While 46 person days of employment were provided per family in 2016-17, 45.69 person days of employment could be provided in 2017-18, 50.88 person days in 2018-19, 48.40 person days in 2019-20, and only 48.27 person days in 2020-21. And the average wage payment per day is Rs 173.75 in 2016-17 and Rs 200.87 per day in 2020-21, which is an increase of about 14 percent, which is very less as per inflation. Due to essential household work, women were not willing to work in MNREGA away from their place of residence. Apart from this, it was also found that after some man-days of work was done by men and women, the remaining work was done through technical assistance (JCB, tractor) and the man-days were reduced. Complaints have come from many states that wages are not paid within the stipulated period of 15 days. Apart from this, irregularities in the implementation of MNREGA, corruption, falling share of wages and non-payment of unemployment allowance etc. are important challenges before the MNREGA scheme. For MNREGA to have a lasting impact on poverty, many problems need to be solved. When the main objective of rural development programs is poverty alleviation then why should a certain limit of employment days be set?

Conclusion and Suggestions- In conclusion, inclusive development is achievable which is possible through MNREGA and other schemes like food Security, Ujjwala Yojana, Prime Minister Kisan Samman Nidhi Yojana, Garib Kalyan Rojgar Yojana etc. means are. We can say that in increasing rural entrepreneurship and bringing to fruition the intention of inclusive development. Some special changes need to be kept in mind like minimum 180 labour days in MNREGA Provision should be made. Keeping in mind the inflation in wages, it is decided to fix the wage at Rs 400 per day. Needed. Permissible activities with emphasis on rural livelihoods, especially agriculture and rural infrastructure. The list should be expanded

so that Scheduled Castes, Scheduled Tribes, marginal farmers and the social and economic condition of the neglected sections of the society can improve.

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**A Study of Recent Advances in Shri
Anna (Millets) Production Technologies In Uttar Pradesh
Theme: Recent Advances in Shri Anna (Millets)
Production Technology**

•Nishi Mishra
••Deepika Sahu

Abstract- *Millets are being produced in the tropical climatic regions of Uttar Pradesh as well as in India. Indian millets are nutritionally superior to wheat and rice as they are rich in proteins, vitamins and minerals. Millets are free from gluten, highly nutritious and rich in dietary fiber. Millets play an important role in India's economic security and conditions. They are rich in micronutrients including calcium, iron and phosphorus, etc. they are low in Glycemic Index (GI) as such don't cause huge spike in blood sugar (Karuppasami, 2015). All the states are adopting the new production and processing technologies (such as; land preparation technologies, fertilizers management, water management, crop protection, diseases, harvesting and post-harvest technologies) to increase the production of millets in India. Based on secondary data analysis the aim of the study is to explore the recent millets production technologies in Uttar Pradesh and to analyse the trend of millets production in the Uttar Pradesh. Millet is also known as coarse grain or poor man's grain. In India, currently the market size of millets is \$11.2 Billion in 2023 which is expected to grow at 4.60 percent (CAGR) to achieve the market size of \$13.80 Billion by 2028. Globally, India is among the top five millets exporters. Globally, millets exports were \$400 million in 2020, which increased to \$470 million in 2021 (APEDA, 2023). The present study will be useful in policy making and decision making in agricultural production.*

Keywords- *Millets, Shri Anna, Technology, Nutrition, Food Security.*

1.Introduction- Indian millets are nutritionally rich, drought tolerant crop grown mostly in various arid and semi-arid regions of India. Millets are a type of small seeded grass which belongs to the botanical family “(Poaceae)”. It is an important source of food and animal fodder for poor resource-poor farmers and plays an important role in the ecological and economic security of India.

In 2020-21, Rajasthan was the largest millets producer in India. Uttar Pradesh is one of the top six millets producing states in India. In India, Rajasthan was the largest producer of millets with a production of 5.15

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million metric tonnes in 2020-21, contributing 28.61 per cent to the national production. Karnataka was the second largest contributor contributing 14.26 percent to the national production. Other major millet producing states include Maharashtra 13.95 percent, Uttar Pradesh 12.75 percent, Haryana 7.58 percent and Gujarat 6.06 percent. These top 6 states contributed more than 80% of India's millet production in 2020-21 (APEDA).

2.Review Literature- It is required to increase the food consumption of millets to promote the production of millets with the advancement of production technology in millets production. It is needed to use both the traditional and advance technologies in of production (Kunkari, et.al., 2023). The farming in India is mostly depends upon the rain. Most of the cultivable land is dry region in which millets are the main crops produced in the dry regions of the nation (PIB, 2022). Millets are the main crops of the tropical and sub-tropical regions in India which can be produced in the low water region. In the developing countries, the promotion of millets production can be helpful to ensure the food security in the nations (Sher, et.al, 2019). Beside the food requirements of the people, millets are also useful to feed the animals and other requirements (Chapke, et.al., 2020).

3.Objectives of The Study- The main objectives of the study are as following-

- To analyse the trend of millets production in the Uttar Pradesh.
- To explore the recent millets production technologies in Uttar Pradesh.

4.Data and Methodology- The present study is based on secondary data analysis. To solve the stated objectives the data has been used from various departments of the Government of India and Government of Uttar Pradesh and some websites as e-source of data and information have been used in the study. Using MS Excel software, Descriptive statistics and appropriate statistical tools have been used to solve the objectives of the study.

5.Results and Discussion

5.1 Trend of Millets production

Table 01
Trend of Millets production

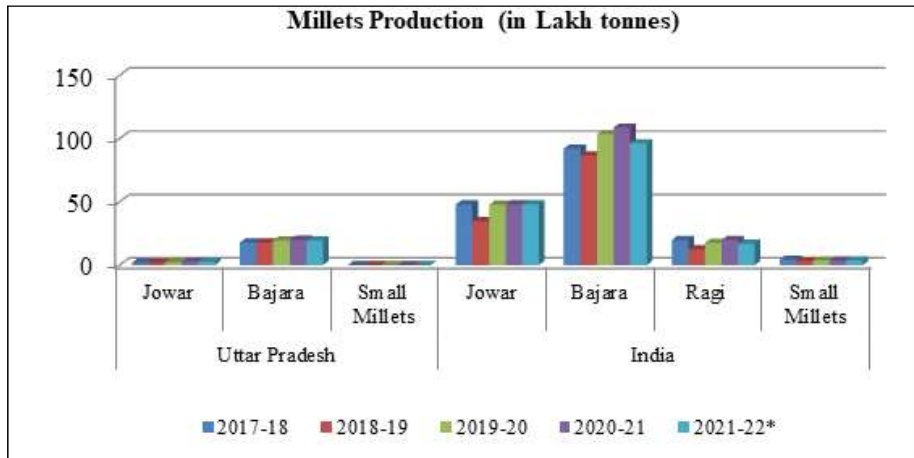
Year	Millets Production (in Lakh tonnes)							
	Uttar Pradesh				India			
	Jowar	Bajara	Ragi	Small Millets	Jowar	Bajara	Ragi	Small Millets
2017-18	2.15	17.95	NA	0.06	48.03	92.09	19.87	4.39
2018-19	1.83	17.79	NA	0.05	34.75	86.64	12.39	3.33
2019-20	2.27	19.39	NA	0.06	47.72	103.63	17.55	3.71
2020-21	2.75	20.14	NA	0.09	48.12	108.63	19.98	3.47
2021-22*	2.75	19.49	NA	0.05	48.12	96.24	16.96	3.75

Source: APEDA

NA= Data not available on Ragi production in Uttar Pradesh

*4th Advance Estimates

Figure 01
Millets Production (in Lakh tonnes)



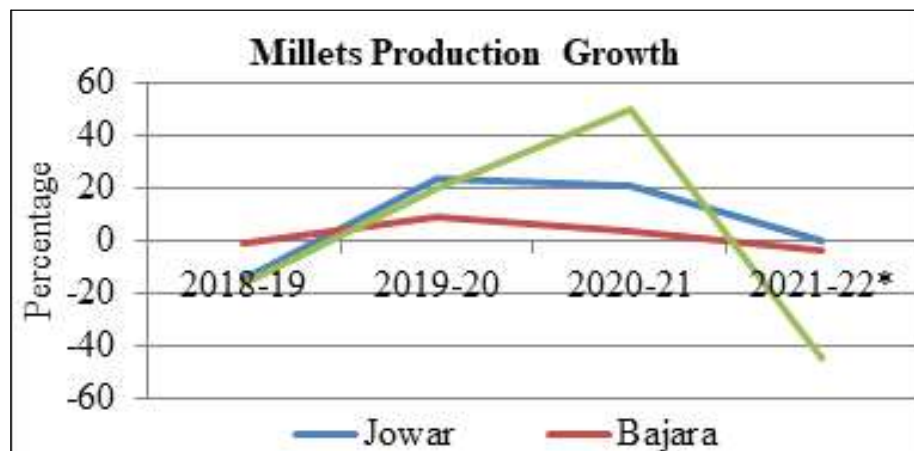
Source: Table 1.

Table 02
Millets Production Growth (in %)

Year	Millets Production Growth (in %)		
	Uttar Pradesh		
	Jowar	Bajara	Small Millets
2018-19	-14.88	-0.89	-16.66
2019-20	24.04	8.99	20
2020-21	21.14	3.86	50
2021-22*	0	-3.22	-44.44

Source: Table 1.

Figure 02
Millets Production Growth (in %)



Source: Table 1.

