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Editorial

Provoking fresh thinking is certainly becoming the prime purpose of International Journal of Multidisciplinary Educational Research (IJMER). The new world era we have entered with enormous contradictions is demanding a unique understanding to face challenges. IJMER's contents are overwhelmingly contributor, distinctive and are creating the right balance for its readers with its varied knowledge.

We are happy to inform you that IJMER got the high Impact Factor 2.735, Index Copernicus Value 5.16 and IJMER is listed and indexed in 34 popular indexed organizations in the world. This academic achievement of IJMER is only author's contribution in the past issues. I hope this journey of IJMER more benefit to future academic world.

In the present issue, we have taken up details of multidisciplinary issues discussed in academic circles. There are well written articles covering a wide range of issues that are thought provoking as well as significant in the contemporary research world.

My thanks to the Members of the Editorial Board, to the readers, and in particular I sincerely recognize the efforts of the subscribers of articles. The journal thus receives its recognition from the rich contribution of assorted research papers presented by the experienced scholars and the implied commitment is generating the vision envisaged and that is spreading knowledge. I am happy to note that the readers are benefited.

My personal thanks to one and all.

(Dr.Victor Babu Koppula)



VICTIMS OF REASON OR TREASON: A FOCUS ON THE PREDICAMENT OF INDIAN DALIT AND AMERICAN BLACK REFLECTED IN THE WORKS OF BOYI BHEEMANNA AND ALEX HALEY

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Though Protest Literature is not a new trend to Indian Society, it has spread its roots in different dimensions along with the Protest Literary Trends of the West and Native literatures in the other parts of the world as well. It is quite evident that Protest Literature deals with the problems of Geographic and Demographic Displacement, Racial atrocities and oppression, Social Segregation, Marginalization, Alienation, Loss of identify and the problems arising from the atrocities against the underdog in their varied Miasmical forms like untouchability, incarceration, genocide, rape and violence.

It is often referred by the dominating groups that the Dalits or Black people are at the lowest profile of the society because of their habits, traditions, culture and their aversion and lacking reason to cultivate civilized habits and culture. But it is a conspiracy of the dominating groups to fabricate such an ill-image of the oppressed classes of people to put them under their hold. Generations of human history proved this fact that the dominant always try to keep up their hegemony over the depressed to enjoy special privileges.

That is the reason why most of the Protest Literatures aimed at sensitizing the underdog to realize the facts and to retrieve the lost human rights and stature of these people. As the dominant always resort to the scheming of '**Divide and Rule**' policy and machinate the



depressed somehow to keep them under their hold to continue to enjoy social advantages.

Having been displaced in their own land by the Aryan invaders and put to hardships by the foreign ruler, the Adivasis or Dalits experienced a torture which cannot be fathomed by any sort of measure and still experiencing the same but in a different way. The Dalits, who found and enjoyed a civilized and sophisticated style of life during Indus valley civilization were displaced and moved towards Southern Peninsular. Yet the foreign rules did not leave them and made them their slaves. The situation was worsened by the introduction of Caste System which paved the way for untouchability which is a unique phenomenon prevailing in Indian Society.

The cases of Dalits and Afro-Americans have a close homogeneity in this connection and attracting the thought of many elite to implore ways to show a Way out to reduce and resolve these problems. Attempts in this concern have intensified as a result of great thinkers in the west and in India.

Inspite of severe foothold of Aryan Brahminism, Ill-treatment, Exploitation and Antagonism, Dalits, the Aborigines of India maintained a restraint and retained their own culture and traditions, food habits etc. Under no circumstances they did lose their own identity and self respect. As a result they were branded as untouchables and kept away from the remaining Indian society. So these untouchable embraced Buddhism to counter Vedic Brahminism. Later during Islam rule, many untouchable converted to Islam. With the advent of Christianity and its thought provoking principles more untouchables embraced Christianity with a fond hope that it would lift them up. According to Manusmrity the term used for Dalit was '**Chandala**' who were entrusted with the mean jobs like butchering, garbage cleaning, leather processing, removal of carcasses, cleaning streets, sewers,



latrines etc. These people were identified as scheduled castes by the Indian Constitution. Presently they are called Dalits which means Weak, Frail, Timid.

