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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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Social Impact of Acts Related to Juvenile Delinquency in India

• Akhilesh Shukla

Abstract- *The present research paper attempts to analyse the social impact of Acts Related to Juvenile Delinquency in India. The social impact of juvenile delinquency laws in India, particularly the Juvenile Justice (Care and Protection of Children) Act, can be summarised as follows. Emphasizes the rights and dignity of juveniles, promotes a more humane approach to justice. Prioritises rehabilitation over punishment, reintegrates young offenders into society and reduces recidivism. Increases awareness of child rights and juvenile issues, encourages community engagement and preventive measures. Promotes family involvement and community-based care, enhances social bonds and support networks for youth at risk. Highlights challenges in accessing justice and rehabilitation services, especially in rural areas, which impact the effectiveness of laws. Encourages social shift towards viewing juvenile offenders as children in need of care rather than criminals, thereby reducing stigma. Promoting preventive measures that address the root causes of juvenile delinquency, contributing to long-term social change. Improving aftercare services for ex-offenders, aiding in successful reintegration and reducing the likelihood of reoffending. Establishing special boards and committees, leading to more efficient handling of juvenile cases and improved outcomes. These laws have the potential to bring about positive social change through promoting rehabilitation and fostering a supportive environment for juveniles.*

Key Words- *Juvenile Delinquency, Juvenile delinquents, Social Impact*

Introduction- Juvenile delinquents are those offenders including boys and girls who are normally under 18 years of age. A Juvenile delinquent is a young person incorrigible or habitually disobedient. Act of delinquency include: Running away from home without the permission of parents, Habitual behavior beyond the control of parents, Spending time idly beyond limits, Use of vulgar languages, wandering about rail roads, streets market places, visiting gambling centers, committing sexual offences, Shop-lifting and Stealing etc. Juveniles may do such activities singly or through a gang. There are other social or environmental factors which leads them to be a delinquent. Now we shall discuss the development of Juvenile Justice Legislations in India and impact of international conventions.

The Apprentices Act, 1850- The Apprentices Act, 1850 is the first Act in India which was enacted in India to deal with the children. Its main features are-

1. The magistrates were empowered to commit children between the ages of ten and eighteen years as apprentices to employers, and provisions were made for controlling the relations between such

children and the employers.

2. Children who were found to have committed petty offences used to be dealt with under this Act.

The Indian Penal Code, 1860 - The Indian Penal Code, 1860 contains the following provisions about child.

1. It exempts child from all criminal liability who is under seven years of age (Section 82).
2. It also exempts child above seven years of age and under twelve years, from all criminal liability, who has not attained sufficient maturity of understanding to judge the nature and consequences of his conduct on that occasion (Section 83).
3. In the year 1959, the Indian Penal Code, 1860 was amended with a view to provide protection to child from possible abuse of kidnapping or maiming a minor for purpose of begging (Section 363-A).

The Police Act, 1861 - The Police act of 1861 contains the following provisions relating to duty of Police Officers towards the Child in the society.

1. The duty of police officer as mentioned in the Act is to obey and execute all orders and warrants lawfully issued to him by any competent authority; to collect and communicate intelligence affecting the public peace; to prevent the commission of offences and public nuisance, to detect and bring offenders to justice and to apprehend all persons whom he is legally authorised to apprehend and for whose apprehension sufficient ground exists; and it shall be lawful for every police officer, for any of the purposes mentioned above, without a warrant to enter and inspect any drinking-shop, gaming-house or other place of resort of loose and disorderly characters.
2. The concept of 'juvenile', 'delinquency', 'neglected', 'victimized', 'abused', 'uncontrollable' and 'children in need of care and protection' was unknown to the framers of Police Act.

The Reformatory School Act, 1876 (modified in 1897) - This act contains the following provisions-

1. It empowered government to establish reformatory schools. Under the Act, the sentencing court could detain boys in such institutions for a period of two to seven years but they would not be kept in the reformatory schools after they had attained the age of eighteen years.
2. There was also a provision to license out boys over fourteen years of age if suitable employment could be found.
3. In the Bombay Presidency, the Act was applicable to boys under sixteen years of age, while elsewhere it applied to boys under fifteen years of age.

The Code of Criminal Procedure, 1898 - The Code of Criminal Procedure, 1898 have provided for specialized treatment for juvenile offenders and

Section 399 of the Code of Criminal Procedure, 1898 provided for commitment of juvenile offenders up-to the age of fifteen years to Reformatory Schools. The court may direct that such person, instead of being imprisoned in a criminal jail, shall be confined in any reformatory established by the State Government as a fit place for confinement, in which there are means of suitable discipline and of training in some branch of useful industry or which is kept by a person willing to obey such rules as the State government prescribes with regard to the discipline and training of person confined therein.

The Indian Jail Committee (1919-20)- The Indian Jail Committee's report contains the following remarks about Juveniles.

It condemned the practice of sending juvenile to jail and recommended for setting up of separate machinery for the trial and treatment of children and young offenders.

It concluded that imprisonment of child offenders should be prohibited and recommended the provision of Remand Homes, Certified Schools that approximate to ordinary schools.

The Committee recommended for the creation of children court for hearing of all cases against children and young persons.

The Committee suggested the child's release on probation of good conduct with or without supervision of a probation officer and also suggested provision of after-release supervision.

Sections 29 and 562 of the Code of Criminal Procedure, 1898 amended in 1923. Section 29-B of the Code of Criminal Procedure, 1898 stated that any offence, other than one punishable with death or imprisonment for life, committed by any person who at the date when he appears or is brought before the court is under the age of fifteen years might be tried by a District Magistrate or a Chief Presidency Magistrate, or by any Magistrate specially empowered by the State Government to exercise the powers conferred by Sub-section (1) to Section 8 of the Reformatory School Act, 1897, or, in any area in which the said Act has been wholly or in part repealed by any other law providing for the custody, trial or punishment of youth offenders, by any Magistrate empowered by or under such law to exercise all or any of the powers conferred thereby. Section 562 of the Code of Criminal Procedure, 1898 provided for probation of good conduct to offenders up-to the age of twenty-one. Section 562(1-A) provided that in any case in which a person is convicted of theft, and no previous conviction is provided against him, the court before whom he is so convicted, may, if it thinks fit, having regard to the age, character, antecedents or physical or mental condition of the offender and to the trivial nature of the offence or any extenuating circumstances under which the offence was committed, instead of sentencing him to any punishment, release him after due admonition.

As per the recommendations of Indian Jail Committee, Madras, Bengal and Bombay also enacted Children Acts in 1920, 1922 and 1924 respectively.

U N O - The General Assembly of the United Nations adopted and

proclaimed the Universal Declaration of Human Rights on 10th December 1948 which contains the following provisions about children.

1. It endorsed that the motherhood and childhood are entitled to special care and assistance.
2. All children, whether born in or out of wedlock, shall enjoy the same social protection.

The Constitution of India - The Constitution of India contains the following provisions about child policy of the Nation-

1. Article 24 of the Constitution provides that no child below the age of 14 years shall be employed to work in any factory or mine or engaged in any other hazardous employment.
2. Article 39 (f) provides that the State shall direct its policy towards securing that children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity and that childhood and youth are protected against exploitation and against normal and material abandonment.
3. Article 45 provides that State shall endeavour to provide free and compulsory education for all children until they complete the age of fourteen years.
4. The Constitution of India under clause (3) of Article 15, clauses (e) and (f) of Article 39, Articles 45 and 47 imposes on the State a primary responsibility of ensuring that all the needs of children are met and their basic human rights are fully protected.

U N O- The General Assembly of the United Nations adopted and proclaimed the Universal Declaration of the Rights of the Child on 20th November 1959 and endorsed that everyone is entitled to all the rights and freedoms set forth in this declaration without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

The Probation of Offenders Act in 1958 - Its main features are as under-

1. It restricts courts in awarding imprisonment to offenders under twenty-one years of age and to direct removal of all disqualifications attaching to conviction.
2. Section 361 of the Code of Criminal Procedure, 1973 requires that in any case where the court could have dealt with the accused person under the provisions of the Probation of Offenders Act or under section 360 of the Code of Criminal Procedure, 1973 and yet the court decides not to do so, it shall record in its judgment, special reasons for not having done so.

The Central Children Act, 1960 - The Central Children Act, 1960 deals with the destitute and delinquent children separately through specialized institutions and the basic principles to deal with the destitute and delinquent children incorporated in the model Central Children Act, 1960 were also followed in the Juvenile Justice Act, 1986.

UNO- The General Assembly of the United Nations adopted the Convention on the Elimination of All Forms of Discrimination against Women on 18

December 1979 and it came into force on 3 September 1981. It states that States parties shall take all appropriate measures to ensure that family education includes a proper understanding of maternity as a social function and the recognition of the common responsibility of men and women in the upbringing and development of their children.

United Nations Standard Minimum Rules, 1985 (popularly known as Beijing Rules).

1. The general principles of the rules state that the Member States shall endeavour to develop conditions that will ensure for the juvenile a meaningful life in the community, which during that period in life when he is most susceptible to deviant behaviour, will foster a process of personal development and education that is as free from crime and delinquency as possible.
2. Sufficient attention shall be given to positive measures that involve the full mobilisation of all possible resources, including the family, volunteers and other community groups, as well as schools and other community institutions, for the purpose of promoting the well being of the juvenile, with a view to reduce the need for intervention under the law, and of effectively, fairly and humanely dealing with the juvenile in conflict with the law.
3. The Beijing Rules encourage:
 - a) The use of diversion from formal hearings to appropriate community programmes;
 - b) Proceedings before any authority to be conducted in the best interest of the juvenile;
 - c) Careful consideration before depriving a juvenile of liberty;
 - d) Specialized training for all personnel dealing with juvenile cases;
 - e) The consideration of release both on apprehension and at the
 - f) earliest possible occasion thereafter.

Juvenile Justice Act, 1986- Its main features are-

1. As a result of the experience of implementing the Central and State Children Acts over a considerable period, it was felt that there was a lack of uniformity in the provisions of the Children Acts. No minimum standard for basic needs, living conditions, therapeutic services etc. were maintained under the Children Act, 1960 programmes.
2. Therefore, keeping in view the United Nations Standard Minimum Rules for the administration of juvenile justice (Beijing Rules, 1985), the Government of India enacted the **Juvenile Justice Act in 1986** for the whole country to provide for the care, protection, treatment, development and rehabilitation of neglected and delinquent juveniles and for the adjudication of certain matters relating to delinquent juveniles.
3. The JJ Act, 1986 envisaged a comprehensive approach towards justice for children in situations of abuse, exploitation and social

mal-adjustment and to lay down a uniform legal framework for juvenile justice in the country so as to ensure that no child under any circumstances is lodged in jail or police lock-up.

4. The JJ Act, 1986 replaced the traditional mechanism for dealing with children in conflicts with law under the various Children Acts in the States and Union Territories.

Juvenile Justice (Care and Protection of Children) Act, 2000- The Juvenile Justice Act 2000 is intended to protect the best interests of juvenile. One of the objectives of the JJ Act 2000 is to introduce the juvenile justice system in the country in conformity with the United Nations Standard Minimum Rules (Beijing Rules, 1985) for the administration of juvenile justice and the United Nations Rules for the Protection of Juveniles Deprived of their Liberty, 1990. Its Salient features are -

1. Disparity of age between male and female child has been removed and both have been kept at par i.e. 18 years of age.
2. Two terminologies for child i.e. juvenile in conflict with law and child in need of care and protection, have been used in the JJ Act 2000;
3. Two different systems for dispositions of juvenile in conflict with law and children in need of care and protection have been used through its Juvenile Justice Board and the Child Welfare Committee respectively;
4. Categories of children have been increased. Under the Central Children Act, 1960, there were five categories of children, one delinquent child and four types of neglected children. Under the Juvenile Justice Act, 1986, the categories of the children were retained. However, under the Juvenile Justice (Care and Protection of Children) Act, 2000, these have been increased to eleven, one juvenile in conflict with law and ten types of children in need of care and protection;
5. Classification and separation of juveniles in the special homes has been made on the basis of age and the nature of offences committed by them and their mental and physical status.
6. Juvenile Justice Board is empowered to provide counselling to juvenile, parent, guardian and direct the juvenile to participate in group counselling and similar activities.
7. Special Juvenile Police Unit will handle the juvenile in conflict with law or the children in need of care and protection.
8. Child Welfare Committee has been given statutory powers.
9. Special emphasis has been given to the protection of human rights of the child.
10. Award of sentence to death and life imprisonment to juvenile has been prohibited.
11. Protection has been provided to the juveniles from stigmatisation, publication of names etc. which may lead to identification of the juvenile before the Juvenile Justice Board.

12. It provides that the following orders cannot be passed in relation to a juvenile: -
 - a juvenile cannot be sentenced to death;**
 - a juvenile cannot be imprisoned for life; and
 - a juvenile cannot be committed to prison in default of
 - (i) payment of fine or (ii) furnishing surety.
13. Juvenile in conflict with law has been defined in the JJ Act 2000 as: a juvenile who has not completed the age of eighteen years and is alleged to have committed an offence.
14. A child below seven years of age or who is above seven but below twelve years of age, who has not attained the sufficient maturity to understand the nature and consequences of his/her conduct, cannot be dealt with as a juvenile in conflict with law as he/she is incapable to understand the nature and consequence of his/her conduct on that occasion.

The Juvenile Justice (Care and Protection of Children) Act, 2000 is the primary legal framework for juvenile justice in India. The Act provides for a special approach towards the prevention and treatment of juvenile delinquency and provides a framework for the protection, treatment and rehabilitation of children in the purview of the juvenile justice system. This law, brought in compliance of Child Rights Convention, repealed the earlier Juvenile Justice Act of 1986. This Act has been further amended in year 2006 and 2010. Government of India is once again contemplating bringing further amendments and a review committee has been constituted by Ministry of Women and Child Development which is reviewing the existing legislation. Juvenile Justice Act is considered to be an extremely progressive legislation and Model Rules 2007 have further added to the effectiveness of this welfare legislation. However, the implementation is a very serious concern even in year 2012 and Supreme Court of India is constantly looking into the implementation of this law in Sampurna Behrua Versus Union of India.

Based on a resolution passed in year 2006 and reiterated again in 2009 in the Conference of Chief Justices of India, several High Courts have constituted "Juvenile Justice Committees" which are monitoring committees headed by sitting Judges of High Courts. These Committees supervise and monitor implementation of Juvenile Justice Act in their Jurisdiction and have been very effective in improving state of implementation. Juvenile Justice Committee of Delhi High Court is considered a model in this regard.

This Act, further amended in 2006 and is now known as the Juvenile Justice (Care and Protection) Act, 2000. Section 21 of the Juvenile Justice (Care and Protection of Children) Act, 2000 (56 of 2000) as amended by the Juvenile Justice (Care and Protection of Children) Amendment Act, 2006 (33 of 2006)., states that: "Prohibition of publication of name, etc., of juvenile or child in need of care and protection involved in any proceeding under the Act-(1) No report in any newspaper, magazine, news-sheet or

visual media of any inquiry regarding a juvenile in conflict with law or a child in need of care and protection under this Act shall disclose the name, address or school or any other particulars calculated to lead to the identification of the juvenile or child shall nor shall any picture of any such juvenile or child shall be published: Provided that for any reason to be recorded in writing, the authority holding the inquiry may permit such disclosure, if in its opinion such disclosure is in the interest of the juvenile or the child. (2) Any person who contravenes the provisions of sub-section (1), shall be liable to a penalty which may extend to twenty-five thousand rupees”.

While provisions relating to the Juveniles in conflict with law are very important from jurisprudence point of view, this Act becomes very crucial for Children in Need of Care and Protection, as they are very large in number. Section 29 of the Act provides constituting five members District (Administrative unit in India) level quasi-judicial body “Child Welfare Committee”. One of the members is designated as Chairperson. At least one of the members shall be woman. The Committee shall have the final authority to dispose of cases for the care, protection, treatment, development and rehabilitation of the 'Children in Need of Care and Protection' as well as to provide for their basic needs and protection of human rights.

The Juvenile Justice (Care and Protection of Children) Act 2015- The Juvenile Justice (Care and Protection of Children) Act, enacted in India in 2015, aims to provide a comprehensive legal framework for the care, protection, and rehabilitation of children in conflict with the law, as well as those in need of care and protection. Here are some key features of the Act:

Definitions- The Act defines a "juvenile" or "child" as any person who has not completed 18 years of age. It distinguishes between children in conflict with the law and those in need of care and protection.

Juvenile Justice Boards (JJBs)- The Act establishes JJBs to deal with children in conflict with the law, ensuring that their cases are handled sensitively and appropriately.

Child Welfare Committees (CWCs)- For children in need of care and protection, CWCs are established to make decisions regarding their rehabilitation and reintegration into society.

Rehabilitation and Social Reintegration- The Act emphasizes rehabilitation rather than punishment. It provides for various rehabilitation measures, including vocational training and educational support.

Protection of Rights- The Act incorporates provisions to protect the rights of children, ensuring they are treated with dignity and respect throughout legal proceedings.

Provisions for Different Categories of Offenders- It differentiates between various categories of juvenile offenders, especially regarding serious offenses, and outlines specific procedures for handling such cases.

Focus on Family-Based Care: The Act promotes family-based care and support systems, recognizing the importance of family in a child's development.

Aftercare Services- It mandates aftercare services for juveniles upon their release, ensuring they receive necessary support for reintegration into society.

The Act aligns with India's commitments under international conventions like the UN Convention on the Rights of the Child, aiming to ensure that children's rights are upheld in all circumstances.

Conclusion- The social impact of laws relating to juvenile delinquency in India, particularly the Juvenile Justice (Care and Protection of Children) Act, can be significant and multifaceted. The following point is important as a conclusion of this research paper. The legal framework emphasizes the protection of children's rights, ensuring that juveniles are treated with respect. It promotes a more humane approach to juvenile justice, reduces stigma and fosters a more supportive environment. By prioritizing rehabilitation rather than punishment, these laws aim to reintegrate juvenile offenders into society. This can reduce recidivism rates, helping young individuals build productive lives rather than remain trapped in criminal behavior. The implementation of juvenile justice laws has increased awareness of child rights and juvenile delinquency issues. It has encouraged communities to discuss prevention and support for youth at risk. The emphasis on family-based care and community involvement can strengthen social bonds. Programs that focus on family counseling and community rehabilitation can foster a supportive network for adolescents. Inequalities in access to justice: While the law aims to provide equal treatment, inequalities still exist, especially in rural areas. Access to legal aid and rehabilitation services can be unequal, affecting the effectiveness of laws. Cultural change: A focus on treating juveniles as children in need of care rather than criminals can lead to a shift in societal attitudes towards juvenile offenders. This can help reduce stigma and promote understanding. Preventive measures: Laws encourage preventive measures, such as community programmes and educational initiatives, aimed at addressing the root causes of juvenile delinquency. This proactive approach can lead to long-term social change. A greater emphasis on aftercare services can provide the necessary support to successfully reintegrate former juvenile offenders, reducing the likelihood of reoffending and promoting a sense of belonging in society. Judicial efficiency: The establishment of juvenile justice boards and child welfare committees has improved the efficiency of handling juvenile cases, leading to quicker resolution and better outcomes for the children involved. Overall, while challenges remain, laws governing juvenile delinquency in India have the potential to bring about positive social change through promoting rehabilitation, protecting rights, and fostering community involvement in the care of young people.

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A Narrative Review of the Socio-Economic Conditions of Autorickshaw Drivers in Urban India

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Abstract- *This review paper examines the socio-economic conditions of autorickshaw drivers in urban India, focusing on income levels, working conditions, and access to social services. Through a narrative review of recent studies, it highlights the financial instability faced by drivers, challenges related to long working hours, and limited access to healthcare and social security. The review also explores the impact of urban transport policies and the informal nature of the occupation on drivers' livelihoods. Finally, it identifies gaps in the existing literature and suggests policy reforms to improve the socio-economic well-being of autorickshaw drivers.*

Keywords- *Socio-Economic Conditions, Auto-Rickshaw Drivers, Informal occupation.*

Introduction- Three wheeled motor vehicles that are used to transport both people and goods, known as auto-rickshaws, account for one-third of all vehicles in the world (Mani and Pant, 2011).

Everywhere in the world, both for private use and as a hired vehicle, the auto rickshaw is a popular mode of transportation. Due to the fact that they are typically not completely enclosed and are relatively inexpensive to own and operate, they are particularly prevalent in nations with tropical or subtropical climates.

Autorickshaws play a significant role in urban transportation. It serves as the foundation of urban mobility. Autorickshaws may transport you across short and long distances. It links various city areas to crucial locations including marketplaces, bus stops, and railway stations.

Autorickshaw drivers constitute an important section of society. They are an important part of the informal sector. They work for hours from day to night to earn their living. Most of them migrated from rural areas to the cities and live in slums with their families. The work of autorickshaw drivers is of high responsibility to the passengers, who ride through heavy traffic on the roads within different areas of the city, sometimes from early morning to late night.

The socio-economic conditions of autorickshaw drivers offer a compelling lens through which to examine the broader dynamics of urban labour markets and informal economies. Autorickshaw drivers, who form a

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vital part of the transportation infrastructure in many cities, provide essential services that facilitate mobility and economic activity. Despite their crucial role, these drivers often face significant socio-economic challenges that impact their quality of life and economic stability.

The objective of this review paper is to critically examine the socio-economic conditions of autorickshaw drivers in urban India, with a focus on their income, working conditions, access to healthcare, and social security. The review aims to synthesize existing research to identify key challenges faced by this informal labor sector, evaluate the impact of urban transport policies on their livelihoods, and highlight gaps in the literature. Ultimately, the paper seeks to provide insights for policymakers to develop interventions that can improve the socio-economic well-being of autorickshaw drivers.

Review of Literature- Gupta, E. A. Parameswara (2005) in “Socio economic study of auto rickshaw drivers in Bangalore city” described that many industries are located in and around the city and autorickshaws are a cheap means of city transport. The study conducted on the socio-economic working and living conditions, problems, and attitudes of auto rickshaw drivers in Bangalore city. This study was exploratory, and no hypothesis was framed. Stratified simple random sampling was used for data collection from a sample of 300 autorickshaw drivers. The findings of the study revealed that the majority of autorickshaw drivers were literate. On an average, they work for 12 hours a day. A large number of drivers live in rented houses, the majority of them on the outskirts of the city.

D. Premkumar (2013) in “Social organisation and living conditions of auto drivers in Madurai city” argues that the transport system is anticipated to undergo necessary modifications as society becomes more modern and metropolitan. As a result of population growth, there is a high need for vehicles. The city of Madurai has a rich history and a long history. Madurai doesn't have a lot of industries, but over the past 30 years, the city has seen a wide variety of industrial complexes. The costs associated with stores, corporate centres, and educational institutions have been enormous. Prior to 1970, individuals either used bicycles, cycle rickshaws, or foot to get around. They relied on trains and buses for long distance travel. As the population grows, we now see a tremendous rise in the number of vehicles, two-wheelers, and auto rickshaws.

Subendiran, S. (2015) in “Socio economic status of auto rickshaw operators in dindigul District” described that the Dindigul autorickshaw industry has experienced numerous negative repercussions as a result of the limited access to official sources of finance that is a significant problem. The price of autorickshaws has increased significantly, which is one of the main effects. Apart from this, the documentation requirements of the banks do not favour the underprivileged individuals looking to work in this industry. Therefore, Private financiers have become more prevalent and have taken over the market. As a result, most of the autorickshaw drivers in Dindigul operate their vehicles on a rental basis.

Melwani et. al (2018) in “Study to assess the socio-demographic profile, health status and working conditions of auto-rickshaw drivers in Bhopal”, examined health status of 300 autorickshaw drivers along with their socio-demographic profile found that the mean age of the autorickshaw drivers was 39.17 ± 10.3 years. 22% of drivers were illiterate and only 0.67 were Graduated. Religious classification was nearly equal among Hindu and Muslim, in which Hindus constitute 50.67% and remaining belongs to Muslim.

Tigari and Santhosh (2020) in their study on “Socio-Economic Background of Auto-Rickshaw Drivers” examined socio economic background and problems of auto-rickshaw drivers of Devangere (Karnataka), using both primary and secondary data, reveals that auto-drivers earn a low amount of money through this occupation, some drivers run rented auto rickshaw and there is a need of providing subsidy or low interest loan to buy an auto rickshaw. Some health issues are also faced by drivers, night shift driving and part time driving is also seen among them.

Bate A R (2021) in “Socio Economic Conditions of Auto Rickshaw Drivers in Kolhapur city” studied the family background, socio-economic conditions, relation between health and occupation, and different types of addictions among auto rickshaw drivers using a descriptive research design. A sample of 250 respondents was drawn using the random sampling method from the total population of 4927 auto drivers in Kolhapur City. The author revealed that the majority of respondents are educated up to secondary level, and most of them are married and are above the age of 31 and live in a nuclear family in the city. Drivers follow this occupation for the survival of their families, and they do not have any other alternative. They do not get regular trips from passengers. Nearly half of the respondents have a tobacco addiction, some of whom have back pain problems. On the other hand, majority of them do not know about government schemes and do not have any life insurance policies. They earn a small extra amount of income by displaying advertisement posters on their auto rickshaw.

Shabir Ahmad Najar (2021) in “Workers in Informal Sector: A Sociological Study of Auto Rickshaw Drivers of District Srinagar” studied life aspects of Auto Rickshaw drivers in Srinagar District using a triangulation of exploratory, explanatory and descriptive research design. Author referred to the fact that auto rickshaw drivers are frequently viewed by the general public as being unreliable and low status people. Additionally, auto rickshaw drivers may deal with rudeness from the passengers. The Author suggested that the problem of informalization requires a comprehensive strategy because it is largely the result of the socio-economic structure of the society, which includes a sizable portion of the workforce with low educational levels, traditional occupations, poor financial inclusion, as well as a lack of drive or aspirational skills. The government should develop a system to hear complaints, and complaints should be resolved as soon as feasible on a regular basis.

Priye S. et. al (2018) in “Understanding the socioeconomic characteristics of paratransit drivers and their perceptions toward electric

three-wheeled rickshaws in Delhi, India”. Data from 620 paratransit drivers who participated in a face-to-face survey in Delhi, India, is used in the study. The opinions of the three paratransit driver groups regarding Electric Rickshaws (ERs) are evaluated using grey relation analysis. The information shows that the majority of paratransit drivers come from low-income and low-education backgrounds. A large portion of the city's paratransit drivers are men. One of the main perceived barriers to ER services is the absence of facilities like fixed charging stations, designated parking, and fare regulation. Similarly, the main reasons for accidents involving ERs are the lack of dedicated lanes and reckless overtaking attempts by rapidly approaching vehicles. Moreover, the main safety concerns in mixed traffic situations are the small number of emergency rooms, reckless driving, and traffic rule infractions by drivers. Additionally, the study identifies possible policy suggestions for creating an effective electric paratransit service in order to achieve sustainable development goals.

Bisht and Ahmed in “Socio Economic Characteristics of Autorickshaw Operators in Silchar” evaluated socio-economic characteristics of autorickshaw drivers on the basis of parameters like educational level, family size, housing type, Vehicle ownership, and monthly income. The study found that nearly half of the respondents have family size of 4 to 6 members, 45% of the drivers were educated below metric level. The Highest i.e. 36% of the autorickshaw drivers were in the age group of 21 to 30. Drivers who operate a rented autorickshaw constitute 35% of the total population. The study concluded that most of the autorickshaw drivers belong to a low-income group and face problems like working in polluted environment and lack of parking spaces etc.

Halder and Sarkar (2021) in “A socio-economic study of auto rickshaw drivers in Kolkata” conducted an Analysis of Expenditure Pattern of Auto-rickshaw Drivers in Kolkata. The study was conducted on 392 samples purposively drawn from a total universe size of 10118 registered autorickshaws in Kolkata. This study examines the factors influencing the expenditure patterns of autorickshaw drivers in Kolkata. Key variables analysed include the number of days worked, place of operation, family structure, employment type, earnings per trip, education level, working hours, type of meals, housing, and children's schooling. The findings suggest that drivers' expenses increase with more working days and longer hours. Joint families have higher expenses compared to nuclear families, and drivers bringing home-cooked meals spend less on food. Drivers in South Kolkata, with its higher living standards, spend more than those in North Kolkata. Owner-drivers incur lower costs than those renting autos, who pay a fixed daily hire charge. Additionally, drivers living in rented houses and sending children to private schools face higher expenses. Higher earnings per trip also correlate with increased spending due to a lack of savings awareness. While education may help drivers manage expenses more wisely, this is not guaranteed.

The Life of Auto Rickshaw Drivers: Navigating the Roads of India-

Auto rickshaws, affectionately known as "autos," are an iconic mode of transportation across India. For many, they are more than just a convenient ride—they symbolize the heartbeat of urban mobility, weaving through congested streets and narrow lanes, often getting commuters where cars and buses cannot. Behind the wheel of these three-wheeled vehicles are the auto rickshaw drivers, a hardworking group whose lives are both shaped by, and vital to, the fast-paced rhythm of city life.

The Everyday Challenges- For auto rickshaw drivers, the day starts early and ends late. Most drivers work long hours, typically from dawn until late at night, navigating the chaotic traffic of cities such as Mumbai, Delhi, Bangalore, and Chennai. The physical demands of sitting for long hours in hot, humid weather are considerable, but they're not the only challenge these drivers face.

Auto drivers must contend with erratic traffic patterns, constant honking, air pollution, and fluctuating fuel prices. On a typical day, they might weave through congested streets, deal with impatient passengers, and engage in tense negotiations over fares. In some cities, while meters are mandatory, many auto rickshaw drivers still negotiate fares, sometimes leading to disagreements with passengers who are unfamiliar with fair rates.

Economic Realities- For many drivers, an auto rickshaw is not just a job but a lifeline. A significant number of them come from low-income backgrounds, often migrating from rural areas in search of better opportunities in cities. For those who don't own their vehicles, renting one for the day involves steep costs, reducing their daily earnings significantly. On average, the take-home income of an auto rickshaw driver ranges from 300 to 800 a day, depending on the city, fuel prices, and demand for rides.

Fuel prices directly affect their livelihood, with rising costs eating into their already slim margins. Additionally, maintenance of the vehicle is expensive, and breakdowns can result in lost income. Despite these economic hardships, auto drivers are essential to the urban transportation ecosystem, providing affordable and accessible transit for millions of people.

Social Perception and Respect- Auto rickshaw drivers often occupy a complex social space. They are indispensable to commuters, but their work is sometimes undervalued. While many drivers offer friendly service and know their cities' streets like the back of their hand, they occasionally suffer from a negative image. Complaints about overcharging or refusing fares, especially in tourist-heavy areas, can damage their reputation, even though not all drivers engage in such practices.

However, the realities of their daily struggles often go unnoticed. Many drivers support entire families on their modest earnings. Their work, although physically exhausting and financially uncertain, is crucial to keeping cities functioning smoothly.

The Role of Technology- The introduction of ride-hailing apps like Ola and Uber has transformed the auto rickshaw industry. In recent years, many drivers have signed up with these platforms, which promise a steady flow of

customers and transparent, meter-based fares. This shift has helped improve the public perception of auto rickshaw drivers, offering them access to a wider customer base and ensuring more consistent earnings.

However, technology has also brought its own set of challenges. The competition with taxis and app-based cars has intensified, and drivers must now rely on smartphones and GPS to navigate the city, sometimes leaving older drivers struggling to adapt. Still, for many, the integration of technology has brought a new sense of security and modernization to an otherwise traditional mode of transport.

Life Beyond the Wheel- Behind the wheel, auto drivers often lead lives marked by deep personal struggles. Many are the sole breadwinners in their families, supporting children's education, medical needs, and housing. Some, despite their hard work, remain trapped in cycles of debt due to vehicle loans or medical emergencies.

Yet, there are uplifting stories too. Many drivers have formed cooperatives, offering each other support in times of need. Others, like the famed auto drivers of Kerala and Bangalore, have gained a reputation for their integrity, helpfulness, and community service.

Looking Ahead- The future of auto rickshaw drivers is being shaped by new technologies, economic policies, and evolving urban planning. As cities grow and modernize, the need for sustainable and efficient transport systems increases. Some drivers are beginning to switch to electric rickshaws, a move that is not only eco-friendly but also cost-efficient in the long run.

Governments are also recognizing the importance of safeguarding the livelihoods of auto drivers, introducing welfare schemes and attempting to regulate fare systems more strictly. However, the challenges remain, and the path to economic security for auto drivers is not easy.

Methodology- This review was conducted as a narrative review to assess the socio-economic conditions of autorickshaw drivers across various urban settings. A comprehensive literature search was performed using databases such as Google Scholar, PubMed, JSTOR and Shodhganga. The search terms include "socio-economic status of autorickshaw drivers," "informal transport workers," and "urban mobility challenges."

Studies were included if they focused on the socio-economic conditions of autorickshaw drivers, were published between 2005 and 2023, and were available in English. Excluded from the review were articles not related to the theme, studies on other transport workers.

An initial search yielded 70 articles, of which 30 were selected for full-text review after title and abstract screening. Ultimately, 10 studies met the inclusion criteria. Data were extracted on socio-economic variables such as income, working hours, health conditions, and policy impacts. The synthesis followed a thematic analysis approach, grouping findings based on common socio-economic challenges and proposed solutions.

Discussion- The findings from this narrative review highlight the numerous socio-economic challenges faced by autorickshaw drivers across urban India. The review reveals a persistent theme of financial instability, with drivers typically earning low and irregular incomes. This is compounded by

long working hours, with many drivers working more than 12 hours a day to sustain themselves. Despite their significant contributions to urban transport, the review suggests that drivers have limited access to social security and healthcare services, exacerbating their vulnerability.

Autorickshaw drivers' socio-economic status is further impacted by their marginalization within the informal labor market. Many drivers operate within an unregulated environment, which limits their ability to access formal financial services or government support programs. As a result, many are forced to rely on private financing at high-interest rates to maintain their vehicles, creating a cycle of debt.

Health issues are also prevalent among drivers due to their prolonged exposure to pollution, poor ergonomic conditions, and inadequate access to healthcare. The review of existing literature demonstrates that these drivers often suffer from chronic illnesses such as respiratory diseases and musculoskeletal disorders, a situation worsened by their financial inability to seek adequate medical care.

Urban transport policies, while focusing on the development of infrastructure, have largely ignored the plight of autorickshaw drivers. Policies have not adequately addressed the need for better working conditions, fair wages, or access to social protections, such as health insurance and pensions.

The review also uncovers several gaps in the existing research, particularly the lack of comprehensive studies on the mental health of drivers, the impact of technological advancements (e.g., ride-hailing apps), and the role of government policies in shaping their economic security. Further research is needed to explore these areas and provide a more holistic understanding of the socio-economic conditions affecting this vital workforce.

Conclusion- Autorickshaw drivers in urban India play a critical role in the transportation ecosystem, yet they remain economically disadvantaged and socially marginalized. The review identifies key issues, including financial insecurity, health challenges, and limited access to social services, which all contribute to their precarious socio-economic conditions. Addressing these challenges requires a multi-pronged approach, including policy interventions aimed at providing better financial support, improved healthcare access, and social security for drivers.

The findings underscore the need for policy reforms that consider the informal nature of autorickshaw driving and provide tailored solutions such as subsidized healthcare, fair loan schemes, and the regulation of working hours. Additionally, there is a clear need for increased public awareness and governmental acknowledgment of the essential service provided by these drivers.

Future research should focus on bridging the identified gaps, particularly in areas related to mental health, technological impacts, and the effectiveness of current policies. Policymakers and stakeholders must work together to ensure that autorickshaw drivers are afforded the dignity, support, and security they deserve as key players in the urban transportation sector.

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Silenced Suffering: Women's Perspectives on the Jallianwala Bagh Massacre

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Abstract- *The Jallianwala Bagh massacre of 1919 is not just a chapter of Indian freedom struggle but a scar on every Indian's heart till date. The dreadful experience of Baisakhi in 1919 is an unforgettable episode in Indian History. This incident turned the dynamics of entire course of freedom struggle. Now, the leaders were clearer in their action and vision. This led to the beginning of an age of organized mass struggle against the exploitative Raj. This incident later caught attention of numerous schools of historians from all over the world who have written volumes on different aspects of the massacre. This article is an effort to produce the views of the female historians and their perspective. The sole concern of this article is to discuss about the women affected directly or indirectly by the massacre, their views and concerns. The article intends to analyze the role of the muted section of the society who could not make their place in the main stream history. Thus, its an effort to present the entire episode of the massacre with a balanced approach.*

Key Words- *Massacre, Baisakhi, British Raj, Muted Section.*

The Jallianwala Bagh massacre, a pivotal event in India's struggle for independence, took place on April 13, 1919, in Amritsar, Punjab. It remains a poignant reminder of colonial oppression and sparked outrage across the country. The massacre occurred during a period of heightened tensions and civil unrest in India, exacerbated by the repressive policies of the British colonial government. General Reginald Dyer, the British military commander in Amritsar, ordered his troops to open fire on a crowd of unarmed civilians who had gathered at Jallianwala Bagh for a peaceful protest against the Rowlatt Act. This act had severely curtailed civil liberties and empowered the British government to imprison Indians without trial.

The Jallianwala Bagh was an enclosed public garden with narrow entrances, surrounded by buildings, making escape difficult when Dyer's troops blocked the only exit and began shooting indiscriminately. The exact number of casualties remains disputed, but it is estimated that hundreds of people, including women and children, were killed, and thousands were injured in the brutal assault.

Jallianwala Bagh massacre that not only left Punjab simmering but it also sent waves of anger and unhappiness throughout India and the world. The barbaric act sowed the seed of protest in the state of Punjab which was earlier, the adopted child of the British Raj and remained loyal to it till the

First World War. The brutal repression in the form of humiliation, culminating in the massacre, swayed away the Sikh loyalty from the Raj and demonstrated the emerging importance of Punjab in the freedom struggle. The blood-stained festival of Baisakhi of 13th April 1919 at the Jallianwala Bagh went down in the annals of history as a dark age. There was a dual purpose of the gathering: some were a part of the meeting organized against the arrest of Dr Satyapal and Saifuddin Kitchlew. Yet, others made their presence in the quest of discovering the reason behind the meeting. The act of defying Article 144 imposed on Punjab at that time invited the brutal punishment of the government and the indiscriminate bullets of Brigadier-General Reginald Dyer and his soldiers broke on the heterogeneous crowd which included both men and women along with children but the chief matter of concern is that history remains silent on the sacrifice of the 'muted martyrs' that is, the females. His orders to open fire on a peaceful gathering of unarmed civilians, protesting the repressive Rowlatt Act, led to hundreds dead and thousands injured. Amidst the chaos and horror of that day, women experienced the massacre in multifaceted roles—as witnesses, victims, and active participants in the nationalist movement. Many women were present at Jallianwala Bagh, some protesting alongside men, while others were there as bystanders or with their families. Their experiences as direct witnesses reveal the immediate impact of British violence on their lives and communities. Survivors' testimonies depict scenes of chaos, fear, and profound loss, capturing the trauma that reverberated through families torn apart by the indiscriminate firing. The massacre not only shattered lives but also galvanized women's resolve to resist colonial oppression, highlighting their pivotal roles in shaping the narrative of Indian independence.

Women not only faced the immediate physical danger but also grappled with the long-term consequences of losing loved ones or witnessing their suffering. The psychological toll on survivors, especially women who lost husbands, children, or other family members, shaped their perceptions of British rule and fueled their resolve to resist. A large section of females was left behind to die each day as their families lost their bread earners. Many were to spend their entire life in shame and humiliation because they were dragged out of their houses and humiliated, were unveiled in public and abused by the soldiers and the officials. On the basis of meticulous research, it was found that around forty-two women lost their lives but the texts published in the name of martyrs mentions about the martyrdom of only one woman named Harkaur Chandi, wife of one of the martyrs Hardip Singh (Vohra, 1988, pp.194-195). The pertinent question that remains unanswered as to why history stands indifferent about the rest forty-one?

The dichotomy of the British ideology lies in the fact that they considered women to be sacred but only those of British blood, reminding us of the incidence of Marcella Sherwood who became a soft target of the agitated mob. This event outraged the British opinion and helped convince it to place most of the Punjab under martial law. In the days that followed, the British made Indian men, even those who had gone to Miss Sherwood's aid

after the attack, crawl on the streets as a punishment. This marked a backlash: Indians were incensed with British double standards.

All these sacrifices, humiliations and sufferings had a greater impact on the understated section of the society, the females. Thus, integrated efforts were made by the women of Punjab as well as outside it to overcome the agony. Since those from Punjab were the direct victims of the immediate atrocities, they were the ones who first raised their voices of concern. One such name is of Lado Rani Zutsi, a woman from Punjab and a radical revolutionary who not only stood strongly with the families of the martyrs but also organized relief camps for them. In the Amritsar Session of Indian National Congress in 1919 she along with her associates, organized a stall on the behalf of Mahila Udyog and donated the profit to the relief fund of Jallianwala Bagh massacre (Shah, 2013, March 30). In the same session, she inspired other women by wearing the combination of the tricolor and Gandhi topi and also prevailed them to get arrested in large numbers in order to weaken the government. Another female named Ratan Devi was an eye witness of the bloodshed, she was the widow of Chajju Bhagat one of the martyrs. On hearing the sound of bullets, she immediately left her home, defying the curfew, she reached the site where she found her husband's body lying on the ground shot with bullets and bravely spent the whole night there beside her husband's body till, he counted his last breath she narrated the whole incident of the place of mourning as heaps of dead bodies lay blood-stained on the ground with many people writhing in agony (Mohan, 2006, p.167). Many Kuka women who had no political background, sacrificed their lives in the massacre. Some of the identifiable names were Bibi Attar and Bhagwan Kaur (Sialkot), Jai Kaur (Ludhiana), Bholi and Dharmo (Ferozepur), Ratto and, Desan (Sirsa), and Ghadrite women, particularly Gulab Kaur. The Punjabi women showed a deep concern for the support of such families who had been left only with womenfolk and children as a result of Martial Law atrocities, killings and imprisonment: for example, women of Amritsar generously donated their jewellery for this cause. Despite their own economic problems, Mrs Bugga Mal and Mrs Rattan Chand donated their gold bracelets. For the Jallianwala Bagh Fund, donations came from the relatives of the martyrs primarily. For example, Rattan Devi gave five hundred rupees; a domestic maid servant who had lost her son in Jallianwala Bagh holocaust donated fifty rupees which actually amounted to her total annual earnings. These examples showed growing awareness in Punjabi women about the link between their family fortune and national life.

But it was not just women of ordinary background who felt the pain. The massacre had its deep impact on those of royal families of Punjab among the noted names was that of Rajkumari Amrit Kaur. Hailing from Kapurthala in Punjab, she was born in a royal family. Since childhood she was greatly impressed by the freedom movement as her father Raja Harnam Singh was closely associated with several members of the Indian National Congress. She was immensely influenced by Gandhi and decided to meet him. The Jallianwala Bagh massacre distressed her so much that after, she got completely involved in the Indian freedom struggle (Mohan, 2006, p.

168). She soon became a member of the Congress and took an active part in various demonstrations and protests which also led to her imprisonment. Thus, the incident transformed her life from that of a princess to one of a Satyagrahi. Her continuous efforts for the cause of freedom helped her attain a prominent place in the Indian politics. Eventually, she emerged as the first Health Minister of Independent India, earning the distinction of being the first female Cabinet Minister as well. Besides, as a member of the drafting committee, she played a considerable role in the making of the Indian Constitution.

Women outside Punjab were no less anguished. A prominent figure was Sarla Devi Chaudhurani who made her presence felt in Punjab. Related to Poet Laureate Rabindranath Tagore, she was also the founder of the first women's organization in India, the 'Bharat Dharma Mahamandal'. She invited Mahatma Gandhi to console and instill courage and hope in the hearts of those who perceived Gandhi as the saviour of bleeding Punjab especially the womenfolk who lost their bread earners in the course of massacre or protest. Meanwhile, the people of Punjab followed Gandhi and returned the titles and decorations including the titles of Kaiser-i-Hind and Raja Saheb and Kristiansen, certificates, sanad and so on. Sarla Devi Chaudhurani too returned her war badge granted for her regiment during the First World War (1914-1918). Incidentally, she was the lone woman to do so (Jalil, 2019, April 12).