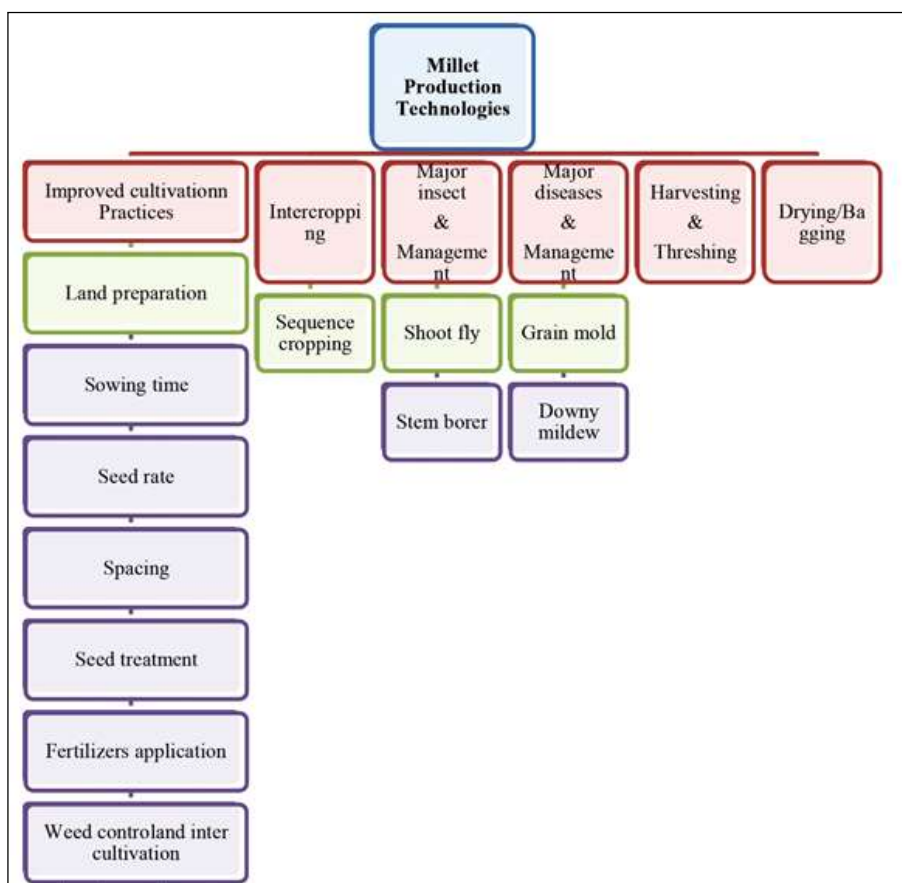
Annual production growth rate has been calculated using production data of APEDA. According to the results of the analysis, it has found that there is much fluctuation in the trend of millets production in Uttar Pradesh. In 2018-19 negative production growth of Jowar was witnessed which was -14.88 percent. In 2019-20, it increased to 24.04 percent which declined to 21.14 percent in 2020-21 but there was no change in 2021-22 (Figure 2).

Trend of Bajara production shows that there was negative growth witnessed in 2018-19. It was -0.89 percent in 2018-19 which increased to 8.99 percent in 2019-20 but the production of Bajara declined to 3.86 percent in 2020-21 and -3.22 percent in 2021-22 (Figure 2).

The production growth of small millets was also witnessed negative (-16.66 percent) in 2018-19. It increased to 20 percent and 50 percent in 2019-20 and 2020-21 respectively which again declined to -44.44 percent in 2021-22 (Figure 2).

5.2. Recent millets production technologies in Uttar Pradesh- The advancements in the production technologies have been explained using the flow chart as following:

Chart 01
Recent millets production technologies



Source: Chapke, et al., 2018

Initiatives taken by the Government to promote millets production- The year 2023 has been declared as international year of Millets by United Nations General Assembly (UNGA). Millets have been notified as Nutri-cereals by the Government in April 2018. The government has also promoted to the startups for the promotion of millets production. Under the Ministry of Commerce and Industry a comprehensive strategy has been adopted by the Agriculture and Processed Food Products Export Development Authority (APEDA) to promote the export of Indian millets. A statement of Intent (SoI) also has been signed by the NITI Ayog with the United Nations World Food Program (WFP) especially focusing on supporting India and mainstreaming millets and the Prime Minister Narendra Modi highlighted on making millets a food choice for the future. According to the Prime Minister, “*Millets are good for the consumer, cultivator and climate*” (PIB, 2022).

Conclusion- Millets are good source of nutrients for the health as well as for the economic development of developing nations. In Uttar Pradesh, the fluctuating trend has been found for the millets production. It has been found that the recent advancements in the millets production technologies improving the output level in Uttar Pradesh as well as in the states of India. Promotion of the millets production can be helpful to reduce the rural poverty and improvement of livelihood.

Suggestion- The Government of India and state governments are promoting the production of millets to ensure the food security and to reduce the health issues. But farmers are facing the challenges of safety of crops from stray cattle which adversely affects the cultivation of the millets. It is suggested to increase the utility of stray cattle to eliminate the challenges faced by the farmers. Small farmers in hilly areas and dry plains (who are among the poorest families in rural India) will be motivated to cultivate millets only if they get good profits from it. Adequate public support can make cultivation of millets profitable, ensure their supply for PDS and ultimately provide nutritional benefits to a large section of the population. Lack of awareness about millets and their health benefits can be overcome through education and promotion. Improving the availability of millets in markets and making them more accessible to consumers can boost their consumption. Millets are often more expensive than other staple grains, making them less accessible to low-income consumers. Consumption can be increased by addressing the affordability issue through government subsidies or market intervention. It is also required to bring about a change in perception in the society.

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Case Study of Empirical Value for Madhaya Pradesh Business Liberalization and Labour Demand and Their Elasticity

• Vivek Chandra Mishra
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Abstract- *This research paper examined how trade extend to liberalization affected employment and labor demand elasticity in the manufacturing sector in Madhaya Pradesh over the period from 2016 – 2022. Theoretically trade liberalization may affect labor demand through two channels, the direct affect via increasing labor demand elasticity. However, for the Madhaya Pradesh case our finding did not support this theoretical support hypotheses. moreover, our result also suggested that openness did not have a direct affect on labor demand. This may contribute to explain the low employment response to trade liberalization research by several studies on developing countries neglecting the elasticity.*

Keywords- *Labor market, Labor demand, elasticity, trade liberalization.*

Introduction- During the last two decades, the international economy witnesses the spread of a wave of market-oriented moves that was accompanied by a trend of liberalization of capital account foreign exchange, credit domestic consumption and trend. In light of these fundamental changes in the economic policy at the global level the accept of trades liberalization became the key feature of any development since 2016.

Over the last two decades many developing countries have liberalization usually argue that workers in these countries considered one of the main beneficiaries of greater openness to trades. In the case of Madhya Pradesh trade reforms started in April 2002 and continued with the announcement of the economic reform and structural adjustment programmed 2010. The tariff policy objective in Madhya Pradesh started to change considerable after the year of 2012. It was not considered anymore as main policy to increase tariff collection revenue. Tariff policy was used in other prospective aiming at enhancing exports. Concurring the literature of the affect of trade liberalization on the labor market, most of the attention has been dedicated to evaluate the impact oc trade liberalization on poverty income distribution, employment, inequality and its direct effects on skilled and unskilled workers. However, in recent year, a new aspect of the trade labor linkage has emerged and received attention this is the impact of international trade on labor demand elasticity. Finally in result in sifting non wage labor costs towards labor and workers income distribution. Thus,

workers are placed under greater pressure because of trade liberalization. There have been a number of studies that tried to example the effect of trade liberalization on labor demand elasticity. Some of these focused on the developed countries labor demand elasticity and international trade in the Madhya Pradesh. As previously mentioned, protection declined in Madhya Pradesh as result of a substantial liberalization of trade policy providing a unique opportunity to test the above mentioned.

Accordingly, this study aims to investigate the impact of trade liberalization on the labor market in Madhya Pradesh. The rest of the paper is organized as follows. Section 2 and 3 present a critical review of both theory and empirical work on the relationship between international trade and labor demand elasticity. Section 4 provides an overview of recent trend in trade of Madhya Pradesh. The econometric procedure adopted is presented in section 5 and 6 discussed data and variable construction issue, followed by section 7 that present and analyzes and empirical. Finally, section 8 includes concluding remarks and policy implication.

Theoretical background- According to labor demand theory, demand for labor is a derived demand, workers are hired for their contribution to the production of goods or service. Both the substitution and scale effect suggest that the demand curve for labor is a downward sloping function of the wage rate. One concern of labor economics theory is the responsiveness of employment to different factor particularly changes in wages, usually measured as own wage elasticity. Accordingly increases in wage rate affect demand for labor in two ways:

- The first parts which explain employment variation due to wage including substitution towards other input for constant output often called the constant output labor demand elasticity. If wage increase given a fixed output employer will want to substitute a way labor towards other factor of production whose price is relatively labor.
- The second part which explains the employments variation due to the wage includes change in the demanded output. Since industry output is not fixed this second part shows how much labor demand change after the industry output change due to a wage change.

Review of Literature- Studies undertaken to study the hypotheses that trade liberalization raises the labor demand elasticity is not conclusive. In what follows be briefly review a number of sub studies. Robert (2001) is considered the first paper that provided a very systematic and careful imperial examination of positive impact of trade on labor demand elasticity. Similar empirical result was obtained in the studies undertaken by Banargee P K (2001) for Nepal. These studies provided no or only weak support to the hypotheses that trade liberalization raises labor demand elasticity. The result showed that labor demand elasticity due to change greatly in magnitude although not significantly over time. Furthermore, the effect of trade openness on long run labor demand elasticity yields either none significantly or mixed results. Regulation of the market also affects the labor market the

more flexible labor regulation is the stronger the impact of on elasticity.