The research elicited the fact that the Dalit have been segregated, subjugated and made slaves in their own land. Having been kept at the lower rung of the Social Ladder they have been alienated, exploited and emasculated by the Violent revival of Brahminism by Pushyamitra Sunga. In one of his works, "**Kanneeti Kaburu**" A Dalit writer from Andhra Pradesh, Gaddhala Joseph says "***The animals and other beings like cattle, birds and even black ants have their living facilities, but the untouchable doesn't have it***". He laments like this:

"Vyasa Maharshi, writing Vedas created the pest of castes is a foul statement, but the fact is that He referred only four castes, but who it that has created the fifth, Untouchable Caste".

Similar to the State of Dalits, American Blacks are also put to Social Segregation, Economical Exploitation and Racial atrocities. Their oppression alienation and marginalization based on epidermalization of colour lead to loss of identity and other problems or issues arising from anthropological factors. As Indian Dalits were made slaves in their own land, American Blacks were forcibly transported from African Coast to the new continent and made slaves. Their incarceration as slaves in the American colonies, the harsh institutional slavery, rigorous social segregation, economical and political exploitation resulted in fight for freedom, civil and human rights. The relentless fight of Blacks for equality in its true sense constructed the dynamics of African American Literatures. It represented a historical Saga incorporating the Physical, Intellectual, Emotional, Spiritual and Psychological travails of the conception, growth and maturing of a



racially confined people into self contained nation, a nation with in a nation.

The predicament of Indian '**Dalits**' and African Americans is similar in many dimensions. Hence both the literatures portray the desecration and restoration of sacredness of human personality which continues to occupy centre stage.

Attempts in this connection have intensified as a result of great thinkers in the West and in India. The thought of Dr. B.R. Ambedkar has woken up Indian Dalit think tank to emancipate the Victim sections of the society. Among such thinkers Boyi Bheemanna a strong Revolutionary Poet on the Telugu Literary screen can be referred as one of the best social thinkers and influential writers of Andhra Pradesh. He bears a close resemblance with the Afro-American Author Alex Haley. The works of Boyi Bheemanna have brought a great deal of change in Indian Society. Referring to the most influential work of Boyi Bheemanna "**Paaleru**", (The bonded Labourer) Kaki Madhava Rao a former Chief Secretary to the Govt. of A.P, said that "**Had the play Paaleru not been written and had I not seen that great play, I would have remained a Paaleru for ever, I owe a great deal to Bheemanna**". The statement reveals the fact that how much social awareness and change the work of Bheemanna has brought.

M.S Handler in his introduction to "**The Autobiography of Malcolm X**" says "**No man in our times aroused fear and hatred in the white man as did Malcolm**". The work has woken up the Blacks bringing about a great solidarity among the American Blacks. Though there have been many struggles in the history of Black Nationalism, Malcolm X has a special mark on it. If there was any one man who articulated the anger, the struggle, and the beliefs of African Americans in the 1960s, that man was Malcolm X. His Autobiography is



now an established Classic of Modern America, a book that expresses like none other “***the crucial truth about our violent times***”.

It is a historical fact that no revolt or agitation achieved results within a short span of time but only through continuous and indefatigable efforts last for a major period of time Handler in his introduction to 1973 edition says. “***The forces in a developing social struggle are frequently buried beneath the visible surface and make themselves felt in many ways long before they burst into the open***”. Malcolm X, referring to the whiteman’s frequently used words “***Integration***” calls it a Fraud. “***When society has divided into two or more splits how could that nation have integration?.***”

A similar thought can be observed from ‘***Paaleru***’ (The Bonded Labourer) a play where the protagonist regrets how ‘***Caste***’ comes in the way of sense of Unity and Integrity. Many times Dalits were massacred in large number at many places in India. The reason is quite evident when the Dalits question the injustice done to them and the self centered high caste people threat them with dire consequences to avert such revolt in future also. So he says

***” The nation that hacks us with the Axes of Caste.
Allow us, the Poles apart, get united
Hoping for a huddle of hallucination
Knowingly, why should dream of the illusion.”***

With an idea to bring about a solidarity among the groups both the authors feel that it is an illusion to consider split groups of the country, a nation or have an integration. At this juncture it is apt to refer the argument of Dr. B.R. Ambedkar who calls the idea of integrity ‘***a delusion***’.