Another female who took the massacre to heart was Mridula Sarabhai. Born in 1911 was only eight 8 years old when the incident took place. She moved from door to door and volunteered in every meeting organized during the protest against the massacre. She later took an active participation in the Gandhian satyagraha and emerged as a valiant activist in the Khaddar Movement led by Gandhi. Many reached out to people through their poetry and speeches. Sarojini Naidu, a born poet, a devoted patriot and a skilled orator was greatly affected by the brutal act. She thus, in 1919 itself, expressed her agony against colonial repression at Jallianwala Bagh (Singh, 1989, p.33).

'O mournful queen!
O martyred Draupadi!
Endure thou still, unconquered, undismayed!
The sacred rivers of thy stricken blood
Shall prove the five-fold stream of freedom's flood
To guard the watch tower of our Liberty.'

In the same year, she was sent to London as a representative of Home Rule League where in the Kingsley Hall of London, she strongly condemned the barbaric act in her speech, making the British audience squirm. Later, she joined the Non-Cooperation movement of Gandhi and became a significant figure in the freedom struggle.

Another literary work that trembles the heart of every Indian till date is that of Subhadra Kumari Chauhan entitled 'JALLIANWALA BAGH MEIN VASANT' (Rathi, 2017, April 13). A few of its translated lines run as follows:

“Here are no nightingales, but crows crow loud
 Dark, black moths make for hum of the beetles
 The buds too in half-bloom, meet with thorns here
 Those plants, those flowers, are dry or scorched
 Fragrance-less pollen is rotting into oblivion
 Ha! This lovely garden lies all drenched with blood
 Come, dear spring, but come quietly
 This is a mourning-place, so cause no commotion”

She expressed herself through her nationalist writing, became the first woman Satyagrahi to court arrest in Nagpur. She was jailed twice for her involvement in protest against the British rule in 1923 and 1932 respectively (Malhotra, 2010, p. 53).

A great orator of the Muslim community who expressed herself vocally was Amina Bano Begum popularly known as Bi-Amman. Mother of Ali's brothers, she was greatly perturbed by the butchery of Dyer and condemned the gruesome act through her speeches. Hailing from Uttar Pradesh, stood up for the natives of Punjab in this hour of grief.

Besides, families outside Punjab were deeply stirred too. The Nehru family was one. Jallianwala Bagh Massacre was not only a turning point for the men of the family but also for the women who indulged in active politics after this incident. Vijaya Lakshmi Pandit, the sister of Pandit Jawaharlal Nehru, mentioned this happening poignantly in her memoir entitled 'The Scope of Happiness (1979)', Another prominent figure of the Nehru family, Indira Gandhi witnessed it as a two-year infant and grew up in the era of its repercussions (Taneja, 2005). This imbibed in her a huge hatred for the British Raj. She was so deeply touched by the tragedy that she could not overcome its memories even after the independence and being the first female Prime Minister of independent India commemorated the death of the Sikh warrior Udham Singh.

This incident had its huge impact on the women of foreign origin too. One prominent name that emerges is that of Edith Ellen Grey, a citizen from England who married an Indian revolutionary Jitendra Sen Gupta and became famous as Nellie Sen Gupta. She proved to be the indirect victim of the Rowlett Act as her husband was arrested without any arrest warrant soon after his speech. The fact of him being alone in the jail for a national cause was unacceptable for her, she began to provoke the officials by organizing meetings one after another and continuously defied Article 144 till she got arrested. She was put in the same jail where Aruna Asaf Ali was kept. Unlike other women, she received special privilege as good food, books, newspapers and was also released before the completion of her period of punishment. She was allowed to share the cell with her husband only on the ground of her being of British blood but all these favours didn't melt Nellie Sen Gupta's heart and she stood stern against the exploitation of the government (Jalil, 2019). Thus, her second stay in jail occurred in 1933 during the Civil Disobedience Movement. Another woman who was already active in the politics of the time was none other than Annie Besant of Ireland. She was so greatly perturbed by the incident that she was left with teary eyes

having witnessed the Bagh after bloodshed. She, became a staunch opponent of the Raj and stated that the moment of England's difficulty is the moment of India's opportunity (Jaykar, 2017). The indignation in her made her propagate the programme of the All-India Home Rule League even more zealously especially in Punjab.

The Jallianwala Bagh massacre has been written about by several female authors, both contemporary witnesses and historians reflecting on the event. Here are some notable female perspectives and writings on the Jallianwala Bagh massacre: **Annie Besant**: A British socialist, women's rights activist, and supporter of Indian self-rule, Besant wrote extensively about the Jallianwala Bagh massacre. Her writings condemned the British authorities' actions and supported the Indian nationalist cause. **Sarojini Naidu**: Known as the "Nightingale of India," Sarojini Naidu was a prominent Indian independence activist and poetess. She expressed deep sorrow and outrage over the massacre in her poetry and speeches, capturing the emotional impact on the Indian people. **Khuswant Singh's Daughter (Mala Dayal)**: While Khuswant Singh himself wrote about the massacre in his novel "Train to Pakistan," his daughter Mala Dayal has edited some of his works and provided insights that include reflections on the massacre (Raman, 2009). Her contributions offer a nuanced understanding of how the event impacted personal and collective memory. A renowned historian and writer, Urvashi Butalia has explored the massacre within the broader context of Partition literature. Her seminal work, "The Other Side of Silence," includes narratives that touch upon the massacre's impact on women and their families. **Amritlal Nagar's Daughter (Jyotsna Milan)** Although Amritlal Nagar wrote extensively on the massacre, his daughter Jyotsna Milan has continued his legacy by discussing these events in various literary and historical forums, emphasizing the role of women in preserving the memory of such events. **Mridula Sarabhai**: An Indian independence activist and social worker, Mridula Sarabhai's writings often focused on the atrocities of British colonialism, including the Jallianwala Bagh massacre (Guha, 2019, April 13). Her works contributed to raising awareness about the incident and its historical significance. **Krishna Hutheesing**: Although primarily known for her memoirs and writings on personal experiences, Krishna Hutheesing, the sister of Jawaharlal Nehru, also touched upon the impact of the Jallianwala Bagh massacre in her writings. Her perspective as an insider in the Indian nationalist movement provided unique insights (National Army Museum, May 1972). **Amrita Pritam**: A celebrated Punjabi writer and poetess, Amrita Pritam's literary works often reflected the social and political upheavals of her time. While she is more known for her poetry and fiction, her writings indirectly reference the impact of events like the Jallianwala Bagh massacre on Punjab and its people. **Bhisham Sahni's "Tamas"** is a crucial work that addresses the Partition era's violence, including the Jallianwala Bagh massacre. Although Sahni himself is not a female writer, the stories within "Tamas" highlight women's perspectives, largely influenced by his interactions with female contemporaries and family members who experienced the massacre and its aftermath. **Emily**

Hobhouse: Emily Hobhouse was a humanitarian activist who gained fame for her work during the Second Boer War in South Africa. She was deeply disturbed by the news of the Jallianwala Bagh massacre and spoke out against the violence, advocating for justice and accountability for the victims (Rangrajan, 2019, April 14). **Margery Perham:** Margery Perham was a British historian and political scientist known for her expertise on British colonial administration in Africa. Although primarily focused on African affairs, Perham was critical of the actions of the British in India, including the massacre at Jallianwala Bagh, and questioned the moral justification for such brutality (Manu, 2019, April 13). **Charlotte Despard:** Charlotte Despard was a suffragist, socialist, and pacifist who actively campaigned for social justice and women's rights. While primarily engaged in domestic issues in Britain, she was outspoken against British imperialism and supported Indian nationalists in their struggle for independence, condemning the violence at Jallianwala Bagh as a gross violation of human rights. These British women, among others, played significant roles in raising awareness about the injustices committed during the Jallianwala Bagh massacre. Their voices contributed to the international condemnation of British actions in India and underscored the moral and ethical dimensions of colonial rule during a period of heightened nationalist fervor and resistance (Singh, 1999).

These women's writings, among others, offer diverse perspectives on the Jallianwala Bagh massacre, highlighting its significance not only as a historical event but also as a catalyst for social and political change in India's struggle for independence. Their contributions have helped shape our understanding of the massacre's lasting impact on Indian society and its path towards freedom.

Visual arts, such as paintings and sculptures, also depicted the brutality of the massacre and commemorated its victims, including women and children. These artworks served as poignant reminders of the human cost of colonial violence, preserving memories and emotions that oral traditions and folk songs continued to convey (Iqbal, 2000). Through these diverse mediums, women reclaimed their voices in history, challenging dominant narratives and contributing to a more inclusive understanding of India's struggle for independence.

The impact of the Jallianwala Bagh massacre on India's freedom struggle was profound and far-reaching, shaping the course of the nationalist movement and galvanizing widespread resistance against British colonial rule (Sarkar, 1983). This tragic event, where British troops under General Dyer's command opened fire on unarmed civilians, marked a turning point in India's fight for independence.

Firstly, the massacre ignited a wave of outrage and indignation across India and internationally. News of the brutal repression spread quickly, drawing condemnation from political leaders, intellectuals, and ordinary citizens alike. The senseless violence against peaceful protesters,

including women and children, highlighted the ruthless nature of British colonialism and deepened anti-British sentiments among Indians. This public outcry significantly bolstered the nationalist movement, uniting people from diverse backgrounds and regions in a shared demand for self-determination and justice.

Secondly, the Jallianwala Bagh massacre fueled mass mobilization and civil disobedience campaigns led by Mahatma Gandhi and other nationalist leaders. Gandhi, who had previously advocated for non-violent resistance, now called for nationwide protests and boycotts of British goods and institutions (Chandra, 2019). The massacre served as a stark reminder of the need to confront and challenge British authority through peaceful means, inspiring acts of civil disobedience that disrupted colonial administration and undermined its legitimacy.

Moreover, the brutality of the Jallianwala Bagh massacre exposed the true face of British imperialism to the international community. It led to widespread condemnation in Britain itself, where voices of dissent criticized General Dyer's actions and questioned the morality of British rule in India. The ensuing debates in the British Parliament and media underscored the growing rift between imperial policies and public opinion, hastening calls for reforms and eventually contributing to the decolonization process. The immediate aftermath of the massacre was characterized by grief, anger, and a profound sense of betrayal among Indians. Families were torn apart, communities shattered, and the psychological scars endured for generations. The massacre not only revealed the ruthlessness of British colonial rule but also exposed the deep-seated inequalities and injustices faced by Indians under British governance (Datta, 2021). It galvanized a groundswell of outrage and united people from all walks of life in their resolve to resist and overthrow colonial oppression.

The impact of the Jallianwala Bagh massacre reverberated across India, sparking widespread protests, strikes, and acts of civil disobedience. Mahatma Gandhi, who had previously advocated for non-violent resistance, now intensified his campaign of Satyagraha, urging Indians to boycott British institutions and goods (Datta, 1967). The massacre became a rallying cry for the nationalist movement, fueling a renewed determination to achieve independence through peaceful means despite the heavy-handed repression by colonial authorities.

Politically, the massacre exposed the moral bankruptcy of British rule and hastened the decline of British credibility and authority in India. It prompted a reevaluation of colonial policies and sparked debates within the British Parliament and media about the future of imperial governance. The subsequent Hunter Committee investigation and Dyer's censure reflected a growing realization in Britain of the untenable nature of their rule in India, as well as the widening gulf between imperial policies and public opinion.

Moreover, the Jallianwala Bagh massacre served as a catalyst for unity and solidarity among Indians of diverse religious, linguistic, and

regional backgrounds. It brought to the forefront the shared aspirations for self-determination and freedom from colonial oppression. Women, too, played crucial roles in the aftermath of the massacre, organizing relief efforts, participating in protests, and contributing to the nationalist cause despite facing gender-specific challenges and discrimination.

Culturally and socially, the massacre left an enduring imprint on India's collective memory. It became a symbol of sacrifice and martyrdom, commemorated annually as a day of remembrance and reflection on the price paid for independence. The poetry of Sarojini Naidu, the writings of Rabindranath Tagore, and the artistic expressions of painters and sculptors captured the emotional and psychological impact of the massacre, immortalizing the suffering and resilience of those affected (Tuteja, 1997).

The immediate aftermath of the massacre saw widespread outrage and condemnation. The brutality of the event shocked the conscience of many in Britain and India alike. Nobel laureate Rabindranath Tagore renounced his knighthood in protest, and Mahatma Gandhi began to advocate for non-cooperation with the British government, a significant escalation in the Indian independence movement (Hudson, 1910, p.10). The massacre also led to the formation of the Hunter Commission by the British government to investigate the incident. While the commission condemned Dyer's actions, he was not punished, which further fueled Indian anger and disillusionment with British rule. Dyer was even celebrated by some British factions, receiving support from the House of Lords and a large financial reward from public donations. The Jallianwala Bagh massacre exposed the moral bankruptcy of British colonial rule and highlighted the urgent need for India's self-governance. It unified various factions within the Indian independence movement, who now saw that their struggle was not merely against unjust laws but against a fundamentally oppressive regime.

Furthermore, the Jallianwala Bagh massacre catalyzed a deeper sense of Indian nationalism and identity. It became a symbol of sacrifice and martyrdom, commemorated annually as a day of remembrance and reflection on the price paid for freedom. The incident galvanized a new generation of leaders and activists who were committed to achieving independence through peaceful resistance and grassroots mobilization. Women, too, played crucial roles in this struggle, amplifying their voices and contributions despite facing unique challenges and forms of repression.

the Jallianwala Bagh massacre was a watershed moment in India's freedom struggle, leaving an indelible mark on the collective memory and consciousness of the nation. It mobilized widespread opposition to British rule, strengthened the resolve of Indian nationalists, and accelerated the movement towards independence. The legacy of Jallianwala Bagh continues to inspire generations, reminding us of the enduring quest for justice, dignity, and self-rule that defines India's journey from colonial subjugation to sovereign nationhood. The legacy of the Jallianwala Bagh massacre is profound. It remains a symbol of colonial brutality and the

sacrifices made for Indian independence. The site of the massacre has been converted into a memorial, preserving the memory of those who lost their lives in the struggle for freedom.

Every year, thousands visit the Jallianwala Bagh Memorial to pay their respects and remember the events of April 13, 1919. The massacre continues to be a poignant reminder of the cost of freedom and the importance of remembering and learning from history.

It was a pivotal moment in India's struggle for independence, marked by profound suffering and resilience among women. Their perspectives, often marginalized in mainstream historical narratives, reveal the complex impact of colonial violence on Indian society. Through literature, art, and personal testimonies, women have contributed invaluable insights into the human experience of trauma, resistance, and collective memory. Hence, this incident proved to be the turning point of freedom struggle as it gave birth to numerous heroines. But the disappointing fact is that the patriarchal trend of history writing concentrates itself only on lauding the dominant section of the society and bears indifference towards the contribution of the 'muted section, that is, the women. So, the need of the hour is to document the 'undocumented' history of the females who either sacrificed their lives or joined the freedom struggle bearing empathy for the families of the martyrs and also, for attainment of freedom of India. It becomes imperative to discuss the changing milieu in Punjab too which was otherwise a conservative state as far as female participation was concerned. The Jallianwala Bagh Massacre not only ushered in a revolutionary change in the course of freedom struggle but also in the mindset of people. Most importantly, after this tragedy, the womenfolk never turned back: they emerged as a recognized warrior force of Gandhi and marched shoulder to shoulder with men to attain Independence.

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National Scenario of Drug Delinquents in India: An Overview

• Sukriti Chowdhary

Abstract- *The prevalence of substance abuse in fresher technology has been rumored at alarming magnitudes in India. The primary factors contributing to the initiation of substance use are shifting cultural values, increasing financial pressures, and diminishing supportive bonds. (Drug Addiction and Crime, n.d.). Cannabis, heroin, and Indian-produced pharmaceutical drugs are India's most regularly abused drugs. Drug use, misuse, or abuse is also typically due to the nature of the drug abused, the personality of the person and the addict's instant surroundings. The methods of industrialization, urbanization and migration have brought about the loosening of the traditional methods of social control rendering an individual liable to the stresses and lines of current existence.*

Key Words– *Prevalent, Drug Delinquent, Cannabis, Social Control, Urbanization*

Introduction- The epidemic of substance abuse in younger technology has assumed alarming dimensions in India. Converting cultural values, increasing economic stress and dwindling supportive bonds are leading to initiation into substance use. In step with the arena fitness corporation (WHO), substance abuse is continual or sporadic drug use inconsistent with or unrelated to acceptable scientific exercise.

The picture is grim if the world records on the medication situation are taken into consideration. With a turnover of around \$500 billion, it is the third-largest enterprise within the international, next to petroleum and arms alternate. About one hundred ninety million human beings everywhere in the global eat one drug or the alternative. Drug addiction causes mammoth human misery and the unlawful production and distribution of medication have spawned crime and violence globally. The International Day against Drug Abuse and Illicit Trafficking is celebrated on June 26 every year. It's far a workout undertaken with the aid of the arena network to sensitize the people in popular and the youngsters in particular, to the menace of medicine.

“Today, there may be no part of the arena that is free from the curse of drug trafficking and drug addiction. hundreds of thousands of drug addicts, all over the arena, are leading depressing lives, between life and demise. India too is stuck on this vicious circle of drug abuse, and the number of drug addicts is growing day by day.” (National Survey on Drug Use and Health, n.d.)

According to a United Nations report, India officially records one million heroin addicts, but unofficially the number could be as high as five million (Drug Addiction and Crime, n.d.). What initially began as casual usage among a small group of affluent urban teenagers has now spread throughout all segments of society (Mangilal et al., 2014). Inhalation of heroin alone has been replaced by intravenous drug use, often combined with other sedatives and painkillers (SAMHSA's National Helpline, n.d.). This has increased the intensity of the effect, hastened the procedure of addiction, and complicated the technique of healing.

Hashish, heroin, and Indian-produced pharmaceutical capsules are India's most frequently abused drugs. Cannabis products, often known as charas, bhang, or ganja, are abused at some point of us as it has attained some amount of non-secular sanctity due to their affiliation with some Hindu deities. The International Narcotics Control Board in its 2002 file launched in Vienna pointed out that in India men and women addicted to opiates are shifting their drug of choice from opium to heroin.

Pharmaceutical merchandise containing narcotic capsules is also more and more being abused. The intravenous injections of analgesics like dextropropoxyphene and many others are also suggested by many states, as it's far easily to be had at one-tenth the fee of heroin. The codeine-primarily based cough syrups stay diverted from the home marketplace for abuse.

Drug abuse is a multifaceted phenomenon influenced by a multitude of factors, including social, cultural, biological, geographical, historical, and economic aspects (Ahmad et al., 2009). The disintegration of the vintage joint family gadget, the absence of parental love and care in contemporary households wherein each dad and mom are running, a decline of old nonsecular and moral values and many others result in a rise inside the wide variety of drug addicts who take drugs to get away tough realities of life.

Drug use, misuse or abuse is also commonly because of the character of the drug abused, the persona of the character and the addict's immediate environment. The techniques of industrialization, urbanization and migration have caused a loosening of the traditional strategies of social control rendering an individual susceptible to the stresses and strains of modern lifestyles. The creation of artificial drugs and intravenous drug use leading to HIV/AIDS has brought a new measurement to the problem, especially inside the Northeast states of the USA.

Drug abuse has brought about a damaging impact on society. It has caused growing in the crime fee. Addicts resort to crime to pay for their capsules. Pills cast off inhibition and impair judgment egging one on to devote offenses. Incidences of teasing, organization clashes, assault and impulsive murders boom with drug abuse. Aside from affecting financial stability, dependency will increase conflicts and causes untold emotional ache for each member of the family. With maximum drug users being within the efficient age organization of 18-35 years, the loss in phrases of human ability is incalculable. The damage to the physical, psychological, ethical and highbrow increase of the teenagers is very high.

Adolescent drug abuse is one of the major reasons for causing problems in adolescent behavior. It is predicted that, in India, by the point maximum boys reach the 9th grade, about 50 consistent with cent of them have attempted at least one of the materials of abuse nature. Over the final three decades, many epidemiological surveys have been performed in India to assess the prevalence of substance abuse. In Uttar Pradesh, Dubé and Handa (1971) pronounced that 22.8 per 1000 had been dependent on alcohol and tablets whilst Thacore (1972), from Lucknow gave a discern of 18.55 in line with 1000.

The vital finding of those research is that alcohol become the commonest substance used (60-98%) accompanied with the aid of hashish use (4-20%). Epidemiological surveys also found out that 20-forty% of subjects above 15 years are current customers of alcohol and 10% of them are ordinary or immoderate customers. inside the rural populace of Uttar Pradesh alcohol was found to be the most typical substance abused (82.5%) observed by way of cannabis (16.1%). Varma et al found that the costs of present-day use of alcohol in Punjab had been 45.9% in Jalandhar and 27.7% in Chandigarh while it was 28.1% in rural areas of Punjab. Shukla (2018) reported that 38.3% of the rural population in Uttar Pradesh become ordinary substance users. In a study carried out in a rural community in Bihar incidence of alcohol/drug use turned into observed to be 28.8% of the study populace. A boom in incidences of HIV, hepatitis B and C and tuberculosis because of addiction adds the reservoir of contamination in the network burdening the healthcare machine further. Indian women face great difficulties due to drug abuse. The results include home violence and contamination with HIV, in addition to the financial burden.

India has braced itself to face the risk of drug trafficking at the countrywide and global stages. Numerous measures related to innovative modifications in enforcement, prison and judicial systems had been brought into effect. The creation of the demise penalty for drug-associated offenses has been a primary deterrent.

The Narcotic Drugs and Psychotropic Substances (NDPS) Act, of 1985, was enacted with stringent provisions to lower this menace. The legislation proposes a minimum sentence of 10 years in prison, which can be extended to 20 years, and a fine ranging from Rs. 1 lakh to Rs. 2 lakhs for convicted offenders. A comprehensive strategy involving unique programs to result in an ordinary discount on the use of medicine has been advanced through the various authorities' organizations and NGOs and is in addition supplemented using measures like schooling, counseling, treatment, and rehabilitation programs. Substance abuse can be addressed at the individual level, at the nearby degree (society, national, and many others.), and on the pass-country-wide level. at the individual level, there must be a synthesis of organic understanding with the exploration of history's sociocultural elements. At the country-wide and cross-country-wide level, there must be a concerted effort of all of the international locations in managing the issue of substance abuse, taking into account the neighbourhood's socio-cultural and political situations.

Conclusion- In conclusion, examining the national scenarios of drug delinquency in India provides us with a disheartening yet essential understanding of the multifaceted challenges posed by substance abuse in the country. The insights gained from studying this issue allow us to recognize the urgent need for comprehensive strategies to address drug-related problems in India.

Firstly, the prevalence of drug delinquency in India underscores the gravity of the situation. The country faces a significant drug problem, with illicit substances infiltrating various communities and social strata. This phenomenon not only affects individuals and families directly involved in drug abuse but also has far-reaching implications for public health, social stability, and economic development.

Secondly, the complex nature of drug delinquency in India demands a holistic approach. Efforts to combat drug abuse should encompass multiple dimensions, including prevention, treatment, law enforcement, and rehabilitation. A comprehensive strategy should involve education and awareness programs targeting vulnerable populations, enhanced law enforcement efforts to disrupt supply chains, improved access to quality treatment and recovery services, and support for individuals in recovery to reintegrate into society successfully.

Moreover, it is crucial to recognize that drug abuse is not solely a criminal justice issue but also a public health concern. Treating drug addiction as a health issue allows for a compassionate and evidence-based approach, emphasizing harm reduction, treatment availability, and support for individuals struggling with substance abuse. Such an approach can reduce stigma, promote early intervention, and provide a path to recovery and rehabilitation.

Additionally, collaboration among stakeholders is pivotal in tackling drug delinquency. Government agencies, law enforcement bodies, healthcare providers, civil society organizations, and communities must work in tandem to implement effective policies and programs. Sharing resources, expertise, and information can help build a comprehensive response system that addresses both the supply and demand sides of drug abuse.

Finally, continuous research, data collection, and analysis are vital for monitoring the evolving drug landscape in India. Understanding emerging trends, new substances, and patterns of drug abuse is crucial for adapting prevention and intervention strategies. This information can also guide policymakers in formulating evidence-based policies and allocating resources effectively.

While the national scenarios of drug delinquency in India present formidable challenges, they also offer an opportunity for concerted action and meaningful change. By adopting a comprehensive, multidimensional approach, prioritizing public health, fostering collaboration, and remaining vigilant through research and monitoring, we can strive to alleviate the burden of drug abuse and build a healthier, more resilient society for all.

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Tukda-Tukda Jeeven: A study of Intersectionality in Kaveri's Autobiographical Narrative

• Anushree Pandey

Abstract- *This paper explores the several layers of intersectionality in Kaveri's autobiographical work Tukda Tukda Jeeven. By means of a critical analysis of Kaveri's life events, the research investigates how her identity and trajectory of life are shaped by the junction of caste, gender, and socioeconomic level. Using an intersectional lens, the study emphasises the compounded marginalisation Kaveri experiences—not just as a woman but also as a Dalit woman negotiating the sociopolitical fabric of India. Offering insight into the complexity of many underprivileged voices, the story is a moving mirror of their broken reality. The project seeks to add to the conversation on intersectionality by showing how personal stories could highlight more general systematic injustices in society, therefore advocating a more complex view of identity and resistance in modern India.*

Keywords- *Intersectionality, Autobiographical Narrative, Dalit Women's Experiences, Marginalization in India*

Introduction- Originally proposed by Kimberlé Crenshaw in 1989, the idea of intersectionality has evolved into a fundamental analytical tool for comprehending the interactions between several kinds of discrimination and oppression. To explain how African American women experience both racism and sexism in ways that are interdependent and distinct compared to the experiences of either Black males or white women, Crenshaw first proposed intersectionality (Crenshaw, 1989). Since then, this structure has been extensively embraced to examine the many experiences of underprivileged communities all around, especially Dalit women in India.

In the Indian setting, Dalit women negotiate everyday a complicated web of oppression formed by the junction of caste and gender. Dalit women, who occupy the lowest level of the old caste order, suffer systematic discrimination exacerbated by their gender, which presents particular difficulties neither Dalit males nor upper-caste women experience (Guru, 1995). Scholars have labelled this combined load of caste and gender oppression "double jeopardy" to emphasise the compounded character of their marginalisation (Rege, 1998).

The autobiographical account of Kaveri, *Tukda Tukda Jeeven*, vividly captures the daily life events of a Dalit lady. Through her story, Kaveri not only documents her own hardships but also considers the more general socio-cultural factors influencing her life. This paper uses an

intersectional approach to examine, concentrating on how Kaveri's narrative shows the interdependence of caste, gender, and socioeconomic level in forming her identity. Her story is evidence of the resiliency of Dalit women, who, despite constant oppression, continue to assert their identity and agency in a society that methodically devalues them. This study seeks to clarify the particular types of marginalisation Dalit women encounter and how these events are expressed in their personal narratives by looking through the prism of intersectionality.

Understanding the daily reality of underprivileged groups depends critically on autobiographical stories like Kaveri's. They provide a counter-narrative to the mainstream discourses that sometimes minimise or ignore the complexity of identity and oppression. By stressing the voices of those who have been historically suppressed, Dalit women's autobiographies question the dominant systems of knowledge creation, as Rege (2006) contends. With an eye towards how caste and gender interact to mould Kaveri's lived experiences, the primary goal of this study is to investigate the issue of intersectionality in her autobiographical account. The study seeks to examine how Kaveri's story depicts the hardships, resistance, and resiliency of a Dalit woman negotiating a patriarchal and caste-based society. Through analysing her narrative, the research aims to help to clarify intersectional identities and the part personal stories play in opposing societal hierarchies and therefore supporting underprivileged voices.

Autobiography's Place in Dalit Feminist Conversation- Emerging as a major genre in Dalit feminist work, autobiographical stories provide a potent forum for underprivileged voices to express their experiences. Dalit women's autobiographies expose the cumulative consequences of caste, class, and gender, therefore offering a more complex picture of their lived reality than do conventional feminist narratives, which sometimes focus on gender as a single axis of oppression. As K. Satyanarayana and Susie Tharu (2013) point out, the autobiographies of Dalit women are profoundly political acts of resistance challenging dominant society narratives and providing a counter-hegemonic perspective, not only personal tales.

One moving illustration of this genre where the personal turns political is Kaveri's *Tukda Tukda Jeeven*. Her story offers not just a personal narrative but also a more general critique on the sociopolitical systems that support gender-based violence and caste-based inequality. By telling her life narrative, Kaveri participates in what Bell Hooks (1989) calls "talking back"—a type of resistance in which the oppressed voice out against the dominant ideas meant to silence them (Hooks, 1989).

Kaveri's musings on her identity as a Dalit woman in *Tukda Tukda Jeeven* entwine her experiences of systematic oppression. Her story demonstrates how caste-based discrimination is not just a social stigma but also a lived reality influencing every element of her life, including personal relationships, education, and work. Furthermore, Kaveri's story shows how caste and gender interact to aggravate her marginalisation, therefore differentiating her experiences from those of Dalit males and upper-caste women.

The story also emphasises for Dalit women the dual-edged blade that is education. Although social mobility is sometimes associated with education, Kaveri's experiences highlight the ongoing obstacles Dalit women encounter in educational settings. Instead of empowering environments, these establishments can support gender stereotypes and caste inequalities, therefore restricting the possibility for actual social change. As seen in her autobiography, Kaveri's fight for education is a microcosm of the larger difficulties Dalit women have in trying to find chances for personal development.

By means of *Tukda Tukda Jeeven*, Kaveri adds to the continuous conversation on the intersections of caste and gender by offering a critical prism through which to see the actual lives of Dalit women. Her story is an essential work in Dalit feminist writing as it forces readers to face the awkward facts of caste and gender inequality in India. Kaveri not only tells her personal tale but also provides a harsh critique of the systematic inequities that still marginalise Dalit women by putting her life narrative within the greater sociopolitical setting.

Caste, Gender, and the Political Identity Project- Kaveri's *Tukda Tukda Jeeven* is a rich investigation of the politics of identity inside the junctioning spheres of caste and gender. Still a highly ingrained social structure, caste in India controls not just one's social level but also access to resources, opportunities, and fundamental human rights. For Dalit women, the junction of caste and gender increases their vulnerability; they are typically left unseen in both mainstream feminist movements and Dalit activity. This invisibility affects their social, political, and economic rights in real-world terms in addition to being a question of representation (Paik, 2014).

By centring her identity as a Dalit woman and narrating her experiences with a raw, unvarnished honesty that pushes readers to face the terrible reality of caste-based discrimination and gender-based violence, Kaveri's story questions this erasure. Her narrative emphasises how the caste system is maintained by several social institutions—including family, schooling, and marriage—all of which greatly influence her identity. From everyday interactions in public areas to more personal ties inside her society, the rigorous systems of caste not only determine her social level but also affect her contacts with others.

As entwined with caste, gender further miffes Kaveri's sense of self. Dalit women are frequently consigned to the lowest rungs of society under the patriarchal system, where they experience both gender- and caste-based persecution. Kaveri's life clearly shows this twofold marginalising as she negotiates a world that often undervalues her value as a Dalit woman. Her story highlights the social obligations put on Dalit women, who frequently have to shoulder the weight of their caste identity while nevertheless upholding traditional gender roles (Gopal Guru, 2009).

Kaveri's understanding of the shame connected to her caste adds even another layer of complexity to the politics of identification in *Tukda Tukda Jeeven*. Her thoughts expose the internalised persecution many Dalit

women go through, whereby emotions of inadequacy and self-doubt follow from society rejection and prejudice. But Kaveri's narrative also shows her opposition to these enforced identities. She affirms her agency and recovers her identity by sharing her experience, therefore defying the definition of her based just on the repressive systems meant to minimise her.

Kaveri's story questions the caste and gender hierarchies as well as presents a picture of what it means to live with dignity in a society that methodically denies Dalit women this. Her quest for identification is not only a personal one but also a group one that reflects the larger struggles of Dalit women who seek to claim their position in a society that usually rejects them. Emphasising the importance of an intersectional approach that recognises the several levels of oppression experienced by underprivileged groups, Kaveri adds to the larger conversation on the politics of identity through her tale.

Resistance and Resilience: Assertion of Agency by Kaveri- *Tukda Tukda Jeeven's* portrayal of resistance and resiliency against widespread injustice by Kaveri is among its most striking features. Her story brilliantly captures the difficulties Dalit women in India face, but it also shows how she opposes social forces trying to control her. Kaveri's life narrative is a monument to her agency and the several ways she negotiates and challenges the interwoven injustices of caste and gender, not only a record of victimisation.

Kaveri's resistance is multifarious, ranging from overt challenges to the current quo to minute acts of rebellion. For example, her quest of knowledge is a notable act of resistance despite all the many obstacles she encounters. Often considered as a tool of social mobility, education presents difficulties for Dalit women who have to deal with both gender prejudice inside academic institutions and caste-based discrimination (Desai & Thakkar, 2007). Kaveri is resilient and refuses to be limited by the constraints placed upon her by society; her will to pursue her education, even if it seems an impossible undertaking, is a monument.

Kaveri also describes in her story the ways she opposes conventional gender stereotypes. Kaveri's life decisions show her will to demonstrate her uniqueness and liberty in a community where Dalit women are sometimes required to fit certain standards of femininity. Kaveri questions the accepted wisdom that tries to limit her autonomy whether it comes to her choice to be single or her insistence on working in a job dominated by men. These acts of rebellion challenge the institutional structures sustaining gender inequality, so they are not only personal decisions but also highly political ones (Rege, 2006).

Kaveri's tenacity also shows in her capacity to find strength in her Dalit identity despite the general stigma linked to it. She struggles with internalised tyranny throughout her story, although she finally proudly accepts her individuality. Her resistance depends mostly on this reclaiming of identity as it enables her to question the social myths that belittle Dalit life. By claiming her dignity and self-worth, Kaveri not only opposes the outward pressures of caste and gender inequality but also the internalised guilt resulting from such oppression (Guru, 1995).

Furthermore, Kaveri's story emphasises throughout her path of resistance the need of communal cooperation. Her relationships with other Dalit women who go through comparable marginalisation provide her the courage and support need to challenge institutionalised injustice. Her resilience is much enhanced by these ties as they provide a feeling of community empowerment and belonging against social isolation.

Kaveri's tale in *Tukda Tukda Jeeven* finally is one of survival and resistance. Her story exposes the complexity of living at the junction of caste and gender as well as the ways in which underprivileged people could exercise their agency and oppose repressive regimes. Resilience of Kaveri is not only a personal quality but also a kind of resistance with more general consequences for the Dalit feminist struggle. Other Dalit women find inspiration in her life narrative, which helps them to reject the forces trying to marginalise them and recover their agency in a society often rejecting their humanity.

Intersecting Personal and Collective Stories: Their Effects- Kaveri's *Tukda Tukda Jeeven* provides a glimpse into her unique circumstances as well as a more general perspective on the stories of Dalit women. The personal and group narratives that come out of underprivileged groups are greatly impacted by the intersectionality of caste, gender, and socioeconomic level. In Kaveri's story, these crossing identities are not only background information but rather fundamental to the challenges and successes defining her existence. Understanding how several kinds of oppression interact to produce distinct experiences that cannot be completely caught by isolating each axis of identity depends on this intersectional approach (Collins, 2000).

Kaveri's personal story is much shaped by the communal memory of her hometown. Her perspective of the world and her place within it is shaped by the historical and cultural setting of caste oppression, which has been handed down through the years. Dalit women offer their voices to the continuous fight for dignity and rights, therefore articulating fresh experiences and resistances that change this collective memory. Kaveri's story therefore represents a social cry for justice and acknowledgement as well as a personal monument. Her narrative captures the common experiences of many Dalit women, whose life are also shaped by the junction of caste and gender (Narayan, 2004).

Moreover, the intersectionality in Kaveri's story emphasises the limits of conventional feminist and anti-caste campaigns that sometimes neglect to adequately handle the compounded kinds of oppression Dalit women experience. While anti-caste movements have occasionally neglected the particular difficulties encountered by Dalit women, feminist groups in India have historically been attacked for their emphasis on gender at the expense of caste (Rege, 1998). *Tukda Tukda Jeeven* by Kaveri emphasises the need of an intersectional strategy acknowledging the special status of Dalit women inside more general movements. Her story questions anti-caste and feminist campaigners to rethink their approaches and to centre

the voices of Dalit women in the middle of their battles.

Furthermore, affecting Kaveri's story is intersectionality's influence on her contacts with the wider society. Her experiences highlight how often society institutions—including the legal system, healthcare, and education—are in line to help to keep Dalit women marginalised. These supposedly meant to defend and empower people sometimes fail Dalit women by not considering the interlocking oppressions they encounter. Kaveri's interactions with the court system, for example, draw attention to the prejudices that exist within it whereby cases of assault against Dalit women are either rejected or little handled because of the intersecting prejudices of caste and gender (Iyer, 2016).

Kaveri's story therefore acts as a strong indictment of these establishments, advocating changes sympathetic to intersectionality's reality. Her narrative highlights the importance of laws and policies acknowledging the particular difficulties Dalit women experience and aiming to solve them holistically. Kaveri's story offers an intersectional perspective that is quite helpful for comprehending how larger societal forces affect human tales and for supporting change that targets the underlying causes of marginalisation.

Significance of *Tukda Tukda Jeeven* in Dalit Literature- A major part of Dalit literature, *Tukda Tukda Jeeven* adds to the rising corpus of work giving voice to the realities of people who have been historically excluded and oppressed in Indian society. Emerging as a potent literary movement in the 20th century, Dalit writing has been essential in subverting the mainstream narratives that have long silence the voices of the downtrodden. This literary legacy is distinguished by its honest portrayal of the terrible reality of caste-based oppression and its focus on Dalit personal experience. Although Kaveri's autobiography has a different viewpoint since it combines the challenges of caste and gender, therefore reflecting a more complex Dalit experience, but it also carries on this legacy (Zelliot, 2005).

Tukda Tukda Jeeven made one of the main contributions to Dalit writing by exploring the intersectionality of identity, which distinguishes it from other works maybe focused just on caste. Kaveri's story explores the complexity of life as a Dalit woman and shows how her gender aggravates her difficulties in a culture steeped in caste-based hierarchy. By integrating the experiences of Dalit women, whose voices have sometimes been eclipsed by those of Dalit males in the literary canon, this attention on intersectionality not only enhances the story but also expands the range of Dalit literature (Rao, 2003).

Kaveri's work also questions accepted patterns of autobiographical writing by fusing societal critique with personal biography. Her story involves a critical analysis of the sociopolitical institutions influencing human events, not just a recounting of them. Dalit writing, which frequently blurs the barriers between the personal and the political, uses individual experiences to remark on more general society concerns, so this technique is unique in that field. Thus, *Tukda Tukda Jeeven* provides insights on the ways

in which caste and gender interact to produce distinct kinds of oppression, thereby functioning as both an autobiography and a sociopolitical document (Dangle, 1992).

Furthermore, adding to *Tukda Tukda Jeeven's* importance in Dalit literature are its language and style. Kaveri's clear, unembellished language captures the immediacy and force of her experiences. This artistic decision fits the larger aesthetic of Dalit writing, which sometimes rejects literary embellishment in favour of a more direct, forceful narrative technique. This method guarantees that the hard reality shown in the story is portrayed with the weight it merits, therefore impacting the reader (Ravikumar & Azhagarasan, 2012).

Moreover, *Tukda Tukda Jeeven* is a great teaching tool that helps to increase knowledge of the reality of caste and gender inequality in India. Through recording her life experience, Kaveri offers a useful tool for comprehending the systematic character of these injustices and their generational continuation. Her story invites readers to face hard facts about Indian society, therefore fostering critical thought and conversation. In this sense, the book not only adds to Dalit literature but also is rather important in raising social consciousness and transformation (Guru, 2009).

***Tukda Tukda Jeeven's* More General Socio-Political Connotations-**Beyond only its literary value, *Tukda Tukda Jeeven* has great sociopolitical relevance that speaks to the larger conversation in India about caste, gender, and social justice. Kaveri's story offers a strong indictment of the sociopolitical systems that support marginalisation and inequality. Through recording her own encounters with gender inequality and caste-based prejudice, Kaveri not only clarifies the injustices Dalit women suffer but also questions the institutional drivers supporting these injustices.

Kaveri's narrative eloquently shows how gender and caste interact to produce a complex web of oppression firmly rooted and methodically supported by social institutions. Legal systems, educational institutions, and the workplace among other institutions can fail to safeguard Dalit women or give them the means and chances required to break out from the cycle of poverty and marginalisation. Rather, either by explicit prejudice or by negligence, they often function as agents of additional persecution. Kaveri's experiences with the court system, for instance, expose the absence of justice for Dalit women who are victims of assault, while her battles inside the educational system emphasise the widespread caste prejudices that prevent Dalit students from succeeding academically (Guru, 1995).

For educators, activists, and legislators, the story of *Tukda Tukda Jeeven* functions as a call to action. It emphasises how desperately changes addressing the multidimensional character of oppression Dalit women experience are needed. These improvements have to be structural ones that guarantee Dalit women have equal access to school, work, healthcare, and legal remedies, beyond simple legislative clauses. The narrative of Kaveri emphasises the need of intersectional approaches to policy-making-approaches that acknowledge the compounded forms of discrimination

resulting from the interaction of caste and gender (Iyer, 2016).

Furthermore, Kaveri's story supports the continuous initiatives to undermine the prevailing societal narratives that traditionally have excluded Dalit voices. Through her life narrative, Kaveri breaks through the silence and erasures that have long defined popular conversation on caste and gender. Her autobiography calls for these problems to be front and centre in public awareness, therefore forcing society to face the ingrained biases and structural injustices still afflicting Dalit populations-especially Dalit women (Narayan, 2004).

The larger sociopolitical consequences of *Tukda Tukda Jeeven* also relate to the part education plays in societal change. Kaveri's encounters mirror the dual character of education as both a place of oppression and a vehicle for emancipation. Although education may help underprivileged groups, Kaveri's story shows how frequently educational institutions support caste hierarchy and gender stereotypes, therefore reducing its transforming power. Particularly among students from underprivileged backgrounds, this realisation demands a reframing of education as a venue that not only provides information but also promotes critical thinking and social consciousness (Desai & Thakkar, 2007).

Tukda Tukda Jeeven's Last Legacy- Through its examination of the junction of caste, gender, and socioeconomic level, *Tukda Tukda Jeeven* becomes a foundational work reflecting not just Kaveri's particular hardships but also the larger realities of many Dalit women in India. The honest depiction of living at the fringes of the story reminds us strongly of the ongoing influence of systematic injustice and the resiliency needed to negotiate and question such firmly ingrained systems.

Kaveri's autobiography is more than simply a personal narrative; it's a book with great ramifications for the continuing conversation on social justice, women's equality, and the battle against caste prejudice. *Tukda Tukda Jeeven* enhances the realm of Dalit literature and supports the more general fight for intersectional justice by allowing voice to the daily reality of Dalit women. The book emphasises the need of realising and handling the particular ways in which gender and caste interact to determine the realities of underprivileged people.

Tukda Tukda Jeeven's legacy lives in its capacity to motivate critical thought and action. Kaveri's narrative encourages readers to face the reality of caste and gender discrimination in India by means of both a personal testimonial to the difficulties of living at the junction of several oppressions and a more general societal criticism. Therefore, *Tukda Tukda Jeeven* is an important addition to not only literature but also to the continuous fight for a more fair and equal society.