By contrast, some other few studies found empirical evidence of a positive impact of trade liberalization on labor demand elasticity. A study undertaken by Subramanian. D.B. (2010) using Indian industry level data disaggregated by states found empirical evidence of a positive impact of a trade liberalization on labor demand elasticity. Labor demand elasticity also increased with reduces in protection and appears to have the effects predicted in theory. However, Watson and karter (2013) using more disagreed data by 14 industries from Japan reached different results. Their analysis suggested that the supposed linking between greater trade liberalization and labor demand elasticity is empirically.

Trade Liberalization in Madhya Pradesh- Madhya Pradesh has applied the gradual approach to trade liberalization with the imitation of economic reform in 1991 then with the announcement with the economic reforms and structural adjustment programmed in 1991. However profound trade liberalization effort was only applied after joining the WTO agreement and the signing of several multi and unilateral trade agreement in the 1991. According over the last three decades the country has made significant development in its tariff structure.

Generally, Madhya Pradesh commitments within the WTO have been more or less to bind tariff rate at level that in many cases exceed excising levels. Similarly, MFN tariff on non agricultural products are generally lower with an average tariff of 9.4% while tariff on agricultural goods remain high with an average of 66.3%. This higher average tariff on agricultural goods is strongly determined by average tariff of over 999% on beverage and spirit.

Table 01

		2016	2017	2018	2019	2020	2021	2022
Total trade	MFN simple average	34.64	25.14	19.92	19.93	19.58	16.94	16.81
	MFN weighted average	16.65	13.72	13.79	13.1	13.7	8.86	8.53
WTO HS agricultural	MFN simple average	80.62	50.64	22.53	67.09	66.73	66.36	66.33
	MFN weighted average	7.75	7.6	7.08	26.29	27.06	13.72	13.66
WTO HS Industries	MFN simple average	27.69	21.14	19.05	12.83	12.48	9.55	9.41
	MFN weighted average	20.08	15.05	15.54	10.04	11.19	7.88	7.49

Source: world Bank data base.

According to above table both simple and weighted average MFN tariff rate declined significantly with the liberalization waves throughout the period from 2016 from 2022 receiving 16.8% and 8.53% respectively in 2022 compared to 34.64% and 16.65% in 2016. This is also true for both agriculture sector and from 27.69% to 9.41% for the industrial sector during the same period. However as previously mentioned the agriculture sector remains relatively protected compared th the industrial sector. Finally, the difference between simple and weighted tariff rate is larger for the agriculture sector 66.3% and 13.6% respectively than for industrial sector 9.41% and 7.49% respectively.

In line with its 1992 trade liberalization efforts, Madhya Pradesh has signed several trade agreements with its trade partners. At regional level

Madhya Pradesh joined the greater free trade area, the common market of eastern states and countries are free trade agreements.

These trade liberalizations efforts were reflected in the performance of Madhya Pradesh imports and export as shown in above table. Both imports and exports experienced significance increase since the early 1992 and in a more obvious was after 2018 on average export increase annually by 7.4% before 2018 versus 14.4 after this date while imports increased by 3.9% versus 17.4% respectively.

Variables- Employment: Dependent variable (L), Real production (Y), Real wages (W), Real capital stock (K).

Results and Interpretation- The first step is to carry out the human specification test to choice between fixed and random effect model. The result implied that the null hypothesis of orthogonality of the random effects (error components) and the regression could not be rejected. Hence, the random effect specification is the appropriate one. This result is true or our two models representing the two alternative trade policy measures previously mentioned.

Table 02

Sr. no	Variables	Openness	MFN tariff
1	Ly	0.733 0.063	0.641 .062
2	Lw	-0.667 0.152	-0.406 0.226
3	Lk	0.88 0.385	0.478 0.266
4	Llib1	0.063 0.066	
5	Lwlib1	-0.037 0.027	
6	Llib2		-0.034 0.227
7	Lwlib2		0.011 .063
8	2013	0.513 0.253	
9	2015	0.432 0.176	0.025 0.078
10	2017	0.354 0.163	-0.581 0.301
11	2020	0.212 0.192	-0.229 0.176
12	R-squared	0.80	0.78

Note: Standard error between parentheses significant at 10%, Significant at 5% and Significant at 1% all variables are in log from.

Table reports the random effects estimation results for our two models. The parameter of interest here is elasticity change due to trade liberalization, i.e., the parameter corresponding to the wage variable interacted with the liberalization variable. The results are quite similar across both types of specification. As column 1 in above table shows, our

estimate of the interaction term involving wages and openness is small in magnitude and insignificant. Thus, the null hypothesis that the change in elasticity after the reform is zero cannot be rejected at all levels of significance. Using the second proxy for trade protection, which is MFN tariff rate conforms this previous finding. Moreover, the coefficients for trade liberalization measure alone appeared to be insignificant in both models.

Regarding the contribution of other variables in equation to labor demand changes, the coefficient of the wage variable is negative and significant in both specifications, and fall well within identified as being a reasonable range of values for labor demand elasticity and hence in line with standard trade theory. The coefficient of the output variable, which control for business cycle fluctuations, is positive and statistically significant in both specifications, independently of the liberalization measures used. The coefficient on capital stock appears to be positive and statistically significant. This suggest that labor is complimentary the use of machines and equipment's.

Conclusions- This paper investigated how trade liberalization affect employment and labor demand elasticity in the manufacturing sector in Madhya Pradesh over the period of 2016 t0 2022. According to theory, trade liberalization may affect labor demand through two channels, the direct effect and the indirect effect via elasticity However for the Madhya Pradesh case our finding did not support the theoretical hypotheses that total labor demand elasticity increase with trade openness. Moreover, our results also suggested that openness did not have a direct affect on labor demand given the statically significant coefficient on openness (Llib1) and custom MFN tariff rates (Llib2). This may contribute to explain the low employment response to trade liberalization shocks found by many studies on developing countries neglecting the elasticity channel.

Keeping in view these results, it is clear that the more towards trade liberalization in Madhya Pradesh did not affect labor demand in the manufacturing sector neither by increasing its elasticity nor through its direct impact. This non responsiveness of labor demand elasticity to trade liberalization could possibly be explained by the rigid labor market regulation in place. These results imply important implication for public policy and emphasize some challenge for policy makers. Although our results suggest that rigid labor regulation for example through restrictions on layoffs the impact of trade liberalization on labor demand elasticity, extensive use of such regulation cannot be recommended as a desirable policy response. Given Madhya Pradesh growing integration with the international economy, hence labor regulation in Madhya Pradesh should be revisited to achieve a balance between protecting workers and enabling firms to compete in international markets.

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A Comparative Study between Buddhist Epistemology and Virtue Epistemology regarding Justification of Knowledge

• Rinku Behara

Abstract- *Epistemology is the branch of Philosophy which focuses on the study of the nature and the scope of knowledge. What can we know? or, what is the real object of knowledge (prāmā) and How can we know? or, what is the valid means of knowledge (prāmanā); are the burning issues for last 1500 years in Indian Epistemology as well as in Western Epistemology. The act of knowing in Buddhism, has a significant role to achieve the ultimate end and eliminating the ignorance (avidya). Buddhism accepts two acts of knowing; namely, Perception (pratyakṣa) and Inference (anumānā). They are reliable in the sense that, they direct the knower to such an object which has a desired efficacy (arthakriyakaritva). On this criterion a reliable knowledge is distinguished from an unreliable one. On this account we find a similarity between Buddhist Epistemology and Virtue Epistemology. Virtue epistemology is a contemporary epistemological approach divided into two groups Virtue Reliabilism and Virtue Responsibilism. Virtue Reliabilism says that knowledge is true belief produced by a cognitive ability, this ability enables the knower to reach at the ultimate end or truth and it also cuts down the possibility of errors. The aforesaid two epistemologies may have some differences also. It will also be discussed in my paper. The paper concludes by the discussion of the relationship between the Buddhist Epistemology and Virtue Reliabilism.*

Keywords- *Buddhism, Virtue Reliabilism , Virtue Responsibilism, Perception , Justification.*

Introduction- The aim of our social life is to acquire knowledge for achieving further goals. The ultimate aim of human is to attain liberation from suffering. Knowledge helps man to liberate from all those material suffering. There is a long debate about the source or means of knowledge in different philosophical traditions and religions. Epistemology is a field of study which deals with the contents, sources and the means of knowledge. Among different philosophical traditions it can be said that Buddhist epistemology occurs a central place for developing different epistemological perspectives. *Pramāṇas* or the means of knowledge is the only single notion, which Buddhist epistemology centrally focused on. Meaning of the term '*pramāṇa*' is not same in Buddhist tradition as non-

Buddhist tradition maintains about it. So, the meaning of the term *pramāṇa* and how the term is derived from, are most important to understand that Buddhist epistemology from any non-Buddhist traditions. To acquire a knowledge or *pramā*, there are three things, which are necessarily important, viz, *pramtr* – the knower, *prameya* – the object of knowledge and *pramāṇa* – the means or the instrument of knowledge.

“John knows that the table is brown through perception”

John is the knower or *pramtr*, the table which is brown is the object of knowledge or the *prameya* and perception is the means of knowledge by which the knowledge about table is acquired.