During the Indian National Movement, most of the nationalist leaders promoted an Idea of ‘***India was a Nation***’. According to Gandhi and other leaders India was and is a nation. But Ambedkar did



not accept this view. When he addressed the Constituent Assembly on 25.11.1949 he said ***“I am of the opinion that in believing that we are a nation, we are cherishing a great delusion. How can people divided into several thousands of castes be a nation”***.

Here Ambedkar rightly points out the severe adverse effects of Caste System as two important issues to be addressed to make India a nation. He argues that we lack ***“Unity and Solidarity in Social Life”***. He further says ***“In India there are castes. These castes are anti-national in the first place because they bring a separation in social life. They are anti national because they generate jealousy and antipathy between caste and caste”***.

Both the Indian Dalits and American blacks have neither social nor economical equality which are the crucial aspects in the development of a group of persons. Dr. Ambedkar observes that the economic inequalities further deteriorate their condition to a wretched type of life style and make them ever dependents on the forward castes throwing them into bonded labour.

Similarly Malcolm X observes: ***“Credit is the first step into slavery”***: In both the social contexts neither the Dalits nor the Blacks were given rights for economic equality. They were cruelly made the faithful servants of their Masters forever. At both the places the master communities by with an evil thought and conspiracy denied them Civil or Human rights to put oppressed always under their hegemony to enjoy social and economic privileges for ever. So it is an ill-design of the master sections but not lacking rationality nor reason among the exploited. When a man is hungry or in a dire need he automatically loses reason or rationality yet the oppressed never did lose their composure nor their character.

It is a great wonder why the people of oppressed classes have not revolted against the dominant groups inspite of centuries of oppression.



It is a natural tendency of humans to revolt against injustice and exploitation. For that reason the dominant groups invented certain designs to keep them forever under their hold. The Indian caste system is like a ladder which has hundreds and thousands of castes. Each caste has a narrow satisfaction that it is above another rung (Caste) in the social hierarchy. So with this “**Divide and Rule**” policy, the Hindu system has succeeded in keeping the social section divided forever.

Eliza Mohammad a knowledgeable black leader who is a master philosopher to Malcolm X expresses his wonder like this “***It is a miracle that 22 million black people have not risen up against their oppression in which they would have been justified by all moral criterion***”.

In his Auto Biography Malcolm X exposes how the blacks were managed by white to remain under their hold for centuries. The white by inducing Christian doctrine have been exploiting and made the Black their slaves for centuries, creating the concept of hell & heaven. He says

***“It is a miracle that a nation of Black people has so fervently continued to believe in a “turn the other cheek” and “heaven for you after you die” Philosophy. It is a bewildering fact that American Black people have remained a peaceful people while catching all the centuries of hell that they have caught here in whiteman’s heaven*”.**

The White, the slave drivers with their “**Divide and Rule**” policy made “**Negro Puppet Leaders**” faithful to them. Malcolm X, therefore, sensitize the black people to realize the fact and know who their enemy is ? and is responsible for their plight ?

“He can no longer brain wash you, he can no longer pull wool over your eyes so that you never stop to see that you are



living in pure hell on this earth, while he lives in pure heaven right on this same earth”.

These words indicate that the Heaven and Hell are delusions which make people afraid of this complex to keep under their hegemony. Malcolm further feels that the white have made the blacks slaves by using their ill genius and kept Blacks at the lowest level of his society.

The Indian Hindu Society which is a transformed form of Brahminism / Aryan Brahminism has also succeeded in keeping various social sections divided far ever with the same strategy. Granting narrow social privileges the Hindu Society succeeded in keeping the lower sections to be under their hegemony for scores of centuries. The Dalits who were the Autochthons of India who did not want to merge with the Aryan dominated societies, who did retain their own native identity were made Untouchables. Bheemanna also warns the untouchables to be cautious of the cruel Caste Hindus who are intoxicated by the caste centeredness and may behave and bite like mad dogs.

***“Don’t go that side for they shall bite you
Like him they are also always intoxicated”***

Referring to the Generations of white domination Malcolm X refers to the words of ***“Elizah Muhammad”*** (Chapter 14). ***“This caucasian devil slave master does not want or trust us to leave him. Yet when we stay here among him, he continues to keep us at the lowest level of his society”.***

The crisis of Identity is also a major problem in both the societies which both the authors speak of in their works. Bheemanna refers to the historical fact that the Dalits and Dravidians are the aboriginal people of India.