The story asks readers to interact with the complexity of intersectionality, therefore helping them to see the several forms of oppression and the need of developing equally subtle reactions. *Tukda Tukda Jeeven* asks for a re-examination of the social, cultural, and political systems that still support injustice by elevating the voices of people who have traditionally been

marginalised. This task forces us to pay attention, get educated, and act.

Intersectionality: Notes on *Tukda Tukda Jeeven*- Essential for modern conversation, Kaveri's *Tukda Tukda Jeeven* offers critical observations on intersectionality and a moving investigation of the complex nature of identity and injustice. Examining the many levels of her experiences helps us to better understand the difficulties experienced by those from underprivileged groups.

Realising the Intersection of Gender and Caste- Kaveri's story deftly shows how caste and gender interact to produce particular oppressive situations. Her identity is shaped not just by this intersectionality but also by it guides her reactions to the social issues she encounters. Through stressing these linked identities, *Tukda Tukda Jeeven* emphasises the need of an intersectional framework in comprehending the dynamics of power and privilege in society (Crenshaw, 1989). The story asks us to go beyond oversimplified interpretations of oppression that neglect the complexity of actual experiences.

Personal Stories' Place in Activism- The autobiography of Kaveri reminds me strongly of the part personal stories play in advocacy. Her narrative not only captures her hardships but also speaks to the shared experiences of many Dalit women, therefore giving those otherwise deemed invisible a voice. This emphasises the need of personal testimony in advocacy as it humanises abstract problems and builds empathy among more general viewers (Zelliot, 2005). By sharing her path, Kaveri supports a greater movement aiming at confronting societal inequalities and promoting systematic transformation.

Value of Solidarity in Opposition- Kaveri underlines throughout her story the need of unity among underprivileged groups. Her relationships with other Dalit women provide resilience and strength as well as a model of how group action could question repressive governments. Understanding the means by which underprivileged people could organise to bring about change depends on this notion of solidarity. Kaveri's experiences serve as a reminder that, although personal narratives have great impact, they are often magnified with community support and group opposition (Narayan, 2004).

Participating in the Broader Social Context- Kaveri's *Tukda Tukda Jeeven* also asks readers to interact with the larger society backdrop in which these stories develop. Not isolated, but rather profoundly ingrained in cultural, social, and political systems, caste and gender inequality is systematic. Kaveri asks us to face the social conventions and behaviours that support inequality by placing her personal experience inside these more general systems. A critical awareness that acknowledges the interdependence of several kinds of oppression depends on this participation (Iyer, 2016).

Learning from Kaveri's Legacy: Guideline for Next Generations- Emphasising the need of resilience, awareness, and active participation in the fight against tyranny, Kaveri's *Tukda Tukda Jeeven* presents great lessons for next generations. Her story guides and inspires us as society works on

problems of caste, gender, and injustice.

Building Resilience in Underprivileged Areas- The development of resilience among underprivileged people is among the most important lessons from Kaveri's life. Her path shows that community has power and a determination to oppose even if persecution is all around. Learning from Kaveri's example, future generations will realise that resilience is about actively questioning and changing the circumstances that support injustice as much as about overcoming adversity. Emphasising resilience can help young people—especially those from underprivileged backgrounds—to fight for their rights and well-being (Dangle, 1992).

Encouraging Critical Consciousness- Kaveri's story also emphasises the need of raising critical consciousness among next generations. Encouragement of young people to question society standards and systems supporting inequality will provide them with the means to oppose injustice. Reading works like *Tukda Tukda Jeeven* can help one have conversations about caste and gender and encourage critical thinking on both personal and group identities. Development of educated and engaged citizens dedicated to social justice depends on this process of education and awareness (Freire, 2000).

Emphasising the Authority of Storytelling- One major motif in Kaveri's story is storytelling, which shows its ability to bring about change. Her encounters highlight the idea that human tales may be transforming, humanising abstract problems and building empathy. Future generations will be able to use their own stories as weapons for social change and campaigning. Through their tales, people may dispel preconceptions, increase knowledge, and create relationships across boundaries that go beyond differences, therefore promoting a more inclusive society (Rao, 2003).

Creating Cooperation Across Variations- The experiences of Kaveri also emphasise the need of forming coalitions among many social forces. The junction of caste, gender, and other identities demands unity among many groups seeking justice. Her story teaches future activists that confronting the many forms of oppression requires group efforts as alone one cannot do this. Building relationships with other underprivileged groups helps people present a unified front that increases their influence and voices (Iyer, 2016).

Linking Literature and Activism: The Part Teachers Play- Apart from being a significant literary creation, Kaveri's *Tukda Tukda Jeeven* offers teachers a structure to close the distance between literature and activism. Future generations' viewpoints are greatly shaped by educators; hence Kaveri's story may be a great instrument in this process. Including intersectionality into classroom materials is one of the most important things teachers can do. Teachers can inspire pupils to investigate the complexity of identity and oppression by means of Kaveri's autobiography as a case study. This method encourages critical thinking and helps students to see how several social categories interact to produce special marginalising experiences. Including many books within the course helps students to see

social justice issues from many angles and to expand their knowledge of them (Desai & Thakkar, 2007).

Promoting Thoughtful Talks- Kaveri's story offers a great basis for fostering in-class critical conversation. By guiding students to consider their own identities and experiences, educators may help them to engage in conversations about the subjects of caste, gender, and resilience. These conversations could enable kids to express their ideas and perspectives, therefore creating a secure environment for addressing challenging subjects. Through meaningful dialogues, teachers can help to produce a generation more conscious of and sensitive to societal injustices (Freire, 2000).

Encouraging Community Involvement- Including Kaveri's narrative into instructional projects might help motivate community involvement. Teachers can inspire pupils to interact with neighbourhood social justice groups, therefore developing responsibility and agency. Through community service or advocacy work, students may put their knowledge to use in practical situations so strengthening their awareness of the difficulties experienced by underprivileged groups. Kaveri's story reminds us that meaningful change can be implemented outside of the classroom into the community through education (Iyer, 2016).

Using Narrative Approach for Instruction- Kaveri's use of first narrative emphasises the use of narrative as a teaching tool. Teachers can inspire pupils to tell their own tales, therefore generating chances for empathy and introspection. Apart from helping pupils to express their experiences, storytelling strengthens friendships among classmates". Value different stories can help teachers design a classroom that respects all voices and advances inclusiveness (Rao, 2003).

Conclusion- Ultimately, Kaveri's *Tukda Tukda Jeeven* offers teachers trying to link action and literature a valuable source. Teachers may significantly help to shape socially conscious people by using intersectionality themes, encouraging critical thinking, supporting community involvement, and using narrative technique.

When we consider the influence of Kaveri's story, we must acknowledge the obligation accompanying the teaching of next generations. Teachers who embrace the lessons buried in her tale can motivate young people to participate actively in the continuous fight for social justice, therefore enabling them to become champions of change in their local communities and beyond.

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Barriers to Empowerment: Women's Struggles in Panchayati Raj Institutions

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Abstract- *This paper critically examines the challenges faced by women in Panchayati Raj institutions (PRIs) in India, despite significant progress in their numerical representation. Since the implementation of PRIs, approximately 46% of elected members are women. However, their effectiveness and true representativeness remain under scrutiny. The study highlights that while there are notable achievements among women in PRIs, these are overshadowed by persistent socio-cultural and institutional barriers. Traditional norms, patriarchal attitudes, and systemic constraints significantly hinder women's leadership and decision-making abilities. Social and economic factors, including traditional gender roles, caste-based restrictions, and party influences, exacerbate these challenges. Many women elected members continue to face limitations due to lack of support, education, and political awareness. Additionally, class and caste dynamics contribute to the marginalization of Dalit and tribal women, while upper-caste women struggle with restrictive norms. This paper argues that mere reservation of seats is insufficient for effective empowerment and underscores the need for comprehensive capacity-building initiatives that foster genuine leadership and transformative change. Enhanced support from family and society, alongside targeted training programs, is essential to enable women to overcome these barriers and realize their potential in local governance.*

Keywords- *PRIs, issues and challenges, women leaderships, restrictive norms, class and caste.*

Introduction:

"The struggles of working women are not just about wage gaps; they're about having a seat at the table where decisions are made." - Patricia Hill Collins:

The process of decentralization has provided representation, but representation does not necessarily lead to participation. Since the implementation of the 73rd Constitutional Amendment Act in 1992, which mandated the reservation of one-third of Panchayat seats for women, approximately 46% of elected members in Panchayati Raj institutions (PRIs) are now women.

While this marks a considerable achievement in terms of numerical representation, representation alone does not guarantee effective

participation or leadership. Despite the progress made, women in PRIs face substantial challenges that hinder their ability to fully exercise their roles. Representation in governance structures is a critical first step, but it does not automatically translate into meaningful participation or influence. Women leaders require more than just a seat at the table; they need access to information, knowledge, and skills to effectively articulate their concerns and impact decision-making processes. The absence of these critical resources often limits their ability to address community needs and implement their vision. To address these issues, several key reforms are essential. Policy-level changes, such as instituting longer and fixed terms for positions like chairperson or vice-chairperson, are crucial for women to gain experience, understand their roles, and execute their plans effectively. The possibility of re-election can further enhance their ability to build on previous experiences and make a more substantial impact. Moreover, robust capacity-building initiatives are necessary to equip women leaders with the tools they need to succeed. This includes qualitative and quantitative training programs, supported by ongoing handholding and follow-up support. Collaboration with Civil Society Organizations (CSOs) and academic institutions is vital for creating comprehensive training programs that address the specific needs of women elected representatives. Strengthening women's collectives and networks at regional, state, and national levels can provide the mutual support needed to overcome systemic barriers and foster leadership. Despite the establishment of a reservation system and the gradual acceptance of women in Panchayats over the past 25 years, practical challenges persist. The focus on numerical representation must be complemented by efforts to build qualitative skills in decision-making and governance. Understanding the ground-level realities and implementing targeted capacity-building strategies, supported by academic institutions and government initiatives like Unnat Bharat Abhiyan, are essential for driving meaningful change. Ultimately, while progress has been made, a broader societal shift is needed to consistently challenge and transform patriarchal norms, ensuring that women can fully realize their potential as leaders in local governance.

Women are fundamentally reshaping governance in India, with their increased political participation leading to notable advancements in areas such as education, health, nutrition, and family income. Women representatives in Panchayati Raj Institutions (PRIs) have shown a remarkable capacity for leveraging critical community information, rapidly learning to lead effective development initiatives, and managing funds efficiently. Their involvement has brought a more inclusive and community-focused approach to local governance.

However, despite these positive outcomes, women continue to face significant challenges within PRIs and local governance structures. Proxy politics, power brokering, and gender-based discrimination persist, often undermining their effectiveness. Many female sarpanch have encountered severe violence because of challenging entrenched power structures within

their communities. Additionally, there are instances where male family members strategically position women as candidates to win elections under the reserved quota, only to exercise control over the PRI through these women. This manipulation highlights the ongoing struggle for genuine female empowerment and autonomy in local governance.³ Issues and challenges faced by women member of PRIs are: -

- Lack of support from the male members they are predominantly based on gender discrimination during the participation and implementation of programmes at panchayat level
- Political intervention by the male domination from the ruling political parties in the functioning of panchayat activities.
- Intermediation of male members and his relatives in the family of women representatives
- Husband's interventions of an elected woman in her functioning in her panchayat welfare activities and mostly actual decisions are being taken by their male partners and his family members.
- Husbands, family members or other village headmen performance and significant role in the decision-making process of Panchayat activities. Women representatives are considered to be rubber stamp.
- In-sufficient political, constitutional and legal awareness, among the women in rural areas.
- The negative public perception of women's leadership and capacity in political participation in rural areas
- Illiteracy and low level of education among the women particularly in rural areas is a cautious coalition to insufficient knowledge and conscious about leadership.
- Inadequate training courses and awareness programmes particularly for women representatives at the local panchayat level.
- Dominance and atrocities of elected male members of the panchayat, legislative and parliamentarians.
- Violence against women has seen an increase by politically motivated by a male-dominated society etc.

Moreover, women are facing a lot of issues and challenges to implementations of their goals in PRIs. The financial situations of the Panchayat Raj Institutions are also not so well. In such a circumstance, their development objectives will continue only on paper.

Research question- What are the key challenges faced by women in Panchayati Raj Institutions in and how do these challenges impact their effectiveness and participation in local governance

Research methodology- The research methodology employed in the paper involved the utilisation of secondary data for result interpretation, and quantitative analysis was applied to analyse and interpret the data.

Research objective- The objective is to identify and analyse the key challenges faced by women in Panchayati Raj Institutions (PRIs) and evaluate their impact on women's participation and effectiveness in local

governance. The research also aims to propose recommendations for improving women's roles and overcoming these challenges.

Reservation Policy- As per provisions contained in Article 243 D of the Constitution, 1/3rd of the Seats of Panchayati Raj Institutions and 1/3rd offices of the Chairperson at all levels of Panchayati Raj Institutions covered by Part IX of the Constitution are reserved for women. The following states have made legal provision for 50% reservation for women among members and Sarpanches: Andhra Pradesh, Bihar, Chhattisgarh, Jharkhand, Kerala, Maharashtra, Orissa, Rajasthan, Tripura and Uttarakhand. A statement giving the position about the Elected Women Representatives in all States and UTs as per the State of Panchayat Report 2007-08 commissioned by the Ministry of Panchayati Raj is given in Annexure.⁵

But can reservation ensure women's participation- Yes, reservation can ensure women's participation by providing them with designated seats in local bodies, thereby increasing their representation. However, does not provide them with real authority or decision-making power due to barriers such as communication skills, literacy, and socio-cultural constraints. In contemporary times, women's reservations are often exploited by male family members who use these seats to gain power in the area, with the women serving as nominal heads while the men are treated as the actual leaders. This malpractice goes unchallenged in many areas. It is essential to train them, find ways and means to interface with other layers of local self-governance within the state and claim the panchayat's entitlements. They should be made familiarize with the rural/women/child development programmes of state and central governments.

Challenges faced by women in Panchayati Raj Institutions (PRIs):

Patriarchy- A social system where men hold primary power, significantly impacts women in Panchayati Raj Institutions (PRIs). Despite policies reserving seats for women, patriarchal attitudes often undermine their influence and participation. Women in PRIs face additional barriers, particularly in rural and low-income areas, limiting their leadership roles and impact. Achieving true gender parity remains a distant goal, with the Global Gender Gap Report 2020 predicting nearly a century before full equality is reached. Overcoming these challenges requires addressing systemic biases and supporting women's empowerment in local governance.⁶ To close these gaps, it's essential to implement and accelerate reforms that remove barriers to women's progress in the workforce, such as improving access to education, equal employment opportunities, and supportive policies for work-life balance.

Climate change- the severe water crisis exacerbated by reduced rainfall and depleted groundwater levels is disproportionately affecting women and girls. Women, who handle most of the agricultural work and household responsibilities, face increased burdens as crop yields decline due to climate change. They are often less informed about resilient farming techniques and receive lower wages compared to men, compounding their challenges. Additionally, women spend significant time fetching water, impacting their

health and reducing their leisure time. Gender inequality and limited access to resources further hinder their ability to adapt to these changes. Addressing these issues requires amplifying women's voices and ensuring their active participation in decision-making and adaptation strategies to enhance food security and sustainable development in the region.⁷

Absence of Conceptual Clarity- There is often a lack of clarity regarding the role and objectives of Panchayati Raj Institutions (PRIs). For some, PRIs are seen merely as administrative bodies, while for others, they represent rural local government. This ambiguity can undermine their effectiveness and create confusion, especially for women who are new to these roles.

Lack of Computer-Based Knowledge and Infrastructure- Many women in PRIs struggle with limited computer skills and inadequate infrastructure. Despite initiatives like the e-panchayat project aimed at digitizing services and data, poor broadband connectivity and insufficient technical training hinder their ability to efficiently perform their duties and access essential information.

Poor Coordination Among Administrative Bodies- Women in leadership roles often face challenges due to poor coordination among various administrative bodies. This lack of cooperation can delay developmental activities and result in underutilization of resources. Additionally, issues such as the politicization of local administration and administrative hurdles like insufficient promotions and incentives further complicate their work.

Panchayat Raj and Political Manipulation- PRIs are often viewed as tools for political manoeuvring rather than as genuine platforms for democratic decentralization. Women leaders may find themselves caught in the crossfire of political gamesmanship, where local panchayats are manipulated by state-level political parties. This political interference can diminish the autonomy and effectiveness of female leaders, who may face hostility from higher-level politicians and bureaucrats who feel threatened by the empowerment and potential rise of local women leaders.

Conflict with Bureaucratic and Political Structures- Women in Panchayati Raj institutions may experience conflicts with established bureaucratic and political structures. The decentralization of powers often threatens the existing authority of higher-level officials, leading to resistance and hostility. Female leaders may face additional challenges due to a lack of experience and support, exacerbating tensions between local politicians and the broader political establishment.

Caste system- The term 'caste' refers to a strict hierarchical social system often based on notions of purity and contamination. The expert report describes how people from 'lower castes' are often limited to certain occupations which are often deemed 'polluting' or menial by others, including manual scavenging, sweeping and disposal of dead animals.

“The shadow of caste and its stigma follows an individual from birth till death, affecting all aspects of life from education, housing, work, access to justice, and political participation” Ms. Izsák-Ndiaye said. “In many societies discussing these practices are taboo; we need not just legal and

political responses but ways to change the mindset of individuals and the collective conscience of local communities.”⁸

Household responsibilities affect women's careers- Women are feeling the weight of misbalanced caregiving and domestic responsibilities. Notably, 50% of women globally who live with a partner and have children say they take the most responsibility for childcare – up from 46% in 2023, with only 12% saying this falls to their partner. This year also saw a concerning increase in women taking the greatest responsibility for caring for another adult: 57% said they are primarily responsible for this, while only 6% say this falls to their partner. This imbalance continues even for those women who are the primary household earners.

The result of this disproportionate allocation of responsibilities not only makes it more challenging for women professionally but also potentially creates a vicious cycle reinforcing the gender pay gap. Only 27% of women who bear the most significant responsibility at home say they can disconnect from their personal lives and focus on their careers. And many women are prioritizing their partners' careers over their own, mainly because their partner earns more.

Meanwhile, fewer than half of women feel supported by their employers in balancing their work responsibilities with commitments outside work. Nearly all women (95%) believe that requesting or taking advantage of flexible work opportunities will negatively affect their chances of promotion. Notably, a lack of flexible working hours is among the top reasons women have changed jobs over the past year.⁹

Many women experience threats and non-inclusive behaviours at work- Nearly half of the women say they are worried about their personal safety at work or when commuting or travelling for work. Once again, while there are varying degrees of concern among respondents in the countries surveyed, the trend is largely consistent across markets.

These concerns may be founded on actual incidents: One in 10 women who are concerned about their personal safety say they have been harassed while commuting or travelling for work; 16% deal with customers or clients who have harassed them or behaved in a way that has made them feel uncomfortable. Nearly one in 10 have been harassed by a colleague, and a quarter of women say that people in senior positions have made inappropriate comments or actions towards them.

More than four in 10 (43%) survey respondents report having experienced either micro-aggressions or harassment (or both) at work in the past 12 months. Despite this, only one in 10 women think they can make a complaint to their employer about non-inclusive behaviours without affecting their career.

Lack of education: Education is a key driver of women's empowerment, fostering personal, social, and economic growth. It provides women with essential knowledge and skills, enhancing their critical thinking and decision-making abilities. This empowerment translates into increased agency and confidence, allowing women to participate more actively in their

communities and advocate for their rights. Education also opens doors to economic opportunities, helping women achieve financial independence and contribute to their families' well-being. Moreover, educated women are better equipped to make informed health decisions, improving overall health outcomes. By challenging gender norms and promoting gender equality, education paves the way for social change, peace-building, and sustainable development. Through these avenues, education not only transforms individual lives but also contributes to a more just and equitable society.

Lack of Women at Other Levels- Lack of women co-workers and at higher administrative levels also hinders the free functioning of women representatives. The underrepresentation of women at various levels in the workplace poses several significant challenges that affect organizational dynamics, performance, and broader societal progress. These challenges can be categorized into several key areas:

- **Diversity and Inclusion-** A lack of women in the workplace means fewer diverse viewpoints, which can hinder creativity and innovation. Diverse teams are known to produce better solutions to complex problems. The absence of women can reinforce existing biases and stereotypes, making it harder to create an inclusive culture where all employees feel valued and respected.
- **Talent Utilization-** Women constitute approximately half of the global population, and their underrepresentation means that organizations are not fully leveraging the available talent pool. This can lead to a loss of potential skills, insights, and leadership qualities. Systemic barriers such as lack of mentorship, biased promotion criteria, and inadequate support for work-life balance often prevent women from advancing to higher levels in their careers.
- **Corporate Culture-** A male-dominated environment can sometimes foster a culture that is not welcoming or supportive of women, which can lead to higher turnover rates among female employees and difficulty in attracting top female talent. The scarcity of women in leadership positions means fewer role models for young women entering the workforce, which can affect their career aspirations and confidence.
- **Social Implications-** The workplace is a critical arena for advancing gender equality. The underrepresentation of women perpetuates societal norms and gender roles that limit opportunities for

Proxy Participation- Despite the legal requirement for women to occupy these positions, many female Sarpanches are reported to be mere figureheads. Studies and field reports indicate that their male relatives conduct most of the work associated with the Panchayat. This has led to the coining of terms like "Sarpanch Pratinidhi" (Sarpanch's representative) or "Sarpanch Pati" (Sarpanch's husband) to describe the actual person in charge.

Despite legal provisions for women's participation, the practice of proxy representation in Panchayats has emerged as a significant issue. Proxy

participation occurs when women elected to Panchayati Raj positions are effectively sidelined, with male family members or associates performing the actual governance work on their behalf. This undermines the purpose of reserving seats for women and perpetuates gender inequality.¹⁰

Challenges and Implications

- **Undermining Women's Empowerment-** The proxy representation undermines the empowerment objectives of reservations. It reduces women to figureheads rather than active participants in governance, contradicting the spirit of decentralization and gender equality.
- **Perpetuation of Gender Inequality-** Proxy participation reinforces traditional gender roles and limits women's actual influence in decision-making processes. This practice prevents genuine political and social advancement for women, effectively maintaining male dominance in local politics.

Advisory committee on issues of women Pradhan-¹¹

Supreme court order- The petitioner raises the issue of how the 50% reservation for women in PRIs is being exploited. The problem is that men are often controlling the Panchayats behind the women elected as Pradhan. The petitioner suggests the formation of a committee to examine the issue. However, the court states that this is not within its jurisdiction to handle. The Court believes that the Ministry of Panchayati Raj should address the grievances raised by the petitioner. The Ministry should explore whether better mechanisms can be implemented to achieve the true purpose of women's reservation. The court allows petitioner to make a formal representation to the Ministry. The Ministry is expected to investigate the concerns raised. The Court dismisses the petition with the mentioned observations and closes any pending applications.

Minutes of 1st Meeting of Advisory Committee- The Chairperson's recommendations to address the issue of proxy women representation in Panchayati Raj Institutions (PRIs) are comprehensive and focus on various aspects of empowerment, training, and systemic support.

- Mentorship: Female MPs and MLAs should mentor EWRs.
- Promotion: Use a YouTube channel to promote EWRs.
- Performance Review: Compare GP performance before and after EWR election.
- Incentives: Introduce district-level awards for EWRs.
- Seat Reservations: Consider two-term seat reservations for women.
- Partnerships: Collaborate with MyGov, women's colleges, and women's organizations.
- Best Practice: Publicize successful EWR practices.
- Networking: Establish a Panchayat network for idea exchange.
- Mahila Sabha: Integrate Mahila Sabha minutes into Gram Sabha.
- Legal Status: Assess if EWRs should be considered public servants.
- Training: Study virtual learning centres and family sensitization practices.
- Gender Budgeting: Implement gender budgeting and women's

component plans.

- Creche Facilities: Evaluate the need for creche facilities.
- IEC Campaigns: Ensure effective last-mile transmission of IEC campaigns.
- Inspirational Stories: Create a database of stories of successful EWRs.

Consultative paper on the issue of women sarpanches prepared by Shri VK Bhasin- The Advisory Committee is seeking feedback on several key issues to strengthen Panchayat institutions and address proxy representation by women. They aim to improve mechanisms for identifying Panchayats where women serve merely as proxies by enhancing data collection. They are also interested in evaluating the adequacy of current training programs to ensure women representatives are aware of their powers and duties and exploring additional measures to eliminate proxy practices. Legal amendments might be needed to tackle these issues more effectively. The Committee is considering various approaches to support and empower elected women representatives, such as implementing effective reservation policies, introducing incentives, and leveraging digital technology. They are also exploring ways to improve coordination among Panchayats, provide access to broadband and mobile phones, and increase the visibility of Panchayat meetings through video recordings. Additionally, they are examining the feasibility of limiting the tenure of women Sarpanches/Pradhans to encourage wider participation and seeking suggestions for other strategies to enhance Panchayat functions and eliminate proxy practices.

Presentation on Study on Elected Women Representatives by Kubumbashree and NIRD and PR- The study examines the prevalence of the Sarpanch Pati system, where elected women representatives (EWRs) often act as proxies for male family members. Key findings reveal that this system is widespread except in Kerala, with women facing significant challenges due to social norms, capacity gaps, and triple burdens from governance, family, and caste pressures. Recommendations include implementing a nationwide initiative to address skill gaps through tailored training programs, creating Gender Resource Centres at the Gram Panchayat level, and developing detailed manuals in accessible languages. Policy suggestions involve launching a national campaign to highlight the role of women Sarpanches, creating a model law to eliminate proxy practices, and ensuring Gram Panchayat offices are inclusive. Additionally, the study advocates for technological support for less-educated EWRs, better honorarium structures, and enhanced PRI-CBO convergence to leverage SHG systems for effective local governance.

Minutes of 2nd meeting of Advisory Committee on issues of Women Sarpanches- The Committee has proposed several enhancements to the study. Shri Sushit Kumar suggested incorporating training needs specific to different social sections, partnering with District Legal Aid Societies for legal mentorship, and establishing mechanisms for continuous follow-up on

National Workshops. He also recommended detailing the convergence method for EWRs, consulting SEWA for women's empowerment, setting up Learning Management Systems for ongoing training, and creating easy approval processes. Additionally, partnerships with Open Schools and HIELIT for education and computer skills were advised.

Shri V.K. Bhasin recommended compiling data on legal cases against women sarpanches and providing standing legal support for EWRs, like existing support at higher government levels. He also suggested structuring EWRs Associations at national, state, and district levels and studying cooperative models for potential adaptation.

Dr. Anita Brandon called for more detailed recommendations, higher honorariums linked to caregiving and transportation costs, uniform remuneration across various Panchayat levels, and a helpdesk for mentoring EWRs. She also emphasized the need for a basic education requirement for sarpanches to ensure accountability and seriously considered two-term reservations for EWRs.

Co-opting of 2 members in the Advisory Committee on the issues of Women Pradhan (approved)- The study aims to address the Sarpanch Pati system's extent and prevalence, the roles of male family members, strategies to eliminate proxy practices, and enhancing capacity-building for elected women representatives (EWRs). Key findings highlight that EWRs face entrenched challenges from patriarchal, familial, and caste-based mindsets, making it difficult to break free from traditional norms even after election. EWRs often struggle with procedural inexperience and fear legal repercussions, which has led to issues such as improper contract awards. To bolster EWR participation and decision-making, recommendations include establishing continuous one-on-one mentoring, producing detailed manuals in local languages, creating a Model Law to eradicate the Sarpanch Pati system, and implementing regular training, exposure visits, and two-term reservations for EWRs.

AS (PR) DO Letter to NEILIT: The Committee's Terms of Reference are as follows:

- Eliminate Proxy Practices- Recommend measures to end proxy practices and ensure effective governance by implementing Article 243 of the Indian Constitution, which mandates increased women's representation in grassroots democratic setups.
- Examine Legal Framework- Investigate legal mechanisms to address instances where male family members handle Panchayat functions while women are nominally in charge.
- Empower EWRs- Provide recommendations to empower Elected Women Representatives (EWRs) for better political participation and decision-making at the grassroots level, ensuring effective implementation of their reservation in Panchayats.
- Capacity Building- Suggest capacity-building measures for EWRs, including training on their rights, duties, and relevant laws such as the Indian Penal Code and the Code of Criminal Procedure.

- **Assess Competencies-** Evaluate EWRs' abilities to plan, prepare agendas, mobilize participation, and conduct various Panchayat meetings.
- **IEC Campaign-** Propose an IEC (Information, Education, Communication) campaign to shift social mindsets and combat gender-based discrimination and proxy practices.
- **Panchayat-SHGs-CBOs Convergence-** Recommend measures to strengthen the convergence between Panchayats, Self-Help Groups (SHGs), and Community-Based Organizations (CBOs) to empower rural women.

Future directions:¹²

- **Striving for Equal Treatment-** One of the major challenges women in Panchayati Raj face is achieving equality in decision-making and influence. Best advice is for women leaders in local governance to assert themselves confidently, develop essential skills such as effective communication and leadership, and actively participate in meetings and discussions to ensure their voices are heard.
- **Building Support Networks-** Women in Panchayati Raj often struggle to garner support from their peers and colleagues. It's crucial to build a strong network of support and collaboration among women. Emphasizing shared values and mutual respect can help create a foundation for progress and collective advancement.
- **Securing Resources-** Generating and managing resources is a challenge for women in Panchayati Raj, impacting their ability to drive initiatives effectively. Women should focus on strategies to secure and optimize resources to support their projects and goals within their communities.
- **Cultivating Confidence-** Confidence remains a significant barrier for many women in Panchayati Raj. It's essential to build self-assurance despite external pressures and obstacles. Understanding and embracing one's purpose can help overcome doubts and ensure success in their roles.
- **Speaking Out-** Merely holding a position is not enough; women in Panchayati Raj must also speak up and advocate for their communities. Overcoming fears of rejection or ostracism and confidently sharing their perspectives is crucial for influencing policy and driving change.
- **Forming Alliances-** Women often face challenges in building effective relationships with key decision-makers. It is vital to establish strong connections with allies, develop a personal brand, and communicate assertively to overcome barriers and assert their presence in local governance.
- **Advancing to Leadership Roles-** Reaching higher levels of leadership within Panchayati Raj can be challenging. Women should proactively prepare for advancement by setting clear goals, taking risks, and persisting in their efforts to move into influential positions.

- **Asking for Funding-** Securing funding and financial support is a common challenge for women in Panchayati Raj. It's important to confidently advocate for necessary resources and support, ensuring that financial needs are met to drive successful community projects.
- **Embracing Success-** Women in Panchayati Raj sometimes struggle with recognizing and celebrating their achievements. Gaining the confidence to acknowledge their accomplishments and asserting their rightful place can help in overcoming self-doubt and enhancing their impact.
- **Overcoming Imposter Syndrome-** Imposter syndrome can affect women in Panchayati Raj, making it difficult to internalize their achievements. Addressing this through self-assessment and seeking feedback from peers can help build confidence and validate their leadership abilities.
- **Managing Perfectionism-** Perfectionism can hinder progress and decision-making for women in Panchayati Raj. Engaging in reflective practices, such as taking breaks or seeking support, can help manage perfectionist tendencies and enhance effectiveness.
- **Trusting Their Voice-** Women in Panchayati Raj must overcome the doubt of their legitimacy and trust their expertise. Recognizing their own capabilities and authority can empower them to lead confidently and effectively.
- **Shifting Communication Style-** Women in Panchayati Raj may struggle with balancing assertiveness and approachability. Using neutral, confident language can help in being perceived as a respected leader rather than facing misinterpretations as being bossy.
- **Addressing Negative Thoughts-** Negative self-talk can undermine the confidence of women in Panchayati Raj. It's important to manage these thoughts consciously, replacing them with positive affirmations or accepting them while continuing to progress.
- **Re-entering Local Governance-** Women returning to Panchayati Raj roles after a break may face challenges such as ageism and outdated skills. It's essential to address these obstacles by updating skills, rebuilding networks, and staying informed about current practices.

By addressing these challenges with targeted strategies and support, women in Panchayati Raj can enhance their leadership, influence, and effectiveness within their communities.

Conclusion- In conclusion, the paper reveals that a significant barrier to effective female participation in Panchayat Raj Institutions (PRIs) is the lack of awareness and understanding of the PRIs. Predominant male control over women representatives and political interference by ruling parties undermine the intended benefits of women's reservations and disrupt democratic processes. To address these challenges, several factors need to be considered: enhancing public awareness, improving election participation,

bolstering grassroots welfare, and advancing local governance through better education and support systems.

Encouraging women's involvement in various leadership roles and associations, along with providing targeted training and networking opportunities, is crucial for fostering effective female leadership. Political empowerment of rural women must be a collective effort, involving the government, political parties, lawmakers, social activists, and the public. Creating an environment where women can make autonomous decisions and participate equally in political life is essential for achieving true gender equality.

For meaningful progress, strict implementation of policies supporting rural women's empowerment is necessary. This includes ensuring that women can operate without interference from families, dominant males, or other social forces. Such measures are vital not only for advancing women's rights but also for contributing to broader nation-building and the strengthening of democratic institutions at the grassroots level.

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Democracy and participation in the twenty-first century: An Experience

• Snehlata

***Abstract- Abstract- Democracy** is a form of government in which power is vested in the people, who rule either directly or through freely elected representatives. The term originates from the Greek word "demokratia," which was coined from "demos" (people) and "kratos" (rule) in the 5th century BCE to describe the political systems of some Greek city-states, notably Athens. Democracy has been celebrated as one of the best forms of government globally. However, still in many countries this best form of government is not followed; and the struggle of the people is going on, in support of it.¹ In case of our country (India), which is called as the largest democracy in the world, the story of nearly 78 years of our independence is a mixed bag. This paper was divided into two sections, the first one deal briefly with the global experience of democracy, while the last part deals with Indian democracy²*

Key words- Democracy, Governance, Education, Awareness, etc

Introduction- Global Democracy refers to the idea of applying democratic principles at an international level, where governance and decision-making processes transcend national borders and involve global institutions, states, and, in some conceptions, global citizens. **Global Democracy Day** refers to the International Day of Democracy, observed worldwide on **September 15th** each year. This day was established by the United Nations (UN) to promote and uphold the principles of democracy, raise awareness about the importance of democratic governance, and encourage the protection and enhancement of democratic institutions around the world.³

Global Democracy

Global Governance- This refers to the structures and processes that manage global affairs. In a democratic context, it would involve the inclusion of all countries and potentially citizens in decision-making processes that affect the global community.

International Institutions- Organizations such as the United Nations (UN), the World Trade Organization (WTO), and the International Monetary Fund (IMF) play a role in global governance. Global democracy would require these institutions to operate transparently, accountably, and with broader participation from all countries, not just powerful ones. **Transnational Democracy:** This concept involves democratic practices that go beyond national borders, such as the European Union's (EU) system, where member

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states share sovereignty and citizens vote in transnational elections.

Global Civil Society- Non-governmental organizations (NGOs), transnational advocacy networks, and other forms of civil society operate across borders and can influence global governance. A global democracy would include these voices in decision-making processes.

Human Rights and Global Justice: Advocates for global democracy often argue that global governance should ensure the protection of human rights and promote global justice, addressing issues like inequality, poverty, and climate change.

Challenges to Global Democracy

Sovereignty vs. Global Governance- Countries are often reluctant to cede sovereignty to international institutions, which makes global democratic governance challenging.

Power Imbalances- Wealthier and more powerful nations tend to dominate global institutions, leading to concerns that global democracy might not be truly representative.

Lack of Global Identity- Unlike national democracies, where citizens share a common identity and culture, the global level lacks a unified identity, making democratic participation and legitimacy more complex.

Accountability- Ensuring that global institutions and actors are accountable to the people is difficult, given the diversity and scale of global issues.

Representation- How to fairly represent the diverse populations of the world in a global democracy is a significant challenge. Balancing the voices of small and large states, as well as different cultural and political systems, is complex.

Current Efforts and Ideas:

Reforming International Institutions- Proposals often include reforms to the UN Security Council, giving more countries a say, or creating new global parliamentary bodies.

Global Referendums- Some propose the idea of global referendums on key issues, allowing people worldwide to have a direct say in global decisions.

Global Citizenship- Advocates suggest the development of a global citizenship identity, where people see themselves as part of a global community with rights and responsibilities at that level.

Vision for the Future- The concept of global democracy remains largely theoretical and aspirational. However, as global issues like climate change, pandemics, and economic inequality continue to impact all countries, the need for more democratic and inclusive global governance structures may become more pressing. Advocates argue that just as democracy has expanded within nations over time, it may eventually expand to the global level as well.

Indian democracy- As of 2024, India is celebrating the 78th year of its democracy. India became an independent nation on August 15, 1947, and formally adopted its Constitution on January 26, 1950, which marked the establishment of India as a sovereign democratic republic.⁴

Highlights of 78 Years of Indian Democracy- World's Largest Democracy: India is the world's largest democracy, with over 900 million eligible voters. The country has held numerous free and fair elections, which are a

cornerstone of its democratic process.

Diverse Political Landscape- India has a multi-party system with a variety of political parties representing a wide range of ideologies, regions, languages, and communities. This diversity reflects the pluralistic nature of Indian society.

Constitutional Framework- The Indian Constitution, one of the world's longest, provides a strong foundation for democracy by ensuring the separation of powers, fundamental rights, and the rule of law. It has been amended over a hundred times to address changing needs and challenges.

Institutional Stability- Over the past 78 years, India has maintained stable democratic institutions, including an independent judiciary, a robust Parliament, and a free press. These institutions have played a critical role in upholding democratic principles.

Peaceful Transitions of Power- India has witnessed peaceful transitions of power through democratic elections, with multiple changes in government both at the national and state levels. This reflects the maturity and resilience of its democratic system.

Expansion of Rights- Over the decades, India has expanded the rights and freedoms of its citizens, including the right to education, the right to information, and various social and economic rights aimed at improving the lives of marginalized communities.

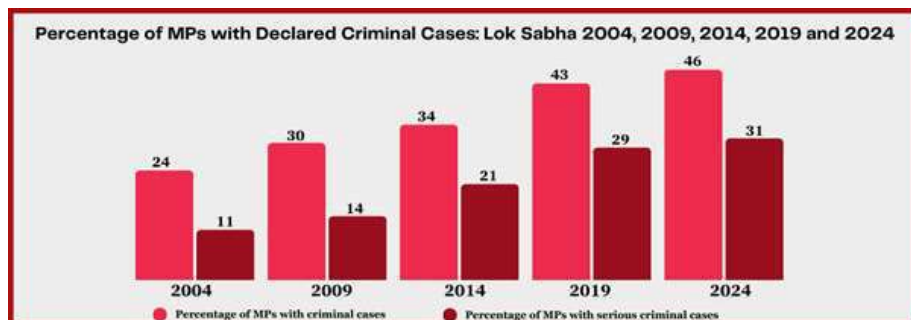
Challenges and Resilience- Indian democracy has faced numerous challenges, including political corruption, communal tensions, social inequalities, and threats to freedom of speech. Despite these issues, the democratic framework has shown resilience, with active civil society and a vigilant judiciary playing crucial roles.

Corruption and Crony Capitalism

Corruption in Politics- Despite efforts to tackle corruption, it remains a pervasive issue in governance, affecting transparency, public trust, and policy implementation. Political funding remains opaque, and corporate influence in politics is a growing concern.

Criminalization of Politics

Politicians with Criminal Records- A significant number of Indian politicians have criminal charges against them, ranging from corruption to serious offenses. This undermines democratic institutions, governance, and public trust in the political system.⁵



Reflecting on 78 Years- As India marks 78 years of its democratic journey, it stands at a crossroads, balancing its historical legacy with the demands of a rapidly changing world. The continued evolution of its democracy will depend on how it addresses current challenges, including social cohesion, economic inequality, and the preservation of democratic freedoms.

Some solutions for best democracy- Building and maintaining the best democracy involves continuous improvements in various aspects of governance, civic participation, and institutional accountability. Solutions to strengthen democracy include reforms that ensure inclusivity, transparency, justice, and effective governance. Here are some key solutions to create a robust, resilient, and responsive democratic system:⁶

1. Strengthening Democratic Institutions- **Judicial Independence-** Ensure the judiciary is free from political influence and provide adequate resources to reduce delays in justice delivery. Swift and fair legal processes are essential for maintaining the rule of law.

Independent Election Commissions- An impartial election body is crucial to ensure free and fair elections. Strengthening the Election Commission's autonomy helps prevent electoral malpractices and guarantees transparent voting systems.

Parliamentary and Legislative Reforms- Improve the functioning of parliaments and state assemblies by increasing transparency, promoting debates on critical issues, and ensuring accountability for elected representatives.

2. Electoral Reforms- **Transparency in Political Funding:** Enforce rules on transparent political donations and funding. Limits on corporate donations and public financing of elections can reduce corruption and cronyism.

Electoral Integrity and Security- Improve voter identification systems and ensure secure voting technologies. Using secure electronic voting systems and tackling disinformation campaigns will protect the integrity of elections.

Proportional Representation- Consider adopting or expanding proportional representation in elections to better reflect the diversity of the population and ensure minority voices are heard.

3. Addressing Economic Inequality

Inclusive Economic Policies- Implement policies that reduce economic inequality by promoting equitable access to education, healthcare, and employment. Social safety nets and universal access to basic services empower citizens and reduce social unrest.

Wealth Redistribution Mechanisms- Progressive taxation, land reforms, and income support programs can help address disparities in wealth and ensure a more balanced distribution of resources.

4. Promoting Civic Participation

Civic Education- Promote civic education in schools to ensure that citizens understand their rights, responsibilities, and the importance of participation in a democracy. Educated and informed voters make more rational and policy-driven electoral choices.

Citizen Involvement in Decision-Making- Establish participatory governance models where citizens can actively engage in decision-making processes through local councils, town hall meetings, and digital platforms.

Civil Society Empowerment- Support and protect civil society organizations, which play a key role in holding governments accountable, advocating for marginalized groups, and fostering civic engagement.

5. Improving Media Freedom and Access

Free and Independent Media- Promote a media landscape that is free from political and corporate influence. Independent journalism should be supported to investigate and report without fear of retribution, ensuring that information flows freely to citizens.

Fact-Checking and Combating Misinformation- Develop mechanisms to counter misinformation and fake news, especially during election cycles. Fact-checking platforms and responsible social media regulations can help combat the spread of disinformation.

6. Fostering Social Cohesion

Addressing Caste, Religious, and Ethnic Divides- Strengthen laws and policies that protect minority rights and promote equality. Governments should actively discourage divisive identity-based politics and promote national unity while respecting diversity.

Interfaith and Intercommunity Dialogue: Encourage dialogue between different religious, ethnic, and cultural groups to foster understanding and cooperation, which can help reduce social tensions and violence.

7. Corruption Prevention and Accountability

Anti-Corruption Institutions- Strengthen anti-corruption agencies and provide them with autonomy, resources, and judicial powers to investigate and prosecute corrupt practices in politics and business.

Whistleblower Protections- Implement and enforce laws that protect whistleblowers who expose corruption and wrongdoing, ensuring they are safe from retaliation.

8. Strengthening the Rule of Law

Equal Enforcement of Law- Ensure that laws are applied equally to all citizens, regardless of social or economic status. This promotes trust in democratic institutions and discourages the abuse of power.

Police and Judicial Reforms- Reform law enforcement agencies and judicial systems to ensure impartiality, reduce corruption, and increase efficiency in law enforcement and justice delivery.

9. Technological and Digital Governance

E-Governance for Transparency- Use technology to enhance transparency in governance by digitizing government services, allowing citizens to access information and engage with the government online. This reduces corruption and bureaucratic delays.⁷

Data Privacy and Cybersecurity- Implement strong data protection laws to safeguard citizens' privacy and ensure that personal data is not misused by governments, corporations, or external actors.

10. Promoting Education and Awareness

Universal Education- A well-educated citizenry is essential for a functioning democracy. Education systems should emphasize critical thinking, problem-solving, and understanding democratic principles, empowering citizens to make informed decisions.