In Indian epistemology, so in Buddhist epistemology also the central object of investigation is the nature of *pramāṇa*. So, *pramāṇa* being an instrument of knowledge produces an episode of knowledge. It is evident that *pramāṇa* is the instrument of knowledge which has been termed differently in various Indian tradition by their epistemological thoughts.

As well as Indian epistemology, western epistemological concerns is centered around the instrument of knowledge. Virtue epistemology is one of the branches of western epistemology which centrally focused on the intellectual ability of human being by which one can reach at the truth and diminishes of falsity more or less. Similar about it in Indian Buddhist epistemology western virtue epistemological respectively.

Epistemological Background

Buddhist Epistemology- Dignāga (480 – 540) was the father of Buddhist epistemology. In which sense Dignāga takes the term *pramāṇa*, his followers also hold that sense of *pramāṇa*. Dignāga takes the meaning of the term *pramāṇa* in a different way. According to him, there is no difference between the *pramāṇa* and *pramā*, which is the result of *pramāṇa*. Buddhist epistemology holds the meaning of *pramāṇa* as an episode of knowledge but not a means or instrument of knowledge. In Indian Buddhist tradition, sometimes the term *pramāṇa* refers to a valid cognition and also sometimes refers to an episode of knowledge itself. Other than the Indian Buddhist tradition the *Nyāya* school of philosophy treats *pramāṇa* as a means of knowledge by which knower knows the object. But in Buddhist epistemological tradition rejects the knower – object – instrument or means account of knowledge. Other than the Buddhist tradition, *pramāṇa* or the means of knowledge has been used as instrument for a cognitive agent to acquire knowledge of something. But Buddhist tradition does not consider a cognitive agent as independent of their episode of knowledge. The knower is constituted, according to Buddhist tradition, by their cognitive episode. It can be said that if there is no an independent agent of cognition then the idea of instrument of knowledge does not stand. Dignāga and his followers do not accept an agent of knowledge and the instrument of knowledge but they accept only the episode of knowledge as *pramāṇa* and the object of

knowledge. So, the study of *pramāṇa* is the central topic of Buddhist epistemology and its central task is to investigate the nature of knowledge. According to Dignāga there are two *pramāṇa*; perception and inference in Buddhist epistemological tradition. Although, there is no any agreement about 'how many *pramāṇas* are there' in all the systems of Indian philosophy. *Nyāya* school of philosophy accepts four *pramāṇas*; perception, inference, similarities and testimony. But Buddhist epistemology denies the other two *pramāṇas*, similarities and testimony as a separate means of knowledge because they claim that these two *pramāṇas* are included in inference. So, there is no need to accept them as a separate *pramāṇas*.

As, perception and inference are the two *pramāṇas* in Buddhist epistemology, it is also important to consider that the object of knowledge or *prameya*. Because if there is a *pramāṇa* there must be a *prameya* also. According to Dignāga, the father of Buddhist epistemology, there are two objects of knowledge namely; general entities (*sāmānyalakṣaṇas*) and particular entities (*svalakṣaṇas*). Dignāga made differences between the object of knowledge by their *pramāṇa*. The object of perception is particular entities (*svalakṣaṇas*) and the object of inference is general entities (*sāmānyalakṣaṇas*). This idea of Dignāga, to distinguish object by their *pramāṇa* definitely made Buddhist epistemology unique. Perception captures the *svalakṣaṇa* or the defining characteristics of the object where inference captures the *sāmānyalakṣaṇas* or the *sāmānya* or *jāti* resides in objects. Dignāga's successor Dharmakīrti adds a defining characteristic on perception which is unmistakable – 'a cognition that is unmistakable and free from conception' – means that perception is non-conceptual just as it is unmistakable.

Virtue Epistemology- Virtue epistemology is a contemporary approach of epistemology which focused on the key notion of intellectual virtue. Ernest Sosa was the introducer of the term 'virtue epistemology' in 1980. On Sosa's thought if virtue epistemology has been taken as an approach to justification of knowledge it will help to solve many epistemological problems such as the debate between internalism and externalism, foundationalism and coherentism, also the problem of skepticism can sort out by adopting such an approach. All virtue epistemologists classified into two groups by their understanding of the notion of intellectual virtue; virtue reliabilists and virtue responsibilists. Some of virtue epistemologists called virtue reliabilists take the notion of intellectual virtue as 'cognitive abilities or powers', these cognitive abilities are perception, memory, sound reasoning etc. Some other group of epistemologists called virtue responsibilists take that notion intellectual virtue as character traits and those traits are fair mindedness, intellectual honesty and intellectual courage etc. All epistemology being a normative discipline, its central task is to investigate the normativity for making any epistemic evaluation. Virtue epistemology

challenges that by adopting this kind of normativity in epistemic evaluation many progresses can be done and some new lines of investigations made under the epistemic and the moral dimensions of knowledge. Before virtue epistemology there was traditional analytic epistemology which takes beliefs as the primary object of evaluation, so, this is called *belief-based epistemology*. On the other hand, virtue epistemology takes agent rather than beliefs as the primary object of evaluation. Also, virtue epistemology takes intellectual virtue as the evaluation of agents. On this point virtue epistemology differs from traditional analytic epistemology. As mentioned earlier virtue epistemologists disagreed about the nature of intellectual virtue but all are agreed about the sort of i.e. the cognitive excellences. Virtue epistemology gives the definition of knowledge as it is produced by an intellectual virtue.

Motivation

Buddhist Epistemological Enquiry- A belief is justified by the arguments supplied for the cognition's reliability. It can be said that the belief that 'there is a fire on the hill' will be true, just as that cognition which is produced by a disposition that is reliable and reliably making a causal characteristic of that object. Here the cognition produced by a reliable belief be called an act of knowing but there are some other dispositions that made the belief reliable to acquire knowledge. One of the prime dispositions is 'the desire to know' (*jijñāsa*), without which the cognition is not possible. In order to have a cognition about the unseen fire on the hill one must have 'the desire to know'. So, these particular dispositions played a central role to motivate one to have knowledge. According to Buddhist epistemology knowledge is justified true belief and the account will be inadequate if the cognitive dispositions disregarded in the act of knowing. Buddhist epistemological enquiry asserts that not only reliability of the act of knowing is important but also it must be the motivator for a purposeful action. This motivation is taken to be a novelty and this is not the only requisition for the purposeful action but also requires to reduced doubt from any act of knowing. Dignāga the father of Buddhist epistemology was not so much concerned about the reducing of doubt from the cognitive act. But Dharmakīrti and his followers was so much concerned about the certainty of knowledge. Also, the notion of motivation can be applied to the ontological issues also, such as the concept of universal. As Buddhist epistemology allows only perception as the motivator of action. So, the possibility of universal should be eliminated. Thus, in Buddhist epistemology the concept of universal is not accepted.

Virtue Epistemological Enquiry- From virtue reliabilists point of view, knowledge requires intellectually virtuous motivation to be justified. So, intellectual virtue, the key concept of virtue epistemology plays a central role to motivate someone to believe something he desires. 'The desire to know' or 'the love for knowledge' is taken to be the fundamental motive in

this approach. On Greco's view, "one is subjectively justified in believing a given proposition just in case this belief is produced by dispositions that one manifests when one is motivated to believe what it is true. Greco stipulates that an exercise of intellectual virtue entails the manifestation of such dispositions."¹ Generally one crucial objection raised against the virtue reliabilists account of knowledge that the intellectually virtuous motivation can limited the class of knower; just as children cannot acquire knowledge because they do not have any motivation to believe something, though they have the virtues to acquire the truth. Virtue reliabilism asserts that intellectual virtue can be both acquired or natural. So, it can be said that children have the intellectual virtue as a natural disposition to acquired knowledge. Thus, it is essential to believe anything which is the manifestation of intellectually virtuous motivation, this virtuous motivation generates attention that results the awareness. Which is required for a belief or a knowledge to be acquired. So, the motivation is very much essential to direct one to be attentive. This motivation in virtue reliabilism must be the intellectual virtue.

Epistemic Reliability

Buddhist Perspectives- According to Buddhist epistemology the concept of (*arthakriyā*) is reliable process by which one may able to have a cognition by the act of knowing- perception or inference. This special feature distinguishes reliable cognition from any other unreliable cognitions as it will either enable one to a particular goal or it presents as a means of fulfilling the goal itself. "Suppose, for example, that one is cold, and that one seeks to warm one's hand at a fire. Because the hearth contains a fire that is capable of fulfilling one's goal, the perception of a fire in the hearth is deemed reliable. When one reaches the hearth, the sensation of heat on one's hands is itself the fulfillment of one's goal. Thus, cognition of heat is also reliable"²

So, Buddhist justification of belief or knowledge based on the reliability presents in the telic efficacy (*arthakriyā*). The cognitions' reliability will be settled by the way it presents the object and its causal characteristics. The cognition will be reliable if the presented causal characteristics function in an expected manner. If not, then it is not a reliable cognition. Cognitions are two types; intrinsically reliable (*svataḥ*) and extrinsically reliable (*parataḥ*). Cognitions will be intrinsically reliable if the cognition itself presents the dispositions for desired result. But extrinsically reliable cognitions require be verifying or confirming by another cognition.