***“Untouchable is not only a timid Harijan (Dalit)
But also the true Girijan through and through”***

The scientific studies done so far like ***‘Y’ Chromosomal Genetic Markers***“ have proved that the higher castes of India have



greater Eurasian Ancestors than lower castes. The studies of Basu et.al (2003) and Bamshed et.al (2001) have substantiated it and found genomic affinity between higher castes of India and Europeans. Ludwig Gumplowicz et.al (1980) opined "***The Nigritos were the earliest inhabitants of India and it is already proved that Dravidians and Dalits have a matching Genetic similarities with Nigritos***". But these aboriginal people were made slaves by Aryans and cast out of the main stream of the society.

Bheemanna in his wonderful work '***Paaleru***' points at the inhuman affects of the caste system on human society through the Poignant addressing of Venkanna to Lord Shiva like this:

***"You have made us Malas and slaves,
Tied us to the foot of the Land lord
Calling us untouchables placed us in the Garbage
Naming us Neechas, Caste us in Gutter
Made us lower than lower animals and illiterates
Kept us away from the village inviting our doom".***

The Dalits (untouchables) were made slaves by the conquerors and later with the creation of caste system and they were kept away from the main stream leading a pathetic, discriminated and degraded life.

The Blacks who were brought from faraway lands are made slaves and as property of the white. It is also a strange system where a man becomes property of another man. The Black losing their identity, human stature and all kinds of rights have lost everything. So Haley's writing through the words of Elizah Muhammad. "***My Black brothers and sisters no one will know who we are... Until we know who we are! We never will be able to go anywhere until we know where we are***". Though the black man has his own share in the building of American nation and its economy he has never been given



any prominence nor been treated like even human being but as an instrument required to make rich American economy.

Refusing the white hegemony for generations the speaker of these lines infuses courage into the black minds, to shun fear and bravely fight for their Rights. Malcolm X says that there is no race like “**Negro**”. The blacks are members of Asiatic Nation from the tribe “**Shabazz**”. But they are labeled / branded “**Negroes**” forcibly by the white. It is similar to the branding of Panchamas / Untouchables in India who were branded and kept away from the main village.

“He brought you over here, and of your past everything was destroyed. Today you don’t know your language, your tride, your culture etc. You don’t know your family real name you are wearing whiteman’s name”.

The above lines speak of the Blackmans heart pain at the loss of identity, culture etc., and his slave hood. The state of Dalit is much more worse than the black as the upper caste masters do not even like to see the face of the Dalit as they feel it is a bad omen to them to see the face of a Dalit. The blacks are at least kept in the houses of white man doing all kinds of domestic and other duties to make the life of the white comfortable. The white treat the black as instruments which give them comfort but not as humans. But in India the Dalit are allowed only to clean the waste of the dominant castes as them themselves can’t manage to do it. They are not even allowed into the streets to walk freely. If they had to come into the streets they were instructed to announce their presence while coming into the streets.

Malcolm X reveals that when there is no equality in the field of society and economy how could there be an integration between whites and blacks. Therefore Elizah Muhammad demands for a separate territory to blacks who have been so much faithful servants far centuries together.



Similarly dalits were not given proper opportunities to develop and prove their talents except for doing minimal jobs like cleaning latrines, garbage, dead animals etc.,

***“Calling us untouchables placed us in garbage.
Naming us Neechas, caste us in Gutter”.***

Similarly blacks were not also given such opportunities to prove their mettle.

“We never have been free to find out what we really can do.”

In both the cases the Dalits and Blacks were treated as factors which can build up the economy of the Hindu and white societies. Though the blacks were provided even minimum Amenities like Food, Shelter, Clothing and proper Medication as the Whiteman considered him a machine to make white economy, the dalits were not even given those basic amenities. Even after doing menial jobs to make the life of caste Hindus comfortable the Dalits were denied the basic Amenities.

Both the Authors Bheemanna and Malcolm X try to educate the Victim groups to realize the fact and revolt against the society which was responsible for this injustice.

“You have sweated blood to help him build a country so rich that can today afford to give away millions – even to his enemies”.