Political Literacy: Enhance political literacy to ensure that citizens understand how their government works and how they can participate in the democratic process.

11. Decentralization and Local Governance

Empowering Local Governments- Strengthen local governments and decentralize decision-making. When decisions are made closer to the people, it promotes more responsive and accountable governance.

Participatory Budgeting- Engage citizens in the budgeting process at the local level to give them a direct say in how public resources are allocated, ensuring that government spending reflects community needs.

12. Human Rights and Social Justice

Protection of Civil Liberties- Ensure the protection of basic human rights, including freedom of speech, assembly, and association. A democratic society cannot thrive without safeguarding individual freedoms.⁸

Inclusive Policies for Marginalized Groups- Special efforts should be made to ensure that marginalized groups (e.g., women, minorities, LGBTQ+ communities) have equal opportunities to participate in the political process.

13. Environmental and Sustainable Governance

Sustainable Development Policies- Democracy should integrate long-term sustainable policies that balance economic growth with environmental conservation. This ensures that future generations have the same democratic and economic opportunities.

Climate Action- Governments must implement policies to combat climate change and address environmental challenges, as environmental instability can lead to political instability and social unrest.

Conclusion- To conclude, no doubt democracy is the best form of government available to the people. Democracy is the best form of government because it prioritizes the voice of the people, promotes accountability, and protects individual freedoms. It empowers citizens to influence their society, ensuring that governance is responsive to their needs and values. The best democracy is one that continually evolves, reflects the will of the people, and addresses the challenges of inequality, corruption, and exclusion. Solutions lie in empowering citizens, maintaining the integrity of democratic institutions, promoting inclusivity, and ensuring transparent governance. Through education, participation, and reform, a strong and resilient democracy can thrive and adapt to changing times. This year's 2024 International Day of Democracy 15 sep focuses on "Empowering the Next Generation," highlighting the critical role of children and young people in safeguarding democracy for today and the future. Younger generations involvement in politics will shape the future of democracy. Fostering political literacy and encouraging active participation

will be key to ensuring that democracy remains responsive to the needs of future citizens.

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The Legality and Impact of Media Trials in India Analyzing the Supreme Court's Ruling in Anand v. Registrar, Delhi High Court

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Abstract- *This research paper examines the Supreme Court of India's landmark ruling in Anand v. Registrar, Delhi High Court, 2019, which declared that concurrent media trials are not legal in India due to their conflict with the right to free speech and the right to a fair trial. The decision highlighted the tension between media freedom and judicial integrity, emphasizing concerns about pre-trial injunctions obtained by the wealthy to stifle free speech. This study aims to analyze the legal and ethical implications of the ruling, explore the impact of media trials on the judicial process, and assess the potential consequences for the media's role in society. Using a combination of legal analysis, case studies, and stakeholder interviews, the paper offers insights into the balance between media freedom and the protection of the judicial process in India.*

Keywords- Media Trial, Supreme Court Judgement, Media Freedom, Judicial Integrity, Ethical Implication of the ruling.

Introduction:

Background and History of Media Trials in India- The interplay between the media and the judiciary in India has long been a complex and contentious issue, particularly when it comes to high-profile cases that captivate public attention. The term "media trial" refers to the phenomenon where the media, particularly news outlets, cover on-going legal cases in a manner that mimics the judicial process, often forming and promoting public opinions about the guilt or innocence of the accused before the court has reached a verdict. This practice has evolved over time and has raised significant concerns about its impact on the judicial process, the rights of the accused, and the ethical responsibilities of the media.

Historical Context of Media Trials- The roots of media trials in India can be traced back to the rise of investigative journalism and the increasing influence of the media in public life. In the early years after independence, the Indian press was primarily focused on nation-building and held a more restrained approach to legal reporting¹ However, as the media landscape diversified with the advent of television and later the internet, the nature of news reporting underwent a significant transformation².

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During the 1980s and 1990s, India witnessed a surge in sensationalist journalism, where high-profile criminal cases and scandals were given extensive media coverage. Cases such as the 1995 Jessica Lal murder case³ and the 2008 Aarushi Talwar murder case⁴ exemplify how the media began to play a more active role in shaping public opinion around legal matters. In these instances, media coverage often bordered on speculation and conjecture, leading to widespread public outcry and intense pressure on the judiciary. This phenomenon sparked debates about whether the media was overstepping its bounds and undermining the legal process⁵.

The Evolution of Media Trials- As India's media industry expanded, the competition for viewership and readership intensified, leading to a shift towards more sensationalist coverage⁶. High-profile legal cases, especially those involving celebrities or politicians, became prime fodder for news channels and publications. The term "trial by media" emerged to describe the situation where the media not only reported on ongoing cases but also appeared to pass judgment on the accused, often without regard for the legal principle of "innocent until proven guilty"⁷.

One of the most controversial aspects of media trials has been their potential to influence the judiciary. Judges, despite being trained to remain impartial, are not immune to the pressures created by pervasive media coverage and public opinion⁸. In some instances, the overwhelming media focus on a case has led to calls for judicial recusal or has prompted concerns about whether a fair trial could be conducted under such circumstances⁹.

Moreover, the impact of media trials extends beyond the courtroom. The accused and their families often suffer from public vilification and social ostracization, regardless of the eventual judicial outcome¹⁰. Victims, too, can be re-traumatized by invasive media coverage that disregards their privacy and dignity¹¹. These concerns have led to a growing discourse on the need for regulation and restraint in media coverage of legal matters¹².

The Legal Framework and Challenges- Before the Supreme Court's ruling in *Anand v. Registrar, Delhi High Court*¹³ in 2019, the legal framework governing media trials in India was somewhat fragmented¹⁴. The Indian Constitution, under Article 19(1)(a), guarantees the right to free speech and expression, which includes the freedom of the press¹⁵. However, this right is not absolute and is subject to reasonable restrictions, including those related to contempt of court, defamation, and the protection of public order¹⁶.

The Contempt of Court Act, 1971, particularly Section 2(c), plays a critical role in regulating media coverage of on-going legal cases. This provision prohibits publications that create a "substantial risk" of prejudicing or interfering with the judicial process¹⁷. Despite this, enforcement of contempt laws has been inconsistent, with media outlets often pushing the boundaries in pursuit of sensational stories¹⁸.

Over the years, the judiciary has attempted to address the issue through various judgments. For instance, in the 2005 *Sahara India Real Estate Corp. Ltd. v. SEBI case*¹⁹, the Supreme Court recognized the need for

"postponement orders" to temporarily restrict media coverage of certain legal proceedings to protect the rights of the accused and ensure a fair trial. However, such measures have been controversial, as they raise concerns about censorship and the curtailment of press freedom²⁰.

The 2019 Supreme Court Ruling in *Anand v. Registrar, Delhi High Court*- The 2019 ruling in *Anand v. Registrar, Delhi High Court*²¹ represents a landmark moment in the on-going debate over media trials. The case arose from a series of high-profile incidents where media coverage was seen to have influenced public opinion and potentially the outcomes of legal proceedings. The Supreme Court, in its judgment, categorically stated that concurrent media trials are illegal in India, as they conflict with the constitutional rights to free speech and expression under Article 19(1)(a) and the right to a fair trial under Article 21.

The ruling emphasized that while the media has a critical role in informing the public and holding institutions accountable, this role must be balanced against the need to protect the integrity of the judicial process. The court expressed particular concern about the influence of wealthy individuals who, through their financial resources, can obtain pre-trial injunctions against the media. Such actions, the court noted, could stifle free speech and limit the public's right to information, thereby creating an imbalance in the media landscape.

Furthermore, the court highlighted the potential dangers of media trials in creating public pressure that could sway judicial decisions. By declaring media trials illegal, the ruling seeks to ensure that legal cases are decided solely based on the evidence presented in court, free from external influences²⁶. This judgment marks a significant step towards preserving the impartiality and fairness of the judicial process in India.²²

Implications of the Ruling- The Supreme Court's ruling in *Anand v. Registrar, Delhi High Court*²³ has far-reaching implications for the media, the judiciary, and the public. For the media, the ruling serves as a reminder of the ethical responsibilities that come with the freedom of the press²⁴. It underscores the need for journalists and media organizations to practice restraint and ensure that their reporting does not jeopardize the fairness of legal proceedings²⁵.

For the judiciary, the ruling reinforces the importance of maintaining its independence and protecting the rights of all parties involved in legal cases²⁶. It also signals a stronger stance against the undue influence of media on judicial outcomes, which could help restore public confidence in the legal system²⁷.

Finally, for the public, the ruling highlights the importance of receiving accurate and balanced information, particularly in the context of legal matters²⁸. It encourages a more discerning approach to media consumption, where the public is urged to wait for judicial verdicts rather than forming opinions based on media coverage alone.

In conclusion, the interplay between the media and the judiciary in India has evolved significantly over the years, culminating in the pivotal

2019 Supreme Court ruling. While media trials have been a source of concern due to their potential to undermine the judicial process, this ruling represents a critical step towards ensuring that justice is delivered fairly and impartially, free from the pressures of public opinion and media sensationalism. The balance between media freedom and judicial integrity remains a delicate one, but this judgment has laid the groundwork for a more ethical and responsible approach to legal reporting in India.

Objectives of Research

1. To analyze the legal reasoning behind the Supreme Court's ruling in *Anand v. Registrar, Delhi High Court*²⁹ (2019) and its implications for media trials in India.
2. To examine the impact of media trials on the judicial process, particularly in shaping public opinion and influencing judicial decisions.
3. To assess the role of Section 2(c) of the Contempt of Court Act, 1971 in regulating media coverage of on-going legal cases.
4. To evaluate the concerns raised by the Supreme Court regarding the use of pre-trial injunctions by wealthy individuals to stifle free speech and the public's right to information.
5. To propose recommendations for safeguarding the right to free speech while ensuring the integrity of the judicial process in India.

Hypothesis of Research

1. The Supreme Court's ruling in *Anand v. Registrar, Delhi High Court*³⁰ significantly curtails the practice of media trials in India, reinforcing the separation between media coverage and judicial proceedings.
2. Media trials have a demonstrable impact on the judicial process by influencing public opinion and potentially pressuring judges in their decision-making.
3. Section 2(c) of the Contempt of Court Act, 1971 is an effective legal mechanism for restricting media coverage of sub-judice cases, but it must be balanced with the need for transparency and public access to information.

Sampling of Research- The research has utilized a purposive and stratified sampling method to select a total of 150 participants across three key groups: 50 legal experts, 50 media professionals, and 50 public participants. These participants have been carefully chosen from various states in India to ensure a comprehensive and diverse representation of opinions and experiences. The sampling process has been designed to capture the impact of the 2019 Supreme Court ruling in *Anand v. Registrar, Delhi High Court* on different sectors and regions.

1. Legal Experts (50 Participants):

Selection Criteria: The legal experts have been selected based on

their expertise in media law, constitutional law, and judicial processes. The selection has included judges, senior advocates, legal scholars, and academics who have significant experience in handling or studying cases related to media trials and their implications on the judicial system.

Geographical Diversity: The legal experts have been drawn from different states across India, including both metropolitan and non-metropolitan regions. This diversity has been crucial in understanding regional differences in legal perspectives and practices related to media trials.

2. Media Professionals (50 Participants):

Selection Criteria: The media professionals have been selected based on their involvement in legal reporting, media ethics, and their experience in covering high-profile cases. This group includes journalists, editors, media analysts, and representatives from both print and digital media platforms.

Geographical Diversity: The participants have been chosen from various states, ensuring representation from major media hubs like Delhi, Mumbai, Bangalore, as well as from smaller cities and rural areas. This has provided a broad spectrum of views on how the Supreme Court ruling has influenced media practices across different regions.

3. Public Participants (50 Participants):

Selection Criteria: The public participants have been selected to represent a cross-section of Indian society. The selection has been based on demographic factors such as age, gender, education, and socio-economic status. The group includes individuals with varying levels of familiarity with legal proceedings and media practices, ranging from students and professionals to retirees and homemakers.

Geographical Diversity: To ensure a wide range of perspectives, participants have been selected from diverse states across India, covering both urban and rural areas. This diversity has helped in capturing the general public's perception of media trials and their views on the Supreme Court ruling.

Sampling Process:

Legal Experts: Invitations have been sent to legal institutions, bar associations, and law schools to identify experts willing to participate. The final selection has been made based on the participants' willingness to contribute and their expertise in relevant legal fields.

Media Professionals: Media houses, journalism schools, and professional organizations have been approached to nominate participants. The selection has aimed to include professionals from a variety of media organizations, including national and regional outlets.

Public Participants: Participants have been recruited through community organizations, educational institutions, and social networks. Care has been taken to ensure that the selected individuals represent a broad demographic and geographic spectrum.

The purposive and stratified sampling approach has allowed the research to gather in-depth insights from a well-balanced and diverse group

of participants. The inclusion of 50 participants from each group, spread across different states, has ensured that the research captures a wide range of views on the implications of the Supreme Court ruling on media trials in India. This comprehensive sampling method has been instrumental in providing a nuanced understanding of the complex relationship between media, public opinion, and the judicial process.

Data Collection- The data collection process for this research has been designed to comprehensively examine the implications of the Supreme Court's ruling in *Anand v. Registrar, Delhi High Court (2019)* on media trials in India. The methodology has integrated both qualitative and quantitative approaches to gather a broad spectrum of data from various sources. The collection process has been structured around four main components: legal analysis, case studies, surveys, and interviews.

1. Legal Analysis:

Objective: The legal analysis has focused on a detailed examination of the Supreme Court's ruling in *Anand v. Registrar, Delhi High Court*, which declared that concurrent media trials are illegal in India. The analysis has extended to relevant legal statutes, particularly those enshrined in the Indian Constitution and the Contempt of Court Act, 1971.

Process: The research has involved a thorough review of the judgment text, paying close attention to the court's interpretation of the conflict between media trials and the rights to free speech and a fair trial. Additionally, the analysis has included a study of Articles 19(1)(a) and 21 of the Indian Constitution, which guarantee the rights to free speech and personal liberty, respectively. Section 2(c) of the Contempt of Court Act, 1971, which prohibits the publication of prejudicial information about ongoing legal cases, has also been scrutinized to understand its role in regulating media conduct.

Outcome: This component of data collection has provided a solid legal foundation for understanding the Supreme Court's decision, highlighting the legal principles that underpin the ruling and the broader implications for the Indian legal system.

2. Case Studies:

Objective: The case studies have aimed to analyze the role of the media in high-profile legal cases that have been subject to extensive media trials. These cases have been selected based on their relevance to the issues highlighted by the 2024 ruling, with a focus on understanding the media's impact on judicial outcomes.

Process: The research has selected several high-profile cases from the purposive sample, ensuring that these cases have occurred both before and after the Supreme Court's ruling. Each case study has involved a detailed examination of media coverage, public reaction, and the eventual judicial outcomes. The analysis has focused on the extent of media involvement, the nature of the media content (whether it was neutral or biased), and the subsequent effect on public opinion and judicial decisions.

Outcome: The case studies have provided empirical evidence of how media trials have influenced legal proceedings in India, illustrating the potential dangers of media interference in the judicial process.

3. Surveys:

Objective: The surveys have been designed to collect quantitative data on the perceptions of media trials and the Supreme Court's ruling from three distinct groups: legal professionals, media professionals, and the general public.

Process: Structured surveys have been distributed to 150 participants—50 legal experts, 50 media professionals, and 50 public participants—selected from various states across India. The surveys have included questions aimed at gauging participants' views on the legality and ethics of media trials, their opinions on the Supreme Court's ruling, and their perceptions of the balance between media freedom and judicial fairness.

Outcome: The survey data has yielded valuable insights into how different groups perceive media trials and the recent legal developments. The quantitative results have been instrumental in identifying trends and commonalities in opinions across different demographics.

4. Interviews:

Objective: The semi-structured interviews have been conducted to gather qualitative insights from key stakeholders on the implications of the Supreme Court's ruling.

Process: A total of 150 semi-structured interviews have been conducted with participants from the same groups involved in the surveys: 50 legal experts, 50 media professionals, and 50 public participants. The interviews have allowed for in-depth discussions on topics such as the ethical considerations of media trials, the practical challenges faced by the judiciary in the wake of the ruling, and the broader impact on public trust in the legal system. Interview questions have been designed to be open-ended, encouraging participants to share their experiences and perspectives in detail.

Outcome: The qualitative data obtained from these interviews have provided rich, nuanced insights into the real-world effects of the Supreme Court's decision. The interviews have revealed a diversity of opinions, highlighting both support and concerns regarding the ruling and its impact on media practices and judicial fairness.

Summary- The combination of legal analysis, case studies, surveys, and interviews has ensured a comprehensive approach to data collection, allowing the research to address both the theoretical and practical aspects of media trials in India. This robust methodology has facilitated a detailed understanding of the complexities surrounding the Supreme Court's ruling and its implications for the media, the judiciary, and the public at large.

Result of Research

1. Legal Experts- Legal experts across India have largely supported the Supreme Court's ruling in *Anand v. Registrar, Delhi High Court* as a necessary measure to preserve the sanctity of the judicial process. They have

expressed concern that media trials can severely compromise the fairness of judicial proceedings. Many legal scholars have pointed out that when the media creates a narrative around a case before it is adjudicated in court, it can lead to preconceived notions about the guilt or innocence of the accused. This, they argue, undermines the principle of "innocent until proven guilty" and can influence both the judiciary and the public.

Legal experts have also highlighted that the ruling reinforces the essential legal boundary between media coverage and judicial proceedings. They agree that the judiciary must operate independently, without undue influence from external sources, including the media. Many have praised the court's decision as a strong affirmation of the need to protect the rights of both the accused and the victims from media sensationalism, which often prioritizes viewership over factual reporting.

Furthermore, legal professionals have acknowledged the ruling's role in curbing the practice of wealthy individuals using their resources to manipulate media coverage and, by extension, public opinion. This manipulation, they argue, can create an uneven playing field in the courtroom, where media pressure might influence the outcome of trials. By reinforcing legal boundaries, the ruling is seen as a step toward ensuring that justice is delivered based on evidence and law, rather than media portrayal.

2. Media Professionals:

Media professionals have recognized the Supreme Court's ruling as a crucial check on the growing influence of media in legal matters. While some media practitioners initially expressed concern about the potential restrictions on freedom of the press, many have come to see the ruling as necessary to prevent the media from overstepping its role. Journalists and editors have acknowledged that the ruling serves as a reminder of the ethical responsibilities of the press, particularly the need to avoid prejudicing ongoing legal cases through sensationalist reporting.

Media professionals have also expressed concern about the negative impact of media trials on the victims and the accused. They agree that intense media scrutiny can lead to public shaming, psychological distress, and a trial by public opinion, which can overshadow the actual judicial process. The ruling has encouraged many in the media to reflect on their role in society and to commit to more responsible reporting that respects the judicial process.

Moreover, some media professionals have noted that the ruling provides an opportunity for the media industry to reassess its practices and prioritize journalistic integrity. They believe that the ruling could lead to more measured and balanced reporting, which serves the public interest without compromising the fairness of trials. The acknowledgment of these responsibilities marks a shift towards a more ethical approach to legal journalism, where the focus is on accuracy and respect for the judicial process rather than sensationalism.

3. Public Participants:

The general public, particularly those involved in the research, has

largely viewed the Supreme Court's ruling as a positive step toward ensuring justice is served without undue media influence. Public participants have expressed frustration with the way media trials can distort public perception, leading to a trial by media that often undermines the legal process. They have highlighted cases where media coverage has led to a premature public judgment, which not only affects the accused but also the victims and their families, who may feel re-victimized by sensationalist reporting.

Many members of the public believe that the ruling is essential for maintaining the integrity of the judicial system. They appreciate that the ruling helps to ensure that legal cases are decided based on evidence and law, rather than public opinion swayed by media coverage. This perspective reflects a broad recognition among the public that the judiciary must be free from external pressures to deliver impartial justice.

Public participants have also expressed concern about the power dynamics involved in media trials, particularly the ability of wealthy individuals to influence media narratives to their advantage. The ruling is seen as a corrective measure that prevents such individuals from using their resources to manipulate public perception and, consequently, the judicial process. Overall, the public views the ruling as a necessary step to protect the right to a fair trial and to ensure that justice is not compromised by media sensationalism.

Summary

The research findings indicate that the Supreme Court's ruling in *Anand v. Registrar, Delhi High Court* has significantly impacted the landscape of media trials in India. The ruling has reinforced the legal boundaries between media coverage and judicial proceedings, emphasizing the importance of maintaining the integrity of the judicial process. Legal experts, media professionals, and public participants have largely viewed the ruling as a positive development, acknowledging that media trials have the potential to negatively influence judicial outcomes, compromise the rights of the accused, and exacerbate the trauma experienced by victims.

The analysis of case studies and surveys reveals that while the ruling has been effective in curbing media trials, it has also sparked debates about the limitations on media freedom and the public's right to information. Concerns about the influence of wealthy individuals in obtaining pre-trial injunctions highlight the on-going tension between free speech and judicial fairness. However, the consensus among stakeholders is that the ruling strikes a necessary balance between protecting the judicial process and ensuring responsible media practices.

Overall, the research concludes that the Supreme Court's ruling has played a crucial role in preserving the fairness of the judicial process by limiting the potentially harmful effects of media trials. It has encouraged both the media and the public to recognize the importance of allowing the judiciary to operate independently, free from external pressures and undue influence.

Hypothesis Verification

The research hypothesis posited that the Supreme Court's ruling in *Anand v. Registrar, Delhi High Court* has positively impacted the judicial process by curbing the negative effects of media trials, thus preserving the integrity of judicial outcomes and protecting the rights of both the accused and victims.

Based on the research findings, this hypothesis has been verified and supported by the following evidence:

Legal Analysis:

The detailed examination of the Supreme Court's ruling and relevant legal statutes has shown that the ruling effectively reinforced the separation between media influence and judicial processes. The legal framework established by the ruling, particularly in its interpretation of the Contempt of Court Act, 1971, supports the hypothesis that the ruling has curtailed the negative impact of media trials on the judiciary.

Case Studies:

The analysis of high-profile legal cases that have been subjected to media trials both before and after the ruling indicates a significant reduction in media interference in ongoing judicial proceedings. The cases studied post-ruling demonstrate a more restrained approach by the media, supporting the hypothesis that the ruling has helped preserve the fairness of trials by limiting prejudicial reporting.

Survey Results:

Surveys conducted with 150 participants across three groups—legal experts, media professionals, and public participants—indicate a broad consensus that the ruling has had a positive effect on the judicial process. The majority of respondents agreed that media trials have been detrimental to judicial fairness and that the ruling has been a necessary step in addressing this issue. This aligns with the hypothesis that the ruling has contributed positively to the judicial system.

Interviews:

Semi-structured interviews with key stakeholders, including judges, lawyers, journalists, and public participants, provided qualitative insights that further validate the hypothesis. Interviewees consistently highlighted that the ruling has been effective in curbing the negative influence of media on judicial outcomes. They emphasized that by limiting media trials, the ruling has protected the rights of the accused and victims from the adverse effects of sensationalist reporting.

Conclusion- The research has successfully verified the hypothesis that the Supreme Court's ruling in *Anand v. Registrar, Delhi High Court* has positively impacted the judicial process by curbing the negative effects of media trials. The data collected through legal analysis, case studies, surveys, and interviews all point to a significant reduction in the harmful influence of media on the judiciary, thereby supporting the hypothesis. The ruling has reinforced the legal boundaries necessary to maintain the integrity of judicial proceedings and has been widely regarded as a necessary measure to ensure that justice is administered fairly and without external bias.

Suggestions- Based on the findings and analysis, several suggestions have emerged to further improve the relationship between the media, judiciary, and public perception in India:

1. Strengthening Media Ethics Training:

Suggestion: Media organizations should enhance training programs focused on journalistic ethics, particularly regarding legal reporting. Journalists and editors must be better educated on the legal implications of media trials, the importance of impartial reporting, and the potential consequences of prejudicial coverage on ongoing judicial proceedings.

Rationale: Such training would help ensure that media professionals are more aware of the boundaries between responsible reporting and interference in the judicial process. This could prevent the recurrence of media trials that risk compromising the fairness of legal outcomes.

2. Establishing Clearer Guidelines for Media Coverage of Legal Cases:

Suggestion: The Press Council of India, in collaboration with the judiciary, should develop and enforce clearer guidelines for media coverage of on-going legal cases. These guidelines should outline what constitutes acceptable reporting during a trial and clarify the penalties for violations.

Rationale: Clearer guidelines would help mitigate the risk of media overreach, ensuring that coverage remains within legal and ethical boundaries while protecting the rights of the accused and victims.

3. Promoting Judicial Transparency and Public Access to Information:

Suggestion: The judiciary should consider increasing transparency by providing more accessible and accurate information about ongoing cases through official channels. This could include regular press briefings or official summaries of proceedings to prevent misinformation and sensationalism in media reporting.

Rationale: By offering official, accurate information, the judiciary can reduce the media's reliance on speculative or biased sources, thus fostering more responsible and factual reporting. This would also help maintain public trust in the legal process.

4. Encouraging Collaboration between Media and Legal Experts:

Suggestion: Media outlets should collaborate more closely with legal experts to ensure accurate and informed coverage of legal matters. Legal experts can provide necessary context and clarify complex legal issues for the public.

Rationale: Such collaboration would help prevent misunderstandings and misreporting, ensuring that the public receives well-informed and balanced coverage of legal proceedings. This would contribute to a more informed public discourse and reduce the likelihood of media trials influencing judicial outcomes.

5. Implementing Stronger Mechanisms to Protect Victims and the Accused:

Suggestion: Legal provisions should be strengthened to protect the privacy and dignity of both victims and the accused in cases subject to

intense media scrutiny. This could include stricter enforcement of anonymity and restrictions on the publication of sensitive information.

Rationale: Protecting the identities and personal details of those involved in legal cases would help mitigate the negative impact of media exposure, reducing the risk of additional trauma or prejudgment by the public.

6. Raising Public Awareness About the Dangers of Media Trials:

Suggestion: Public awareness campaigns should be launched to educate citizens about the dangers of media trials and the importance of preserving the integrity of the judicial process. These campaigns could highlight the potential consequences of media trials on justice and encourage the public to rely on official judicial outcomes rather than media narratives.

Rationale: An informed public is less likely to be swayed by sensationalist media coverage and more likely to support the independence of the judiciary. Educating the public can reduce the influence of media trials and promote a more balanced understanding of legal matters.

7. Monitoring and Evaluating the Impact of the Supreme Court's Ruling:

Suggestion: A continuous monitoring mechanism should be established to evaluate the long-term impact of the Supreme Court's ruling on media trials. This could involve periodic reviews by legal bodies or independent commissions to assess whether the ruling is effectively curbing media overreach and protecting judicial integrity.

Rationale: Regular monitoring would ensure that the ruling remains effective and that any emerging issues are addressed promptly. This proactive approach would help sustain the positive impact of the ruling and adapt to any new challenges that arise in the evolving media and legal landscape.

These suggestions aim to build on the positive outcomes of the Supreme Court's ruling by promoting ethical journalism, protecting the rights of those involved in legal cases, and ensuring that the judiciary can function independently and fairly. By implementing these recommendations, the relationship between the media, judiciary, and public can be further strengthened, contributing to a more just and informed society.

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Mobile Phone Addiction and Mental Health Among Adolescents

•Nishat Khanam

Abstract- *This research highlights the relationship between Mobile Phone Addiction and Mental Health among Adolescents. It is aimed to identify the correlation between Mobile Phone Addiction and Mental Health among adolescents in Mobile Phone Addiction and Mental Health. The present study has four hypotheses which are as follows: 1. There would be correlation between Mobile Phone Addiction and Mental Health among Adolescents. 2. There would be a correlation between Mobile Phone Addiction and Emotional Stability. 3. There would be a correlation between Mobile Phone Addiction and Security-Insecurity. 4. There would be a correlation between Mobile Phone Addiction and Self Concept. The sample consists of 100 student (50 boys and 50 girls) between the age range of 19 to 25 who were selected from different colleges through purposive sampling method. The scales used for the present study were Mental Health Battery and Mobile Phone Addiction. For the statistical analysis mean, standard deviation, t-ratio, correlation (pearson's) was used. The researcher found that there is a negative correlation between Mobile Phone Addiction and Mental Health, Emotional Stability, Self-Concept and positive correlation between Mobile Phone Addiction and Security-Insecurity.*

Keywords- *Mobile Phone Addiction, Mental Health, Emotional Stability, Self-Concept, Security-Insecurity*

Introduction

Mobile Phone Addiction- The term 'smartphone' first appeared in year 1997. Smartphones are mobile phones that are useful for various purposes such as for job, personal entertainment (Boonuyang et al.2015). Smartphone Addiction has rapidly grown to become a major social and health problem, particularly among adolescents and young people (Siyan Y, 2020) Although Cell Phone Addiction is not listed in Diagnostic and statistical Manual of mental disorder, 5th edition (DSM-5) but it has been compared with Gambling Addiction in DSM-5. In adolescents and school-age children, the prevalence of Mobile Phone Addiction ranges from 2.4 percent to as high as 60.3 percent. (Gangadharan N Borle A L, Basu S 2022) . With 560 million internet subscribers in 2018, India is one of the biggest and fastest growing market for digital consumers, second only to China. Indian social media users spend 17 hours per week and majority are of 15 to 24 years of age.

Entry-level smartphone consumers in India are students (Gangadharan N, Borle A L, Basu S 2022) It was investigated in many research studies that Mobile Phone Addiction affects Mental Health of individuals across the different age groups. Canadian Medical Association Journals conducted a study and states that excessive smartphone and social media can raise mental distress or suicidality among youth and the girls are more affected by it. Another study shows that people who spend most of their time on their phone have lower life satisfaction and self-esteem than those whose screen time is comparatively less. Studies also suggest that spending more than two hours a days on social networking sites and electronic devices increase rate of suicidality and depressive symptoms among adolescents girls.

Mental Health- APA dictionary of psychology defines Mental Health as “a state of mind characterized by emotional well-being, good behavioural adjustment, relative freedom from anxiety and disabling symptoms, and a capacity to establish constructive relationship and cope with ordinary demands and stress of life”. A study have found that use of digital devices and social media can impact mental health including internalizing problem like anxiety, stress, disturbance in sleep pattern. (Eric Alcera, 2020). According to JAMA psychiatry study adolescent who spent more hours a day on social media are at high risk for mental health problem.

Objective -The objective of this research is to explore the relationship between Mobile Phone Addiction and Mental Health and the different dimensions of it.

Hypotheses-

H1: There would be a correlation between Mobile Phone Addiction and Mental Health among Adolescents.

H2: There would be a correlation between Mobile Phone Addiction and Emotional Stability among Adolescents.

H3: There would be a correlation between Mobile Phone Addiction and Security-Insecurity among adolescents.

H4: There would be a correlation between Mobile Phone Addiction and Self Concept among Adolescents.

Method of the Study- The sample consisted of 100 undergraduate respondents in which 50 girls and 50 boys of age range 19 to 25 were there. Purposive sampling method has been used. Tools used for the study are *Mobile Phone Addiction*, constructed by Dr. A. Velayudhan and Dr. S. Srividya in 2012. It consists of 37 items in which 34 are positive item and 3 are negative item. It is 5- point Likert scale. Another is *Mental Health Battery* Constructed by Dr. Arun Kumar Singh and Dr. Alpna Sen in 2000. It consists of 130 statements. There are six dimensions in the scale. All Adjustment, Autonomy, Security-Insecurity, Self-Concept, Intelligence and Emotional Stability. This is a non-experimental study so no specific design has been followed. The samples were from different colleges in Patna and the data was collected through Google Forms. The statistical methods used

for the study was mean, standard deviation, correlation (pearson's) and t-test. Data entry and statistical analysis is done through Statistical Package for Social Sciences (SPSS).

Result And Discussion- The result concerning all the four hypotheses have been discussed below-

H1: There would be a correlation between Mobile Phone Addiction and Mental Health among Adolescents.

Table No. 1
Coefficient of Correlation between
Mobile Phone Addiction and Mental Health among Adolescents

Variable	r	Level of significance
Mobile phone addiction	-.422	p<0.01
Mental health		

N= 100; df= 98

The r value is **-.422**, which is significant at 0.01 which suggests significant negative correlation between Mobile Phone Addiction and Mental Health among Adolescents. In accordance with the finding, Zahra babadi- akashe et al., (2014), conducted study on 296 students and found that there was significant inverse relationship between Mental Health and time spent on Mobile Phone.

H2: There would be a correlation between Mobile Phone Addiction and Emotional Stability among Adolescents.

Table No .2
Coefficient of Correlation between Mobile Phone Addiction and
Emotional Stability among Adolescents

Variable	r	Level of significance
Mobile phone addiction	-.651	p<0.01
Emotional stability		

N=100; df= 98

The table shows r value as **-.651** which is significant at 0.01 which means there is significant negative correlation between Mobile Phone Addiction and Emotional Stability among adolescents. In accordance with the finding, Villar, Grau and Colet (2017) found that there is a negative correlation between Mobile Phone Addiction and Emotional Stability.

H3: There would be a correlation between Mobile Phone Addiction and Security-Insecurity among adolescents.

Table No. 3
Coefficient of Correlation between Mobile Phone Addiction and
Security-Insecurity among Adolescents

Variable	r	Level of significance
Mobile Phone Addiction	.282	p<0.01
Security-Insecurity		

N=100; df= 98

Table no. 3 Shows the r value as **.282** which is significant at 0.01 suggesting the positive correlation between Mobile Phone Addiction and Security-Insecurity among adolescents. In accordance with the present finding, Zhang, Y. M., Ding, Y. M., Huang, et al (2022) conducted a study on 'The relationship between Insecure Attachment and Mobile Phone Addiction: A Meta-analysis' and found that there is a positive correlation between Mobile Phone Addiction and Security-Insecurity.

H4: There would be a correlation between Mobile Phone Addiction and Self Concept among Adolescents.

TABLE NO. 4
Coefficient of Correlation between Mobile Phone Addiction and Self Concept among Adolescents.

Variable	R	Level of significance
Mobile phone addiction	-.26	p<0.01
Self-concept		

N=100: df=98

Table no 4 Shows the r value as **-0.26** which is significant at 0.01. Thus, there is a significant negative correlation between Mobile Phone Addiction and Self Concept among adolescents. In accordance with the present finding, Sarvido R., Sinatra M. et al (2021) conducted a study and found that Self Concept is negatively associated with smartphone use.

Conclusion - Based on the result interpretation, it can be concluded that there is positive correlation between Mobile phone Addiction and Security-Insecurity and negative correlation between Mental Health, Emotional Stability and Self- Concept.

Suggestions: Outdoor games should be played more by the adolescents, and they should try not to indulge in digital games on phone. Screen time has increased tremendously lately so one should try to avoid it and should indulge in reading books, magazines or newspapers and spend time in rejuvenation like meditation, yoga, spending time with family etc. We should not keep our smartphone next to the bed, so we are not disturbed by the constant notifications as it inhibits our sleep and adversely affects the quality of sleep. One should take large sample size; it will give better representative of the population and provide more accurate result. one should take sample from rural areas also to get experiences of the rural communities. one should collect data through online as well as offline data this help to triangulate data and insight from different sources.

Limitations: Sample is taken from urban area only and not from rural area. Sample size is small. Also, the data is collected through online method only.

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Social Intelligence of Adolescents: A Study of Rajkot City

•Jasvanti L. Chitroda

Abstract- *The Main purpose of this study was to find out the mean difference social intelligence of Adolescents a study of Rajkot city. The total sample consisted 180 as a variation belonging to sex and type of faculty. The research tool for social intelligence scale was used. Which was made by Dr. S. Mathur inventory was used. To check the interpitition social intelligence sex and type of faculty variable was significant difference at 0.01 levels.*

Key world – Social intelligence

Introduction- Intelligence most often refers to practical problem – solving ability, verbal ability, social competence and effective adaptation to one's environment and to new situations and change within it, “Social intelligence is the ability to understand and manage men and women, boys and girls to act wisely in human relations; it is equivalent to interpersonal intelligence, it deals with knowledge of Social situations and more properly called Social cognition”. Thorndike (1920) also believed that intelligence is an unformed factor because we can't judge some – body's abilities by considering just his intelligence. Thorndike (1920) believed there are three kinds of intelligence social intelligence, concrete intelligence, Abstract intelligence According to Thorndike's definition of social intelligence, an intelligence person is the one who has the ability to understand the others and to make a good relationship with them (Thorndike 1936 cited in Shoji Heidari 2009)

Howard Gardner (1993) states that his intelligences recognize multiple facets of cognition and attempt to acknowledge people's different strengths and styles, creating a definition of intelligence that is broader and more applicable to the “plurality of intellect” (Gardner 1993) linguistic logical mathematical, spatial, musical, bodily kinesthetic, interpersonal and intra-personal Gardner states that traditional schooling is not always appropriate for students particular distributions of intelligences.

Albrecht (2005) defines social intelligence (SI) as the ability to get along well with others while winning their cooperation, social intelligence is a combination of sensitivity to the needs and interests of others, some - times called your 'social radar' on attitude of generosity and consideration and a set of practical skills for interacting successfully with people in any setting. Social intelligence provides highly accessible and comprehensive model for describing, assessing and developing social intelligence at a personal level. Dealing with social situations depends upon the person's ability

socialization of the child starts when the child is born. So, the present study has been undertaken with the following.

Objective-

1. To examine the main impact of sex variable on social intelligence.
2. To examine the main impact of faculty variable on social intelligence.
3. To examine the main impact of sex and faculty variable on social intelligence.

Hypothesis-

1. There will be no significance difference in the main impact of sex variable on social intelligence.
2. There will be no significance difference in the main impact of faculty variable on social intelligence.
3. There will be no significance difference in the internal impact of both sex and faculty variable on social intelligence.

Method- For this purpose the following test instruments were considered with their reliability validity and objectivity mentioned in their respective manuals. In present study one inventory was used by researcher, which is given below.

- 1) Social intelligence scale. This was made by S. Mathur (2007)

Procedure- Personal data sheet social intelligence scale were boys and girls on the respondents. The scoring was made as the direction of the manuals concerned finally 180 respondents were selected (90 boys and 90 girls). There after the obtained data were analyses using ANOVA technique.

Sample selection- In present study random sampling was used. In 180 were selected were 90 boys and 90 girls were taken as sample in which 60 Arts, 60 Commerce, and 60 Science boys and girls were taken as a sample in different schools of Rajkot city (Gujarat).

Research design- The aim of present research was to a study of social intelligence boys and girls. For these total 180 boys and girls were taken as a sample. To check the main and internal effect of three independent variables 2×3 factorial design was used. Which as under:

Table – A
Factorial Design (2×3) (N-180)

	A₁ Boys	A₂ Girls	Total
B ₁ Arts	30	30	60
B ₂ Commerce	30	30	60
B ₃ Science	30	30	60
Total	90	90	180

Where – A = Sex A₁ = Boys, A₂ Girls.

B = Type of faculty B₁ = Arts, B₂ = Commerce, B₃ = Science.

Result & Discussion- There 2×3 factorial designs have been used to check the main and internal effect of the two main independent variables with the help of statistical method F test (ANOVA) and mean. The difference has been examined.

Result tables

Table – 1
Showing the ANOVA Table of social intelligence
variables of sex and faculty.

Variables	SS	Df	M.S	F	Sig
Ass	1237.68	1	1237.68	17.96	0.01
Bss	4163.74	2	2081.87	30.21	0.01
ABss	6083.82	2	3041.66	44.13	0.01
Wss	11993.06	174	68.92		
Tss	23477.8	179			

df sig level = 0.05 = 3.04

0.01 = 6.76

Table – 2
Showing the mean
and F value of sex variable (Social intelligence)

Sr. no	Variables	N	Mean	F	Sig
1	B ₁	60	71.9	30.21	0.01
2	B ₂	60	60.97		
3	B ₃	60	70.23		

0.05 = 3.04

0.01 = 4.71

According to ANOVA Table of social intelligence (Table – 3) the F value of faculty was 30.21. The mean of B₁ (Arts) received 71.9 and B₂ (Commerce) received 60.97 and B₃ (Science) received 70.23. The F value of faculty was significant at 0.01 levels. So we can say that the second hypothesis was not accepted because significance difference can be seen. All subject is dependent of socialize of arts student so arts student are more affected by social in comparison to commerce and science student.

Table – 4
Showing the mean and F value
of sex and faculty variables (social intelligence)

Variables	A ₁	A ₂	F	Sig
B ₁	71.63	72.17	44.13	0.01
B ₂	58.4	63.53		
B ₃	65.2	75.27		

0.0

1 = 4.71

The F value (social intelligence) A×B variables (sex and faculty) was 44.13. Which was significant at 0.01 levels. The mean of A₁B₁ Was 71.63, A₁B₂ was 58.4, A₁B₃ was 65.2, A₂B₁ was 72.17, A₂B₂ was 63.53, and A₂B₃ was 75.27. It means third hypotheses were not accepted.

Conclusion-

1. There was significance difference in the main impact of sex variable on social intelligence.

2. There was significance difference in the main impact of faculty variable on social intelligence.
3. There was significance difference in the internal impact of both sex and faculty variable on social intelligence.

Suggestion- This study suggests that further needs to study of this area because in this study taken 180 participants so you can take large participant and you selected more different area, economic, status, type of family etc, you will be research in future.

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Spirituality and Old Age: Psychological Analysis in Indian Perspective

•Anshu Chauhan

Abstract- *The relationship between spirituality and old age highlights several important aspects from a psychological perspective. Spirituality in old age emerges as a deep and enriching experience, which affects mental health and emotional balance. In old age people evaluate their life experiences. This process is associated with Erikson's developmental stage of "Integrity versus Disarray". Spirituality brings positivity and satisfaction to this process. The practice of spirituality, such as meditation and prayer, can reduce stress, anxiety and depression in older persons. These practices promote mental peace and emotional stability. Spirituality often strengthens community and social relationships. Older persons can reduce loneliness by active participation in religious or spiritual groups, which is beneficial for their mental health. Spirituality in old age encourages the search for purpose in life. It helps the individual to see his experiences in a broader context and make his life meaningful. Several studies show that older people who engage in spirituality and religious practices experience better mental and physical health. It helps to cope with many problems that come with aging. Spirituality not only brings inner peace and satisfaction in old age, but it also promotes mental health, social relationships and purpose of life. From a psychological point of view, it makes the life of older people more meaningful and richer. In this research paper, an attempt has been made to analyze spirituality and old age from a psychological point of view in the Indian context.*

Keywords- *Spirituality, psychological perspective, mental health, satisfaction community*

In Indian culture, old age is given special respect and dignity. Respect and care for older people is the collective responsibility of society. In Indian culture, old age is considered a time of wisdom and experience, where the search for spirituality is deep. Spirituality is associated with understanding the depths of the soul and the search for the purpose of life, which improves mental health. Thus, the relationship between spirituality and old age not only provides inner peace, but also improves mental health and social life, making the last stage of life meaningful. Old age has a special place in Indian culture. It is considered a time of wisdom and experience. At this age, the quest for spirituality deepens, which affects mental health and quality of life. Spirituality refers to understanding the depths of the soul and the search for the purpose of life. It is often expressed through religious practices, meditation, and a positive attitude towards life.

In old age, a person tries to understand the purpose of his life and the depths of the soul. This is a time of self-reflection. Research suggests that spirituality improves the mental health of older people. It can help reduce stress, depression, and anxiety. Spirituality often strengthens community and social ties, which can reduce loneliness in old age. According to Erik Erikson, old age is the stage of "Integrity versus Disarray", where a person evaluates his life experiences. Spirituality can positively influence this process. In Indian culture, the teachings of saints and gurus help the elderly to move towards spirituality, which enables them to accept the difficulties of life with ease. Spirituality not only provides inner peace in old age, but it also strengthens mental health and social relationships. In Indian culture, it is seen as an important role, which makes the last stage of life meaningful. Thus, the relationship between spirituality and old age is a deep and rich area, which is important for psychological analysis.