Virtue Epistemological perspectives- One of the branches of virtue epistemology is virtue reliabilism. Some leading virtue reliabilists are John Greco and Ernest Sosa. It is to be noted here that only Greco's and Sosa's account. Virtue reliabilism came up to answer or to defend process

reliabilism on its different problems like generality problem etc. There are some common features these two reliabilism share together, one of them is epistemic competence of Sosa's account, that is similar to process reliabilists account of reliable belief forming process. Sosa, in his recent works has used the terms 'virtue', 'skill', 'competence' synonymously, also Greco used the term 'ability' synonymously. On Sosa's account the intellectual virtue has been used as similar as acquired skill. It is also to be noted here that, according to Sosa, the term 'virtue', 'competence' can also be applied to the acquired skills intellectually or otherwise. Sosa's definition of competence; "a disposition With a basis resident in the competent agent. ... that would in appropriately normal conditions ensure (or make highly likely) the sources of any relevant performance issued by it"³. Sosa's account is that intellectual virtues are reliable faculties or dispositions which can produce more true belief than a false one. "Sosa points out that the reliability of a cognitive disposition does not require that it attain truth in highly unusual condition just as the reliability of one's car does not require that it starts when submerged underwater"⁴. On Sosa's point of view, intellectual virtue can be acquired by need not to be acquired. The virtues of vision, memory etc. will produce true belief without doing any intellectual act. Just as Sosa, John Greco also accepts intellectual virtues as a stable reliable faculty which can be both acquired and natural. But Greco treats differently the analysis of internal justification from Sosa. On Greco's view 'a belief is justified from the subject's own point of view. Sosa treats intellectual virtues which produces a lower – level belief that a subject must requires. This requirement has been considered as a strong requirement after Greco. According to his account of virtue, intellectual virtue is a 'well motivated stable reliable faculty'. Belief produced by a disposition manifested by the subject when one is motivated to belief something is true, is the motivation which can attain truth and avoid falsehoods. But this motivation is not taken to be an acquired one but a natural one, according to Greco. So, the epistemic reliability comes up by the above-mentioned reliable process or reliable belief forming process of virtue reliabilism.

Justification of Knowledge

Buddhist Epistemology- Dharmakīrti has sorted out the problem of justification left by Dignāga and defined the 'source of knowledge' as reliable cognition in *Prāmanavārtika*. According to him reliable cognition means a right cognition which enables one to act. Dharmakīrti claimed 'reliability' as a means which leads one to obtain the object one desires. It can be affirmed that a cognition is justified if it is confirmed by a causal efficacy to understand the function of the object and its causal powers as expected. "We can justifiably conclude, for example, that we saw a vase and not some vase like illusion because after the initial perception we then confirmed that what we saw does really hold water, as we expected and wished"⁵. It should be

noted here that, if any perceptual knowledge requires any other subsequent perception or inference, it will not be infinite regress at all. Not only perception but inferences also do not need any further confirmation. Because these knowledges are produced by the intrinsic source (*svataḥ prāmānya*). This knowledge will preserve its authenticity unless it is rejecting by any cause of error presents in it.

It should also be noted here that any cognition treated as reliable by the route or means by which the cognition came about, not because of that cognition is right and it enables one to reach at the goals one wishes. “Tibetan scholars will emphasize that to conceptually know P the knower must herself ascertain P with a *prāmāna*, and that this ascertainment must itself involve antecedent reliable cognitions in order to be genuine”⁶. For an example, “one ascertains O on the basis of good reasons Q, R, etc., whose characteristics one has ascertained earlier”⁷. Dharmakīrti's account of knowledge holds that only believing that 'P' cannot be considered as *prāmāna*. So, by the means of knowledge or *prāmāna* can be worked out as one wishes to be, but on the other hand, as they cognitions they should be produced by a reliable process or route.

Virtue Epistemology- Now it should be noted that the virtue reliabilists account of knowledge. In order to give a justification of knowledge in terms of epistemic or intellectual virtue there must be a relation between having a true belief of something and the exercise of intellectual virtue that produced the belief. Sosa's account of epistemic justification will provide a perfect model for explaining the knowledge situation. In Sosa's word his model of justification is “stratified”. According to this model primary justification is related to the intellectual virtue and secondary justification is related to the beliefs which are produced by those virtues. On Sosa's account, a belief is justified if its sources present in the intellectual virtue. So, his view of justification is regarded as externalism. Thus, a belief which has its source in intellectual virtue can be justified without being approachable internally to the subject who believe. In this way Sosa's model of epistemic justification which is grounded on the notion of intellectual virtue has provided a pathway to understand that a belief produced by intellectual virtue is justified.

Greco's definition of knowledge asserts that one knows something because he believes the truth about the proposition, and that belief comes out of the exercise of an intellectual virtue. Just as Sosa, Greco also gives the central importance to the intellectual virtue for justifying knowledge situation. Greco's definition of epistemic justification: “A belief B (P) is epistemically justified for a person S (i.e. justified in the sense required for knowledge if and only if B (P) is produced by one or more intellectual virtues of S”⁸.

Conclusion- After mentioning all the central points of two different

epistemological disciplines; Buddhist epistemology and Virtue epistemology, it can be concluded that Buddhist epistemology makes itself distinctive from any other Indian epistemology by its epistemological point of view i.e. this epistemology accepts only two *Pramana's*; perception and inference. The central goal of Buddhist epistemology is to attain liberation or enlightenment through right knowledge. Buddhist epistemology is closely related to its concept of enlightenment. Development of one's mental capacity and reasoning plays a central role to enlighten one. So, it can be said that development of mental capacity or reasoning is the necessary condition for justification of knowledge, because only the right knowledge can help to attain enlightenment. And knowledge can be right or justified by the development of mental capacity, these capacities provide that internal justification of knowledge. To know something the knower must develop the characteristics of the reason and this development is only possible through the reliable procedures. This particular feature of Buddhist epistemology can be related to the western contemporary approach of Virtue epistemology. Virtue reliabilism, one of the group of virtue epistemology, also claims that knowledge will be justified if it is produced by a reliable process. The notion of intellectual virtue, which is the characteristic of the knower provide the internal justification of knowledge just as Buddhist epistemology. Because it produced such beliefs those can be right knowledge.

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Medical Resources Availabilities to prevent water borne Diseases Reference of Mandla District: A Geographical Study

• Pratima Sant

Abstract- *Health is an invaluable treasure of life. Health is the Hindi translation of the English word 'hapmadam'. Hygiene is derived from the Greek word Bhlahpam which means queen of health. It is a scripture to protect and improve health. Its objective is not only to acquire knowledge but also to encourage and train the person to improve his standard of living and for his physical-mental welfare, so that he can live a happy life. Individual health impacts the health of the society, because society is made up of individuals. Thus, health is related to the health of both the individual and the community. According to Crowe F. - Health is the normal and ordinary condition of human being and his birth right. This is a situation in which a person lives his life according to the natural rules related to physical, mental and environment.*

Key words- *Health, diseases, hospital, Health facilities etc.*

Introduction- The first essential condition for the economic, social, cultural and political progress of any nation is that the citizens of that country should have good health and their citizens should live long. A healthy citizen can make an invaluable contribution to the all-round development of the country by working longer to his full capacity.

Objective and methodology of the study- The objective of the presented study is to conduct a geographical study of the availability of health facilities development block wise for the diagnosis of water borne diseases in the area. To achieve the objectives of the study, secondary data has been obtained from District Hospital and District Statistics Office Mandla (year 2010-11 and 2013-14). For clarity of objectives, the data has been tabulated and analyzed using common practical statistical methods.

Introduction to the study area- Tribal district Mandla is located in the central and south-east of Madhya Pradesh state of India. Situated in the lap of Narmada in the region of Satpura mountain, this district situated in Maikal range comes under Jabalpur division. Jabalpur in the north, Balaghat in the south, Dindori and Kawardha (of Chhattisgarh state) in the east, Seoni district in the west respectively. The life-giving river Narmada of Mandla district surrounds Mandla town from three sides and flows in a half-moon shape. The maximum height of the district from the sea level is 887 m. and minimum 443 m. Till then. Its latitudinal extent is from 22 degree 12' to 23 degree 22' and longitudinal extent is from 80 degree 18' to 81-degree 50' east longitude. This

whole area is a part of Satpura region, which is known as Maikal Plateau. The area of this district is 8771.0 Sq.Km. Is. The north to south length of the study area Mandla district is 133 km. and east west 182 kms. Width 182 kms.

Distribution of health facilities in study area- The present model of health facility can be helpful in future planning of development of the same area. Health related facilities of allopathic, ayurvedic, homeopathic and Unani systems of medicine are available in the study area, but their number is decreasing as well as their distribution is uneven in the state.

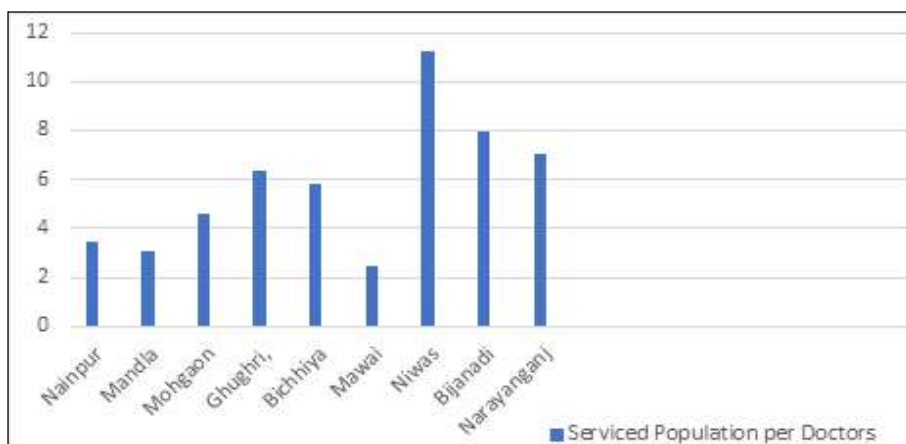
There are a total of 29 primary health centers in the study area, out of which 07 are working in Bichhiya, 05 in Nainpur, 04 in Bijanadi, 03 each in Mandla and Ghughri, 02 each in Mawai, Mohgaon and Niwas and 01 center is working in Narayanganj. There is only 01 primary health center established under the urban area in the district. Thus, the distribution of primary health centers is almost uneven in the district.