As a result, the black people whose role in building American economy was amazing are now feeling no sense of belongingness to American nation. He says

“So let us, the black people, separate ourselves from this white man slave master, who despises us so much! You are out here begging him for some so called integration”.



Bheemanna in his Paaleru (Scene VI), through the character of Vanabala tries to wake up the dalits from his slumber and realize the prolonged injustice being done to him.

***“How long do you shun valour forgetting injustice
Aren’t you mistaking a reed for a snake
How long do you suffer with the slavery
Oh! Young warrior if you advance vivaciously
Won’t the macle of slavery break up
With your valour and warrior ship
won’t the victory come and hug you”.***

LIBERTY, EQUALITY AND FRATERNITY are the boons of democracy that guarantee the Life of a Citizen of a state to lead a comfortable life respecting the rights of others with human dignity and self respect. But contrary to that in both the countries where democratic structure was not new, the oppressed are denied these basic factors. The dominant groups with their ill-genius made the oppressed to be much more faithful as the centuries passed by. ***The dominant groups always enjoyed a real heaven on the earth itself where as the oppressed experienced a real hell in the heaven of dominant groups.***

These essential features Liberty, Equality and Fraternity in both economic and social plains among all the citizens of a country make it a nation with Integrity. In fact, both the Indian and American societies are lacking these qualities. Who are responsible for this? Are the dominants or the depressed?. The answer is quite evident. The ill genius of the dominant groups to enjoy a social, political, and economic privileges started suppressing other groups. The dalits and blacks who tolerated the centuries of exploitation, in-human treatment, degraded life style are no more passive suffers. They are not the people without reason. It is not the lacking of ***reason*** that made them the victims to be in such condition but the ***treason*** of dominant groups. Their reason made them reasonable towards the slave drivers inspite of their



atrocities and torture towards the victims. Had the dalits and blacks, the victims revolted against the societies there would have not been such strong nations like India and America. As the victims role in national building was amazing, it is advisable to both the societies that the sooner they realize the fact the better for the countries which are not yet nations of integrity in the true sense.

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RUPEE VALUE DECLINE-REASONS AND IMPACT

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Introduction:

Determining what causes currency to weaken or strengthen is an evolving art and it is more of an art than science. In India, level of foreign exchange reserve being low in the past and demand for foreign currencies particularly dollar being heavy, the dollar always used to be at premium. Consequently, rupee used to be weak against dollar in the foreign exchange market which is changing now and rupee is becoming strong.

Devaluation means a fall in the value of domestic currency in terms of foreign Currency or currencies. For example, suppose the exchange rate between rupee and dollar is Rs.30=1\$. If this exchange rate is fixed at Rs.35= 1\$ then it is called devaluation of rupee. Earlier Rs.30 could purchase a dollar and now more rupees (Rs.35) are required to get a dollar. So the value of rupee in terms of dollar has declined.

Objectives:

- 1) To understand the reasons for declining of rupee value against dollar and the impact of rupee value on Indian economy and the life of common man
 - 2) To provide valuable suggestions to minimize negative impact of declining Rupee value.
- History About Indian Rupee and Its Exchange Rate With Us. \$**
-



From 1950 to 1973 Indian rupee was linked to British pound. In 1966 and 1973 devaluation happened. On 24th September 1975, the connection between Indian rupee and pound was broken. In 1975, the rupee ties to the pound sterling were disengaged. India established a float exchange regime. With the rupee's effective rate placed on a controlled, floating basis and linked to a "basket of currencies" of India's major trading partners. In 1993 Liberalized exchange rate system (LERMS) was replaced by the unified exchange rate system and hence the system of market determined exchange rate was adopted.

Indian rupee and its exchange rate historically.

- 1947- 1 Indian rupee to 1 American dollar
- 1950 - 4.79 Indian rupees to 1 American dollar
- 1955 - 4.79 Indian rupees to 1 American dollar
- 1960 - 4.77 Indian rupees to 1 American dollar
- 1965 - 4.78 Indian rupees to 1 American dollar
- 1970 - 7.56 Indian rupees to 1 American dollar
- 1975 - 8.39 Indian rupees to 1 American dollar
- 1980 - 7.86 Indian rupees to 1 American dollar
- 1985 -12.36 Indian rupees to 1 American dollar
- 1990 -17.50 Indian rupees to 1 American dollar
- 1995 -32.42 Indian rupees to 1 American dollar
- 2000 -44.94 Indian rupees to 1 American dollar
- 2005 -44.09 Indian rupees to 1 American dollar
- 2010 - 44 to 50 Indian rupees to 1 American dollar
- 2013 - 55 to 68.80 Indian rupees to 1 American dollar.
- 2014 - 58.65 Indian rupees to 1 American dollar. Before 2013 India had faced two major devaluations. That is in the year 1966 and 1991.