Understanding and facilitating happiness and wellbeing among older persons is central objective for academicians and scholars. In last few decades, the importance of spirituality to the wellbeing of older persons has been emphasized. Spirituality is an inward experience, seems highly private and personal and difficult to practicing. The term spirituality refers to the basic value, a central philosophy of life which guides a person's conduct in a variety of life situations. Spirituality leads to cosmic understanding of self through symbols of faith and by way of connecting oneself with the super self. Indian texts are full with the description of spirituality that is considered as an ultimate resource of energy, provides meaning and purpose to one's life. Against this backdrop, the present paper highlights on different Indian ways to deal with spirituality and its role to curb the sufferings at older stage.

Introduction- Aging is mostly referred to as spiritual journey of one's life. Spirituality facilitates positive relationships with life satisfaction and wellbeing in individual life, (Moberg, 2005). Clinical research suggested that physical, emotional, social and spiritual dimension are included in a whole Person, in case of older people any one component can't be ignored. In a study about 3000 adults were examined in which 67 % older persons were of the view that spirituality contributes to the meaning of life, Moberg (2001). Longevity is increasing in modern society. Spirituality helps to release tension and fear of death on one hand and facilitates longevity in a healthiest manner on the other. Various Gerontological theories have tried to explain the development of spirituality from a wide range of perspective.

Spirituality and religious practices are closely associated with the health-related problems. Spirituality develops during later adulthood, (Koenig, 1995). However, it is said in various researches that spirituality can help medical care practices for older adults.

The definition of spirituality changes over time. It can be considered as a construct responsible for physical and mental health of an adult. Hill (2003) suggested that the spirituality is a process of self-discovery in relation to the ideals of society. Spirituality provides meaning to life, (Mackinlay, 2001 & Aponte, 2002).

Spirituality and Religion- Spirituality and religion are interconnected concepts, yet they represent different dimensions of human experience. Here's an overview of their distinctions, relationships, and implications. Typically involves organized beliefs, practices, and systems related to the divine or sacred. It often includes rituals, texts, and community worship. Examples include Christianity, Islam, Hinduism, and Buddhism. More individual and personal, spirituality focuses on personal growth, inner peace, and a connection to something greater than oneself. It may or may not involve religious practices. Religion often has a formal structure with doctrines and rituals, while spirituality tends to be more fluid and personal. Religion usually emphasizes community and collective practices, whereas spirituality often highlights personal experience and introspection. Religious beliefs can be dogmatic, whereas spirituality encourages exploration and personal interpretation. Despite their differences, spirituality and religion can coexist and complement each other: Both often promote values such as compassion, love, and ethical living. Many religious traditions include mystical or experiential aspects that align with spiritual exploration, such as meditation or prayer. Both seek to answer existential questions about purpose, meaning, and the nature of existence. Both spirituality and religion can contribute to mental well-being, providing coping mechanisms, a sense of community, and emotional support. For many, religion is a significant part of identity, while spirituality can offer a broader, more inclusive sense of self. In recent years, there has been a growing trend toward spirituality outside traditional religious frameworks. This includes practices like mindfulness, yoga, and holistic healing, reflecting a desire for personal growth and connection without the confines of organized religion. Spirituality and religion both play vital roles in human experience. While they differ in structure and focus, they share common goals of understanding existence and fostering a sense of connection. The interplay between the two can enrich individuals' lives, offering diverse pathways to fulfillment and meaning. Spirituality is different from religion. Religion can be viewed as a system of belief, practices, rituals and behavior-techniques designed to facilitate closeness to one's community. Spirituality is associated with the religious acts but in a wider sense promote an understanding of the meaning of life. Spirituality is centered in one's inner resources and gives birth to the basic philosophy of life around which all activities of an adult prevail.

Spirituality and Faith- In most of the researches it is told that spirituality depends upon the Faith in Supreme-Power. Quite similar to the Erikson's eight-stage theory Fowler (1991) recognized Six-stage theory of Faith: (1) Intuitive-projective faith (2 to 7 years) in this stage child awareness about God takes place. (2) Mythic- literal faith (7 to 12 years) in this stage the child learns family pattern about God. (3) Synthetic- conventional faith (Adolescence onwards) acceptance of faith without critique. (4) Individuative- reflective faith- in which individuals own belief is critically examined and re constructed. (5) Conjunctive faith (Midlife and beyond) in

this stage belief-system sets in personality which gives openness to other religions. (6) Universal faith (Late life)- Oneness with divinity. Most of the theories of faith emphasize its development in later life.

Spirituality and Physical health- In most of the studies physical health was found positively correlated with spiritual and religious practices. It was noted that people who were committed to the religious practices showed reduced rate of mortality. Spiritual people support their social network, live in peace with self and others. In a study it was noted that religious activities prolonged life by approximately seven years. It was argued that religious activities were noted as positively correlated with decreased morbidity and mortality. In a study Koenig, (1995) indicated that religious beliefs were found correlated with physical and mental health. Therefore, spirituality can be defined as the healing process for the health care of older persons.

Spirituality and Mental Health- Musick, et.al.(2000) reviewed about 370 studies. Spiritual health was found closely associated with mental health and psychological coping. Koenig, et.al., (2001) noticed strong relationship between religious activities and mental health. Religion and Spirituality were noted as associated with lower level of death, anxiety or alcoholism and better mental health. Religious activities were positively associated with remission of depression, (Bramm, et.al.,1997). Inverse relationship was noted between religiosity and suicide (Neeleman, et.al.1999). Religious commitment was found as moderator of functional disability and Depression. Mohr (2006) noted in his study that Spiritual themes were found as effective in dealing with the patients of schizophrenia and bipolar mood disorders.

Indian perspective of Spirituality- Spirituality in Indian tradition follows SADHNA-PATH a way of practicing religious rituals. Sadhna is a situation of identification between person and rituals. There seems big gap between spiritualism and consumerism. The nature of pleasure is as such that it disappears quickly. Unfavorable conditions do not allow the pleasure situation to persist for a long period. Psychologists have tried to focus on the ways through which happiness in one's life can be achieved. William James asserted that happiness can be increased with the increase in profit and decrease in Hope, but if we try to make hope zero by keeping the profit constant then the resultant Anand would be transformed into Anantanand (Brahmanand). Both the Hope and Desire can be reduced in one's life. Therefore, Sadhna is essential to overcome the desires results due to hope in social life of an individual. Thus, Indian thinking emphasizes on practice and detachment through which desires can be controlled. Practice increases concentration, which provides ParamSukh. The person, who is capable of handling adverse situations, can only be benefited by the spirituality. Hath-Yoga has been given the importance in this regard. It requires "Tyag-Sadhna" which gives homeostasis during insulting phase of one's life. Indian texts emphasize upon wishful self-control. Yoga philosophy insists that one can look into his inner soul by converting negative thinking into positive ideas.

In Geeta Bhakti-Yoga (Prayer) and Karm-Yoga (Act without desire) are considered as a tool for controlling the mind. Sadhnapath of spirituality requires Love and Empathy for all living beings. Unwanted negative thoughts should be removed by positive thoughts. Human's desires are unlimited, so one cannot gratify his all the desires. Ultimately desire creates Dukh (Sorrow). Therefore, sacrifice of desires is real Vairagya (Detachment). Character and patience with deep meditation and selfless service are some important aspects of Sadhna. It is said that once the condition of such a type of Devotion is achieved Human beings can be changed in a form of Divinity.

At present, Indian Society seems disorganized, full with disturbances, exploitation, coercion, terrorism, theft, corruption and western life style which created rapid decrease in moral ethical values, that's why individual is being treated as machine. Therefore, violence, misconduct and spending life without Dharm and neeti has given birth to the hedonistic tendencies in our society. So shaping behavior through Dharm and Neeti was the primary objective of our ancestors. True religion is humanity which provides ultimate goal of human life by acquiring certain positive qualities in one's personality and by modifying demerits through certain duties. Lord Krishna's Neeti and the behavior system told by our ancestors are very much important to understand the underlying secrets of the cosmic understanding of self and social behavior in Indian Perspective.

It can be argued that religion and Neeti play an important role in organizing the individual and social behavior with a view to achieve the spirituality with the help of various Neetis inculcated in our ancient Indian culture. Sukracharya, Kautilya, Taittiriya upnishad, Bharthari's neetisatak, Panchtantra and the Neetis of Lord Shri Ram, Shri Krishna, Maharshi-Markandey and Ved Vyas are important in this connection.

Physical pleasure is important for general people, but there are some people who show real thirst for "GOD". Accepting spiritual goal instead of physical goal is called orientation toward Supreme power (GOD). It is said in Geeta that very few people accept spiritual life among thousands. Spirituality becomes personal, group spirituality is not possible. The first condition of spirituality is "Strong-faith". Spiritual pleasure is a type of mental peace provided by "GOD" which is beyond logic. Spiritual life is the life of fearlessness and freedom while our general life is full with fear and slavery. Permanent pleasure is not possible to achieve through physical objects only. Spirituality is capable of providing absolute satisfaction and pleasure in life. Therefore, struggle for spirituality is a higher order of struggle a quest for consciousness. Older people should be made aware about the ways to deal with the Worldly affairs by learning spiritual ways of living life.

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Philosophy of Dialogue and Rhetorics

• Swati Sengupta

***Abstract-** The philosophy of dialogue which is commonly referred to as dialogical philosophy has an intricate history that encompasses several centuries. It was initiated as a reaction to the limitations of traditional approaches to philosophy, which emphasized a single, authoritative perspective. The philosophy of dialogue stems from ancient Greece, where Socrates engaged in dialogue to delve into different standpoints and to challenge the dominant beliefs. The current article will analyze in detail the nuances of dialogical philosophy and significance of rhetorics in the 'politics of dialogue'. It consists of three sections, namely, the monological approach and the dialogical approach to philosophy, an overview of the philosophy of dialogue and significance of rhetorics in the 'politics of dialogue'. Let us explore these sections in brief.*

Keywords- *Philosophy, Dialogue, Perspective*

The monological approach and the dialogical approach to philosophy-

The monological approach and the dialogical approach to philosophical investigation illustrate two contrasting methods of philosophising. The traditional monological approach considers a single perspective while analysing and constructing an argument. In contrast, the dialogical approach considers the interaction between different perspectives while analysing and constructing an argument. The methodologies applied by both these approaches need to be addressed in this context. The monological mode comprises systematic argumentation, thorough logical analysis and reflective thinking. The advocates of a monological approach to philosophy develop arguments autonomously seeking coherence and logical consistency. Alternatively, the dialogical mode includes engagement with 'others' through dialectical reasoning and conversation. The advocates of a dialogical approach to philosophy emphasize the dynamic interplay of distinct perspectives resulting in the co-construction of knowledge. The monological approach seeks for universal truth and objectivity in the context of knowledge. In doing so, the philosophers adhering to this mode often assume the role of an epistemological authority by considering their perspectives as definitive without relying on external consensus. The dialogical approach on the other hand takes the contextual and situated nature of knowledge into consideration. The philosophers adhering to this mode argue that knowledge is a relational construct which arises through the interaction between the varied individuals. Additionally, these approaches

illustrate different ways to deal with the metaphysical and the ethical problems too. The philosophers advocating the monological approach employ introspective reasoning to pursue metaphysical truths. It is a subjective process based on individual insights. Thus, the monological methods lead to deontological ethical structures where moral principles are based on individual reasoning. Conversely, the philosophical traditions adhering to the dialogical approach recognize the situational aspects and complexities of metaphysical claims. It asserts that cultural and social interactions play a key role in understanding metaphysical claims. Thus, the dialogical system leads to a relational and empathetic ethical framework where moral principles are based on genuine dialogues, mutual understanding and mutual respect.

From the above discussions, it is apparent these contradictory stances offer useful observations for philosophical investigation. While the monological approach provides precision and clarity, the dialogical approach provides inclusivity and context sensitivity in the understanding of reality. A thorough examination of their strengths and weaknesses is not particularly important in this work. But this comparative analysis facilitated the understanding of the detailed intricacies of these positions.

An overview of the philosophy of dialogue- Dialogical philosophy considers dialogue as the core concept of human understanding and experiences. It argues that truth and meaning originate from interactive processes. This dialogical philosophy is influenced by the hermeneutical and phenomenological frameworks where the dynamic nature and the relational aspects of human existence are prioritized. Dialogue as interpreted in this tradition is not merely a conversational exchange between two or more participants. Instead, it is regarded as the fundamental aspect of human existence that moulds the understanding of self and the world. The three vital factors namely openness, attentive listening and responsiveness comprise the essence of genuine dialogue. Openness enables the participants in the dialogue to express their thoughts and experiences, and simultaneously it enables them to understand the perspectives of 'other' participants without any preconceptions. Active listening enables understanding of the contexts, intentions and underlying emotions embedded in the viewpoints of 'other' participants. Responsiveness enables the participants to cooperatively develop the perspectives of each other to enhance the effectiveness of dialogue. It is important here to differentiate dialogue from other modes of communication such as debate and arguments. Dialogue is primarily about understanding. In other words, it promotes the seeking of common grounds, the consideration of different perspectives and the nurturing of relationships through openness, active listening and responsiveness. In contrast, the framework of debate seeks to prove or disprove a particular position. Similarly, arguments emerge from conflict situations in which the individuals intensely defend their perspectives.

The participants of the dialogue are considered to be the co-creators of meaning by bringing their distinctive perspectives, thus enhancing the

shared understanding. This process highlights the interdependence of self and 'other' in the process of meaning-making. In other words, the dialogical process refers to the relational aspect of selfhood. The relational aspect of the self is determined by factors such as dependence, connectivity and relatedness. This aspect of the self considers an individual as an inherently social being, who becomes the distinct self with a particular identity only in the middle of interpersonal attachments. This relational position theorizes the dependency of the first person in its biological and social environment and sees the self as organically developed within a certain environment. Factors such as gender, sex, race, social status, upbringing, formal education, and emotional history- all play a salient role in shaping up a self. So, according to this outlook, the sustaining network of relationships with 'others' is the core concept of existence. It is connected to the notion of intersubjectivity which refers to the mutual understanding and shared knowledge that arises between individuals during interactions. The process of intersubjectivity is significant for developing the personal and also the collective identities. Thus, genuine dialogue is necessary for personal growth and also for the development and management of group identities and societal structures.

It is important to mention that the notion of understanding in the dialogical framework represents a collaborative effort. It means that individuals can comprehend the perspectives, meanings and truth of an idea in its totality only through the process of dialogue. This process entails the ability to understand the perspectives of 'others', the ability to empathize with 'others' and the readiness to change own view by following the new findings from the dialogue. Thus, understanding in the context of dialogical philosophy is evolving and dynamic. This enables the continuous development of knowledge and also self-awareness. Similarly, the notion of truth in the philosophy of dialogue emerges from the interplay of various perspectives and claims the inability of a single perspective to comprehend the totality of complex reality. Thus, truth in the context of dialogical philosophy is also contextual and fluid.

To attain a total understanding of the dialogical philosophy framework, it is crucial to have a brief understanding of how it defines the relationship with the 'other'. The 'other' in this context is not merely another person. It has a distinct presence that challenges and at the same time enhances the understanding of self and also the world. The interaction with the 'other' in dialogue involves acknowledgement of their otherness, which remains beyond complete comprehension. That is, this engagement necessitates respect for the mutual autonomy and uniqueness of the individuals involved.

In the dialogical framework, contextuality and situatedness are valued. It recognizes the primary fact that the dialogues are based on specific social, cultural and historical contexts that determine the meaning and understanding of reality. This framework is also based on the potential for profound changes. It means that the dialogue has the in-built capacity to

transform societies, individuals and relationships. This transformative potentiality is evident in conflict resolutions where dialogue promotes social understanding and reconciliation.

Hence, based on the above discussions it can be said that the philosophy of dialogue provides an insightful and transformative view of human life. It focuses on the fundamental role of dialogue along with the relational aspects of selfhood and the fluid nature of the notion of understanding and truth. Moreover, its insistence on mutual understanding, contextuality and situatedness presents an intense framework for approaching the complex nature of human relationships.

Significance of rhetoric in the 'politics of dialogue'- To discuss the significance of rhetoric in the 'politics of dialogue', it is important to analyze the concept of rhetoric in the beginning. Depending on the contexts, the term 'rhetoric', implies multiple meanings. Primarily, it is defined as the artful or the skillful usage of language to persuade, to inform or to influence the audience. In other words, it comprises the strategic use of words, phrases and techniques to communicate in a persuasive manner. Rhetoric is also referred as an academic discipline involving the systematic analysis of how language is used to persuade and influence. In other words, this view on rhetoric encircles the study of different rhetorical strategies and techniques used in communication.

It is important to note that rhetoric can be approached from a positive and a negative sense. In positive sense, rhetoric refers to a powerful tool used for constructive communication and persuasion. And, in a negative sense, rhetoric refers to a manipulative tool used in communication which lacks in authenticity. So, it becomes utmost important to consider the context in which the term rhetoric is used in order to understand its specific meaning in a given situation.

The concept of rhetoric has been explored in philosophy by various thinkers over different historical period. In the ancient Greek period, Plato, was concerned about the misuse of rhetoric. Plato compares rhetorical method of enquiry with the dialectical method of enquiry. Rhetorics were explored by various thinkers in different ways. Aristotle recognized its potential for ethical and effective communication when it is accompanied by truth and virtue. Rhetoric plays an important role in the politics of dialogue. It influences the public opinion and also shapes the perception about the world as a result of which the political outcomes are eventually affected. The present work tries to grasp the significance of rhetoric in the politics of dialogue with the help of some key aspects illuciated in Paul Chilton's work, *Analysing Political Discourse: Theory and Practice*.

1. Rhetoric as being described above is primarily about persuasion. In case of politics, the rhetorical strategies are used by the politicians to influence the public opinion and to collect the support for their policies and positions. This implies that the politicians use the persuasive language in order to present their standpoint as logical, as reasonable and in the best interest of the public.

2. Rhetoric is used by the politicians to build their arguments and also to defend such arguments. This comprises of strategic use of evidence, emotional appeals and rhetorical devices such as metaphors, similes, analogies, and rhetorical questions, in order to make the arguments vivid, engaging and also memorable, so that their positions turn to be stronger.
3. Rhetoric is crucial for international politics and diplomatic relations. Global leaders use persuasive language to convey their country's position, to negotiate treaties, to address the global issues and to communicate with the international community. It is used to influence the counter parts, to build trust and also to find the common ground during international crises such as conflicts, natural disasters or pandemics.
4. Rhetoric exerts an influence in the public debates in public forums, legislative bodies and also in elections. Politicians use rhetorical tools in order to articulate their stance, to challenge the opponents and also to engage in meaningful dialogues.
5. Rhetoric plays a vital role in shaping the public images of the political leaders. The way of speaking, tonality used and the language chosen by the politicians actually affects how they are perceived by the mass.
6. Rhetoric is powerful in framing the political issues. By choosing a specific language and framing, politicians can influence how an issue is perceived by the mass. Thus, rhetoric is used in shaping the narrative around the policies and events, by emphasizing certain aspects over the other.
7. Rhetoric is used by the politicians to mobilize and energize the supporters. Usage of inspiring language along with the slogans and, the emotional appeals, encourage the political activism.

Thus, it can be asserted that rhetoric is a powerful device in politics, in shaping dialogues and in influencing the public opinions. In other words, it plays a crucial role in the democratic process.

Therefore, from the discussions on rhetorics and the politics of dialogue, it becomes conspicuous that these two shares an entangled relationship.

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Tamil Nadu Grama Bank- Pentagonal Financial Analytical Study

• **Madhusoodan Tripathi**

Abstract- *Tamil Nadu Grama Bank (TNGB) was incorporated on 1 April 2019 under the Regional Rural Bank Acts, 1976 provisions, and the GOI Gazette notification No. 363 dated 28.01.2019. It emerged by an amalgamation of the erstwhile Pallavan Grama Bank and Pandyan Grama Bank. Its sponsor is the Indian Bank. It emerged for the public interest and the development of rural areas of Tamil Nadu (TN). The bank operates in 37 districts of Tamil Nadu except Chennai, with its headquarters in Salem. Banks is committed to provide banking services to last mile person. It is manifested in the annual reports and balance sheets of bank for past five years. The bank has to gain more glory regarding its potential.*

Keywords- *Tamil Nadu Grama Bank, Last Mile Person, Affordable cost, Serving with a smile*

- **Tamil Nadu Grama Bank**
It is a regional rural bank operating in Tamil Nadu. It came into existence by amalgamation of two banks i.e. Pallavan Grama Bank and Pandyan Grama Bank.
- **Last mile person**
It means a person residing in a remote rural area
- **Affordable cost**
It means the specific price of financial services within the monetary capacity of villagers.
- **Serving with a smile**
It means the availability of financial services with friendly guidance.

Objectives

- To study the Tamil Nadu Grama Bank
- To study the financial services promoted by TNGB.
- To study the deposits, advances, NPA, and profit of TNGB.
- To study the financial performance of TNGB.
- To provide necessary conclusions and suggestions.

Introduction- Tamil Nadu is the southernmost state of India. It is the tenth-largest Indian state by area and sixth largest by population. It is the cultural capital of India. It is the home to a number of ancient relics, hill stations, forts, waterfalls, and four world heritage sites. The tourism industry of Tamil

Nadu is the largest among Indian states. Its rural population is more than 50 percent of total. Agriculture, fishing, and forestry are the mainstay of life. Forest covers roughly 15 percent of the state. It produces pulpwood, firewood, bamboo, teak, rubber etc. It is also a top fish producer. It is also famous for handicrafts and silk products. Tamil Nadu Grama Bank emerged on 1 April 2019. It is performing with values to transform rural Tamil Nadu including 51.6 percent population and 12525 villages.

Review of Related Literature

- Dr. A. Balagurusamy, Na. Swaminathan & M. Surendran (2024) in the research article “A Study on Performance Evaluation Of Tamil Nadu Grama Bank” focuses on the strengths and weaknesses of the bank. By establishing the association between the items of the balance sheet and the profit and loss account. The researcher has undertaken the study of performance evaluation of Tamil Nadu Grama Bank in Salem District, Tamil Nadu State for the period from 2019-2020 to 2022-2023. The research is descriptive and analytical. The data used for the study was secondary. The data used for the study was to analyze the performance of the Tamil Nadu Grama Bank based on Trend Analysis. The study found that the bank is weak in position and has shown a declining trend in the initial period of the study period and later it has shown a positive trend.¹
- Dr. K. Kaleeswari (2024) in the research article “A Study on Farmers Perception Towards Agricultural Credit Provided by Public Sectors Banks in Erode City” focuses on farmer's perception towards agricultural credit provided by public sector banks in Erode city. Agriculture plays a crucial role in the development of the Indian economy. The share of agriculture in national income has come down since the beginning of planning era in the economy. Agriculture is the primary source of income for people living in India's rural areas. Farmers and peasants have to invest a significant amount of funds each year to guarantee a healthy crop. Long term agricultural credits are provided for land improvement, digging of wells, buying farm animals, and purchase of machinery. Most of the expenses are related to agriculture and other allied land development activities. Such long-term agricultural credit is provided by the Land Development Bank. The researcher has chosen Erode city as study area and the city has a higher number of public sector banks. In the present study the researcher considered only the five public sector banks for agricultural credit such as SBI, Indian Overseas Bank, Canara bank, Indian bank and Punjab National Bank. There are two regional rural banks in Tamil Nadu namely Pandiyan Grama bank and Pallavan Grama bank. The researcher has selected both banks for the study. In co-operative bank the researcher has selected only the Primary Agricultural Co-operative Bank because PACBs play major role in providing agriculture credit. Proportionate stratified random sampling method

has been adopted to select the farmers from the defined population. The study is based on both primary and secondary data. Agriculture credit helps the farmer to improve agriculture productivity. Researcher concluded that the farmers' perception on Agriculture credit improved overall standard of living (0.874). Agriculture credit helps to cope with recover from stress and shock (0.748).²

- Dr. K. Dhevan (2024) in research article “Role of Business Correspondents (BCs) in Financial Services – Reaching in Unreached Rural Areas – A Case Study in Tamil Nadu” focuses on BCs working in rural Tamil Nadu. As per the Reserve Bank of India's (RBI) FY2021-22 annual report, the total number of business correspondents in villages has increased from more than 11.9 lakh in 2020 to 18.44 lakh in 2021, reflecting the penetration and scale that banks generate partnering with BCs. Ultimately, the rural people who opened a bank account under PMJDY got the benefit. With this background, the study has attempted to study the role played by the BCs in rural areas and to find the problems faced by the BCs, especially women, while rendering services. This research is carried out based on a case study method and is descriptive in nature. The study was undertaken purposefully in two districts of Tamil Nadu, Dharmapuri and Dindigul. In Dharmapuri, the Indian Bank Morappur Branch and in Dindigul District, the Canara Bank Gandhigram Branch have been selected for the study. It was concluded that the average salary for the BCs here ranges between Rs. 3000 and Rs. 6000. It should be increased considerably; otherwise, the BCs will try to charge additional money from the account holder for their doorstep services. Adopting the BC model in the cooperative sector leads to faster financial inclusion.³

Rengalakshmi Raj

- [Puskur Ranjitha](#), [Pratheepa C.M.](#), [Gopinath R.](#), [Tenneti Suchaita](#), [Bomuhangi Allan](#) (2024) in article “Strengthening Community Seed Banks for Gender inclusive development in India” focuses on The formal seed system in India mainly includes seeds of notified varieties and important crops, predominantly produced for markets. However, it faces challenges in meeting the diverse crop and varietal needs of small and women farmers in marginal agroecosystems. Most importantly, formal seed systems have less space for women to access preferred varieties, knowledge, market potential, and institutional linkages due to existing gender norms. Women have also not been actively participating and making decisions on the use of improved varieties in food systems. They largely depend on informal seed systems to access seeds. However, with changing agrarian relations and structures, informal seed systems face challenges in ensuring equitable access to traditional and community-preferred landraces or varieties from informal social networks, connections, and exchanges. At the field level, these

changes adversely impact women and marginal farmers' access to preferred crops and varieties/ landraces, gender relations, food and nutrition security, dietary diversity, food systems resilience, and livelihoods. Against this backdrop, the Community Seed Banks (CSB) model has evolved as an important component in the informal seed system to ensure access to traditional varieties of different crops, specifically neglected and under-utilized crop species.⁴

- Megha D. Shetty, Sudhindra Bhat (2022) in the article “Comparative Study on Selected Regional Rural Banks of South India” focuses on performance of RRBs of south India comparatively. The study reveals a difference from year to year and it restricted only while applying these areas even thus live range stands good. The object of this study was to evaluate the entire performance of the southern region for 2020 and 21. Study provides insight into the performance of the bank in southern regions of India.⁵

Tamil Nadu Grama Bank- Tamil Nadu Grama Bank, Sponsored by Indian Bank was formed on 01-04-2019, as per GOI Gazette Notification No. 363 dated 28-01-2019.

It was an amalgamation of two regional rural banks.

1. Pallavan Grama Bank
2. Pandyan Grama Bank

1. Pallavan Grama Bank

Pallavan Grama Bank, under the sponsorship Indian bank, came into existence on 31.08.2006 with its head office at Salem, covering Cuddalore and Villupuram districts.⁶



2. Pandyan Grama Bank

Pandyan Grama Bank, under the sponsorship of Indian Overseas Bank, came into existence on 09.03.1977 with its Head Office at Sattur, covering undivided Ramanathapuram and Tirunelveli districts.⁷



Subsequently, as per the Central Government's directive, Pallavan Grama Bank and Pandyan Grama Bank were amalgamated into a new entity 'Tamil Nadu Grama Bank' with effect from 01.04.2019 having its Head Office at Salem under the sponsorship of Indian Bank.⁸

- It operates in 37 districts of Tamil Nadu.

- It has 665 branches and 11 regional offices.
- All branches are on the CBS platform.
- All branches have RTGS/NEFT facilities.
- All branches have internet facilities.

Shareholders

Shareholders of the Bank.

- Government of India (50 Percent)
- Government of Tamil Nadu (15 Percent)
- Indian Bank (35 Percent)

Vision- Making Tamil Nadu Grama Bank as No. 1 household name in the state of Tamil Nadu.

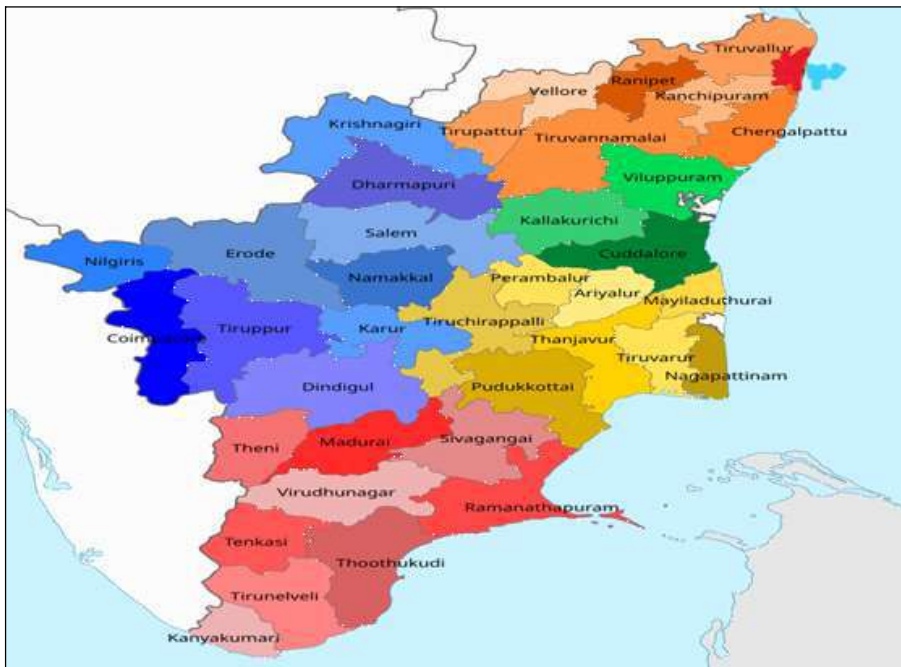
Mission

- Serving with Smile
- Providing Banking Services at Affordable Cost
- Simplified Systems and Procedures
- Banking services to the last-mile person

Command Area- The Bank is operating in 37 districts of Tamil Nadu namely–

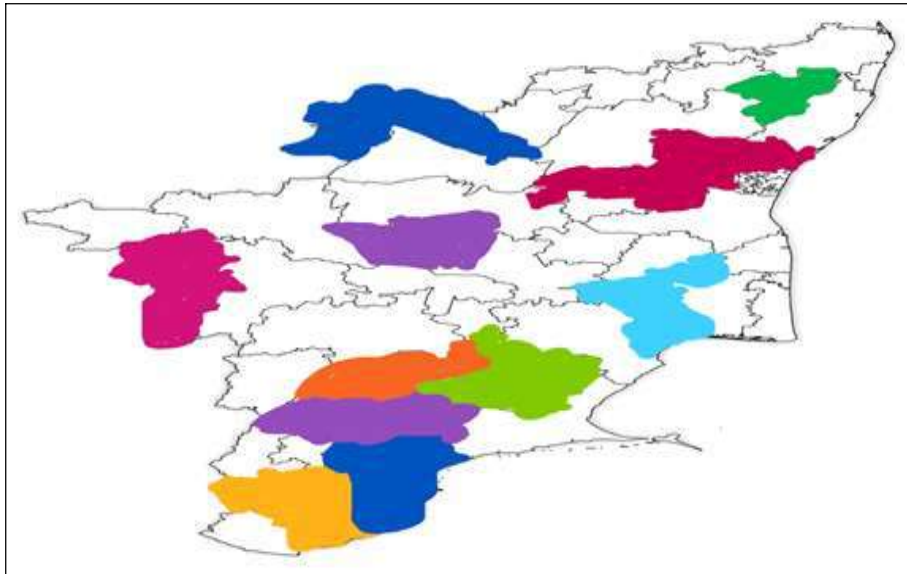
Ariyalur, Chengalpattu, Coimbatore, Cuddalore, Dharmapuri, Dindigul, Erode, Kallakurichi, Kanchipuram, Kanyakumari, Karur, Krishnagiri, Madurai, Nagapattinam, Namakkal, Nilgiris, Perambalur, Pudukkottai, Ramanathapuram, Ranipet, Salem, Sivaganga, Tenkasi, Thanjavur, Theni, Thoothukudi (Tuticorin), Tiruchirappalli, Tirunelveli, Tirupathur, Tiruppur, Tiruvallur, Tiruvannamalai, Tiruvarur, Vellore, Viluppuram, and Virudhunagar.

Tamil Nadu Grama Bank Command Area



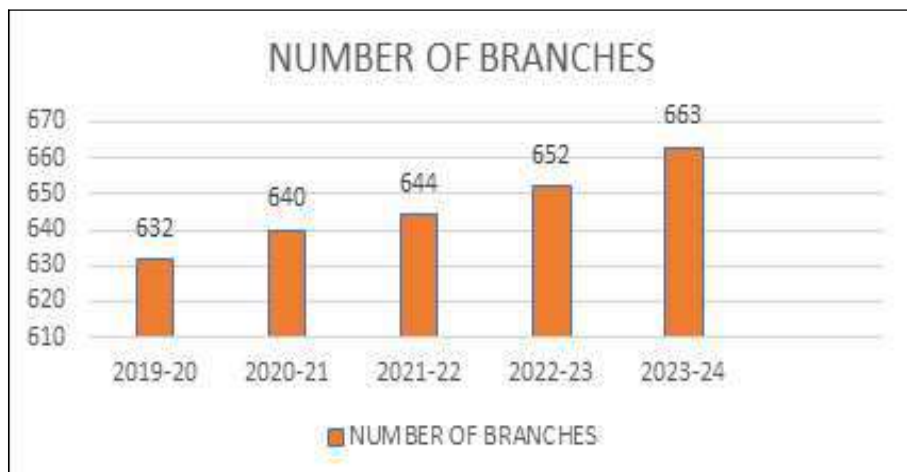
Regional Offices

The bank has 11 regional offices namely-
 Krishnagiri, Tirunelveli, Kancheepuram, Coimbatore, Namakkal,
 Villupuram, Sivagangai, Thanjavur, Thoothukudi, Virudhunagar, Madurai
 Tamil Nadu Grama Bank, Regional Offices



Tamil Nadu Grama Bank
 Number of Branches⁹

Year	NUMBER
2019-20	632
2020-21	640
2021-22	644
2022-23	652
2023-24	663



Tamil Nadu Grama Bank Logo



Tamil Nadu Grama Bank Board of Directors¹⁰

Designation	Name
Chairman	Shri. Mani Subramanian
Nominee of Govt. of Tamil Nadu Additional Chief Secretary	Shri. Gagandeep Singh Bedi
Nominee of Govt. of Tamil Nadu Managing Director	Smt. S. Divyadharshini
Nominee of RBI Assistant General Manager	Shri. S. Krishna Kumar
Nominee of NABARD Deputy General Manager	Shri. Sudheer T
Nominee of Indian Bank General Manager	Shri. Chandrasekaran V
Nominee of Indian Bank Deputy General Manager/ Zonal Manager	Shri. Srinivasan R

Tamil Nadu Grama Bank Awards & Accolades For Excellent Performance¹¹

Year	Awards
2023-24	<ul style="list-style-type: none"> • Achievement Award 2023-24 - Mission Upgrade Campaign • NABARD Award 2023-24 • Awards for Best Performance under Business Initiatives 2023-24 • Best Performance under SHG & JLG Bank Linkage Programme for FY 2023-24 • Award for best performance under SHG lending for the year 2022-23 • Best performance award under SHG lending for the year 2023- 24 • APY Exemplary Champions trophy for the year 2023- 24 • Award of Excellence for Achieving APY Annual Target for FY 2023-24
2022-23	<ul style="list-style-type: none"> • Bronze Cup 2023 – APY Ultimate Championship
2021-22	<ul style="list-style-type: none"> • Award for overall performance for 21-22 • State Level Award 2021-22 for Best Performing Bank in SHG Linkage
2020-21	<ul style="list-style-type: none"> • PFRDA Excellence Award for APY 2021 • Award for the Best Performance in Credit Support to MSMEs 2021 • National Award for Outstanding Performance in SHG Linkage for 2020-21
2019-20	<ul style="list-style-type: none"> • Award for commendable performance under the Financial Inclusion Programme. • Best Bank Award 2020 • Special NABARD Award for SHG-BANK LINKAGE PROGRAMME-2019-20

Tamil Nadu Grama Bank Awards

Year	AWARDS
2019-20	3
2020-21	3
2021-22	2
2022-23	1
2023-24	8



Tamil Nadu Grama Bank Deposit¹²

Year	Rs. in Cr
2019-20	12463.38
2020-21	14858.82
2021-22	17093.28
2022-23	19938.48
2023-24	20782.65



Tamil Nadu Grama Bank Advances¹³

Year	Rs. in Cr
2019-20	12285.30
2020-21	15719.23
2021-22	17617.26
2022-23	20478.73
2023-24	25130.10



Tamil Nadu Grama Bank Total Business¹⁴

Year	Rs. in Cr
2019-20	27320.14
2020-21	30578.05
2021-22	34710.54
2022-23	40417.21
2023-24	45912.75



Tamil Nadu Grama Bank Gross Npa¹⁵

Year	Percent
2019-20	2.39
2020-21	2.16
2021-22	1.68
2022-23	1.20
2023-24	0.88



Tamil Nadu Grama Bank Operating Profit¹⁶

Year	Rs. in Cr
2019-20	438.43
2020-21	462.76
2021-22	572.95
2022-23	692.52
2023-24	775.71



Conclusions-

1. Tamil Nadu Grama Bank was created on 1 April 2019. It was created by an amalgamation of two regional rural banks Pallavan Grama Bank and Pandyan Grama Bank.
2. The Reason behind the amalgamation was to provide financial services to last-mile person of the rural sector.
3. TMGB is committed to providing services with a smile, at an affordable cost with a simplified system.
4. TNGB has an organized network of branches. All branches provide updated financial services and para-banking facilities. In 2019-20 the number of branches was 632, in 2020-21 was 640, in 2021-22 was 644, in 2022-23 was 652, and in 2023-24 was 663. It shows a continuous increase in growth. Bank is trying its best to reach last mile person.
5. The bank has achieved prestigious awards and recognitions for excellence in various dimensions of banking by the central government, state government, and NABARD.
6. Deposits (Rs. in Cr) of TNGB in 2019-20 were 12463.38, in 2020-21 were 14858.82, in 2021-22 were 17093.28, in 2022-23 were 19938.48 and in 2023-24 were 20782.65. It shows a continuous increase in growth.
7. Advances (Rs. in Cr) of TNGB in 2019-20 were 12285.30, in 2020-21 were 15719.23, in 2021-22 were 17617.26, in 2022-23 were 20478.73 and in 2023-24 were 25130.10. It shows a continuous increase in growth.
8. Total business (Rs. in Cr) of TNGB in 2019-20 was 27320.14, in 2020-21 was 30578.05, in 2021-22 was 34710.54, in 2022-23 was 40417.21, and in 2023-24 was 45912.75. It shows a continuous increase in growth.
9. The percentage of Gross NPA in 2019-20 was 2.39, in 2020-21 was 2.16, in 2021-22 was 1.68, in 2022-23 was 1.20 and in 2023-24 was 0.88. It shows a decrease continuously.
10. The Operating Profit (Rs. in Cr) of TNGB in 2019-20 was 438.43, in 2020-21 was 462.76, in 2021-22 was 572.95, in 2022-23 was 692.52, and in 2023-24 was 775.71. It shows a continuous increase in growth.

Suggestions-

1. The bank has achieved several awards and recognitions for excellent performance at the state and national level. Bank must shift this phenomenon to international strata.
2. Deposits of TNGB are increasing continuously but it is not sufficient. To increase the quantity of deposits bank must focus on corporate units working in the command area.
3. Advances in bank are increasing but it is not sufficient. Rural Tamil Nadu has vast potential in agriculture, fishing, and forestry. Bank must reach at doorsteps of aspirants of new startups.

4. The total business of TNGB is increasing but it is not sufficient. Tamil Nadu is a leading industry-based state. It is also a leading state in tourism. Bank must encourage rural tourism to shoot up its business.
5. The percentage of NPA is decreasing. It is satisfactory. The bank must try for nil NPA.
6. The volume of profit is increasing but it is not sufficient. Keeping in view the multi-faceted potential of rural Tamil Nadu, the bank should fix a handsome profit target and achieve it professionally.
7. Rural Tamil Nadu is a rich source of handicrafts. With the help of TNGB, its roots must expand in the global village. For Example, Hand-woven, Silk saris could be an excellent product for the She world.

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Role of North-Eastern Development Finance Corporation/Limited (Nedfi) in Financing Micro, Small and Medium Enterprises in Assam

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•• Kumud Chandra Goswami

Abstract- *The Micro, Small and Medium enterprises (MSMEs) sector has been recognized as engine of growth all over the world. This sector has emerged as a highly vibrant and dynamic sector of the Indian economy over the last five decades and occupy a strategic importance in terms of low investment requirement, industrial output, export and employment in Indian economy. In India GDPs, major portion has been contributed through MSME sectors. On the other hand. the MSME sector in the North-East Region also plays a very significance role in terms of output, employment, balanced and inclusive growth by way of mobilization of capital and entrepreneurship skills. The Government both the central and state realize the importance of MSMEs and had created a number of developmental financial institutions at national and state level for promotion and development of MSME sector. North Eastern Development Finance Corporation Ltd (NEDFi) established in August 9, 1995 to provide financial assistance to Micro, Small and Medium enterprises for setting up industrial projects consisting of eight states of North Eastern Region including Assam. This research paper closely analysis the growth of NEDFi as a development financial institution from enactment of MSMED Act 2006 i.e. Since 2006-07 to 2020-21. The research paper also aims to study the loan sanctioned, loan disbursement, loan recovery position and role of NEDFi in financing MSMEs sector which should be considered by policy makers for better results.*

Keywords- *MSMEs, Growth and Development, Financial Institutions, North-East Region.*

Introduction- Micro, Small and Medium enterprises are having significant contribution in the country's industrial output, export, employment and consistent growth in employment followed by agriculture sector. NEDFi has been an integral part of North-East economy for last 27 years silently playing its role of facilitation, nurturing, financing and promoting the development of Micro, Small and Medium enterprises through various schemes and accordingly maximum number of MSMEs and schemes have been approved and sanctioned in the states of Assam for financing to Micro,

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Small and Medium enterprises. On the growth and performance of NEDFi for boosting the micro, small and medium enterprises and problems faced by NEDFi assisted entrepreneurs, there was no adequate research work conducted on the role of NEDFi in financing MSMEs in the North-East states including in Assam before and after the enactment of Micro, Small and Medium enterprises Development Act (MSMED),2006. This situation attracted as a research scholar to know the growth of NEDFi as a development financial institution since 2006-07 to 2020-21 and role played by NEDFi as a development financial institution to provide financial assistance for the development of micro, small and medium enterprises in the North Eastern States including difficulty hilly terrain of the Assam. This paper also aims to study the loan sanctioned, loan disbursement, loan recovery position and role of NEDFi in financing MSMEs sector which should be considered by policy makers for better results.

Micro, Small and Medium Enterprises in The Present Scenario- The Government of India has enacted the Micro, Small and Medium Enterprises Development (MSMED) Act, 2006 and the limit for investment in plant and machinery for manufacturing/equipment and for services industries/enterprises specified by the Ministry of Small-Scale Industries vide its notification No.S.O.1722 (E). dated October 5, 2006. In accordance with the provision of Micro, Small and Medium Enterprises Development (MSMED) Act, 2006 the Micro, Small and Medium Enterprises are classified in two classes:

1. Manufacturing Enterprises- The enterprises engaged in the manufacture or production, processing or preservation of goods pertaining to any industry specified in the first schedule to the industries (Development and Regulation Act, 1951) or employing plant and machinery in the process of value addition to the final products having a distinct name or character or use.