Table 01
Development block wise medical facilities
in district Mandla year 2010-2011

Development Block	Allopathic Treatment Dispensary in per lakh Population and Primary Health Center	Allopathic Treatment in per lakh Population and other No. of Beds	No. of Primary Health Center in per lakh Population	Serviced Population per Doctors
Nainpur	8.74	26.22	4.37	3.49
Mandla	6.19	23.42	1.55	3.09
Mohgaon	6.09	45.66	3.04	4.57
Ghughri,	7.59	37.51	3.79	6.32
Bichhiya	8.03	21.91	5.11	5.84
Mawai	4.95	3.16	2.47	2.47
Niwas	9.65	48.27	3.21	11.26
Bijanadi	12.69	47.60	6.34	7.93
Narayanganj	5.64	42.52	1.41	7.06
Total Rural	7.60	33.65	3.48	5.73
Total Urban	7.61	245.88	1.08	33.73
Total	7.60	53.47	3.24	8.61

Source: District Statistics Books, Mandla, Year 2010-11.

Development block wise medical facilities
in district Mandla year 2010-2011 Display by Diagram Table.1



Hospital-Dispensary- The condition of medical facilities in the study area is not satisfactory. There is a severe lack of health facilities in proportion to the patients. The number of hospitals in the district is 69, which includes 39 allopathic (50.85 percent), 20 ayurvedic (33.90 percent), 08 homeopathic (13.56 percent) and 01 (1.69 percent) hospitals of Unani system of medicine. Out of 68 hospitals, 09 hospitals are in urban centers i.e. 13.23 percent hospitals for 10.28 percent urban population. Apart from private clinics, there are many nursing homes in the cities. Since private sector medical facilities are more in cities, residents of rural areas have received fewer medical facilities in proportion to their population. The number of development block wise hospitals is as follows in descending order: 14 in Mandla, 11 each in Nainpur and Bichhiya, 08 in Bijadandi, 6 each in Ghughri and Niwas, 4 each in Mohgaon, Mawai and Narayanganj. Thus, there is an average of one hospital for 13151 population in the entire study area. The number of allopathic hospitals and dispensaries per lakh population in the district is 7.60.

The total number of medical officers in the study area is 77. Out of which 45 (59.74 percent) medical officers are serving in rural areas and 31 (40.26 percent) are serving in urban areas. In rural areas, one medical officer is providing services for every 9329 population and in urban areas, one medical officer is providing services for every 2965 population. There is an average of one doctor for 11613 population in the entire study area. The average is 14445 in Madhya Pradesh and 1854 in the country. There is greater disparity in overall medical services at the regional level. The block-wise descending order is as follows: 33 (42.86 percent) in Mandla, 8-8 (10.39 percent) in Bichhiya and Bijadandi, 7 (9.09 percent) in Niwas, 6 (7.79 percent) in Nainpur, 5-5 (5-5) in Ghughri and Narayanganj. 6.49 percent), 3 in Mohgaon (3.09 percent) and 2 in Mawai (2.60 percent), medical officers are providing their services. There is not even a single specialist doctor for diseases in the district and there is no proper arrangement of doctors and staff in the hospitals.

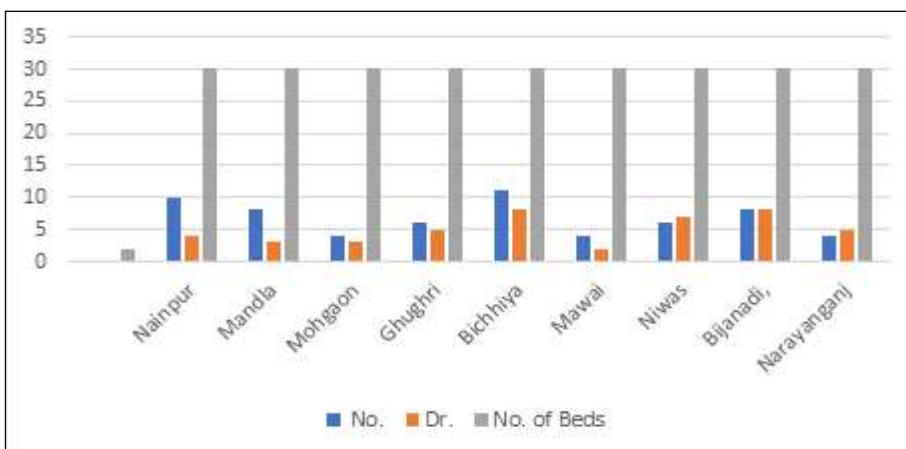
All types of hospitals located in the study area, including allopathic and ayurvedic, have the facility of 496 beds for patients. Out of which there are 270 (54.44 percent) beds in rural areas and 226 (45.56 percent) beds in cities. The number of total beds per lakh population in the district is 55.47 percent and there are 35 beds in Madhya Pradesh and 92 in the nation. The distribution of beds at the block level is uneven. Their descending order is as follows: There are 246 (49.59 percent) beds in Mandla, 40 (8.06 percent) in Nainpur and 30-30 (6.05 percent) beds in Mohgaon, Ghughri, Bichhiya, Mawai, Niwas, Bijadandi and Narayanganj.

Table 02
Development block wise medical
facilities in district Mandla year 2013-2014

Development block	Allopathic Treatment			Ayurveda Treatment			Homeopathy Treatment			Unani Treatment			Total Treatment		
	No.	Dr.	No. of Beds	No.	Dr.	No. of Beds	No.	Dr.	No. of Beds	No.	Dr.	No. of Beds	No.	Dr.	No. of Beds
Nainpur	06	4	30	4	-	-	-	-	-	-	-	-	10	04	30
Mandla	03	3	30	4	1	-	1	-	-	-	-	-	08	03	30
Mohgaon	03	3	30	1	-	-	-	-	-	-	-	-	04	03	30
Ghughri	04	4	30	1	-	-	1	1	-	-	-	-	06	05	30
Bichhiya	08	8	30	3	-	-	-	-	-	-	-	-	11	08	30
Mawai	03	1	30	1	1	-	-	-	-	-	-	-	04	02	30
Niwas	03	5	30	1	1	-	2	1	-	-	-	-	06	07	30
Bijanadi,	05	7	30	1	-	-	2	1	-	-	-	-	08	08	30
Narayanganj	02	4	30	2	1	-	-	-	-	-	-	-	04	05	30
Total Rural	37	39	270	18	04	-	06	03	-	-	-	-	61	46	270
Total Urban	02	24	196	02	04	30	02	02	-	01	01	-	07	31	226
Total	39	63	466	20	08	30	08	05	-	01	01	-	68	77	496

Source: District Statistics Books, Mandla, Year 2010, Page No. 44-45.

Development block wise medical
facilities in district Mandla year 2013-2014
Display by Diagram Table.2 (Total Treatment)



Level and nature of facilities in health centers in Mandla district- In a backward district like Mandla, there are considerable inequalities and disparities in the spatial distribution of health care facilities. Poverty is a big obstacle in providing health facilities here. Although there has been a gradual decline in deaths and mortality due to diseases. Here, special efforts have been made and are being made to prevent diseases by spreading many preventive and curative measures.

Health facilities are not adequate in rural, tribal and some inaccessible hilly areas of the study area. Most doctors prefer to provide health care in hospitals in urban centers rather than in rural areas.

Availability of beds for patients is an important indicator of health services. By observing the spatial distribution, it becomes clear that emphasis is not being laid on creating bed facilities in areas of high need in the district. Three-fourths of the population living in villages in the research area have to travel long distances to get health facilities. The main reason for this is that hospitals and health care centers are still not located at ideal places in the district. Special types of diseases have also flourished in some areas of the district, the facilities for control and treatment of which are still inadequate. In designing a health care delivery system, it is also important to consider communication and transportation facilities because patients prefer those hospitals which are easily accessible.

Conclusion- Due to changes in health policy and restructuring of dispensaries and primary health centers, there has been a vast improvement in health-related facilities. But the lack of doctors, trained nurses and women doctors is clearly reflected in rural areas. The number of patient beds and doctors is much higher in urban areas as compared to villages. Some specialized medical facilities are available only in the urban area of Mandla like tuberculosis, leprosy, infectious diseases. Thus, the distribution of health-related facilities is very unbalanced. The main reason for this is that the concentration of these medical facilities is near cities, administrative centers, development blocks, headquarters and transport centers.