What are the reasons for decline value of Indian rupee in foreign exchange market?

What is even more interesting to note is that when other countries are trying to play currency wars and trying to keep their currencies devalued, India is trying to prevent depreciation of the currency. Saying No to Currency Wars (20-Sep-11) there are so many reasons of depreciating rupee, i.e.



Dollar is in Demand

India is an emerging economy, so a huge percentage of investment in India is from outside the country, especially from US but due to recession in US, big institutions are collapsing and many of them are on the verge of breakdown. They are suffering huge losses in their country. They have to maintain their balance sheets and look strong on all statements, so to recover losses in their country, they are pulling out their investments from India. Due to this pulling out of investment by these big companies from India or in other terms disinvestment, demand of dollar is raising up and rupee is depreciating. There was a huge interest rate differential between India and US Now RBI is reducing all kind of rates to increase money supply in market, so deposit rates will also move downwards. It will reduce the rate differential between two countries and affect the fixed investment in India in a negative manner

Collapse of International Trade

If you observe in terms of international trade, commodity prices are crashing at international level. Importers are trying to accumulate dollars, as they have to pay in terms of dollars and at the end demand is increasing against the rupee. This has not happened yet due to lack of confidence in all kind of markets. Exporters have a very few orders from outside countries, so there is no matter of converting dollar into rupee thereby decreasing demand for rupee. The major gainers are Indian IT companies including BPOs, call center outsourcing, medical transcription outsourcing, and Indian content writers, especially Indian AdSense publishers who also earn in dollars.

Inflation:

Higher inflation leads to central banks increasing policy rates which invites foreign capital on account of interest rate arbitrages. This could lead to further appreciation of the currency. However, it is



important to differentiate between high inflation over a short term versus a prolonged one. Over short-term foreign investors see inflation as a temporary problem and still invest in the domestic economy. If inflation becomes a prolonged one, it leads to overall worsening of economic prospects and capital outflows and eventual depreciation of the currency. Apart from this, inflation also helps understand the real changes in a value of currency. $\text{Real exchange rate} = \text{Nominal Exchange Rate} \times (\text{Inflation of foreign country} / \text{Inflation of domestic economy})$. This implies if domestic inflation is higher; the real change in the value of the currency will be lower compared to the nominal change in currency.

Fiscal Deficit:

Fiscal deficits play a role especially during currency crisis. If a country follows a fixed exchange rates and also runs a large fiscal deficit it could lead to speculative attacks on the currency. Higher deficits imply government might resort to using Forex reserves to finance its deficit. This leads to lowering of the reserves and in case there is a speculation on the currency, the government may not have adequate reserves to protect the fixed value of the currency. This pushes the government to devalue the currency. So, though fiscal deficits do not have a direct bearing on foreign exchange markets, they play a role in case there is a crisis. Global economic conditions: Barring domestic conditions, global conditions impact the currency movement as well. In times of high uncertainty as seen lately, most currencies usually depreciate against US Dollar as it is seen as a safe haven currency.

Balance of Payments:

Balance of Payments is the sum of current account and capital account of a country and is an external account of a country with other countries. Both current account and capital account play a role in



determining the movement of the currency, Current Account Surplus/Deficit: Current account surplus means exports are more than imports. In economics we assume prices to be in equilibrium and hence to balance the surplus, the currency should appreciate. Likewise for current account deficit countries, the currency should depreciate. Capital Account flows: As currency adjustments do not happen immediately to adjust current account surpluses and deficits, capital flows play a role. Deficit countries need capital flows and surplus countries generate capital outflows. On a global level we assume that deficits will be cancelled by surpluses generated in other countries. In theory we assume current account deficits will be equal to capital inflows but in real world we could easily have a situation of excessive flows. So, some countries can have current account deficits and also a balance of payments surplus as capital inflows are higher than current account deficits. In this case, the currency does not depreciate but actually appreciates as in the case of India. Only when capital inflows are not enough, there will be depreciating pressure on the currency.