2.Service Enterprise: The enterprises engaged in providing or rendering of services and whose investment in equipment original cost excluding land and building and furniture, fittings and other items not directly related to the service rendered or as may be notified under the MSMED Act,2006.

The limit for investment in plant and machinery for manufacturing/equipment for service enterprises before and after notified, vide S.O.164 (E), dated, 29-09-2006 as under:

Table-01
Classification of Micro, Small
and Medium Enterprises: Definition before notification

Sector	Micro Enterprises	Small Enterprises	Medium Enterprises
Manufacturing	Up to Rs 25 Lakhs	Above Rs 25 Lakhs to Rs 1 crore	Not defined
Service	Up to Rs 10 Lakhs	---	Not defined

Table-02
Classification of Micro, Small and
Medium Enterprises: Definition after Notification

Sector	Micro Enterprises	Small Enterprises	Medium Enterprises
Manufacturing	Up to Rs 25 lakhs	Above Rs 25 Lakhs, but does not exceed Rs 5 crores.	Above Rs 5 crores, but does not exceed Rs 10 crores
Service	Up to Rs 10 Lakhs	Above Rs 10 Lakhs, but does not exceed Rs 2 crores	Above Rs 2 crores, but does not exceed Rs 5 crores.

Sources: Development Commissioner of MSME, 2009.

New Definition of Micro, Small and Medium Enterprises, w. e. f. 01-07-2020- The Government of India, in the Ministry of Micro, Small and Medium Enterprises has issued a notification number S. O. 1702(E) dated the 1st June, 2020, to make the change the MSME definition in accordance with Aatmanirbhar Bharat Package on 13th May, 2020, New Definition and criterion have been notified and will come into effect from 1st July, 2020.

As per said notification, number and date, the definition of Micro units was increased to Rs 1 crore of Investment and Rs 5 crore of turnover. The limit of small unit was increased to Rs 10 crore of investment and Rs 50 crore of turnover. Similarly, the limit of medium unit was increased to Rs 20 crore of investment and Rs 250 crore of turnover. As per revised definition, an enterprise shall be classified as a Micro, Small and Medium enterprises on the basis of the following criteria namely:

Table-03
Revised MSME Classification w. e. f. 01-07-2020

SL. No	Enterprises	Investment and Turnover	Limit
01	A Micro Enterprises	Investment in plant and machinery or equipment, and Turnover	Does not exceed one crore rupees (<Rs 1 crore) Does not exceed five crore rupees (<Rs 5 crore)
02	A Small Enterprises	Investment in plant and machinery or equipment and Turnover	Does not exceed ten crore rupees (<Rs 10 crore) (Does not exceed fifty crore rupees) (< Rs 50 crore)
03	A Medium Enterprises	Investment in plant and machinery or equipment and Turnover	Does not exceed fifty crore rupees (< Rs 50 crore) Does not exceed two hundred fifty crore rupees (<Rs 250 crore)

Sources- Micro, Small and Medium Enterprises Development (Amendment) Act, 2020.

Earlier, MSMEs are classified in two categories, such as manufacturing and service enterprises. Now it has been removed both will be the same. MSMEs were defined on the basis of investment they put, now

the revised definitions will also include turnover of the company, this will be notified once changes in the law are made. Under the new definition, manufacturing and service. MSMEs will be defined under a common metric that will be a mix of investment in plants and machinery or equipment and turnover.

A revision in MSME criteria of classification and to provide ease of doing business. As a result, a new composition classification for manufacturing and service units has been notified on 26-06-2020, to facilitate the present and prospective entrepreneurs. Now, there will be no difference between manufacturing and service sectors. Also, a new criterion of turnover has been added in the previous criterion of classification based only on investment in plant and machinery. The new criteria are expected to bring about many benefits that will and MSMEs to grow in size. It has also been decided that the turnover with respect to exports will not be counted in the limits of turnover for any category of MSME units whether micro, small or medium. This is yet another step towards ease of doing business. This will help in attracting investments and creating more jobs in the MSME sector. The change in criteria of classifying the MSMEs is set to offer major relief to the exporters.

NEDFi INITIATIVE TO PROMOTE MICRO, SMALL AND MEDIUM ENTERPRISES- The NEDFi has been also playing very important role as a financial institutions in providing financial assistance to various eligible industrial projects through various skill development and capacity building schemes to faster entrepreneurial development in the North Eastern Region. Some of the innovative schemes used in the MSME sector are:

1. **Project Finance (PF):** Project provided by private and public limited company/Proprietorship or partnership firms.
2. **North-East Entrepreneur's Development Scheme (NEEDS):** Projects promoted by first generation entrepreneurs maximum project cost up to Rs 50.00 Lakhs.
3. **NEDFi Opportunity Schemes For Small Enterprises (NOSSE) :** Project promoted by private and public limited company/proprietorships or partnership firms. Projects cost from Rs 50.00 Lakhs to Rs 200 Lakhs with or without working capital, excluding commercial real estate.
4. **Equipment Finance (EQF):** Company should be in operation profitably for last three years and of good track record.
5. **Micro Finance (MF):** Well managed NGOs/VOs/MFIs/NBFCs in operation for last three years with good track record.
6. **Jute Enterprise Development Scheme (JEDs):** Small Entrepreneurs where investment is not more than Rs 10.00 Lakhs.
7. **Women Enterprise Development Scheme (WEDs):** Any viable income generating activities promoted by Women within the age group of 18-50 years.

8. **Scheme for North-East Handloom and Handicrafts (SNEHH):**
For manufactures/Designers/Exporters of handloom and handicrafts on proprietorship/Partnership/Company basis.

Objective of the Study:

The specific objectives of the study are as follows:

1. To study the growth of NEDFi as a development financial Institution since 2006-07 to 2020-21
2. To study the loan sanctioned, disbursement made by NEDFi during the study period.
3. To study the loan recovery position of NEDFi during the study period.
4. To study the role played by NEDFi in financing the MSMEs.

Review of Related Literature- In this context, it is necessary to mention the contribution made by individuals, academicians, authors and researchers. Some of the relevant books, unpublished research studies and research articles have been done relating to the various financial institution and MSMEs which includes-

Sharma Shallu (2009), in his research titled, “ **The Growth and Performance of small Industries Development of India(SIDBI)**”, highlighted the growth of SIDBI in terms of net worth, deposits, borrowings, loan and advances, investments and total assets, financing schemes, promotional & developmental activities etc.. The study highlight that majority of the respondents are satisfied regarding repayment schedule, behavior and presence of employees, moratorium period, customer query services, grievance handing mechanism etc. Veerasha Ninggapa (2017), in his research titled, “ **Role of Small Industries Development Bank of India towards Developing MSME sector in India with Special Reference to Karnataka State**”, analyzed the role of the SIDBI towards MSME sector in terms of indirect, direct financial assistance and determine the role of SIDBI as the nodal agency for implementation of government schemes. The study revealed that SIDBI being a developmental financial institution created to cater to the needs of MSME sector play's a linchpin role in nourishing MSME sector in India as well as in Karnataka through its indirect finance, direct finance, promotional and development role of SIDBI. This study was suggested that financial assistance only to the needy and adequate control and supervision is essential for optimal utilization of development finance. K.Sankara Raol, Abdul Rahman Noorinasab (2013), in his research article entitled, “ **The Role of SIDBI in Developing the MSMEs in India**” analyzed the overall performance of the MSMEs sector and role played by the SIDBI for development of MSME sector. The study found that the role of small Industries Development Bank of India (SIDBI) in providing financial assistance is generally commendable both in terms of number of programme/schemes sanctioned and the amount of loans disbursed over a period of study. The bank mainly provide financing to small scale industries through refinance and bills discounting schemes.

Nikuah, Josephkofi, Tanyeh Johh and Asante Job (2013), in their article titled, “ **An Assessment of the Role of Financial Institutions in Financing Small and Medium Enterprises in Ghana,**” highlighted the roles and contributions of financial institutions (Commercial Bank) in financing small and medium enterprises in West Region of Ghana. The study found that majority of SME owners lack collateral security and guarantors to help them access financial assistance from the banks. On the other hand, due to the high interest rate charged by the banks, they are not willing to apply for loans from the banks. This means, most of SME owners who are not able to access loan from banks depend on retained profit and help from relatives.

Research Gap- From the review of literature it has been revealed that various types of development financial institutions at national and state level has been set up in India after independence to develop industrial sector particularly small scale industries. **The review of literatures** shows that several studies relating to financial institutions have been undertaken concerning their role in financing MSME in various states in India as well as different states of North East in India. Moreover, It has been observed that no adequate study has been conducted on role of NEDFi in financing MSME particularly in Assam, after the enactment of MSME Act, 2006. As a result, this paper closely analyzes the growth, loan sanctioned, loan disbursement, loan recovery position and role of NEDFi in financing MSMEs across the North-Eastern states including Assam, which should be considered by policy makers for better results.

Research Methodology- Research methodology consists of all those methods, tools, techniques which are used for carrying out of the research work. The research methodology that we have followed in our research work can be systematically present under the following manner.

Variables Considered for Data Analysis- To study growth of NEDFi, where considered some specific variables like capital structure, net worth, total Assets, growth of Investment, reserve and surplus, return on average assets, profit before and after tax, net profit per employee, operating profit as percentage, loan outstanding, earning per share etc. The study also attempts to examine the loan sanctioned, loan disbursement and recovery position of NEDFi over the study period.

Period of Study- Researcher has chosen a study period of 15 years i.e. from 2006-07 to 2020-21 for the present research work. The starting year for study selected as the tenth year of NEDFi since its inception which may be considered as sufficient for assessing performance of an institutions.

Source of Data Collection- The research work is based on primary and secondary data. The study mainly based on secondary sources of data for the analysis of growth, loan sanctioned, loan disbursement, loan recovery position and role of NEDFi in financing the MSMEs. Secondary data were covered during the period 2006-07 to 2020-21 from various works such as annual report of NEDFi, Annual report of Ministry of MSME, Government of India. Moreover, some of the data have been collected for various sources

like websites, books. Journals, newspaper connected with the relevant topics of MSME and financial institutions.

Tools for Analysis- Various statistical tools have been used for analysis of the primary and secondary data. Percentage, compound average growth rate, mean, Co-efficient of variation and standard deviation tools have been applied for evaluating the growth, loan sanctioned, loan disbursement, loan recovery position and role of NEDFi in financing the MSMEs to draw meaningful conclusion from the data.

Limitation of Research Study:

The limitation of this study are as follows:

1. In this study confined to examine growth and role of NEDFi in financing MSMEs, where considered some specific variables only.
2. This study considered only published data. The fall facts entirely depend on the accuracy of such data.
3. The study covers a limited time period of 15 years i.e from 2006-07 to 2020-21. The results of this research work are valid for this period only.
4. Error is common due to the inability to count selected variables and determinants of entrepreneurial success in MSME sector.

GROWTH OF NEDFi SINCE 2006-07 TO 2020-21- NEDFi is playing an important role to reposition itself for sustaining growth momentum by strengthening, expanding and diversifying its operations, introducing innovation in products and services, resources mobilization, etc. In this paper, an attempt has been made to study the growth of NEDFi since 2006-07 to 2020-21 with some specific variables. The following table shows the growth of North Eastern Development Finance Corporation Limited with some specific variables--

Table-04
Growth of NEDFi with respect
to specific variables from 2006-07 to 2020-21
(Rs in crore)

Years	Share capital (Authorized Capital)	Issued and subscribed Capital.	Net worth.	Total Assets	Growth in Investment	Reserve& Surplus	Return on Average Assets (%)	Profit Before tax
2006-07	500	100	138.72	418.62	44.90	161.93	4.53	19.39
2007-08	500	100	281.21	491.91	62.58	181.22	5.66	30.42
2008-09	500	100	308.08	608.12	47.90	208.08	5.78	41.87
2009-10	500	100	340.46	731.09	41.50	240.46	5.44	51.20
2010-11	500	100	367.64	839.74	14.91	279.84	6.38	62.43
2011-12	500	100	414.54	1049.97	8.71	361.11	6.49	80.53
2012-13	500	100	468.03	1166.40	8.99	418.13	6.15	91.34
2013-14	500	100	518.62	1290.46	10.18	475.60	5.54	100.13
2014-15	500	100	585.09	1423.30	11.80	544.29	5.89	98.14
2015-16	500	100	637.40	1514.35	76.11	598.68	4.45	95.57
2016-17	500	100	673.06	1644.02	192.12	635.09	3.10	70.67
2017-18	500	100	720.39	2224.77	292.96	682.07	3.70	83.91
2018-19	500	100	775.61	1835.38	369.82	737.50	3.71	81.43
2019-20	500	100	800.72	1794.69	392.84	759.54	2.06	55.71
2020-21	500	100	895.68	1869.84	442.38	889.35	3.11	83.61
CAGR	-----	-----	13.24%	10.49%	16.48%	12.03%	-2.48%	14.84%
MEAN	-----	-----	528.35	1260.18	134.51	478.19	4.80	69.76
SD	-----	-----	220.78	560.07	159.12	235.26	1.39	33.31
CV	-----	-----	0.42	0.44	1.18	0.49	0.29	0.43

Source: Annual Report of NEDFi since 2006-07 to 2020-21.

Table -05
Growth of NEDFi with respect
to specific variables from 2006-07 to 2020-21

Years	Profit after tax	Net profit per employee.	Operating profit as percentage to Average working fund(%)	Loan Outstanding	Loan Recovery (%)	Earning per share(Rs 10 per share)
2006-07	15.61	0.31	4.64	268.48	64.40	1.56
2007-08	24.34	0.35	5.78	330.03	65.16	2.43
2008-09	29.68	0.38	8.48	425.71	73.80	2.97
2009-10	33.25	0.37	8.79	526.37	73.64	356.49
2010-11	45.65	0.43	9.24	668.07	80.05	396.52
2011-12	55.20	0.51	10.24	841.19	85.81	432.23
2012-13	62.05	0.57	9.83	1010.25	81.03	453.49
2013-14	63.87	0.59	9.59	113.26	85.70	457.51
2014-15	75.63	0.70	8.17	1240.14	81.75	312.03
2015-16	61.67	0.54	7.33	1235.82	76.45	361.87
2016-17	45.46	0.39	5.12	1273.75	67.88	394.88
2017-18	57.21	0.49	5.79	1175.62	69.66	289.17
2018-19	61.94	0.53	5.51	1072.50	---	359.95
2019-20	34.11	0.30	3.65	1056.34	---	440.93
2020-21s	69.97	---	---	1104.50	---	380.05
CAGR	10.52%	100.00%	-1.70%	9.89%	0.66%	6.99%
MEAN	49.04	0.43	6.81	822.80	60.36	354.31
SD	18.06	0.16	2.82	398.87	31.95	86.61
CV	0.37	0.38	0.41	0.48	0.53	0.24

Source: Annual Report of NEDFi 2006-07 to 2020-21

ANALYSIS OF GROWTH OF NEDFi FROM THE ABOVE TABLE-04 & 05 IT IS CLEARED THAT—

- NEDFi was incorporated with an authorize capital of Rs 500 crores and issued and subscribed capital of Rs 100 crores. Over the study period there has been no change in the capital structure of NEDFi.
- The total net worth in NEDFi has increased from Rs 138.72 crores in 2006-07 to Rs 895.68 crores in 2020-21. The overall growth rate of net worth was 13.24% along with lows degree of variance (CV=0.42 percent) has been observed in the total net worth of the corporation during the study period. Thus, overall analysis revealed that positive growth rate increasing net worth over the study period indicates good financial position of NEDFi.
- The total assets of the NEDFi picked up momentum and went up to Rs 2224.77 crore in 2017-18. Further the study revealed the total assets of NEDFi slightly fluctuation from Rs.2224.77 to Rs 1869.84 in 2020-21. The registered growth rate of 10.49 percent along with a low level of consistency (CV=0.44) has been observed in the total assets of the NEDFi. Thus overall analysis revealed that specific trend of increase in the total assets of NEDFi during the period of study to attend the development of MSME in the entire North East region.

- The total investment pattern of NEDFi has increased from Rs 44.90 crores in 2006-07 to Rs 442.38 crores in 2020-21, but with wider fluctuations over the study period. The growth rate was 16.48 percent (Acceptable) only with a high level of Consistency (CV=1.18 percent) has been observed in the investment pattern of NEDFi during the study period. The investment pattern of the corporation remains the corporation standard in determining financial position and widen corporation resource portfolio and profitability for its shareholders.
- NEDFi maintain different types of reserve (Statutory, Special and General Reserve) as per the provision of different laws to prepare for any future contingency. The study highlights that the reserve and surplus of the NEDFi has increased from Rs 161.93 crore in 2006-07 to Rs 889.35 crore in 2020-21 and registered growth rate of 12.03% during the period. Further, a low level of consistency (CV=0.49) has been observed in the reserve and surplus of the NEDFi during the study period. This study observed that NEDFi able to earn adequate profit against the operation and on its capital.
- Return on average asset shows how efficiently an institution is utilizing their assets to generate profits. Return on average assets more than 5% are generally consider good for the corporation. The study shows the position of the average return on assets of the bank 4.80%, which was helpful for different types of investors in assessing the financial strength and performance efficiency of the corporation using resources.
- The profit before tax of the corporation increased from Rs 19.39 crore in 2006-07 to Rs 100.13 crore in 2013-14 with fluctuation during the study period. The average growth rate was 14.84 percent (Acceptable) with a low level of consistency (CV=0.45 percent) has been observed in the profit before tax of the NEDFi over the study period. Overall analysis revealed that profit before tax of the corporation remains the corporation standard in determining financial position and corporation profitability of its shareholders.
- The net profit after tax of the NEDFi has gradually increased from Rs 15.61 crores to Rs 75.63 crores in 2014-15, further low degree of variation (CV=0.37) of the net profit after tax.
- Net profit per employee of NEDFi has gradually increased from Rs 0.31 crore in 2006-07 to Rs 70 crore in 2014-15 and slightly fluctuation trends since 2014-15 to 2020-21. The net profit per employee showed low degree of consistency (CV=0.38) over the study period. It indicates that net profit per employee of NEDFi comparatively high ratio of profit earned and financial productivity for each employee is enough as a economic organization.

- Due to inter year variations the overall average of (Mean) 6.81 percent and a low level of consistency (CV=0.41) has been observed in the operating profits as a percentage to average working fund of the NEDFi during the study period. Its revealed that NEDFi able to earn adequate profit from adequate investments and normal business operations.
- The loan outstanding trend of the corporation have increased from Rs 268.48 crores in 2006-07 to Rs 1104.50 and slightly fluctuations trend over the study periods.
- Similarly increasing the loan recovery position of NEDFi in total disbursement of loan which is a good sign for further extension of loan disbursement for the development of Micro, Small and Medium enterprises across the North Eastern States.
- The study observed that the earning per share in NEDFi has continuously increased from Rs 1.56 in 2006-07 to Rs 7.56 in 2014-15. Further, the earning per share of NEDFi slightly fluctuation from 2014-15 to 2020-21. It is to be mentioned that the average growth rate was 10.51 percent with an overall average earning per share of Rs 4.90 over the study period. Thus, over all analysis revealed that the earning per share of NEDFi remains the industry standard in determining financial position and corporate profitability for its shareholders.

NEDFi has been an integral part of North-East India's eco system for last 27 years, silently playing its role of facilitating, nurturing, financing and promoting the development of entrepreneurship and growth of enterprises in this remote part of India. The entrepreneurial community of the North East deserves special attain this important milestone in the life of this corporation. NEDFi has grown manifold in terms of growth and operation covering wide geographical areas including difficult hilly terrain of the region. It has developed a good rapport with the people of the region through its entrepreneurship supports and development activities. Thus, the study observed that, NEDFi take a important role to reposition itself for sustaining growth momentum by strengthening, expanding and diversifying its operations, introducing innovation in products and services, resources mobilization etc.

LOAN SANCTIONED, DISBURSEMENT AND PROJECTS (MSMEs) DISBURSEMENT OF NEDFi SINCE 2006-07 TO 2020-21:

LOAN SANCTIONED:

NEDFi provides both direct credit as well as indirect credit. NEDFi provides all types of financial assistance to MSME sectors promoted by individual concern, partnership firms, joint sector, co-operative sector and private and public limited company through its various schemes. A part of the capital of NEDFi is used by way of loan sanction and disbursement, which is the most profitable employment of its fund. The following table shows the total loan sanctioned of the NEDFi for setting up, promotion, expansion, and

modernization of MSME in the states of entire North-East Region.

Table-06
Loan Sanctioned Of Nedfi To Various State
Of North-eastern Region Since 2006-07 To 2020-21. (rs In Crore.)

Years	AP	Assam	Manipur	Meghalaya	Mizoram	Nagaland	Sikkim	Tripura	Total
2006-07	7.80	85.45	1.09	31.22	3.62	2.58	3.89	3.07	138.72
2007-08	12.30	163.29	5.20	75.10	3.50	1.95	1.59	3.94	268.87
2008-09	2.54	229.29	5.40	19.94	.88	4.32	7.13	3.18	272.68
2009-10	58.25	233.85	3.08	23.43	.85	9.43	1.91	25.69	356.49
2010-11	32.96	311.29	2.73	28.74	2.84	3.45	5.80	8.71	396.52
2011-12	35.00	265.44	14.97	66.56	25.78	6.73	3.57	14.18	432.23
2012-13	23.34	260.47	62.32	28.20	9.14	13.45	16.70	39.87	453.49
2013-14	50.79	256.84	28.98	64.31	7.66	10.27	24.06	14.60	457.51
2014-15	36.23	250.70	44.04	42.86	6.81	8.10	11.11	12.18	412.03
2015-16	10.47	246.55	20.49	45.88	5.71	4.89	20.96	6.92	361.87
2016-17	32.73	210.91	33.00	71.65	4.90	6.23	21.17	14.27	394.86
2017-18	15.99	150.88	39.58	14.63	6.24	11.75	13.22	36.88	289.17
2018-19	15.50	188.82	49.01	49.45	7.80	7.16	14.44	27.38	359.56
2019-20	16.20	273.30	57.93	20.49	24.08	13.01	17.49	18.24	440.74
2020-21	14.19	235.85	55.33	36.91	7.24	8.76	10.21	11.40	379.89
Total	364.29	3362.93	423.15	619.37	117.05	112.08	173.25	240.51	5412.63s
CAGR	6.16%	4.85%	34.90%	6.12%	4.46	13.47%	10.73%	23.02%	6.99%
MEAN	24.29	224.19	28.21	41.29	7.86	7.47	11.59	16.03	332.65
CV	0.66	0.30	0.92	0.51	1.01	.54	0.75	0.82	0.24
SD	17.44	63.88	19.92	21.64	6.59	3.72	8.14	12.54	86.61
P.C of total loan sanctioned.	6.85	63.27	7.96	11.65	2.21	2.11	3.26	4.53	100

Source: Annual report of NEDFi since 2006-07 to 2020-21.

From the table-06 it is cleared that the state wise amount sanctioned of the NEDFi during the period from 2006-07 to 2020-21. It is observed that year wise the amount sanctioned to different states of the North-Eastern state has been increased from Rs 138.72 crores in 2006-07 to Rs 5314.8 crores in 2020-21 and has played crucial role for the entrepreneurship development in the North-Eastern states which is a positive sign for the development MSME sector in this region. Due to inter year variation, the annual growth rate of loan sanctioned was 6.99% percent with an overall average loan sanctioned of Rs 332.65 crore over the study period. Further, a low level of consistency (CV=0.24 percent) has been observed in the loan sanctioned of the NEDFi during the study period. The study observed that Assam (63.27) is the leading state of north-eastern region in availing loan from NEDFi under various schemes for setting, modernization and expansion of micro, small and medium enterprises during the study period. The other states of North-Eastern Region such as Arunachal Pradesh is availing 6.85%, Manipur(7.96%), Meghalaya(11.65%), Mizoram(2.21%), Nagaland(2.11%), Sikkim(3.26%) and Tripura(4.53%) cumulative financial assistance from NEDFi under its various schemes over the study period. Thus, over all analysis of the amount sanctioned to different states in the North-Eastern Region has been increasing over the study period indicates that good financial position of NEDFi in providing financial assistance to various eligible industrial projects including Assam.

Loan Disbursement- A disbursement is the actual delivery of funds from a institutions or a corporation in cash or cash equivalent during a particular period such as quarter or a year. The following table shows the total loan

disbursement of the NEDFi for setting up, promotion, expansion and modernization of MSME in the states of entire North-Eastern states of India.

Table-07

Loan Disbursement Of Nedfi To Various State Of North-eastern Region Since 2006-07 To 2020-21. (rs In Crore)

Year	AP	Assam	Manipur	Meghalaya	Mizoram	Nagaland	Sikkim	Tripura	Total
2006-07	7.25	66.80	.69	13.20	1.15	1.05	3.55	.55	94.24
2007-08	1.18	88.72	1.06	14.05	5.39	2.52	1.03	2.49	116.44
2008-09	2.65	132.02	4.98	38.33	0.42	3.21	.76	1.53	183.90
2009-10	30.31	143.51	5.08	23.65	.22	2.30	.78	2.12	207.97
2010-11	26.49	202.59	4.61	37.72	.61	4.99	2.83	5.01	284.85
2011-12	17.93	238.54	7.19	39.07	17.97	2.95	4.68	6.24	334.57
2012-13	18.70	208.42	31.52	42.33	8.04	3.66	11.11	18.95	384.74
2013-14	39.48	184.88	34.83	51.66	7.01	8.66	16.31	21.87	364.7
2014-15	38	207.26	38.59	59.89	7.02	7.25	18.00	11.19	387.20
2015-16	10.72	172.78	28.96	55.11	5.57	6.33	14.68	8.83	302.98
2016-17	23.72	185.27	46.44	44.63	4.75	5.54	24.36	14.38	349.09
2017-18	17.81	156.72	26.37	12.90	4.79	9.17	12.53	11.15	251.44
2018-19	8.04	155.18	43.72	35.07	7.95	7.54	12.45	16.83	286.77
2019-20	7.95	168.19	64.96	17.27	18.60	10.61	12.86	8.99	319.43
2020-21	11.09	196.46	41.44	18.78	9.37	9.49	9.61	9.05	311.29
Total	267.32	2501.28	380.44	503.66	98.86	85.27	145.54	139.18	4179.61
CAGR(%)	7.78	7.36	35.47	-0.19	12.63	19.79	11.08	28.50	8.29
MEAN	17.82	166.75	25.36	33.58	6.59	5.68	9.70	9.28	278.64
CV	0.65	0.31	0.87	0.46	0.93	0.55	0.87	0.81	0.33
SD	12.71	50.00	16.70	16.52	4.8	2.94	8.00	7.02	91.41
PC of Total loan disbursement	6.49%	60.69%	9.23%	12.22%	2.40%	2.07%	3.53%	3.38%	100

Source: Annual report of NEDFi since 2006-07 to 2020-21.

From the table-07 shows the state wise trends in loan disbursement of NEDFi during the study period from 2006-07 to 2020-21. The table reveals that the amount of loan disbursement across the North-East states increased from Rs 94.24 crore to Rs 4179.61 crore in 2020-21. The study reveals that the registered growth rate 8.29 percent with an average loan disbursement of Rs 278.64 crore over the study period and a low level degree of variation in loan disbursement to industrial concern (CV=0.33 percent) to different state in the North-Eastern states during the period of study. The study observed that Assam (60.69%) is the leading states in availing disbursement of financial assistance from NEDFi for setting, modernization, expansion of micro, small and medium enterprises during the study period. The other states of North-Eastern Region such as Arunachal Pradesh in availing 6.49%, Manipur(9.23%), Meghalaya(12.22%), Mizoram(2.40%), Nagaland(2.07%),Sikkim(3.53%) and Tripura(3.38%) cumulative financial assistance from NEDFi under its various schemes over the study period.

PROJECTS (MSME) DISBURSEMENT:

Over the last 27 years of operations NEDFi is reaching the farthest corner of the North-East and provide financial and other assistance to the door steps of micro, small and medium enterprises. NEDFi has financed over 7678 MSME (1995-96 to 2020-21) of different sectors in the North-East Region. On the other hand, NEDFi provide finance over 6,495 MSME (2006-07 to 2020-21) in the various state of North-Eastern Region over the study period. The following table-08 reveals the state wise total numbers of MSME, where NEDFi provided financial assistance since 2006-07 to 2020-21.

Table-08
Number of MSME Disbursement
by NEDFi since 2006-07 to 2020-21.

Year	AP	Assam	Manipur	Meghalaya	Mizoram	Nagaland	Sikkim	Tripura	Total
2006-07	55	98	15	14	17	19	27	55	300
2007-08	16	66	18	10	01	20	18	20	169
2008-09	16	81	28	09	18	07	09	12	180
2009-10	17	75	25	23	17	17	17	26	217
2010-11	32	76	05	18	10	14	17	33	205
2011-12	10	95	19	13	14	27	44	31	253
2012-13	33	145	52	21	43	72	118	51	535
2013-14	45	109	61	30	56	88	75	79	543
2014-15	51	69	63	22	38	76	49	60	428
2015-16	43	66	68	18	36	45	69	77	422
2016-17	35	77	71	21	32	41	120	75	472
2017-18	32	98	113	18	48	35	121	88	553
2018-19	32	123	102	22	41	75	152	146	693
2019-20	36	144	79	27	77	94	111	123	691
2020-21	48	204	119	25	82	111	115	130	834
Total	501	1526	838	291	530	741	1062	1006	6495
PC of total distribution	7.71	23.49	12.90	4.48	8.16	11.41	16.35	15.49	100%

Source: Annual report of NEDFi since 2006-07 to 2020-21.

From the table-08, it is cleared that the owner of various MSME avail the financial and other assistance from NEDFi during the study period i.e from 2006-07. The table shows that the number of MSME assisted by NEDFi for the benefit of entire North-Eastern states through various schemes and programme during the study period. It is observed that Assam is the leading state in the entire North-Eastern States, that highest number of MSME availing financial assistance from NEDFi. The total number of NEDFi assisted MSME was 1526(23.49%) in the various districts of Assam during the period from 2006-07 to 2020-21 i.e over the study period. The other states of North Eastern such as Arunachal Pradesh in availing 7.71%(501), Manipur12.90%(838),Meghalaya4.48% (291), Mizoram 8.16%(530), Nagaland 11.41%(741), Sikkim 16.35%(1062) and Tripura 15.49%(1006) cumulative MSME get financial assistance from NEDFi under its various schemes over the study period. Thus, its inception NEDFi has been committed towards entrepreneurial development in the region and providing financial assistance to Micro, Small and Medium enterprises. NEDFi has established good reputation among the owner of MSMEs through its various schemes and programme.

ANALYSIS AND FINDING OF NEDFi ASSISTED MSMEs- The overall study observed that NEDFi has played a crucial role for the development of entrepreneurial activities through its branch offices and

representative offices. NEDFi act as a promotional agency which promotes, encourages and stimulates entrepreneurial environment in the entire North-Eastern states due to the following reasons:

- NEDFi has been receiving continuous support from the Ministry of DONER, Government of India, State Government of North-Eastern States and Stake holder institutions like IDBI Ltd., SBI, LIC, IFCI, ICICI Ltd, SIDBI, UTI, GICI, UIIC Ltd, NIIC Ltd., OIC Ltd., and NIC Ltd.
- Financial support and guidance from various financial agencies such as NABARD, NBCFDC, NSCFDC, NSTFDC etc. for credit linkages to provide financial assistance to MSME sectors.
- Provides various incentives to MSME sectors in the North-Eastern States under central industrial policy, North-Eastern Industrial Investment policy 2007(Removal of area restrictions, inclusion of service sectors like hospital, tourism, hotel etc.)
- The Government of India since 1998-99 appointed NEDFi act as the nodal agency for disbursement of central subsidies under NEIP-1997& NEIIP-2007 to MSME sector of all the eight North-Eastern States for extending entrepreneurial activities and adopting modern technologies. The NEDFi is thus providing disbursement of subsidies facilitating to the owner of MSME under the various government schemes which are help to attracted the new entrepreneurs.
- Expansion of branch network and representative offices in the states of North-Eastern Region with more focus on lending activities to MSME sector.
- Well-structured business mobilization through awareness camps, various capacity building, skill development, business summits & exhibition, entrepreneur meets etc.
- Cordial relation between the state government in North East Region and other financial institutions or agencies for funding activities and other assistance.
- Creations of a separate cell for loan recovery and non-performing assets management for regular follow up and monitoring of default accounts.

Conclusion:

NEDFi has been committed towards entrepreneurship development in the state of North East Region and providing financial assistance to micro, small and medium enterprises for setting up of their enterprises at very concessional interest rates. The Government both the central and state realize the importance of MSMEs in the North-East Region and therefore various investment policies, support measures institutions established for promotion and development of MSME sector. So far NEDFi have played an important role in financial support and development of MSME sector in the

eight states in the North-Eastern Region. Since establishment of NEDFi has financed over 7678 MSME projects in different districts of North Eastern States. Many rural as well as urban poor, unemployed person and weaker section of the society have been benefitted through the various schemes of NEDFi. IF Government and particularly NEDFi initiations and properly implemented policies towards MSME sector are closer towards its various problems and prospects it can be nearer contributors with agriculture in all respects in future.

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The Contribution of Jhinguri Singh to the Awadh Peasant Struggle From 1917 To 1939

• Arvind

Abstract- *The main theme of this paper is to highlight the contribution of Jhinguri Singh to the Awadh peasant struggle from 1917 to 1939. He was a genuine subaltern leader of the Awadh peasant struggle. According to Majid Hayat Siddiqi 'Jhinguri Singh was an honest and devoted leader of peasants and was as popular among the peasants as Ramchandra.'*¹ *The honesty and devotion of Jhinguri Singh become clear from the fact that he fought for the cause of Awadh tenants from 1917 to 1939 continuously. The peasant struggle in Awadh was rooted in the Oudh Rent Act of 1868. This Act gave no right on land to the majority of tenants. In 1939 the Oudh Rent Act was abolished and the UP-Tenancy Act was introduced. Therefore, the peasant struggle came to an end in 1939. So much have been written on the Awadh peasant agitation of 1920-21 and that of 1930-34, but the activities of Jhinguri Singh have not been highlighted fully.*

Keywords- *Contribution, Subaltern leader, Act*

I consider the Awadh peasant struggle from 1917 to 1939 as one struggle with different phases. Therefore, this paper has been divided into three parts. The first part deals with the activities of Jhinguri Singh regarding the origin and development of peasant struggle. The second part covers the activities of Jhinguri Singh from 1922 to 1929. The third part discusses the participation of Jhinguri Singh along with his co-workers in salt Satyagraha and no-rent campaign. It also deals with the participation of Jhinguri Singh in Individual Satyagraha and Quit India movement.

Part-I

The responsibility for initiating the Awadh peasant struggle of 1920-21 goes to Jhinguri Singh and Sahdev Singh (Thakurs of village Rure, Patti Tahsil, Pratapgarh district). The Kurmi tenant leaders of Patti Tahsi viz., Bhagwan Din, Kashi, Ajodhya and Priya joined hands with Jhinguri Singh and Sahdev Singh who started tenant sabha at Rure village. The sabha was started against nazrana, bedakhli, hari, and begar, which were purely economic issues. To broaden their organization, Jhinguri Singh and Sahdev Singh invited Ramchandra who was not a tenant. He was a sadhu-baba, having charismatic character to attract people. Ramchandra himself wrote that Jhinguri Singh and Sahdev Singh asked me to accompany them to Rure.² It was only at the second stage of the Awadh peasant struggle, sometime in 1918-19 that Ramchandra joined the struggle. Sahdev Singh

went out of the scene and the combine that started working was that of Ramchandra, Jhingurisingh, Ajodhya, Kashi, Priyag and Bhagwan Din. This combine started spreading its roots in the neighboring tahsils and districts. In this combine of leadership there existed a hierarchical relationship. Ajodhya, Kashi, Priyag and Bhagwan Din were intermediaries between the Kurmitenantry and the non-Kurmi leaders, Jhinguri Singh and Ramchandra. Kurmi tenants were in majority in the Patti Tahsil.

No doubt, Ramchandra did succeed in increasing the organization of tenants. He continued making use of Ramayana which was very popular with the Rure leaders and Awadh tenants, to mobilize the people of different castes. Before the coming of Ramchandra to the peasant movement mainly Kurmi tenants were associated with it. In 1920 he got associated the peasant movement with the city intelligentsia of Allahabad. Consequently, the Oudh Kisan Sabha was formed in October 1920.

Before coming in contact with the city people, Rure village became the center of tenant attraction of three districts, Pratapgarh, Rae Bareli and Sultanpur. Government had reports about highhandedness on the part of tenants.³ Tenants declared Jhinguri Singh as their Raja. Tenants used to come to register their grievances to Jhinguri Singh rather than going to the taluqdars and officials of the British Government. In a way Jhinguri Singh established a kind of alternative government.⁴ He "swallowed all laws" of the British. This was an open rebellion of the tenants and had the potentiality to become very dangerous. This danger led the British to appoint V.N. Mehta, the then Deputy Commissioner, to find out causes for tenant unrest and also to pacify it. For any tenant, according to Mehta who 'felt aggrieved rushed to the sabha with his complaints.⁵ But Mehta wished that Deputy Commissioner's office was the proper place to lodge complaints. Mehta attempted to diffuse the situation. However, Mehta's scheme failed. On Ramchandra's persuasion Jhinguri Singh started forwarding the complaints to the Deputy Commissioner. But attention from tenant-sabha of Rure could not be diverted. Complaints were lodged at village Rure, and the Rure leader, Jhinguri Singh, forwarded them to Mehta. Tenants gave importance to Jhinguri Singh and Rure, and not to Mehta and Commissioner's office.

Ruresabha leadership of Jhinguri Singh and his co-workers was committed to non-violence. It is because of this commitment that no violence occurred in 1920-21 in the district of Pratapgarh. On the contrary in early 1921 a large-scale violence occurred in the three districts of Awadh viz., Rae Bareli Faizabad and Sultanpur. Harcourt Butler, the then Governor of U.P. remarked in March 1921 'you have seen in three districts in southern Oudh the beginnings of something like revolution.⁶ Judith Brown goes a step further when she says 'U.P. became one of the Government of India's nightmares during 1920.⁷ It is not only the Governor of U.P. was shaken, the Government of India itself was shaken. What was not shaken was the tahsil Patti of Pratapgarh district, and the village Rure from where the struggle started. All the grass-root leaders of Patti were committed to nonviolence. They were fully aware that violence could neither remove the taluqdari

system nor the British who were responsible for the system. Their struggle was not a temporary or a transitory phenomenon. They planned to have a long enduring struggle. But in 1921 due to a large-scale violence all the grass-root leaders were put in jail. Jhinguri Singh who believed in nonviolence was also arrested. Government did so to crush the peasant agitation.

Part-II

From 1922 Jhinguri Singh emerged as the leader who started the ball of peasant struggle rolling. As early as July 1922 the U.P. Intelligence reported 'Jhinguri Singh who was released from jail, has begun to stir up tenants against beggar in the police circle Aspur.⁸ Begar was one of the major issues of 1920-21 struggle. The issue remained dominant even after 1921. But there were also other important issues. And the struggle had to be started against all those issues. In the next meeting same year Jhinguri Singh gave a call for 'restarting of propoganda as hari, be gar and nazrana had been stalled again owing to the cessation of agitation. The amended Rent Act of 1921 did not make nazrana or hari or begar illegal; they were started again. Therefore, Jhinguri Singh felt the necessity of staiting agitation against all of them.⁹ However, the agitation should not be violent as happened in 1920-21. Violence would lead to the failure of the agitation. Jhinguri Singh 'appealed for volunteers and money and insisted on non-violence.' Jhinguri Singh succeeded in connecting the Kisansabha charter of demands with the Congress ideology.¹⁰ At a meeting of the Kisansabha, held on December 29, 1923 in a village of Jaunpur district, according to the U.P. Intelligence source: Jhinguri Singh of the village Rure, Pratapgarh, asked the audience to work on the charkha, to refrain from giving begar to Zamindar or to Government servants or to work for the latter; he appealed for funds and emphasized that they must have swaraj as Government administration is faulty.¹¹ Jhinguri Singh's activities were not restricted to Pratapgarh alone, he was found organizing tenants in the neighboring districts. Jhinguri Singh's new slogan was to adopt charkha and give up begar. Charkha symbolizes the union between kisans and the congress. The use of charkha was Gandhi's call to country. It stood not only for the boycott of foreign cloth but also for the boycott of the taluqdari system, the system of be gar for the taluqdars. In one's spare time one should use charkha rather than doing begar. Government administration had failed, and the only alternative was swaraj.

It seems Jhinguri Singh alone had been organizing tenants in Pratapgarh district till the beginning of 1926. of course, he was assisted by his committed co-workers Kashi, Ajodhya, Bhagwan Din and Priyag, but not by Ramchandra. This becomes clear from the note of the Intelligence department that 'A small meeting of Ki sans in police circle Patti decided to ask Baba Ramchandra to return and resume his kisan work.¹² Earlier in December 1924, according to the Intelligence source' Jhinguri Singh, the well known kisan agitator of this district, has again resumed activity and has invited Baba Ram Chandra to visit Pratapgarh to revive the Kisan Sabha movement.¹³ Ramchandra was certainly not away from Pratapgarh. He was

in Pratapgarh, but was not taking any interest in the organization of tenants. Ramchandra was quite opposite of Jhinguri Singh.

Part-III

Jhinguri Singh along with the other grass-root leaders of Pratapgarh participated in the salt satyagraha. According to the U.P. Intelligence, on March 27, Jhinguri Singh 'addressed a small gathering of about 50 persons at village Rure and told them to prepare themselves for satyagraha in connection with the salt law.¹⁴ He was so much involved with the salt agitation that he was always found busy in organizing meetings and enlisting the volunteers. In 1930 'on April 18 he enrolled fourteen including two women and April 20, 33 including three women. All these volunteers were obtained from the Patti circle.¹⁵ It seems during the salt satyagraha Jhinguri Singh had direct link with the members of the Allahabad Congress Committee. Sakal Narayan Singh of the latter committee met 'Jhinguri Singh on April 18.¹⁶ It was only in May 1930 that Jhinguri Singh and his associates broke the salt law. As the U.P. Intelligence reported that 'Seven persons including Jhinguri Singh, Kashi, Ajodhya and Bhagwan Din have been prosecuted for breach of the salt laws. Salt is still manufactured by their supporters.¹⁷

Jhinguri Singh along with his co-workers was whole heartedly devoted to the no-rent campaign. There was no alternative with the government except to arrest the peasant leaders. They did not allow rents to be collected in Patti tahsil. It was reported that 'Jhinguri Singh, Sri Harakh, Kashi, Priyag, Ganpat Singh and Bhagwan Din have been sentenced to one year's imprisonment under section 107, Cr. P.C.¹⁸ This happened in the third week of July 1931. This shows that the peasant leaders were as active in the truce period as before the truce.¹⁹ They had no deviation of any kind. Rents were not collected in 1931 because of their impact. Referring to the action taken against the peasant leaders 'Deputy Commissioner thinks that as a result of action there is a distinct improvement in the agrarian situation.²⁰ Deputy Commissioner's remark shows the importance of these leaders. But no action was taken against Ramchandra. He did not participate either in salt satyagraha or in no-rent campaign. Jhinguri Singh was also sent to jail on 8 January 1941 for one year for participating in the Individual satyagraha. He was again put in jail on 10 December 1942 for participating in the Quit India movement.²¹ This shows Jhinguri Singh stood for the freedom of the country and not only for the removal of taluqdari system. To conclude, Jhinguri Singh was a real subaltern leader of the Awadh peasant struggle. He led the anti-taluqdar and anti-colonial struggle simultaneously. He realized the truth that so long the British rule will continue, the problems of tenants will also continue. He was an occupancy tenant. Therefore, he knew the problems of tenants very well.

Thanks to the Intelligence Department of U.P. that the names of grassroot leaders have been preserved for writing a genuine history of the people, a genuine history from below.