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***Nerves That Grope for Things Lost1:
Alternative Historiography and Trauma in Sankichi
Tōge's Genbaku shishū (Poems of the Atomic Bomb)***

• Anirban Guha Thakurta

Abstract- *The first atomic explosion has had its narration in academically mediated history and statistical data. However, perhaps the truth of the event lies deep in the trauma it generated. Believed to be beyond adequate representation since it thoroughly disorients the subject, Trauma demands a poetic rhetoric that often defamiliarizes the normative linearity and scientific nature of historical narrative. Since Sankichi Tōge was himself a victim, survivor and witness of the catastrophic event, his Genbaku shishū serves as a reservoir of historical data, personal, collective and intergenerational trauma. The paper attempts to critically highlight Tōge's handling of trauma, its crisis of representation in the context of its attempt at developing an alternative history of the traumatizing event and also how such handling problematizes the question of historical authenticity and showcases the limits of historical representation.*

Keywords- *Atomic Bomb, Historiography, Trauma.*

On August 6, 1945, in *The New York Times* Sidney Shalett's article about the first atomic explosion contained a statement saying:

What happened at Hiroshima is not yet known. The War Department said it "as yet was unable to make an accurate report" because "an impenetrable cloud of dust and smoke" masked the target area from reconnaissance planes. The Secretary of War will release the story "as soon as accurate details of the results of the bombing become available." (Shalett 1945, NP)

Sankichi Tōge was perhaps one among few poets who could unveil to the world what began to end and in what manner under the 'impenetrable cloud of dust and smoke'. He was in no way a 'historian', but was a *Hibakusha*. In Japanese, *Hibakusha* means 'a person affected by a bomb' while *Seizonha* is the Japanese for 'one who survived'. Significantly enough the cataclysmic effects on the body and soul of the 'survivor' of the Atomic Bomb are given a sensitive signification when the 'survivors' are called *Hibakusha* instead of *Seizonha*. Sankichi Tōge is considered a *Hibakusha* since while he had bodily survived the explosion, his act of being a forced *mokugekisha* (witness) to the unspeakable violence had made him a carrier of trauma throughout his life. Breaking up the constituents of the Japanese word for witness gives us a phrase called 'moku-geki-sha' that means 'eye-hit-person'. The expression is significantly a signifier for trauma that the

witness undergoes. Tōge was thus an authentic witness, 'eye-hit' by the first-hand experience of the calamity which is 'truer', to academically mediated histories, and yet in its representation may appear 'ahistorical' since the eye-hitting spectacle may surpass the limits of historical representation.

The present paper is an attempt at analysing the rhetoric of poetic visualization of the collective and individual trauma involving the Hiroshima tragedy of 6th August, 1945 and how such rhetoric establishes itself as an alternative historiography of the massacre by looking into the politics and poetics of Tōge's act of surviving and witnessing the historical. However, even before we delve deep into the poems of *Genbaku shishū*, we first need to rethink historiography and its engagement with private and collective trauma and how such engagement shapes and reshapes the narration of history. In his 'Afterword' written on 10th May, 1952, *Genbaku shishū*, Tōge elaborates on the insufficiency of 'history' as what the atomic bomb managed to penetrate and devour and what it amounted to is by its own force unsurpassable and near unspeakable and thus was necessarily beyond the limits of 'factual' and 'documentary':

Today everyone knows that in Hiroshima about 200,000 people were killed by the explosion of one atomic bomb. Everyone is also aware of the figures concerning Nagasaki. These, however, are only generalized facts. Those incidents were of such magnitude that there is no end to the cries of grief of all those who confront them; the true essence of these incidents is incomprehensible. Even those of us captured within this whirlpool could not know in our bones the full story of the tragedy. (Tōge, 2011, p. 90).

Tōge's poetry with regard to the experience of being 'eye-hit' by the atomic explosion must be understood as an alternative historiography of the cataclysmic event visualizing the trauma that it imposed on the psyche of the witnesses, victims and several generations that follow the first-hand witnesses, and following the logic of representation of trauma in poetic turns, while the poems appear 'truer' to academically mediated histories, it must be first recognized that the 'poetic' is here 'mimetic' and beyond 'mimesis' at the same time and in its own way must problematize the normalized claims of the 'scientific' and 'historical sense' while it discusses a historical event.

Balaev (2008), while trying to define trauma, links it to 'a person's response to an overwhelming event that disrupts previous ideas of an individual's sense of self and the standards by which one evaluates society' (p. 150). Cathy Caruth (1996) states that 'the experience of trauma repeats itself, exactly and unremittingly, through the unknowing acts of the survivor and against his very will' and thus 'emerges as the unwitting reenactment of an event that one cannot simply leave behind' (p. 2). Thus, traumatic past does not appear to be a historical event having its relevance in the contemporary world as an occurrence of the past, but is a continuing unforgettable and unforgiving present for the subject undergoing trauma. Moreover, as Caruth (1996) further states, 'trauma is not locatable in the simple violent or original event in an individual's past, but rather in the way that its very unassimilated nature --- the way it was precisely *not known* in

the first instance --- returns to haunt the survivor later on' (p. 4). There is always a gliding of individual trauma and collective trauma, more than one individual and group 'are implicated in each other's traumas' (Caruth, 1996, p. 2). This leads us to certain fundamental issues concerning the narration of traumatic past. Since trauma can take new shapes and has the tendency to remain private and collective at the same time, since 'it is always the story of a wound that cries out, that addresses us in the attempt to tell us of a reality or truth that is not otherwise available' (Caruth, 1996, p. 4) and since trauma may 'stand outside representation altogether' (Caruth, 1996, p. 24) the historical narration of trauma needs a rhetoric and strategy that stands outside the list of normative mediums of historical representation. Di-Capua (2015) while talking about trauma and historical representation writes:

historical specificity surely has much explanatory power, yet in the context of trauma it is also runs into several methodological problems that we historians normally consider important... history and trauma are intimately intertwined. Because the condition of trauma is that of a crisis in historical representation, we historians should think about the past with this complexity in mind. If we do so we will offer in return a valuable historical reconstruction of that which collapses in the catastrophic moment. (p. 12)

As we negotiate with Tōge's poetry as an alternative historiography or an account coming from a traumatized *hibakusha* and *mokugekisha* we must consistently try to locate how the conflation of private trauma and collective trauma takes on continuous new shapes, how the sense of a helpless witnessing and cheerless survival haunts him and gets itself reflected in his poetry, how he negotiates with the what stands outside representation and to which philosophy such traumas and their narrations lead us.

Sankichi Tōge was 28 when he became *Hibakusha*, and a man who had been completely committed to Haiku and Tanka with lyric expressions in the midst of his grossly fractured health. Being a *Hibakusha* changed not merely his perceptions about the world, but also his poetry and thus the same volcano of emotions and hardships of this experience gave birth to *Genbaku shishū* which was published in 1951.² The fact that his personal trauma is an expression of the collective trauma and the fact that he himself along with all the Japanese living in the post-Atomic bomb world can never outgrow the personal, collective and intergenerational trauma are highlighted when Tōge writes in 'Scenery':

always, we carry with us a burning scenery...
 the dance of tongueless flames
 the convolutions of lungless tongues...
 Hiroshima burning fiercely in London
 Hiroshima blazing in New York
 Hiroshima clear and incandescent in Moscow (2011, p. 74).

There is always in Tōge a conflation of 'I' (as himself as well as self-identification with other sufferers), 'you' and 'they' in order to suggest how his personal history and trauma conflates with others' and how they are all bound together with the thread of trauma.

When we encounter his poem 'August 6', we begin to engage with his negotiations and struggles with the authentic historical representation past traumatic event and the continuously traumatizing experience of revisiting the unforgettable and unforgiving past. As he describes:

suddenly 30,000 in the streets disappeared
 in the crushed depths of darkness
 the shrieks of 50,000 died out (2011, p. 5)

--- the historical authenticity of statistical data conflates with the ongoing trauma --- personal and collective --- with the interrogation and exclamations like: 'can we forget the flash?' (5) and 'can we forget that silence?' (2011, p. 6). Tōge's lines continuously evoke the shocking portrait of unremitting reoccurrence of traumatic past affecting the psyche of the witness. The fact that the 'generalized facts' of academically mediated historical narratives do not expressively and effectively ventilate the indescribable trauma of the historical event and its hold on the victims is observed when we encounter in the poem titled 'Flames' lines that in the way of a metaphorical representation unveils what the sordid images amount to:

August 6, 1945
 midnight in broad daylight
 people inflicted on God
 a punishment of fire
 this one evening
 the fires of Hiroshima
 are reflected in the beds of humankind
 and, before long, history
 will lie in ambush
 for all those who imitate God. (2011, p. 12-13)

The lines resonate a sense of truth and trauma unavailable in recorded and recordable 'history' in the general sense of the term.

Caruth (1996), while discussing trauma and history, talks about 'the oscillation between a *crisis of death* and the correlative *crisis of life*: between the story of the unbearable nature of an event and the story of the unbearable nature of its survival' (p. 7). As part of his alternative historiography, Tōge continuously elaborates on the trauma of being a witness and a survivor in the sense of being a *hibakusha*. Thus, while he chronicles the unbearable collective history of the victims, he continuously reflects on the unbearable hold the chronicle and the process of unwitting reminiscences of the historical past has on his psyche. He seems to unwittingly transport himself into the whirlpool of dystopian reality of the past in the poem 'Death' which begins with an exclamation mark ironically signifying the unbearable weight of memory:

wailing voices inside my ears
 increase without a sound
 and lunge at me
 distorted space
 shadows running crazily about
 in a fluttering, enveloping cloud of dust

that smells of smoke (2011, p. 7).

While he had personally only suffered 'cuts from shards of glass and several months of radiation sickness' and was not part of the 'not so fortunate' 'people who had been within about a two-kilometer radius of the city's center' (2011, p. 90), he seems too trans-subjectively echo what such unfortunate countrymen had suffered when he writes:

I jump us
my body
is burning
the fiery hot wind
that, from behind, knocked me to the ground
set fire
to my sleeves and shoulders (2011, p. 7).