Interest Rate Differentials:

This is based on interest rate parity theory. This says that countries which have higher interest rates their currencies should depreciate. If this does not happen, there will be cases for arbitrage for foreign investors till the arbitrage opportunity disappears from the market. The reality is far more complex as higher interest rates could actually bring in higher capital inflows putting further appreciating pressure on the currency. This could lead to a herd mentality by foreign investors posing macroeconomic problems for the monetary authority. There are several factors, but the recent bout of weakness is fuelled by the prospect of the unwinding of the bond purchase program of the US Federal reserve. The US Fed has been printing money to boost its economy. Now that there are signs of some strength in the US



economy. It may start winding down the program of adding more money into the system. A possible winding down of the asset purchase program and improvement in the health of US economy will strengthen the US dollar. Investors will withdraw investments from emerging markets such as India in the short term and chase assets in the US, since assets in the strengthening US economy are seen attractive. The out flow of money from emerging markets may lead to currency weakness. The widening of CAD: Our CAD is about 4.8% in GDP. Two factors have been blamed for that. One is Import of gold: India is one of the largest consumers of gold and the heavy import of gold widens CAD as the government had to provide for dollars for every ounce of gold imported. Crude oil imports: India imports more than 75% of its crude oil requirementsConcerns over the pace of economic reforms. **Effect of Rupee depreciation on the Indian economy and common man:**

Effect on	Rupee depreciation	Rupee appreciation
Importers	Imports become costlier and hence importers lose	Imports become cheaper and hence Importers gain.
Exporters	Realization from exports increase and hence exporters gain	Fall in export realization to the extent of Forex deference and hence exporters lose
Foreign travel	Trip become costlier	Trip become cheaper

Horrible rise of crude oil price from US\$ 100 per barrel to US\$ 127 per barrel is also going to break the backbone of the Indian industry.

- The sad part is negligence on the part of UPA Government.
- No measures had been suggested and taken in the recent Budget.



- The impact of crude oil price is going to result into horrible increase of oil subsidy and simultaneously fertilizer subsidy.
- Keeping on ignoring this would result into deficit financing and horrible inflation.
- To absorb such increase in prices and volatility, Government is compelled and forced to compromise with the production and social welfare expenses, investment on infrastructure projects.

Rupee Depreciation –Positive Impact

1. Exports can grow faster if rupee depreciates, because overseas buyers can attract to import.
 2. A depreciating rupee can increase our export competitiveness which is very much essential for any economy to grow. Exporters of goods which compete on price with very low margins can also survive in the foreign market in the sense that they can lower the price and increase sales.
 3. Most of the manufacturers and exporters of India are medium and small sized who are operating on low margins and they cannot absorb currency risks but weak rupee can allow them to sell their product at lower price.
 4. IT companies and exporters are beneficiaries because the falling rupees means an increase in the operating margins as they will receive more rupees for each dollar earned. About 75% of India's IT revenue is in dollar terms.
 5. The textile business with lower profit margins gets directly benefited by depreciating rupee since export will go up.
 6. Hotel industry would be affected as major portion of their sales is from abroad and there is appreciation of rupee.
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7. Depreciation of rupee is welcome step for commodity sector. US being the largest importer, majority of the Indian commodity exports are dollar denominated. The metal companies especially the iron-ore exporters would be benefited as they will have gains accruing from lower global commodities prices on account of rising dollar.

Rupee Depreciation-A Negative Impact

1. Importers are the biggest losers from depreciation of the rupee are the importers as they have to pay more in terms of dollars i.e. less dollar denominated goods can be purchased by paying higher amount of rupee.
2. Since import cost will increase energy dependent sectors will lose more comparing to others.
3. Companies which are depend upon their raw materials from the global market and are largely domestic demand driven could witness decrease in their profit margins.
4. It is not good for the capital goods sector as large number of equipment and machineries are imported and they will become costly.
5. It is not a good sign for government's financial health because in the long run a weaker rupee will make India's purchasing power lower as compare with other currencies.
6. Oil marketing companies like BPCL, HPCL, and IOC which import crude oil will and they have to pay higher import bills.
7. Telecom companies like AIRTEL, Idea with huge requirement for import capital expenditure stand to lose from a fall in the rupee value.