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 15. Ibid., May 1930, p. 498.
 16. Ibid., p. 502.
 17. Ibid., p. 521.
 18. Ibid., Pratapgarh, July 1931, p. 630. Sri Harakh and Ganpat Singh joined Jhinguri Singh after 1922.
 19. Truce period started after Gandhi-Irwin Pact of March 1931. After the Pact Gandhiji suspended the Civil Disobedience movement.
 20. Ibid., Pratapgarh, July 1931, p. 630.
 21. I obtained this information from a jail certificate in possession of Jhinguri Singh's family.

Privatization and Commercialization Higher Education in India and Future Aspect

• Dinamoni Bordoloi

Abstract- *High education is a global Phenomenon. Higher education in India has grown exponentially in recent years. India ranked third with largest system of Higher education in the World after USA and china, that has been witnessing healthy growth of Higher education. It represents vital means for any country to nature its economic development and Social Choesion. It in aimed at many sided developments of the Personality of the student. Ideals of education Should be correlated with the Ideals of life After 1992 when the university affiliation systems were opened to private investor with less bureaucracy there has been on steady increase in number of higher education institution. India has witnessed tremendous increase in the number of colleges and University across the nation. In 1950 there were 695 colleges in India which Witnessed on steady growth of 42343 up to 2020. Due to rapid expansion of Privatized institutions the access to Higher education has become Possible but has become a matter of concern on quality significance of it. Higher education can play a crucial role in sustainable development of any nation but there in need to strengthen the higher education system not in terms of expansion but in achieving excellence to face the word of work. The need for quality assurance in the higher education has become more pressing in the context of the massification of tertiary education. In the 21-century internationalization constitutes both a necessary and a critical element for our higher education systems. The overall scenario of higher education in India does not match with the global quality standards except its Privatization and Commercialization.*

Key worlds- *Higher education, Quality Assurance Privatization*

Introduction- Education in the manor aspect in development of any modern society. It brings economic wealth social prosperity and political stability in the society. In today's competitive world, mostly people are not satisfied with their basic education and enter for higher education. Higher Education is acquired by students after the completion of their secondary education and become organised for building upon their knowledge and skills which can be applied to solve different problems in the society (wynn, 2003). After graduation the students get dispersed from the world of higher education in to their specific career of their liking and choice (will toor 2003) India in the third country with largest system of higher education in the world after USA and china, that has shown growth in terms of number of institutions and

enrolment of the students Due to rapid expansion of privatized institutions the access to higher education has become possible but has become a matter of concern on quality and significance of it. Higher education can play of crucial role in sustainable development of any nation but there in need to strengthen the higher education system not in terms of expansion but in achieving excellence to face the world of work.

Objective of the study- The objective of research paper is to study the impact privatization and commercialization on Higher Education in India and study its future aspects.

Research Methodology- Analysis of the data collected from sources AISHE Reports 2010-2018 (MHRD).

Privatization and Commercialization- Privatization and Commercialization India has the highest number of students in the world, about 315 million (Varma, 2014). It is not an easy task to accommodate all student. In the current changing social and economic situation of the country, the recent Shift in the Indian economy and political influence has led to the demand for private institutions to provide education to all. In India both public and private institutions operate simultaneously. Since grant-in-aid to private colleges has become difficult due to which many universities have granted recognition to unaided colleges and many universities have permitted new Self-financing courses. In India more than 50 percent of the higher education is imparted through private institutions only (Aktar and Aktar 2016). The government has to be vigilant so that privatization does not lead to commercialization. Also, the Privatization of institutions should not adversely affect interests of the efficient but economically backward sections of the society. Privatization is one of the main global trends in higher education. It is generally understood as the intensive development and expansion of private institutions, increased reliance of public institutions on private funding, and operation of the institutions in a businesslike manner. Privatization implies applying market principles to the functioning of public institutions of higher education. As the ownership and management of the institutions remain with the public authorities, the services provided by the institutions are priced (Varghese, 2004). The price that is student fees levied may be equivalent to the full cost or full cost-plus-profit in some instances.

Higher Education and its Privatization in India- Higher Education and its Privatization in India in a society of diversity as in India, higher education is interpreted differently by different people. Higher Education system includes colleges and universities. However, there are very few institutions in India who are giving quality inputs so as to inculcate the learning skills amongst student community. Learning of students and their progress to attain higher education makes student competent, broadens their intellectual level in order to sustain in the world around (Ronald Barnette 1992). Countries scientific, economic and technological development depends on output of higher education system. It provides Opportunities for lifelong learning and it is a sustained, long-term effort to revolutionize education at all levels (McIntosh et al. 2001)

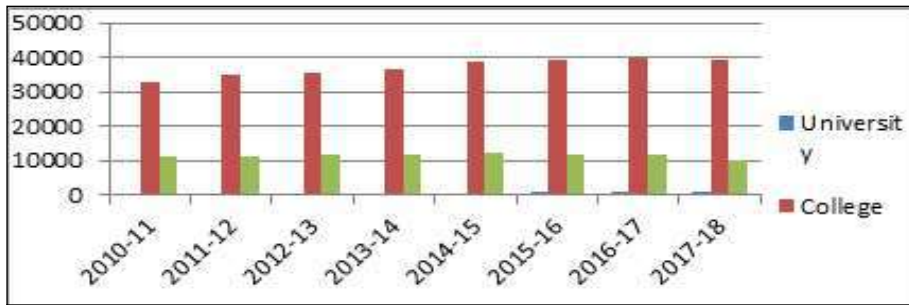
Higher Education is generally organized into highly specialized areas of knowledge, skill and disciplines. The responsibility of Higher education institutions to increase the awareness, knowledge, skills, and values needed to create a sustainable future among the student. It prepares most of the professionals to develop, lead, manage, work in, and influence society's institutions, including education (Cortse 2013).

In India, over the years, there have been private initiatives in education eventually in professional and even in general higher education not only to meet the growing demands but also to realize the huge and quick profits potential. Higher education was largely funded by the central and state governments till the early nineties. After 1991 the policies of the government have dramatically changed. Because of financial restraint, the government is unable to maintain the present level of public subsidies to higher education (Tilak 1991). The government decided removal of public support to higher education and make it self-financing one (Ram, 2011). This was situational because government had shortage of funds so for the benefit of the students' private institutions came into existence. Privatization of higher education has emerged in several forms and types in the recent decade in India. For example, privatization within government higher education institutions were changed to self-financing courses within government institutions, converting government-aided private institutions into private self-financing institutions, expansion of self-financing private institutions with and without recognition, which may be further termed as commercial private higher education, which emerges from market forces and is linked to economic and global forces. It is developed on the principles of commercialism, which basically focused on vocational courses. The commercial outlook is training for jobs, wherein part of the curriculum is industrial training. This could develop the strong industry-institutions linkages. After 1992 University affiliation systems was opened to private investors as a result there was increase in number of higher education institutions. In 1950 there were 695 colleges in India. The data presented in Table 1 indicated that colleges of HE in terms of numbers has witnessed a steady growth from 32974 to 39050 (Fig.1) in the year 2018. The type of institutions is categorized as- University/University Level Institutions (2) Colleges/Institutions- affiliated/recognized with university (3) Stand alone Institutions –not affiliated/recognized with university.

Table 01
Data on Number of institutions in India

Year	No of Universities	No of Colleges	No of Stand-Alone Institutions
2010-11	621	32974	11095
2011-12	642	34852	11126
2012-13	667	35525	11565
2013-14	723	36634	11664
2014-15	760	38498	12276
2015-16	799	39071	11923
2016-17	864	40026	11669
2017-18	903	39050	10011

Figure 01
Graph showing number of institutions in India.



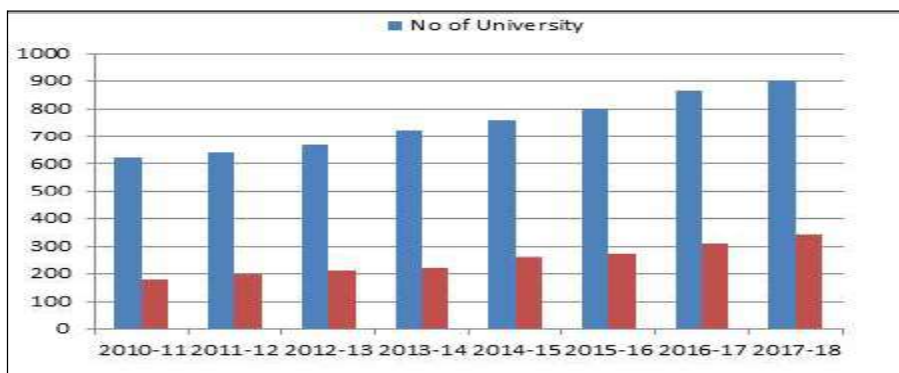
The Government is not in a position to take up the responsibility to provide higher education for the increasing demand of institutes imparting higher education, owing to which the private sectors were allowed to finance and manage the institutions. The data of privately managed universities is Table 2. There has been a steady growth of privately managed universities from the year 2010 to 2018 (Fig.2)

Table 02
Data on Number of universities and privately managed universities in India

Year	No of Universities	No of Privately Managed Universities
2010-11	621	178
2011-12	642	195
2012-13	667	209
2013-14	723	219
2014-15	760	261
2015-16	799	277
2016-17	864	313
2017-18	903	343

Source AISHE 2011-2018 (MHRD)

Fig.02
Graph showing number of universities and privately managed universities in India.



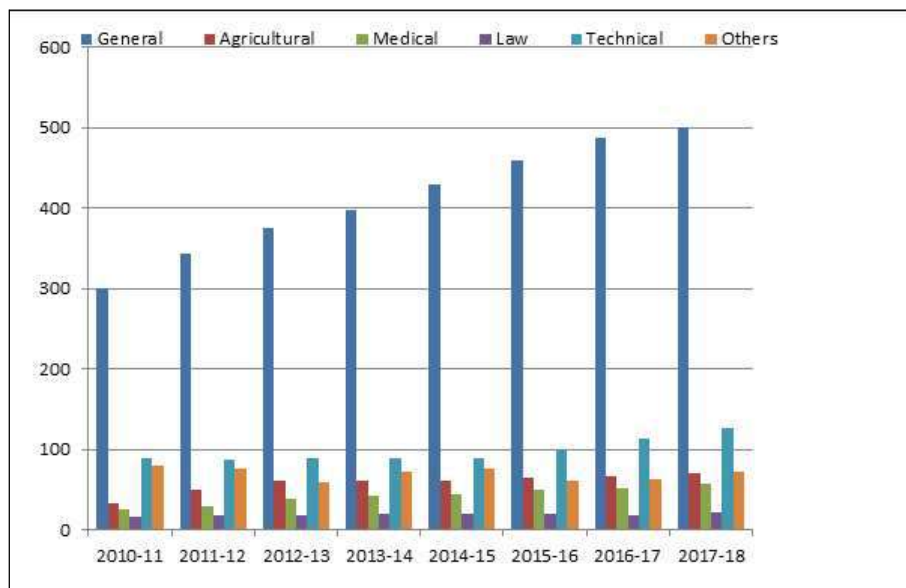
The data on different types of courses offered at the HE is presented in Table 3. Though institutes offering general courses in Arts. Science have been always in higher number, for last eight years from 2010-2018 there has been steady increase in the institutes in private sector in streams such as engineering, agriculture, IT and communication technology, law and others (Fig.3). Kaur and Kaur 2018 have also made a reference of the same.

Table 03
Data on Types of courses and the institutes imparting Higher Education in India.

Year	General	Agriculture	Medical	Law	Technical	Others
2010-11	300	34	25	17	89	80
2011-12	344	50	29	18	88	77
2012-13	375	61	38	18	90	59
2013-14	398	61	43	20	90	72
2014-15	430	61	45	20	90	76
2015-16	495	64	50	20	101	62
2016-17	488	67	52	19	114	63
2017-18	500	70	58	22	126	73

Source AISHE 2011-2018 (MHRD)

Fig. 03
Graph showing number of universities with different courses in India



Advantages and disadvantages of privatization- Private school and college are proliferating like mushrooms in India which has significantly spoiled the dignity of education as well as teachers. Education and higher education both are viewed upon as an object of business. The more one can afford to pay higher the education he can get. Every year, the number of students taking higher professional education is increasing in India and therefore, there exists a good opportunity for all those colleges to make money by offering new courses (Dutta, S. 2018). The students feel that they

are being cheated when they do not get the facilities that they should have been given during the course of their study. The best example is BBA, MBA or B.Tech college i.e. where the education is self-financed across India. However, the facility provided by these types of school and colleges are much below.

(The required levels. It is known fact that the government has limited funds for education and as a result it is difficult to open new public colleges and universities. To cover its inability, the government has allowed the private companies to intervene in the education sector.

There is a strong misconception that the quality of private higher education is very high compared to public education. But many private higher education institutions have no libraries, laboratories or research programmes. They concentrate on saleable courses of study, prefer short term to long term programmes and have under qualified and under paid teachers. The teaching staff required to impart meaningful teaching is also inadequate. Research has taken back seat in many of the institutions where faculty recruitment has not happened for many years. This has greatly affected the quality of students coming out of these institutions. The idea that quality many improve due to private participation has proved that to be untrue in such circumstances. Privatization in education has clearly become a license for money making and exploitation of our youth. Important development due to entry of private sector in education is foreign collaborations with academic institutions which tend to provide employment to qualified and skilled youth (Tiwari 2013)

Steps to be taken to prevent commercialization while privatization- This increasing demand to impart higher education for the growing population in the country can be met by Private Institutions complementing the Universities established by the State. Commercialization of education has been a challenge before the right to education in India. Demands for the quality education opportunities in foreign countries and governmental inability to cope up with increasing demands has resulted into widespread of education and thereby educational institutions in the hands of private sectors. Increasing demands for higher education in India have led to the Industrialization o education. But Education today is an object of business which has led to serious and negative effects on our society. In the transformation of education form ancient times till today, commercialization could be viewed as the worst possible thing that could have ever happened. The main aim of imparting education is to harness the potential of a child, direct and channelize this potential in the right way so as to make his successful in life. Education has to have an inherently moralistic module in order to achieve its real goals and no just commercial ones (Rathee and Thakran 2015)

Many companied in India are stepping into the field of education and gradually taking over the control from government due to their financial influence over the government. It is true that the education system should change with time and must include some advance technological features, methods and variations with changing times. Commercialization provides

job opportunity and job guarantees to the students, many private institutions offer various jobs, degrees diplomas course and many more, which help the students to offer jobs, due to the commercialization of education and also gets the opportunities of doing professional course at the local branch campuses of foreign institutions. It helps in increasing the rate of literacy, to face the global challenges of the world. The drawback of commercialization of education is that it is unable to maintain the principle of equality which is an important aspect in our society. The impact of commercialization in education makes education very costlier, it was necessary for the Government to privatize higher education system. Private colleges are independent as far as their administration is concerned that are affiliated to the Universities. Private Colleges which are affiliated to universities have a risk of cancellation of their affiliation if they are found to be engaged in unethical practices. There are disadvantages of privatization are that there can be monopoly of private institutes if they are given too much of freedom, it many amounts to exploitation of the staff, may amount to hike in fees etc if there is no sufficient control over 'unaided colleges' while privatizing.

While in the process of privatization, there is the risk of commercialization. Private colleges follow the standard admission procedures but the students capable of paying higher fees are given priority at the time of admission. Of education as the stress is on money making rather than on improving the quality of Higher Education. Foreign Institution which may not be recognized in their country if allowed to enter into India may offer degrees which may not be valid in the course of money-making business. The main goal of education is to tap and identify the potential of the student, direct and channelize them in the right way.

Role of different agencies- India is a developing country which aims in transforming the youth. We are heading towards achieving the status of developed nation. There has been rapid growth in enrolment in higher educational institutions as compared to the growth in number of higher educational institutions in India. Which needs to be monitored by the different agencies to provide standard education for all. University Grants Commission was set up under UGC Act 1956 which is responsible for co-ordination, determination and maintenance of standards and also release of grants to universities and research organizations in the states of India. Professional councils are responsible for recognition of courses introduced, promotion of professional institutions and provision of grants to undergraduate programmes and Research Councils. The institutes have been setup under the Central government and All India Council for Technical Education 1987, these are basically two agencies regulating Higher Education. There is a need to redesign the entire higher education system in order to meet the economic, social and personal needs of the youth in the ever-changing technological world (Pradhan 2014). Government should have a control to monitor that privatization does not lead to commercialization. Also, the privatization should not adversely affect interests of the economically backward sections of the society.

Conclusion- India ranked third in terms of higher education system in the world, it had traditional and typical education with Arts, Medical and Engineering. Rapid expansion of privatized institutions led to access higher education but it alarms at quality and significance in higher education. It was observed that the growth in the total enrolment in higher education was slow but steady from 1950 to 1980, but there after from year 1990 the growth was very impressive. The overall scenario of higher education in India does not match with the global quality standards except its privatization and commercialization. After 1992 University affiliation systems was opened to private investors as a result there was increase in number of higher education institutions. Due to paradigm shift in the Indian economy and political philosophy there was demand for private institutions to provide education to all. Due to shortfall of educational institutes run by the government and the Increasing number of students heading towards Higher Education have led to the Industrialization of education. Private schools and colleges are proliferating like mushrooms in India which has significantly spoiled the dignity of education as well as teachers to some extent and have built up pressure on the students. The education system is treated at a market place which has opened the route for foreign institution which in turn will be harmful for Indian education system. And despite of interventions from all the sources the governing agencies could not have the control over the fee structure which ultimately will lead to total commercialization of education. An improvement in the standards of education could be achieved through a balanced relationship between public and private sector. There is a need for careful planning, enhanced financing and evolving an enabling policy framework to make higher education accessible, equitable and qualitative.

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Human Rights and Child Labour with Special Reference to India

•Pawan K. Dubey

Abstract- *In civilised society the importance of child welfare cannot be underestimated because the welfare of the entire community, its growth and development depend on the health and well-being of its children. Opportunities of education and training are to be provided for them to grow into worthy citizens. Unfortunately, a large proportion of children are deprived of these basic rights. They are found working in various sectors. Some of them are confined and beaten, reduced to slavery or denied freedom of movement. Thus, making child labour a human rights issue and a developmental issue.*

Keywords- *Human Rights, Child Labour, Society, Community*

The hall mark of culture and advance of civilization consists in the fulfilment of our obligation to the young generation by opening up all opportunities for every child to uphold its personality and rise to its full stature. physical, mental, moral or spiritual'.

Justice V.R. Krishna Iyer

International Scenario- Long ago, countries basically had no concern for children and their rights. The first impression of international concern over the "situation of children" came in 1923 when the council adopted a five-point declaration on the rights of child. The Convention on the Rights of child, 1989 marked the culmination of the efforts to bring the international community to recognise the needs of children. Along with these there are some other international instruments, which protect the rights of children, such as:

- Article 25(2), 26 of Universal Declaration of Human Rights (UDHR).
- Article 10(1) (3) international Covenant on Economic Social and Cultural Rights (ICESCR).
- Article 24 of the International Covenant on Civil and Political Rights (ICCPR).
- Declaration of the Rights of child, 1959.
- The World Summit for Children, 1990.
- U.N. conference of the Environment and Development 1992.
- World Conference on Human Rights 1993.
- International Labour Organisation (ILO).
- The United Nations Commissions on Human Rights, 1994.

Some of the regional instruments on Human Rights also provide for the protection of rights of the child but in a limited way³.

Definition of Child- Article 1 of the United Nations Convention on the Rights of the child defines a child as any one below the age of 18 years. The child labour (Prohibition and Regulation) Act 1986 defines child as "a person who has not completed his 14 years of age."

Meaning of Child Labour- Child Labour is a concrete manifestation of denial of rights of children. Working children are denied their right to survival and development, education and play, opportunity for developing their physical and mental talents and protection from abuse and neglect.

Child Labour is defined as any work within or outside the family that involves time, energy, commitment, which affects the ability to a child. According to the International Labour Organization, "child labour includes children prematurely leading adult lives, working long hours for few wages under conditions damaging to their health and to their physical and mental development".

Child Labour, Global Scenario- It is estimated that there are about 8.4 million children who are engaged in worst forms of child labour.⁴ Indian Perspective: The Indian scenario can best be described in the words of Prof. Myron Weiner, who states that "India is the largest producer of illiterates and of child labour."⁵ So, India has the largest number of child labourers in the World. With drawing them from work and ensuring their rehabilitation is a major challenge facing the country. According to the 2001 Census, the total number of children in the age group of 5-14 years was 203.3 million of this, 11.28 million children were child workers. Child labour in India is much of a rural phenomenon than urban 90.87 percent of the working children were found to be in the rural areas and 9.13 percent were in the urban areas.

Causes of Child Labour- Child labour is inherent in the vicious circle of poverty, unemployment, under-employment and low wages. The main causes for child labour are :

Ignorance of parents about consequences of child labour.

Large Families.

Absence of universal compulsory primary education.

Employment structure in unorganised sector.

Non availability and non-accessibility of schools.

Preference of employees for children, as they constitute cheap labour.

Unemployment and low family income.

Migration to urban areas.

Children supplement the income of the family.

Ineffective enforcement of the legal provisions pertaining to child labour.

Forms of child labour- Children are engaged:

as labourer in both unorganised and informal sectors, which do not come within the purview of the law.

as migrant labourer from rural area to urban area.

as bonded labourer pledged by the parent or guardian to the employer in lieu of debts or payments.

Sector in Which Children Work-

1. Manufacturing sector: Children are engaged in various manufacturing processes of different home-based industries. Some of these industries are:
 Brassware
 Lock
 Match & fire works
 Diamond cutting
 Glass & Bangle making industry
 Carpet making
 Beedi making
 Stone quarries etc.
2. Agrarian Sector: In rural areas children are engaged in agricultural and allied occupations as a part of family labour or as individual workers.
3. Service Sector: In the service sector, children form part of:
 self-employed labour
 invisible labour
 wage-based employment

Effects of Child labour on the Health of Children: Children work for long hours often in dangerous and unhealthy conditions and are exposed to iasting physical and psychological form. They tend to develop:

- Respiratory problems such as asthma.
- Poor eyesight and other eye-problems
- Tumors and burns
- Disability by working on looms.
- Mental disabilities.

General weakness, body ache and joint pains.

Constitutional and Legal Safeguards:

1. Constitutional Provisions: Our constitution makers, wise and sagacious as they were had known that the India of their vision would not be a reality if the children of the country are not natured and educated. For this, their exploitation by different profit makers for their personal gain had to be first made punishable. In this regard constitution maker, the following provisions:

(i) Fundamental Rights:

a.	Article 21 (A)	Right to Education.
b.	Article 23 (1)	Prohibition of traffic in human beings and forced labour.
c.	Article 24	Prohibition of employment of children in factories, etc.

(ii) Directive Principles of State Policy:

a.	Article 39 (e) (f)	Certain principles of policy to be followed by the state.
b.	Article 45	Provisions for early childhood care and education to children below the age of six years.

(iii) Duty of Parent/Guardian towards the child- Article 51 A(k) states that it shall be the duty of every citizen of India, who is a parent or guardian to provide opportunities for education to his child or as the case may be ward between the age of six and fourteen years.

2. Legislative Measures- The following is the list of legislations have been enacted from time to time, which aim at elimination of child labour from hazardous industries and regulation of their condition of employment in other non-hazardous occupations:

Factories Act 1948

Plantation Labour Act, 1951

The Mines Act 1952

Merchant Shipping Act, 1951

Motor Transport workers Act, 1961

Apprenticeship Act, 1961

Beedi and cigar workers (Conditions of Employment) Act, 1966

The Bonded Labour System (Abolition) Act, 1976

Child Labour (Prohibition & Regulation) Act, 1986

The Employment of children Act 1938.

3. International Safe Guards- India became a party to the Convention on the Right of the child, on 11 December 1992. The Convention gives substance to India's concern for the protection of the rights of children in all spheres, including protection from economic exploitation; As a signatory, India is under obligation to take the necessary legislative, administrative, social and educational measures to ensure the implementation of the convention.

Besides India has ratified six ILO Conventions relating to child labour. The ILO through the Global Technical Co-operation on child labour known as the International Programme on the Elimination of Child Labour (IPEC) has been playing an important role in the process of gradual elimination of child labour and protection of children from industrial exploitation. In June 1999 the ILO adopted the Convention on the worst forms of Child Labour. This Convention addresses issues such as rehabilitation and social integration of Child Labourers. United Nations International Children's Emergency Fund (UNICEF) acknowledges the importance of child labour prevention and elimination. It accordingly supports Government and Civil Society in their efforts to redress the needs & rights of all children.

4. National Child Labour Policy- Elimination If child labour demands sustained efforts over a period of time. Enactment of child labour laws, rehabilitation of child labour and preventing Entry of children to work should be part of the elimination strategy. The National Child Labour Policy, 1987 includes many factors for the strict enforcement of concerned legislations & rehabilitation of child labour.

The National Child Labour Project (NCLP) in 1988, consisting of key elements such as:

Stopping up the enforcement of the prohibition of child labour.

Promoting school enrolment through various incentives.

Raising public awareness.

Survey and evaluation.

Providing employment to parents of child labour.

In order to fulfil the constitutional mandate, a major programme was launched on 15 August 1994 to withdraw children working in hazardous occupations & to rehabilitate them. As a follow up the Government Constituted the National Authority for the Elimination of Child Labour (NAECL) on 26 September 1994.

In *MC Mehta Vs. State of Tamil Nadu* Supreme Court of India has taken certain pragmatic Steps towards effective implementation of the policy.

5. Role of National Human Rights Commission- The NHRC is deeply concerned about the employment of child labour in the country. The Commission has been monitoring the child labour situation in the country through its special reports, visits by Members, workshops, launching projects, interaction with the industry association, co-ordination with State Government & NGOs to ensure that adequate steps are taken to eradicate child labour.

Conclusion- In the last, I conclude to say that, it is needless to emphasise that the problem of child labour in India is acute severe and multidimensional. It is not a result of a single isolated factor. It involves various reasons. Elimination therefore is not an easy task. The issues relating to child labour, however have to be looked at from the point of view of the legislature as well as the judiciary. In order to fulfil the Constitutional obligation various legislative measures have been adopted to protect the rights of the child.

Lastly, it is the duty of every citizen to make the public aware of the rights of children, and the denial or violation of such rights implied by child labour.

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Scrutinizing The Relevance of Nai Talim in Present Structure of Education

• Shreya Singh

Abstract- *Understanding True Education is the genesis of Education itself. The Imperialistic texture added to the Indian Education System by the British Government, was suitable for the manufacture of white collared nerds only. India was under the umbrage of abysmal situation. The concept of “Nai Talim”, propounded by Mahatma Gandhi was not actually a system of education but a philosophy for life. It was an ideology which worked on the twin principles of education for mind and inculcating the habit of self- sufficiency through the practice of various skills. It started as a remedy to the contorted style of English Education facilitated by British Sovereignty in India. The most conspicuous aim of Nai Talim was to discourage the set of school attenders who were mere candidates to pass the examination and appreciate among the students an unending appetite for knowledge. Nai Talim incorporated the idea of synchronising the mind, body and soul through the threads of true education, physical labour and attitude of service towards the society. The tenets of Nai Talim were not only restricted to the process of imparting knowledge but also concerned themselves towards converging the flow of energy of the young ones towards nation building. Under the schemes of Nai Talim students were galvanized in order to increase their propensity towards educating the villagers. It also advocated the use of regional languages in place of alien tongue English. The concept of Nai Talim came at the nick of time when people needed to decolonize their minds from fear and relinquish their obeisance towards everything that was alien. It was appreciated then, adopted and practised then but does it still maintain its relevance in status quo? There exists an unending list of ordinances passed by ruling governments to bring about educational reforms. But the pertinent question is had we paced ahead of the mannequin of clerical education devised for us by the colonial rule? Through primary and secondary sources, this paper intends to examine the Ideologies, Necessity and Relevance of Nai Talim in present day India.*

Keywords- *Nai Talim, philosophy of life, self-sufficiency, necessity, relevance*

Introduction- Nai or (new) Talim propounded and popularised by Mahatma Gandhi as a methodology of Education drew its roots from Ancient Indian times. In those times educational institutions found their best representation in the form of Gurukuls where students were not only provided with high degree of knowledge in various disciplines but also encouraged to get actively involved in multifarious day-to-day activities as cleaning the ashram, cooking, sweeping, mopping, and so on. Such sublime

involvement helped inculcate in them the feeling of reverence towards every occupation, fostered a higher level of self-reliance and facilitated holistic development of their character. This world class, well-established and punctiliously maintained Gurukul¹ system was a prelude to the concept of Nai Talim of the twentieth century.

The evil of colonialism subjugated the Indians both physically and mentally. Loss of freedom correspondingly meant discouragement to innovative zeal, thus mutilating the educational institutions of India. The Imperialistic texture added to the Indian Education system by the British Government was appropriate for the production of white-collared nerds but it was devoid of the photons of Enlightenment of the mind and the soul simultaneously. A struggling nation like India wasn't just fighting for independence from foreign rule but also emancipation in thoughts. The concept of Nai Talim, propounded by Mahatma Gandhi was the much-needed lotion of reform to wipe off the pigmentation of colonialism.

As remarked by C.S Lewis, "The task of the modern Educator isn't to cut down jungles but to irrigate deserts."² This thought is synonymous to the ideologies of Nai Talim. Nai Talim is educating the human minds and transforming their behaviour, unlike training animals into reading and writing. The elucidation of Nai Talim was migrating from the duress of crowning education as literacy only to defining Education as an unending pursuit for self-identity. Gandhian way of Education was imbibed with the concept of "Learning through practice", "Learning through contemplation", "Learning through recreation", "Learning through innovation" and "Learning through Experimentation". A meticulous diagnosis of Nai Talim ascertains that the aforementioned concept was also formulated in the western side of the world.

Johann Heinrich Pestalozzi, father of Modern Education, shaped and nourished the true ideals of Education and Learning. He believed that Education must equip human with the acumen to harness the powers of "Head, Heart and Hands," or in general parlance, 'Learning by Doing'.

John Dewey's theory of Progressive Learning was a Renaissance moment in the field of Education. He attached a pragmatic approach to the realm of Education and stated learning must be marshalled by a hands-on approach. His point of view stressed on the interaction of students with their environment with the motive to adapt and learn. He also facilitated the participation of teachers in the learning activities along with students, as a result creating a healthy relationship between the learner and the learned.

Reformists like Robert Owen and Leo Tolstoy denounced the syllabus-oriented learning programmes run by schools and universities and motivated quality Education capable to enhance the skills of the students³.

Coming back to India Nai Talim was an ideology which believed on the twin principles of Education for mind and inculcating the habit of self-sufficiency through the practice of various skills. It started as a remedy to the contorted style of English Education facilitated by British sovereignty in India. The most conspicuous aim of Nai Talim was to discourage the set of

school attenders who were mere candidates to pass the examination and appreciate among the students an unending appetite for knowledge. Nai Talim incorporated the idea of synchronising the mind, body and soul through the threads of true Education, physical labour and attitude of service towards the society⁴. The tenets of Nai Talim werenot only restricted to the process of imparting knowledge but also concerned themselves in converging the flow of energy of the young ones towards nation building. Under the schemes of Nail Talim, students were galvanized in order to increase their propensity towards educating the villagers. It also advocated the use of regional languages in place of alien tongue English.

Much emphasis was laid on Learning with work. Mahatma Gandhi concentrated on a casteless and classless society based upon cooperative service. This attitude was inculcated in the students with the view that no type of physical labour should be considered low or degrading. All work was taught to be honourable and sacred. Hence, Nai Talim propounded the inclusion of work as part of the curriculum for the following reasons:

- It provided the brain with broader incentives to learn through practice.
- It aggravated the degree of curiosity and supplemented learning with recreation.
- It hoped that working together in groups would facilitate the attitude of work in collaboration, which would further nurture it with the flavour of community service in an assured way.

The praiseworthy prodigy of Nai Talim was its sensitivity towards spiritual development of human minds. The growth of civilisation needs brilliant brains but more than that it requires beautiful hearts dedicated to enrich humanity with the rectitude of their souls⁵. Hence, the concept of Nai Talim embraced the ideology of teaching not only practical subjects as Mathematics, Science and Social Science but also concerned itself with the art of behaving, the meaning of truth and the gesture of benevolence.

The concept of Nai Talim came at a time when people needed to decolonize their minds from fear and relinquish their obeisance towards everything that was alien. It was appreciated then, adopted and practised then but does it still maintain its relevance in status quo? There exists an unending list of ordinances passed by ruling Governments to bring about educational reforms. But the pertinent question is had we paced ahead of the mannequin of clerical education devised for us by the colonial rule.

Necessity:

The pitfalls of past are like
Wrinkles on the cheeks of present,
One must treat it with
Lotion of reform and effort,
Lest it may become an indelible blemish,
On the face of the future.

Years of servitude under the Mughals and more than three centuries of enslavement by the British have left our country free but our minds are

still colonized. Nai Talim emerged not just as a system of Education but as a philosophy for life. It was a medicament to decolonize the minds from fear and relinquish the obeisance towards everything that was moribund and allergic to progress.

Today, in twenty-first century when we talk of Artificial Intelligence and sustainable development, aspiring to achieve the colossal degree of economic development, why are we still pondering over a century old concept of Nai Talim?

A critical analysis of the prevailing scenario in the Education sector presents a dismal picture of more than 10,396 engineering institutes in India approved by AICTE, only 396 institutes are imparting quality education. Also, nearly 200 substandard engineering colleges have applied for closure in the year 2017⁶. In a four-month investigation conducted by “Reuters” in the year 2016, depicted that one out of every six medical colleges in India holds cheating records against it, as per the Government records and court filings. Also, Indian Medical Association estimates 45% of Indian medical practitioners to be unqualified and lacking formal training⁷. In the year 2013, the harrowing incident of Vyapam Scam and later a picture of mass cheating that occurred at an examination centre in Bihar were satires on the Education system of our country. **The World Development Report**, 2018 stated that Vyapam Scam in Madhya Pradesh and mass copying in Bihar brought forth the prevalent learning crisis among the children in India.

The synthetic culture of Education now-a-days is flourishing in contradiction to the all- inclusive cosmopolitan Education promulgated by our ancestors. It is the prerequisite requirement of the time to stop considering schools and colleges as commercial shops where knowledge along with certificates can be purchased.

In the middle of such appalling realities, “Anand Niketan” at Wardha, Maharashtra is a harbinger of sunshine and optimism. It runs in the same compound which witnessed the inauguration of Nai Talim by Gandhi in 1937⁸. Here, learning is inculcated in students through craft and work, by doing and by exploration. Learning through mother tongue is also encouraged which in real sense, is freedom from colonial subordination. Thus, through Anand Niketan there could be no better tribute to Gandhi's inauguration of Nai Talim.

Another institute working on the principles of Nai Talim is located in Nagarkoodal area of Dharmapuri, Tamil Nadu named **Puvidham Rural Development Trust** started in the year 2000. It aims at appreciating organic farming techniques by teaching the students various ways of attaining self-sufficiency in terms of water, energy and food and build in them love and empathy towards the environment.

Post-colonial India though heading towards a jubilant dawn of progress and development, stands blemished to some extent by everyday scams and the levels of degradation found in the behaviour of present generation thus raising an eyebrow over the existing mechanics of Education running in the country and pushing us to realise the necessity to

once again reinvent the concept of New Talim into our lives.

A quick insight into the policies started by the Government of India we find the **Kothari Commission** of 1964 which advocated the amalgamation of social service in the basic apparatus of Education and recommended that some form of National and social service needed to be made obligatory for all students⁹.

In the year 1977, the **Ishwari Patel Committee** report while reviewing NCERT's ten-year school curriculum framework, observed that the curriculum must be capable of providing students along with learning, an experience in socially productive manual work (**SUPW**).

National policy on Education introduced during the tenure of Rajiv Gandhi's premiership in 1986 formulated the same principle of Education for all- irrespective of caste, creed and religion and Education with work. Falling in line with our ancient educational system, there are some schools and colleges which are enthusiastically following the norms of Education set by our ancestors and reintroduced by Mahatma Gandhi as a reactionary attrition against the colonial aggression.

“Lage Raho Munna Bhai was a movie released in 2006 which earned aplenty words of accolade from critics and general audiences. The movie was about a criminal who somehow turns out to be a person treading the path of Non-Violence. He starts following the principles of Mahatma Gandhi and impresses his Girlfriend by pursuing Gandhigiri. This movie starring Sanjay Dutt was a hit. People laughed and enjoyed watching a goon turned into an emotional lover doing Gandhigiri to get the affection of his lady love, but in real life is Gandhi a hit? There is necessity in whopper amount of including the techniques of performing Gandhigiri in school textbooks. There is necessity of rediscovering the method of Nai Talim to improve the quality of education, to accentuate the importance of proper learning among the students and to help them realise the aim of their worthy lives. There is necessity to revisit the remnants of Nai Talim and enlighten our conscience that the **future of a nation is sown in the womb of a mother, protected from the thundershowers of distress in a family, nurtured in schools and universities and harvested in the achievements of the nation**. Finally, there is necessity to realise the importance of True Education and to appreciate the role of schools and universities in escalating the growth of a nation and work towards achieving the goal of holistic development of a child.

Relevance- A simple case study can be taken up to eulogise the attributes of Nai Talim and how it is followed in our neighbouring country, may be with a different name.

Schools in China teach students at very young age, how to engage in various skills. For instance, fifth grade students are taught to make green tea. Even many European countries collectively adopted their first educational programme called the **COMETT** programme in 1987. The objective of this programme was to facilitate interaction among students of various European countries in order to help them give respect to diversity in culture and

beliefs, to work together in collaboration for the betterment of the world and to show the etiquettes of sensibility, love and comradeship towards their fellow beings.

Production of movies like **3 Idiots** and **Udaan** is a clear indication of the fact that Nai Talim is still the most needed remedy to the ailing Education system of our country. These movies have stirred the conscience of those institutions and even parents who force the students to work towards achieving high grades which in turn deprives them of enjoying the lessons they are learning. These movies have eavesdropped on the most intricate situations faced by students who get enmeshed in the dilemma of persuading the Education of their parent's choice deflecting from the path they want to try in their lives.

Marjorie Sykes, an educationist, a social worker, a teacher and a follower of Gandhi once recalled that after reading a small piece of article written by Mahatma Gandhi in one of the editions of 'Harijan' about his perception of Education, her life changed forever. She has written in her book, "**THE STORY OF NAI TALIM**", that reading Gandhi made her dwell into her own childhood when children were expected to help their elders in daily chores such as cleaning, cooking, gardening, planting, and so on. She also reflected upon the role of a good teacher in shaping the minds of students when she referred to her father who was the head-master of the village school in Northern England. She applauded the techniques used by him to teach the school students in an interesting way which included showing the school children how to make cardboard models, railway signals that moved up and down and a water wheel, etc. she also recounted that her father was no ordinary teacher but a great one who used to spent long hours at home in the evening preparing things for the students to make and do, as he believed that **real learning can only be manifested when learning is accompanied with doing.**

In present times it is ironical that on one hand we have gigantic growth in technology, on the other hand children are getting more and more engrossed into the virtual world created by gazettes, withdrawing themselves from the realities of life. Video games and social media sites have not only captured their attention but are also minimising and corroding the creative quotient of their brains. This precarious situation almost emulates the pre-Independence Era in our country, the only difference is that in 1947 we got freedom after fighting against alien rule while today we are fighting to get emancipation from the sudden intrusion of technology into our lives.

Nai Talim is as much relevant today as it was during the pre-Independence days. It is the duty of teachers and parents to command the direction of that bandwagon on which their children are riding to attain their destination. Efforts must be made to engage the children in various activities at home and at school so that they can realise the importance of family and can assess their role in nation building. There needs to be some training for the teachers to equip them with different skills of teaching. Also, lessons

imparting moral values, discipline, knowledge about our cultural heritage should be included in the core syllabus of schools and colleges.

Nai Talim also voiced the cause of women empowerment with the motive to end Gender Bias prevalent in the society. Though the situation has quite changed for the women of twenty-first century, still a lot needs to be done to ameliorate the lives of women living in villages and towns alike.

Leo Tolstoy once quoted,

“If Education is good, then the need for it will manifest itself like hunger.”

Such must be the degree of enthusiasm and inquisitiveness amongst the learners that the learning may manifest as an art imparting the wisdom of Education through the words of recreation.

Philosophy of Nai Talim should be or better say, must be exemplified as paradigm of true Education embracing the ideals of learning through practice, community service, holistic development of mind, body and soul and learning throughout life.

Suggestions-

- Interdisciplinary studies should be promoted at college level which means, a science student can study Literature as one of his subjects and an arts student may take physics as one of his subjects. This will help them to be acquainted with varied subjects.
- Special tasks should be assigned to the students as part of their curriculum which can lead to a healthy growth of their character such as helping the poor, giving tuitions to children living in slum areas, helping old people while crossing the road, and so on.
- In junior schools, teachers should try to infuse in minors the core values of honesty, truthfulness and sensitivity towards others with the help of short stories.
- In high school's students should be encouraged to take part in activities such as cleaning the classroom, helping students who are weak in studies, display of responsible behaviour towards those who are younger to them.
- Emphasis should be laid on learning with understanding and at the same time rote learning must be strictly discouraged.

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Taste, Tradition and Trade: A Social History of Salt Consumption in Nineteenth Century Bengal

• Arunangsha Maity

Abstract- *The dislocation of traditional Bengal salt industry in the early second half of the nineteenth century signified the end of English East India Company's and the gradual inroads of Liverpool salt into the indigenous market when Bengal economy began to be linked to global trading network under the free trade system. Traditional economic-historical interpretation on the stagnation of salt industry in colonial Bengal, called as an example of typical deindustrialization, is partially true as it failed to raise an important consideration: How did 'foreign' Liverpool salt gradually insinuate itself into the social psyche? What about its taste, consumer preference especially when it reaches the market after sailing the seas? This issue is of utmost importance; a distinctive aspect of not only for salt industry but other industries in general, manufactured products for gastronomic consumption. Drawing on Kantian notion of 'Sensus Communis', Thorstein Veblen's idea of 'Conspicuous Consumption' and Pierre Bourdieu's concept of 'cultural capital' the essay tries to enquire how human taste which as a biologically obtained sense 'private, personal and individual' became a social metaphor and of aesthetic value, ultimate determinant of mass consumption of a commodity 'acquired, shared, and communicated' in a traditional society.*

Keywords- *Deindustrialization, Colonial Transition, Capitalist Culture, Sensus Communis, Cultural Capital.*

Commodity, Capital and the Colonial Transition: Situating Salt Trade in Bengal- The differential impact of colonial rule on internal trade and traditional industry in Bengal has been a subject of considerable interest since independence. For the traditional salt industry, being one of the key industries of coastal Bengal, it has often been assumed that the changing courses of colonial policies solely secured the growth and decline of this industry. Therefore the dislocation of traditional Bengal salt industry in the early second half of the nineteenth century, as a recent study suggested, is an example of typical 'de-industrialization' in which factors like the pressure from the salt and shipping interests of Cheshire and Liverpool, the divisive imperial policies to impose tariffs, the influx of Cheshire salt from 1845 - held responsible to initiate the decline.¹ It is true that in terms of economic 'structure' one needs to consider about the transformational relationships between modern global and traditional local in 'a period of colonial

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transition' roughly between *c.* 1780 and 1840.² Recent historical studies argue that around 1780 Bengal had developed into the centre both of 'colonial Indian administration' and of 'a commercial culture'. In between the said transitional period, East India Company's transoceanic networks generated large-scale flows of commodity and capital, information, and personnel, thus connecting traditional Bengal in the modern global imperial structure – an implication, 'already deep enough to render the regional economy of Bengal susceptible to metropolitan economic fluctuations' during the late 1820s, early 1830s, and late 1840s.³ The dislocation of traditional salt industry in colonial coastal Bengal, in this regard, seems to be considered as collateral fall of a peripheral region when Bengal economy became increasingly connected to a globally expanding modern trading network under the free trade system.