The oscillation between his self-identification as a victim with those of his unfortunate countrymen and his guilt-ridden unhappy and continuously self-defeating and traumatizing survival is further noted when he exclaims that he 'can go forward no longer alone in the depths of darkness' (2011, p. 10). When the 'deafening roar' (2011, p. 10) of his fellow countrymen whose lives have evaporated as a result of the explosion goes away, he asks his imaginary silent and dead interlocutors (the dead countrymen):

why
why in this sort of place
on the roadside
separated from you too
must i
die
di
e
?(2011, p. 10)

The fact that he was no authentic sufferer of flames of atomic explosion on his sleeves and shoulders may delegitimize his narration of himself burning helplessly as believable history. However, the way he inter-subjectively locates others' experiences of getting burnt to death and the way he voices the helpless 'deafening roar' of such people along with his personal trauma of witnessing the crisis of death and living a life with the crisis of survival are historically valid and even truer to academically mediated historiography of the atomic bomb explosions and the massacre thereafter. In essence, this is not a case of historicizing with adequate academic historical sense, but a replication of being unwittingly trapped inside the tortuous webs of traumatic past.

As highlighted earlier, the fact that 'factual' and 'documentary' nature of records of historical narrative related to traumatic past proves itself as a self-limiting record of the unspeakable dehumanization of the victims. There is an obvious muted agency with regard to the ones who suffer trauma. And trauma itself remains too far from 'representation' in logical terms. Tōge, in his bid to express the inexpressible, or what he himself called 'full

story' of the 'whirlpool' that even those like him 'captured within' 'could not know' (2011, p. 90), continuously pushes in metaphors that foreground the unbearable and unspeakable nature of suffering. Drawing upon the fact that a dominant anthropocentrism normatively keeps the non-human and its agency out of or at the margins of historiography, that the non-human remains unaddressed and muted, and it is denied subjecthood, is reflected when Tōge begins the poem 'Season of Flames' with all its provocatively and emotionally-jarring realistic overtones as he writes:

FLASH!
 the entire city
 in burning
 magnesium
 like a shadow, falls apart. (2011, p. 32)

--- It appears that the distant third person narrator is narrating a scene from a hawk-eye perspective or presenting a full-view longshot of the landscape of Hiroshima on the morning of August 6, 1945. However, as the scenes of horror progress, the shrieks of the victims are contemplated and voiced:

(Alas! we
 are no fish
 so we cannot go silently, our bellies to the sky,
 reflecting the tens of thousands of tons of sea water
 spouting up at the Bikini atoll
 were the blank eyes – eyes – eyes
 of the animals used in the experiments
 pigs –
 sheep –
 monkeys.) (2011, p. 36)

The anthropocentric worldview validates anthropogenic ecological devastation and objectification of the non-human as the victory of human civilization over nature by branding the non-human species and nature as ontologically inferior to humanity. Tōge establishes the fact that the Japanese were reduced to 'ants whose home has been destroyed' (2011, p. 35), and the fact that the truth of their collective trauma is never and cannot be made available in historical narrative following scientific historical sense, is made explicit by Tōge's placement of first-person recording of the events within brackets. The act of keeping these first-person contemplations inside brackets enables Tōge to ventilate how the sufferers were denied the agency to tell their own stories. At the same time, since this is Tōge's personal poetic imagining of what the tragedy amounts to the same can be taken as the burden of collective and personal traumatic spectacle and memory adversely affecting the poet's psyche in such a manner that he links his plight with that of the non-human species that are denied a life and death of honour and dignity.

In his 1952 'Afterword', Tōge writes:

I am so ashamed of having waited for six years to write poems dealing with this event, that this collection of poems is too meager, and that I have been too weak to transmit the actual essence of this

incident effectively... (2011, p. 91).

The confession and self-analysis of the poet is an evocative indicator of his struggle with regard to transmitting the essence of the traumatic past. While Tōge continuously negotiates with the inexpressibility of trauma he uses phrases that shock the reader with the sheer violence they radiate. An example of such a phrase occurs in the poem 'Season of Flames' where documentary historical details like how 'uranium number 235' 'creates an artificial sun 500 meters in the sky above Hiroshima and at 8: 15 in the morning' making Hiroshima 'no longer visible', run suddenly into a shocking analogy where the impenetrable smoke that the atomic explosion causes is compared to a maze of 'pubic hair at the base of the glimmering sun' (2011, p. 34). At the same time, Tōge continuously exhibits the fact that the sights as well as the trauma that they caused were indescribable since words as carriers of meaning and as agents of descriptions would prove to be impotent. Thus, delving on the indescribable nature of trauma and suffering, Tōge in 'At a Field-Dressing Station' writes:

you
 you cry, but there is no outlet for your tears
 you scream, but there are no lips to become words (2011, p. 17).

After all, what words could in their steady forms or after being impregnated to enable an expression, could fully ventilate the shock of trauma of the scenes like the ones Tōge visualizes in the poem:

you
 who let flutter your limbs, covered with blood, greasy sweat,
 and lymph
 and who let eyes shut like a thread shine white
 your underwear's elastic, all that remains on your swollen
 stomachs
 and you, who no longer feel shame, even when exposed
 oh! That until a little while ago you all
 were lovely schoolgirls
 who can believe it? (2011, p. 17)

--- Sincerely, if no one --- be it the sufferer or the witness --- can believe, how can words be adequately potent carriers of meaning and can expected to be screens reflecting the sight with all its unspeakable and unimaginable horror! Similarly, describing an aged mother who is helplessly searching for her son, her daughter-in-law, and her grandchild, amidst the debris and rescue stations, and exhibiting the micro-histories that statistical data of academically mediated historical narratives often miss to spell out, Tōge identifies the mother's 'grief that is something other than grief' (2011, p. 31) but chooses not to elaborate further, thereby registering the insufficiency of the term 'grief' as a carrier of trauma. In Tōge's poems, uppercase lettering hardly takes place, perhaps trying to visually signify with modification of alphabetic writing the muffled and stifled voices of the victims and their suppressed agency. Moreover, throughout almost all the poems of Tōge we encounter a complete breakdown of language, punctuation, grammar as

horrific images --- photorealistic as well as contemplative --- appear and disappear in nightmarish manner and in rapid succession. The breakdown of language is an authentic and strategic means of reflecting trauma and its indescribable nature with all the overtones of pathological visitations.

The purpose behind this paper's choice of looking at Tōge's poetry as an alternative historiography of the atomic explosion is not to devalue or delegitimize officially mediated histories about the catastrophe. Rather, in conflating historical wounds, trauma and historiography, the paper chooses to look at the collection of Tōge's poems as a case-study involving the limits of historical representation in the normative sense. There is no denying the fact that Tōge's poetry evokes and reflects an unsparingly real and truthful historical account without being officially a 'history'. In being such an alternative historiography of the cataclysmic event, it strategically breaks down the concept of chronology, realism, historical sense and linearity, since their utility in evoking and reflecting the truth of traumatic experience that the victims are forced to remain exposed to is bound to be found limited.

As highlights Yoshikawa (1985):

He [Tōge] lived to publish two collections of poetry, *Give the People Back* in 1950 and *Atomic Bomb Poems* in 1951. The second collection had been reprinted forty-four times by 1983. (Forth & Yoshikawa, p. 8)

The history of the book's reprints is a clear indicator of the fact that as evocative documentation of a *hibakusha*, as a memoir of a *mokugekisha*, as a revelation of history --- macro and micro --- and as a reflection of personal, collective, national and intergenerational trauma, the book served supremely. However, we must wonder about the purpose of this book, its handling of trauma and history and its exposition of the poet's struggle of expressing inexpressible trauma. While the poems are full of disturbing and shocking portraits of horror sprawling all over with all its sprawling nature reflected in the breakdown of language, while they continuously reflect the helpless angst of the victims and their muted agency with all metaphor's indicative of psychic disorientation, the purpose of reflecting this history and trauma lies in building a consensus for peace. Thus, in 'Prelude', when Tōge's poetry begins with a helpless outcry and demand, with a full understanding of the fact that the ones that have crossed the shore of life and have been mercilessly silenced to death can never be given back:

give back the fathers! give back the mothers!

give back the elderly!

give back the children! (2011, p. 4)

However, this pitch ends only with one prayer, a prayer for 'a peace that will not crumble!' (2011, p. 4). Thus, in 'Aged Mother', the mother's 'grief that is something other than grief' and 'hatred that transcends hatred' (2011, p. 31):

will join with thoughts of all those
who that war left without a family
and will become a force that will prevent such a thing
from occurring again in this world (2011, p. 31)

It is here that we come to Tōge's philosophy behind the historiography of trauma and it is directed to be a 'warning' to those who disturb peace and 'a gift to all those who love humanity' (2011, p. 91). The alternative historiography and representation of trauma in Tōge's *Genbaku shishū* is not directed at counter-breeding of violence and trauma. It is a depiction of trauma to ensure a peaceful future. And it is in this way that Tōge remains a *hibakusha* and *mokugekisha* and his being affected by the incident and traumatized by its witnessing only makes him a greater humanist and an activist in favor of world peace and nuclear disarmament.

Notes:

¹ The line is from Tōge's poem 'Blindness' (14-16) available in *Genbaku shishū*. I chose to use it as a part of the title of the paper since it evocatively and effectively locates the issue of traumatized subjecthood of the poet as well as the ones whose trauma the collection of poems highlights.

² In this connection, it is important to mention that I am using Karen Thornber's translation of *Genbaku shishū* titled *Poems of the Atomic Bomb* which won the prestigious University of Chicago William F. Sibley Memorial Translation Prize, 2011. This extraordinarily gifted translation brings the world of Tōge to us with all its wealth of poetry and representation of trauma.

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