However the problem of this theoretical framework, as a historian argued in a contemplative essay, is that the 'narrative' of growth and decline has been discussed as well as determined according to the transitional and structural relationships between India and Great Britain's political, economical perspectives, leaving any analysis within following framework of binary opposites such as 'Free trade and Monopoly; Britain and India; and Bengal salt and Cheshire Salt'.⁴ The argument, therefore, rightly suggests us to go beyond the usual politico-economic binaries through giving emphasis on indigenous economic, political, cultural and environmental factors.⁵ From another point of view it is also suggested that the econometric academic view, focusing particularly on economic causes and impacts of de-industrialization, sidelined the social, cultural and political aspects. Social historians in recent times have tried to incorporate such factors in their narrative to reconstruct the phenomenon of de-industrialization. Christopher Johnson has argued that the typical episode of de-industrialization perhaps needs more profound attention from all corners.⁶ Declining demand, from his perspective, could indicate both: 'shifts in the perceived price/quality ratio' as well as 'with a range of cultural factors, including the slippery one of taste'. He further elaborated that the 'decline of quality and/or lack of innovation' could be associated with 'manufacturer and marketer decisions to stick with "tried and true" techniques that spelled success in the past, thus failing to responds to shifts in taste'.⁷ Taking cue from these historical studies an attempt is made in the following section to analyse how taste, preference and prejudices as the social determinants gradually changed the marketing pattern of foreign salt, influencing the overall consumption pattern of salt, 'a necessity of life'. However, it might be suggested here that historical approach alone cannot provide possible interpretation of socio-cultural consumption. From anthropological perspectives there are efforts too to explain the economic cycle of production-exchange-consumption in terms of socio-religious and culturally specific characteristics. Of necessity, therefore, the essay incorporates necessary introductions to anthropological theory along with historical sources to understand social perceptions and consumption pattern of salt in a traditional society.

Taste and Sense: Indian and Western Perspectives- In the human gustatory system, taste is recognized as important one among the five traditional senses. In the western perception, the sensation of tastes, as Aristotle postulated in *De anima*, includes four basic tastes: sweet, bitter, sour and salty. These four 'primaries' along with the category of *umami* are considered nowadays as five established basic tastes by most taste researchers.⁸ However the Indian tradition acknowledges six basic tastes: sweet, salty, pungent, sour, astringent and bitter. The Ayurveda, an ancient Indian healing science, reveals that the salty taste is composed of fire and water, two key elements and it influences 'sight' and 'taste', two key senses.⁹ In its physical aspect taste stirs appetite and satisfaction from eating food while on the psychological aspect it affects human emotions and mental states as well. From the sociological perspective taste as a biologically obtained sense is 'private, personal and individual', also a sensibility which can be 'acquired, shared, and communicated'.¹⁰ From such perspective it will be interesting to enquire how the sensory stimuli of human taste became a social metaphor and of aesthetic value, ultimate determinant of mass consumption of a commodity.¹¹ This remains an unexplored area in the historical studies of industries in India. Only a decade back, Peter Robb briefly reminded us that the issue of taste, an important marker of consumer preference, should be considered as a 'pre history' of Indian industrial development in the twentieth century.¹² Making his observation on Indian sugar industry in the nineteenth century, Robb demonstrates the Indian reluctance to factory refined sugar 'on grounds of taste and religious fears'.¹³ The initial antipathy helps us, as he argues, to understand 'the barrier in the Indian market, prior to protective tariffs, to the international competition brought about by cost-cutting in sugar production and transport'. Gradually the traditional Indian society accepted the refined sugar in a unique way of its mixing with *Gur* (well-boiled undried cane juice) for preparing sweets. This social flexibility took place only through commercial 'substitutability', which happened due to price differences. Further Robb observed, 'the total sugar consumption also clearly grew over the same period'.¹⁴

In the same volume the researcher duo, Yukihiro Kiyokawa and Akihiko Ohno, investigating the stagnation of Indian sugar industry made the following remarks:

Local consumer taste could provide a vital platform through which innovation and competition could be generated, for domestic industries could respond [*sic*] to the rise of local purchasing power in the export sector and the trade opportunities offered by improved transport. One of the most distinctive features of Japan's industrialization was that it exploited this advantage to the full. In addition, Japan took advantage of the relative similarities of Asian consumer taste as distinguished from western, and exploited other Asian markets including the Indian. Japanese sources in the late nineteenth and early twentieth centuries confirm in some detail that local consumer taste in India acted as an effective non-tariff barrier to western, but not Japanese, penetration.¹⁵

From this comparative analysis what becomes indisputable is that the socio-religious considerations (termed as 'superstructure' in classical Marxist critique) should be incorporated in the realm of economic history as the 'structure' alone cannot explain the narrative of growth and decline anymore in a colonial society like India where bourgeois capitalist transformation remained unfulfilled, if not illusive, unlike the West.

Taste, Tradition and Culture: Consumption and Community Consensus-The interpretation on the stagnation of salt industry in colonial Bengal called as deindustrialization is partially true as it failed to raise an important consideration: How did 'foreign' Liverpool salt gradually insinuate itself into the social psyche? What about its taste, consumer preference especially when it reaches the market after sailing the seas? This issue is of utmost importance; a distinctive aspect of not only for salt industry but other industries in general, manufactured products for gastronomic consumption. The relation between taste and consumption was closely connected in a traditional society like India's where issues of 'purity' and 'pollution' were ultimate determinants of social mores.¹⁶ The differentiations were done on the basis of hierarchy, endogamy, hereditary occupation, untouchability and restrictions on commensality – that is, the five distinctive features which reaffirmed the centrality of the caste system in society.¹⁷ All these features in the same form or content were not so prominent in all the regions of the subcontinent. In the province of colonial Bengal the issue of *jala-vyavahara* (i.e. whose water is to be accepted and whose not) divided the community between *jala-chala* or *ajala-chala* groups¹⁸ In such a scenario the usage of salt, produced through evaporation or boiling of the salt water, should be a matter of concern among the multi-layered classes as well as masses in traditional Bengal Society. Such considerations offered a complex layer of 'local' preferences in the regional salt market. Sayako Kanda points out that during auctioneering in the Calcutta Market, Tamlook salt, for example, often fetched much higher prices than the finer Hijili salt because 'sacred Ganges water' from the river itself and its branches often 'permeated during production' here.¹⁹ Consumers preferred this salt because of its religious purity, not quality.

From such historical-sociological perception if one looks at the traditional salt industry it would clearly be evident that even in the mid-1840s there was very little demand for Cheshire salt. What happened? The Brahmins, at the top of traditional social hierarchy, prohibited such impure salt. They assumed that the foreign salt was whitened through mixing vitrified bones! It was also believed that the salt 'may have touched the grease used on shipboard, and the pump leathers, or other articles of labour'.²⁰ In the traditional society such judgement was clearly based on the presumed existence of community consensus of taste, what according to Kantian notion is known as *sensus communis*.²¹ At the same time, as Kant reminded us, such judgement did not take for granted that everyone would agree with it, but it proposed the community to share the experience.²² In a diverse society like India the responses/ perceptions to a commodity thus could be supplementary and in times contradictory too.

The British officials were quite bemused to know that the Koromandel salt was transported in a similar way but extensively consumed without such prohibition!²³ When Rammohan provided his testimony on East India Company's Salt Monopoly before the Select Committee, he was asked if 'there would be any objection on the part of the natives of India, arising from religious scruples, to eat salt imported from England – the preparation of English salt being free from all impurity'?²⁴ Rammohan replied that as the price of salt was cheaper (about one-fourth) than India therefore the natives of India would undoubtedly be 'very glad to purchase English salt if imported'. Only exception would perhaps be 'a very few professional Brahmuns!' Otherwise 'the bulk of people' would make 'no distinction between the salt which is home made, and that which is imported'.²⁵ He had given emphasis on the changing habits of the natives residing in Calcutta and its suburbs. The soda-water, manufactured in Calcutta by Europeans, and liquors imported from Europe, the two instances cited by Rammohan, a considerable proportion of these products were used by the natives.²⁶ Rammohan's opinion, considered as the radical voice from the colony, reminds us how 'conspicuous consumption' was generated in the period of early globalization when people emulated those who were standing atop in the social hierarchy.²⁷

In the age of liberalism 'reform' became a performative stimulus, applied both in public life and personal choices, where the 'legitimate' taste of the society became the taste of the 'ruling class'. The consumption of a foreign commodity in the colonial society depended not only on economic factors but significant non-economic resources like, as Pierre Bourdieu termed one, 'cultural capital'.²⁸ The intellectuals or elite classes had the predominance over the society through this cultural capital, acquired mainly through education and social origin. The distribution of cultural capital led to social stratification and inequality which also revealed why 'few choices were not equally possible for everyone'. Salt, considered as a necessity of life, was chosen by the poorer class for its availability at cheaper rate in the local market. The popular taste of the common masses would be thus defined by an imperative for "choosing the necessary".²⁹ The taste of the middle class on the contrary followed by, in Bourdieuvian terms, 'a desire to compete for social statuses'.³⁰

How did the Cheshire salt create a demand for itself in the traditional Indian society or, the other way round, how was it accepted by the traditional Indian masses? The previous instance of Indian sugar industry, as demonstrated by Peter Robb, could provide a useful explanation in this regard. The Cheshire salt was sold often mixed with inferior-quality of salt locally produced in the agencies of Hijili and Tamluk. An anonymous official of Bakarganj salt chokis noticed that '... in each depot (in Midnapore Choki), two different qualities of salt, one heap being Liverpool and the other either Tumlook (Tamluk), Higellee (Hijili) or 24 pergunnahs (the 24-Parganas) salt, by an admixture of which certain proportions, the dealers manufacture a salt ... owing its being prized very much by the inhabitants of the country...'³¹

From mid-1840s onwards Liverpool salt was gradually accepted as a profitable variety for both merchants and the masses. If one looks at the comparative price rates of Bengal and Liverpool salts the latter variety initially (in the mid-1830s) amounted a bit higher than the former one. But within a decade the price of British Liverpool salt was considerably lower than the Bengal salt (see Table 1).

Table 1
Comparative prices of Bengal and
British Salts (Company Rupees per 100 maunds)

Year	Bengal Salt	British Salt
1835	372	393
1845	395	350
1847	360	325
1849	335	300

Source: Indrajit Roy³²

Conclusion- Despite its better quality and lower prices, the Liverpool was introduced as a lookalike alternative of locally manufactured variety of panga salt. It has already been mentioned that in the Indian tradition salt influences 'sight' and 'taste', two key senses. Liverpool salt was mainly used for 'whitening' the local variety and its lower prices in total made the admixture salt much cheaper in the regional market. The base of the regional salt trade thus depended on 'informal social and cultural conditions', not only of formal economic mechanism.³³ Negotiations with indigenous society and regard for its ritual and moral values determined the complex mechanism of production, exchange and consumption of a commodity. In the late nineteenth century, globalization of regional and local trades actually integrated the market worldwide, but at the same time 'social life of things'³⁴ played an important role in determining the flow of global exchanges.

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Understanding Communication for Development: Media Planning and Strategies

• Priya Chadha

Abstract- *The paper presents a concrete and well understanding about what is communication, development communication with working definitions and meaning. The paper talks about the relationship between communication and development, how they are related to each other giving emphasis on concept of effective communication, process and elements of communication. It further advocates the role of selectivity in communication in order to get effective results in development projects. The paper further stresses on the crucial role of media, planning and strategies required in development communication. Therefore, knowledge of media would contribute substantially to strategic development communication.*

Keywords: *communication, development communication, media, selectivity*

Introduction to Communication- The English word communication is derived from Latin 'Communis', means to share. The concept of communication involves transmitting and receiving of messages by the sender and receiver using verbal and non-verbal forms of communication in an effective way. The messages can be ideas, emotions or thoughts, options etc. Communication is fundamental, universal process. The scientific concept of communication was proposed by Aristotle, in his *Rhetoric* model of communication which involved sender, message and receiver. The Aristotle model formed the base for other communication models. Over the period of time various communication scholars introduce communication models to explain the process of communication from different angles.

Working definitions- DeVito 1986 defines Communication as, “the process or act of transmitting a message from a sender to a receiver through a channel and with the interference of noise. “Lunenburg 2010 also perceives communication as the process of transmitting **information** and common understanding from one person to another. Keith Davis terms communication is a process of passing information and understanding from one person to another. Louis Allen advocates communication as a bridge of meaning. It involves a systematic and continuous process of telling, listening and understanding. William Newman and Charles Summer states communication as exchange of ideas, facts, opinions or emotions of two or more persons.

Concept of Effective Communication- Effective communication refers to

the process where messages sent are received, decoded and understood with clarity and purpose and decoded and interpreted by the receiver as intended by the sender. In order to receive effective communication that messages to be delivered should be well defined keeping in mind the target audience, the goals and objectives so that desired results are received. The communicators need to develop necessary skills in order to have effective communication such as observational skills, listen actively, should be confident and considerate and most importantly should frame messages which are clear, concise, coherent.

Introduction to Development communication means to use communication in such a way that it facilitates social development refers to the use of communication to facilitate social development. The main objective of development communicators to prepare, disseminate development messages and programmes related to development that would be transform the behaviour of masses and society at large. The focus of development communication is to bring sustainable change by engaging key stakeholders and developing strategies such as social marketing, media advocacy, community participation by creating platforms for debates and discussions' (2007) has mentioned Development communication as the "Fifth Theory of the Press", with "social transformation and development", and "the fulfilment of basic needs" as its primary purposes. Jamias articulated the philosophy of development communication which is anchored on three main ideas. Their three main ideas are: purposive, value-laden, and pragmatic.

Working Definitions- According to the World Bank, the Development Communication is the "integration of strategic communication in development projects" based on a clear understanding of indigenous realities.

UNICEF defines it as:"a two-way process for sharing ideas and knowledge using a range of communication tools and approaches that empower individuals and communities to take actions to improve their lives."

Todaro 1994 states development as not purely an economic phenomenon but rather a multi-dimensional process which involves reorganisation and reorientation of entire economic and social systems.

According to Nora Cruz Quebral development communication is "the art and science of human communication applied to the speedy transformation of a country and the mass of its people from to a dynamic state of economic growth that makes possible greater social equality and the larger fulfilment of the human potential.

Communication and Development- The communication and development communication are connected to each other like the sides of same coin. They not only complement each other in bringing about sustainable development but also play very crucial role in bringing out relevant and meaningful communication and information for the desired results in the society. Development communication is a multi-dimensional process which through structured communication process requires reorganisation and reorientation of social milieu.

Communication process not only strives to make communication participatory in various development projects by encouraging two ways of communication but also open many doors to engage people at rural, urban weaker and richer sections of the society. All the development projects are supported by communication through various programmes at regional, local and national levels.

Process and Elements of Communication- The communication is the exchange of ideas, meaning, information etc from one person to another. The communication requires basic elements; sender, message, channel and receiver for the communication process to take place. The process of communication is two-way, goal oriented and meaningful process which requires use of verbal and non-verbal communication depending upon the type of message to be delivered. The basic elements of communication are sender, message, channel and receiver. The absence of anyone of these will result in no communication.

It is very important for a development communicator to understand the role of each element in order to make the communication effective. The sender has to encode the message keeping in mind the social, economic and educational background of the receiver. The message is the main content which sender has to deliver and it has an objective. The message has three dimensions message code, message content and message treatment. the communicators need to frame development messages keeping in mind these dimensions which would inform, educate, persuade and motivate the masses to change the attitude, behaviour of the people.

In Interpersonal communication, messages are less structured whereas in mass communication messages are structured keeping in mind the availability of space in print media and time in electronic media.

For the development communication to be effective, the communicators also have to keep in mind the relevance of barriers and feedback. The barriers hinder the communication process whereas feedback improves the communication process. Deep knowledge of different types of barriers such as semantic barrier, organizational barriers, upward and downward communication barrier, noise as a barrier both mental and physical noise is required in order to get desired results. Feedback, especially constructive plays very important both in improving the communication process and also to get target results.

Role of Selectivity in Communication- The four rings of defence theory focus on the concept that people are selective by nature. The selection process is based on the tenets of selective attention, selective exposure, selective retention and selective perception. The concept advocates that people pay attention to only those messages which they like and tend to ignore which they don't like.

Similarly they tend to expose themselves to those messages which are in line with their beliefs and likes. The theory further states that audience retain only those messages with which they are comfortable and avoid those messages with which they are not comfortable. The concept of selective of perception focuses on that messages are perceived by heterogeneous

audience differently because they belong to different socio-economic and educational background.

In order to bring sustainable change in society the stakeholders, policy makers and communicators need to understand the role of selectivity in communication. It will help and facilitate the programs, projects and strategies in order to bring positive change in the mind set, behaviour of the individuals and society at large. In order to develop effective communication techniques and methods.

The development communicators while keeping in mind the role of selective communication would choose content which would endorse their beliefs and likes that would help them generate interest among target audience to pay attention and expose themselves to the intended messages. This would help the development communicators to change the attitude, mind set and behaviour of target audience eventually.

Media for Development Communication- Media has a crucial role to play in development communication. Different forms of media such as print, electronic and new media can be used as empowerment tools to facilitate audience participation. Wilbur Schramm has divided the media role in development in three parts; to inform, instruct and participate. The positive social change would be possible only when development communication uses different communication techniques keeping in mind media characteristics such as reach, availability, cost etc. Therefore, knowledge of media would contribute substantially to strategic development communication.

In order to bring societal change development communication needs diversity of communication practices from participatory development communication practices to multimedia upgradation and usage. As stated by Daniel Lerner in 1958, while addressing the relation between media and development -the greater the communication facilities, the faster is modernization.

All forms of media both traditional and new media are needed at various levels of communication. Interpersonal communication is needed when the policy makers have to do face to face communication. The messages are not structured and the communication can be informal. This is the most effective form of communication because roles of sender and receiver change instantly and feedback is also immediate whereas public communication and mass communication are needed to address large audience. The feedback in these is inferential. The messages are also structured and formal.

Various forms of new media such as social media handles YouTube, Facebook, Instagram, twitter etc. have become very active and empowerment tools to inform, instruct, engage and participate and bring societal change. Effective communication with desired results can be achieved by addressing the issue both at interpersonal and mass communication level. The target audience can be engaged in local dialects in various educational, family welfare, health programmes both at rural and urban areas. Depending upon the social, economic and education the

selection of media has to be done in order to get desired results. According to various researcher's it is advisable to use different media at different levels at the various stages of development project and campaigns.

Practices and Strategies for Development Communication- In 1977, UNESCO formed an International Commission to study the problems related to communication. A report titled 'Many Voices, One World', popularly known as the MacBride Commission was submitted and on the basis of the report, International Programme for the Development of Communication was launched with an aim to diffuse the imbalance in communication and problems related to communication. It stated that in order to achieve results it requires continuous process by strengthening mass media in developing countries, increasing infrastructure and human resources for media, modernising news agencies and broadcasting organizations which are community oriented, purposive and audience centric.

Development communication in India was initiated in rural areas by doing broadcast in Radio in 1940. Satellite Instructional Television experiment commonly known as SITE was launched in India in 1975. The objective of the project was to educate weaker section of the society via satellite for one year in 2400 villages in 20 districts of six Indian states and territories. In order to bring social change and educate the people living in the district of Gujarat, a communication project 'KHEDA' was launched from 1975-1990. The objective of the project was to engage community participation. In 400 villages as many as 650 community television were set up with an aim to educate the masses on development and social issues such as discrimination, exploitation etc. Over the period of time various steps have been taken by government by organising various fairs and campaigns' which are goal oriented, purposive and audience centric in order to change the mind set and bring social change. Various NGO's, government organizations, stakeholders and policy makers are developing practices and strategies which would engage communities, provide more platforms for debates and discussions and doing active listening in order to understand the nuances and problems at the grass root level.

Conclusion- Projects like SITE, KHEDA initially gave a great response but could not be sustained for a longer period of time. Similarly educational television and country wide programmes started with good objective to reduce the literacy level in the rural areas but did not work out to be more feasible because of low TRP. In order to retain the audience, interest the development programmes need to produce in an attractive, participatory and colourful manner while reaching out people at ground level especially in rural areas.

The communicators need to focus on the community as a unit. This requires the amalgam of different medium, approaches with varied techniques and skills. In order to bring social change in society the process should involve incorporating different forms and techniques of communication to have desired effect.

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NEP 2020 Vocational Education and Skill Development

• Leena Sharma

Abstract- NEP 2020 has reimagining the vocational education and skill development in their policy. At page 43 policy has planned about this in chapter 16. Our policy is following Gandhij's mantra for education. He also wanted that students have to give vocational and skill development education. This policy wants to begin vocational exposure at early age in middle and secondary schools. It will ensure that every child learns at least one vocation and is exposed to several more. The primary reason for the small number of students receiving vocational education because it had focused on only 11-12 and on dropout in grade 8. In 12th year plan (2012-17) very small percentage of the Indian workforce in the age group of 19-24 (less than 3%) received formal vocational education whereas in countries such as the USA the number is 52% in Germany 75% and South Korea it is as high as 96%. These number only underline the urgency of the need to hasten the spread of vocational education in India.

Key words - Skill development, Vocational exposure, Education, Paradigm shift

Introduction- Education is not merely provision of information from trainer to learner, but the point is that this person requires practical educations for some of its tasks. By considering this theory The National Education Policy (NEP) 2020 of India has finally seen the light of day, providing India with an education policy after 34 years. Vocational development program focuses on specific trades and imparts the practical skills which allow individuals to engage in a specific occupational activity. Vocational development is not only important in providing employment opportunities to individuals but also helps in enhancing the productivity of firms. Vocational development program comprises all skill transfers, formal and informal, which are required in the improvement of productive activities of a society. Vocational education will be integrated into all school and higher education institutions in a phased manner over the next decade. Focus areas for vocational education will be chosen based on skills gap analysis and mapping of local opportunities. MHRD will constitute a National Committee for the Integration of Vocational Education (NCIVE), consisting of experts in vocational education and representatives from across Ministries, in collaboration with industry, to oversee this effort. Individual institutions that are early adopters must innovate to find models and practices that work and then share these with other institutions through

mechanisms set up by NCIVE, so as to help extend the reach of vocational education. Different models of vocational education, and apprenticeships, will also be experimented by higher education institutions. Incubation centres will be set up in higher education institutions in partnership.

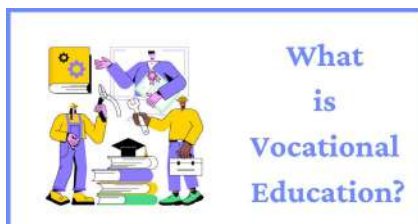
In terms of NEP2020 it will give students vocational education also, so that they can survive in future. This policy wants to begin vocational exposure at early age in middle and secondary schools. It will ensure that every child learns at least one vocation and is exposed to several more. The primary reason for the small number of students receiving vocational education because it had focused on only 11-12 and on dropout in grade 8. In 12th year plan (2012-17) very small percentage of the Indian workforce in the age group of 19-24 (less than 3%) received formal vocational education whereas in countries such as the USA the number is 52% in Germany 75% and South Korea it is as high as 96%. These number only underline the urgency of the need to hasten the spread of vocational education in India.

These number show that how much we are lack in vocational education. In last year's we are much behind in this term because we are only getting degree but not education. Only because of degree one cannot survive, if he or she have knowledge of some vocational training then it will be good for them. From the very last year's our children are only get bookish knowledge. They know only what is written in their books. They do not have social knowledge which will help them in their life. Now NEP 2020 is giving vocational education for students. NEP consider that students should get vocational education with their degree education. So that they can develop their skills with 10+2 education. These vocational courses will give them chance in future.



NEP is now designing our education policy in a way that students will get vocational education with their studies, it will increase their development in all terms. This vocational education will help them in profession in future. He will get job opportunities, it is short in duration, it's a pathway to higher education. Students become more accessible

In our National Education Policy 2020 government has given place vocational education. Government wants to give vocational education to all students so that they become independent in their life. It will help them to employment at very early age.



Vocational means "related to a career." A vocation is a job or career, so something vocational is related to a specific kind of work. There are vocational schools that train people for jobs, which might be what you think of when you read the word vocational, though it could describe anything related to working.

Vocational courses after 10th are designed to provide students with hands-on training in various industries, including healthcare, technology, hospitality, construction, and many more. They offer a practical approach good communication skills in English help build a better image of a particular person in a professional environment to learning and can help students develop skills that are in high demand in the job market.

If a student has interest in English. They can develop their skill in English. They can improve their writing and reading skills by practicing on it. To develop their skill in English they have to give knowledge from starting. It will help them to develop their skills in English.

Today's time is of technical world. So, it is very much compulsory for us to have knowledge of English. In our offices one should have to work in English or Hindi. Both of the languages are our official languages. If we develop skills of writing English or Hindi of our students. It will really helpful for them. This skill development knowledge should give them from their school level. It will be helpful for them for their career in future. By developing their skills in English, they can use it in any field. Whether they are in technical line, teaching line or in business English is necessary for them.

Skill development in education supports a student's holistic development in many ways. In this way, it helps students to identify their individual strengths and weaknesses. And also builds the capacity to apply their gained knowledge to real-life situations.

Reimagining the Vocational Education- The 12th five-year plan (2012-17) only a very small percentage of the Indian workforce in the age group of 19-24 (less than 5%) received formal vocational education whereas in countries such as the USA the number is 52% In Germany 75% and South Korea it is as high as 96%. These numbers only underlined the urgency of the need to hasten the spread of vocational education in India.

One of the primary reasons for the small numbers of students receiving vocational education is the fact that vocational education has in the past focused largely on Grades 11–12 and on dropouts in Grade 8 and upwards. Moreover, students passing out from Grades 11–12 with vocational subjects often did not have well-defined pathways to continue

with their chosen vocations in higher education. The admission criteria for general higher education were also not designed to provide openings to students who had vocational education qualifications, leaving them at a disadvantage relative to their compatriots from 'mainstream' or 'academic' education. This led to a complete lack of vertical mobility for students from the vocational education stream, an issue that has only been addressed recently through the announcement of the National Skills Qualifications Framework (NSQF) in 2013.

Vocational education is perceived to be inferior to mainstream education and meant largely for students who are unable to cope with the latter. This is a perception that affects the choices students make. It is a serious concern that can only be dealt with by a complete re-imagining of how vocational education is offered to students in the future.

This policy aims to overcome the social status hierarchy associated with vocational education and requires integration of vocational education programmes into mainstream education in all education institutions in a phased manner. Beginning with vocational exposure at early ages in middle and secondary school, quality vocational education will be integrated smoothly into higher education. It will ensure that every child learns at least one vocation and is exposed to several more. This would lead to emphasizing the dignity of labour and importance of various vocations involving /Indian arts and artisanship.

By 2025, at least 50% of learners through the school and higher education system shall have exposure to vocational education, for which a clear action plan with targets and timelines will be developed. This is in alignment with Sustainable Development Goal 4.4 and will help to realize the full potential of India 's demographic dividend. The number of students in vocational education will be considered while arriving at the GER targets. The development of vocational capacities will go hand-in-hand with the development of 'academic' or other capacities. Vocational education will be integrated in the educational offerings of all secondary schools in a phased manner over the next decade. Towards this, secondary schools will also collaborate with ITIs, polytechnics, local industry, etc. Skill labs will also be set up and created in the schools in a hub and spoke model which will allow other schools to use the facility. Higher education institutions will offer vocational education either on their own or in partnership with industry and NGOs. The B.Voc. degrees introduced in 2013 will continue to exist, but vocational courses will also be available to students enrolled in all other Bachelor's degree programmes, including the 4-year multidisciplinary Bachelor 's programmes. HEIs will also be allowed to conduct short-term certificate courses in various skills including soft skills. 'Lok Vidya', i.e., important vocational knowledge developed in India, will be made accessible to students through integration into vocational education courses. The possibility of offering vocational courses through ODL mode will also be explored.

Vocational education will be integrated into all school and higher education institutions in a phased manner over the next decade. Focus areas for vocational education will be chosen based on skills gap analysis and mapping of local opportunities. MHRD will constitute a National Committee for the Integration of Vocational Education (NCIVE), consisting of experts in vocational education and representatives from across Ministries, in collaboration with industry, to oversee this effort.

Individual institutions that are early adopters must innovate to find models and practices that work and then share these with other institutions through mechanisms set up by NCIVE.

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Individual institutions that are early adopters must innovate to find models and practices that work and then share these with other institutions through mechanisms set up by NCIVE, so as to help extend the reach of vocational education. Different models of vocational education, and apprenticeships, will also be experimented by higher education institutions. Incubation centres will be set up in higher education institutions in partnership with industries.

The National Skills Qualifications Framework will be detailed further for each discipline vocation and profession. Further, Indian standards will be aligned with the International Standard Classification of Occupations maintained by the International Labour Organization. This Framework will provide the basis of prior learning. Through this dropout from the formal system will be reintegrated by aligning their practical experience with the relevant level of the framework. The credit-based framework will also facilitate across “general” and vocational education.

Employment Consideration- The NEP mentions that the primary reason why vocational education was perceived to be inferior to mainstream education is the lack of a defined path. Several studies around the aspiration of the youth point out some common findings. One, youth are increasingly aspiring for a university degree or post-graduation degree. Two, choices of the youth are majorly influenced by the family followed by their interests. The lack of information is also a crucial factor. In a survey, about 84% of the respondents considered a university degree or post-graduate degree as a requirement for their ideal job. Merely 2% of the youth were interested in pursuing vocational education. Every student going through a formal education system aspires International Journal of Creative Research Thoughts (IJCRT) for a professional and a white-collar job. This has also got to do with middle-class values and notions of success. This aspiration is further encouraged with a rigid merit-based system leaving behind the ones

who are less affluent. This makes blue-collar jobs an inferior option and secondary aspiration. As per data from MHRD, approximately 26% of India's students enrol in higher education. Moreover, the All-India Council of Technical Education (AICTE) states that vocational education is sometimes referred to as technical education, as the learner directly develops expertise in a particular set of techniques or technology. However, over the years, there has been limited participation by the industries and an inadequate in employment opportunities.

Issues & Challenges- There are always very much issues and challenges in every field in starting period. Through, the studies of the prevalent Vocational Education System in India the following Issues & Challenges have been identified:

- Pathways for employability of vocational pass outs.
- Development of Quality Standard acceptable to industries.
- Mismatch between demand and supply.
- Acceptance of Vocational Education as a career of choice.
- Lack of professional growth and career advancement for the vocational pass outs.
- Over emphasis on skill development than education & training.
- Pathways in institutionalising assessment & certification.
- Apart from that however there is a lot of variation among the Pathways for employability of vocational pass outs.

Suggestions- The vocational and technical education is a must need always for increasing the growth of manpower for India's economy and for achieving the equitable growth. The integration of vocational education in existing schools and higher education system with a view to reducing the dropout rate. Organisation of awareness programme to change the general perception and attitude towards the vocational education is compulsory. Preparation and distribution of brochures/pamphlets/leaflets and video shows on vocational education and course should be made. Introduction of skilled based activities should be starting from 6th standred.

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Impact of Soil quality on Char lands Agriculture of Nalbari district, Assam

• Mitali Haloy
•• Prasenjit Das

Abstract- *Soil is one of the most important physical factors that directly impact on the various aspect of agricultural development pattern like cropping pattern, cropping intensity, agricultural productivity etc. The plains of Assam, i.e., the Brahmaputra and Barak valleys, have very fertile soil, as it is produced by the repeated deposition of sediment in every flood period. So, almost 70% of the rural people of Assam are directly depend on agricultural production. Nalbari district also exhibits such conditions where river Brahmaputra creates a numbers of major and tiny chars. The present study has been undertaken to know the relationship between soil quality and agricultural development pattern in the char lands of Nalbari district.*

Keywords- *Soil quality, Agricultural Development, Char lands, Nalbari district*

Introduction- Charlands, the granaries of Assam, which were the main hub of the agricultural revolution, are a very important depositional feature found in the Brahmaputra River system. Char formation takes place due to a combination of factors like excessive sediment transport, the large volume of flow erodible bank materials, and the aggregation of the channel. Assam has about 3.6 lakh hectares of Charland, out of which about 2.4 lakh hectares are cultivable land (Directorate of Char Area Development, Assam 2002–2003). The people living here are hard-working, who not only live on this land but also fulfill the demand for foods and vegetables among the people of Assam. The soil appears to be different from the other areas as it is undergoing a slow soil-forming process. Thus, the agricultural system also differs from the other landscapes.

The lowland topographic nature of Nalbari district exhibits such good fertile soil condition which are favorable for growing of various crops. So, agriculture is the main occupation for the people of this district. It has been observed from the records of revenue department, that the gross cropped area is 103231 hectares, out of which 43386 hectare i.e, 42% area falls in Barkhetri block. It also recorded maximum net sown area i.e, around 31.1% and highest cropping intensity i.e, 201% where the cropping intensity for the district is 169%. The chars of this district are creates by the sediment deposition of Brahmaputra river and its tributaries holds very good quality of soil. The soil is mostly composed of sandy soil and it is falls under the fine

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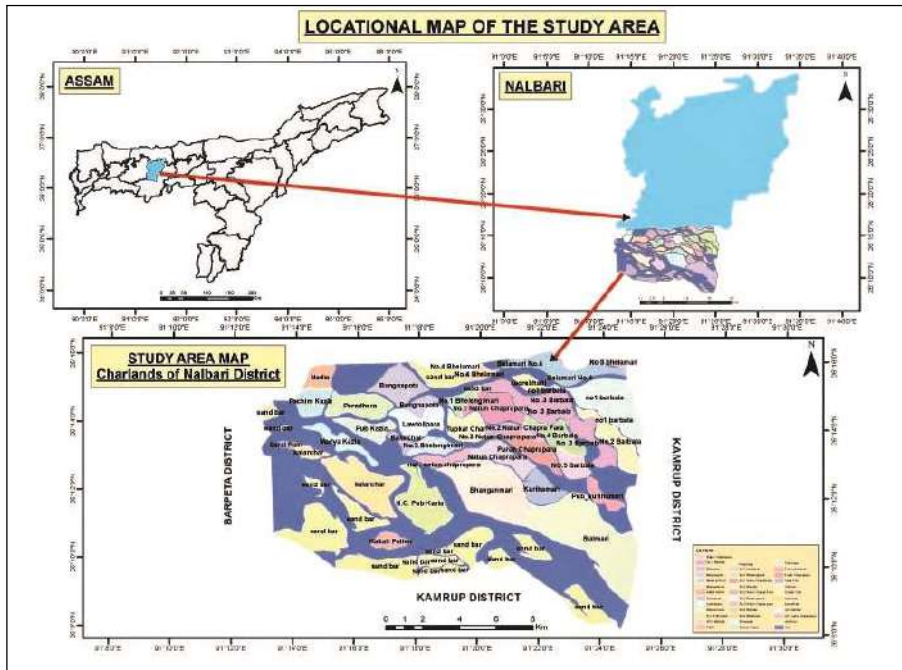
loamy to sandy category of soil types. Basically this type of soil is very easy to plough and yield capacity is also more if the proper management were done by the farmers. To know the productive power or the nutrient status of different chars in the study area, 10 soil samples of different chars have been collected and tested in Soil Testing Laboratory, Ulubari, Guwahati. As many as five standards of physiochemical parameters has been analysis to know the soil quality of the study area. Socio economic data also collected through the field survey in the three chars cum gaon panchayat of Nalbari district viz: Bhangnamari, Kurihamari and Kalarchar taking as 30% sample size for each gaon panchayat. It shows that 97% people of the study area are engaged in agriculture for their livelihood.

Objectives

1. To know the soil quality of the Char lands of Nalbari district
2. To study the interrelationship between soil quality and agricultural development in the study area

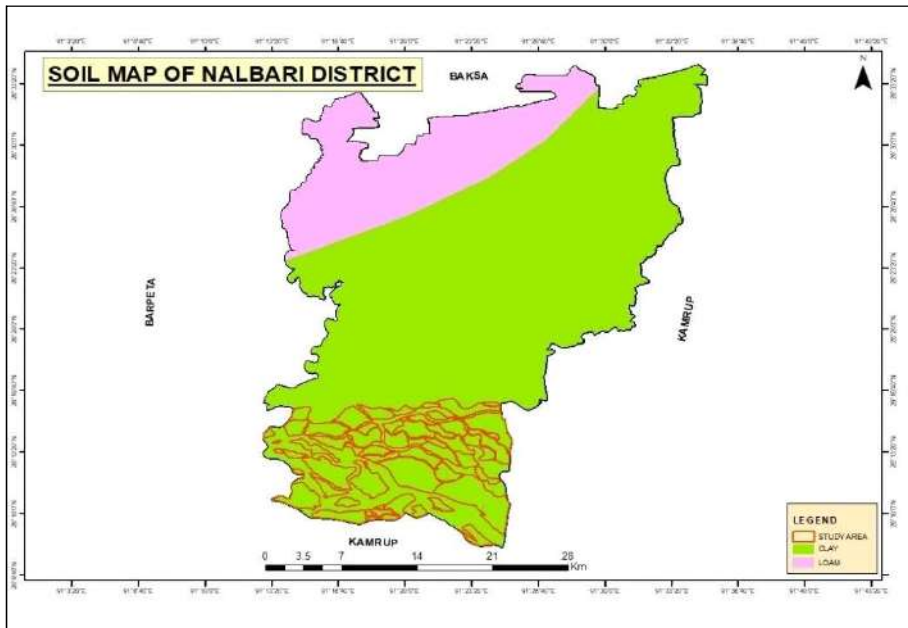
Database and Methodology- The three major chars, i.e., Bhangnamari, Kurihamari and Kalarchar has been surveyed, taking as 30% sample size from the villages under this char of Nalbari district, to collect various types of socio economic data, agricultural data like cropping pattern, crop production etc. The soil samples has been collected from the agricultural field during the flood free time by using the V-Shaped method. To know the nutrition status of the agricultural field find out pH, organic carbon, potassium, phosphorous etc parameters has been tested at the Soil Testing Laboratory. The location map and soil map of the study area were prepared using GIS techniques.

Study Area- The study area charlands, located in the southern part of the Barkhetri Block of Nalbari district where the river Brahmaputra creates around 42 major and tinny chars covering a total geographical area of 26153.36 hectare (Barkhetri Revenue Circle, 2011). The geographical extension of the study area is $26^{\circ}10'15''$ N to $26^{\circ}15'50''$ N and $91^{\circ}10'50''$ E to $91^{\circ}33'20''$ E. Char lands are the most unstable landscape as the repeated erosional and depositional process by the river Brahmaputra creates such condition. The base map for 2024 has been prepared from the LANDSAT 9 which shows such changeable conditions regarding the number of char and total geographical area (map 1). The base map of char lands in Nalbari district which has been prepared from the LANDSAT 9 satellite imagery for 2024 reveals that, at present the numbers has been slightly decreased compared this previous data due to the fluvio-geomorphological impact of the Brahmaputra river. It shows 36 numbers of chars covering a total geographical area of 12,042 hectare.



Map: 1

Result and Discussion- Soil quality, important physical factors also vary from one region to another so production also different depending on the soil quality. But it is very difficult to assess that good quality soil gives high production and poor-quality soil gives low production. Because as any modification in the physical factors and improvement in the non-physical bases affects the output of crops per unit of area (Singh & Dhillon, 1984). To increase the productivity of crops for poor soil, there should be used fertilizers. Before going to adding such fertilizer in their agricultural field we must have the knowledge about the capability of soil. Because soil fertility has declined due to decade of mining without replacing them with manure and fertilizer in appropriate quantities. This imbalance use has led to soil fatigue resulting in decline in production and productivity (Gogoi, N.). The soil texture of the char lands is silty clay loamy to sandy category (map 2). Thus these are very fertile and favourable for cultivation.



Map-2

The study area, char lands of Nalbari district have unique soil characteristics where 5878.58 hectare (LULC 2023), and 11800-hectare area (LULC 2024) in summer and winter seasons respectively, are occupied by agricultural land to the total geographical area of 12,042 hectare. Around 97% people are engaged in agriculture for their livelihoods. However, their standard of living which predominantly depends on agriculture is often determined by a combination of the physical, chemical, and biological characteristics of the soils. They produce a variety of crops in three different seasons (i.e. Kharif, Rabi, and Zaid season) such as summer paddy, jute, kharif vegetables, oil seeds, pulses, sunhemp, maize, groundnuts, etc. (Table: 1.1 Areal Variation of Physio-Chemical Parameters of (Source: soil samples collected during winter season, January 2024 and tested at soil testing laboratory, Ulubari, Guwahati) rabi vegetables, etc. and also gets good yield. But there was a slight variation during the field visit in crop productivity on the different char areas of the study area. To know the productive power or the nutrient status of different chars in the study area, 10 soil samples of different chars have been collected and tested in Soil Testing Laboratory, Ulubari, Guwahati. As many as five standards of physiochemical parameters have been analyzed to analyze the soil quality (Table: 1.1).

1) Physical Parameters

Soil physical parameters include soil color, texture, structure, porosity, bulk density, consistency, aggregate stability, and temperature. Such properties of soil directly affect the process of infiltration, erosion, nutrient cycling, and biological activity. Among the various physical parameters, soil texture has been analyzed for different samples. The results

shows that kuriamari, Barbala 2, Barabla 3, Pub Kuriamari , No 1 Bhelengimari ,Puran Chaprapara has loamy sand and Sialmari ,Balachar , Natun Chaprapara ,Bhangnamari char has silty clay loam soil. This type of soil is best for the plant development as it has high water and nutrient retention capacity for long time.



2) Chemical Parameters

Soil chemical properties includes pH , Organic Carbon, Nitrogen, Phosphorous, Potassium, Electrical Conductivity, Calcium , sulphar, magnesium ,sodium etc. Among the various properties four important macro chemical properties such as ph, organic Carbon, Posphorous, Potassium has been tested to know the nutrients avialbilty in the soil of the study area.

i) pH

The pH of the soil is prominent chemical property as it determines the acidic nature of soil. Soil acidity mainly influences the solubility of various elements in the soil, particularly plant nutrients. The pH of a soil is controlled by the relative amounts of acidic (H^+ and Al^{3+}) versus non acidic (Ca^{2+} , Mg^{2+} , K^+ , Na^+) elements retained within the action exchange capacity of a soil. At low pH values (<5.8), the availability of certain plant nutrients, such as phosphorus, nitrogen, calcium, and magnesium may be limited. Microbial activity is also diminished when soil acidity is high. Conversely, aluminum and manganese availability are increased and may reach levels toxic to some plants. At high pH values (>7.5), the availability of phosphorus, iron, manganese, copper, and zinc is limited. The samples show neutral to slightly alkaline pH value. Sialmari, Barbala and Natun Chaprapara char contains Neutral pH.

ii) Organic Carbon

soil organic carbon represents the amount of carbon retained in the soil after the decomposition of the organic content. The organic matter contents for the areas were almost negligible due to existence of pure sand in the top layer, whereas only one samples area, i.e Pub Kurihamai shows the very high concentration of organic Carbon (3.04 %).

iii) Potassium

Potassium(k) is the most abundant inorganic cation, and it is important for ensuring optimal plant growth (white and karley,2010). The soil samples show the very low to medium range of potassium (k). The soil texture plays a vital role on the availability of potassium. So, the sandy soil

with a low cation exchange capacity has a low ability to hold potassium as the soil texture of the study area is sandy loam to silty clay loam.

iv) Phosphorous

During the investigation the amount of phosphorous element is very low as compared to other element of the soil due to its reactive nature. The organic and inorganic phosphorous are present in the soil but the inorganic phosphorous is very important for the primary production

Conclusion- The overall nutrient status of the soils was found to be very low to medium. The higher value was due to deposition of organic colloids during flood. In spite of lack of sufficient nutrient level in this soil, the productivity for the various crops in three cropping seasons are maximum because the farmers are used more and more organic and chemical



fertilizers (10-15 kg per bigha) for maximum returns .

Mustard

Niger

Maize

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