8. As far as foreign exchange markets are concerned, the rupee may lose its value as currency due to depreciation not being a good sign for any currency.
9. Foreign Education: Students who have taken loans to fund their foreign degree are also bearing the brunt. Education loans are usually in rupees, but as students pay their expenses in a foreign currency, the cost of education and stay has increased. For \$100,000, a student had to pay Rs 45 lakh. Now, he has to shell out Rs. 62- 67 lakh, depending upon the exchange rate. "The cost is in a foreign currency while the borrowing is in rupees. So, the students may fall short of funds as the loan would have been taken according to the initial requirements. In such a scenario, either the student's personal contribution will have to increase or he will have to ask the bank to increase the loan amount," says Ashutosh Khajuria, president, treasury, Federal Bank. Not only is the rupee falling, for some, the pay cheque may shrink as well. Every industry which is dependent on imports will have to face an increase in cost of production and operations.
10. Vacations: The falling rupee is bad news for itinerant Indians and vacationers to a foreign country.

Rupee Appreciation/Depreciation – A Neutral Effect

1. No effect on some sectors like shipping, ship building etc. because those Earnings are in dollars. However their expenses are usually in dollars, therefore it usually provides a natural hedge to a large extent and they would not get highly affected.
2. Gems and jewelry industry, where exports are more of a value added in nature, e.g. where gold is imported, processed to create jewelry, which is exported back would be less affected.



3. In case of pharmaceutical companies where only a part of their export is to US and since they also hedge their exports do not get highly affected by rupee appreciation.

Suggestions to minimize the negative impact of declined rupee value:

The government should guarantee minimum exchange rate and if the market moves sharply against the exporters then they should be compensated with subsidy.

1. Hedging of currency is another option which needs to be made popular in India. It can be done in various ways like forward contracts or buying options. Forward contract is the one in which future price is locked in. It can really provide safeguard against risk and help to survive in foreign market. Small and medium enterprises should be allowed to book forward contract without underlying exposures or past records of export or import.
2. RBI should come up with measures to reduce interest rate on export credit and Public Sector banks should ensure credit to medium and small exporters under the priority sector.
3. The way in which government is giving tax exemptions for service rendered in India and utilized for exports, this should be done for service rendered outside India and utilized for exports.
4. Incentives should be given to control cost and to remain competitive in the global market.
5. Forecasting is required for floating currencies by planners of long run horizons. It should take into account exchange rate system, forecast horizons [may be short, medium or long run] and exchange rate units. Accuracy, correlation with actual value and degree of predictability should also be taken into account.



6. Government needs to rework its economic policy and the firms, their business models and strategies for their success in the fluctuating foreign market.
 7. Currency diversification is another important alternative in which trader should trap several countries to avoid risk of currency in any particular nation. Other currencies like EURO and Yen should be given equal importance considering the future.
 8. Weaker rupee is not the only solution to boost our export; in fact we should try to consider other factors like improving infrastructure, lower interest rate for working capital finance, improvement in global demand and increasing competitiveness in global market.
 9. At global level attention should be given to real assets such as gold, commodities and real assets.
 10. If we really wish to confine the variability of our exchange rate to a relatively lower range, we need to make frequent use of monetary policy provided we can keep into account its domestic impacts also in mind.
 11. Impact of a rising rupee on exporter can also be offset by a falling inflation and a shift in the basket of export goods and services that is getting diversified to export of goods and services less vulnerable to price.
 12. The quantum of private capital flow that India is receiving is small as compare to what other countries are receiving therefore we should attract more of private capital.
 13. Relaxations in the FDI limits in many sectors.
 14. Setting up of an independent tariff authority for the railways.
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15. Implementation of Fertilizer policy.
16. Government has to control unnecessary imports.
17. Government should increase Import tax on Non- essential luxury goods.
18. It is necessary to attract NRI deposits.

Conclusion:

The Indian Rupee has depreciated significantly against the US Dollar marking a new risk for Indian economy. Grim global economic outlook along with high inflation, widening current account deficit and FII outflows have contributed to this fall. To attract investments, RBI can ease capital controls by increasing the FII limit on investment in government and corporate debt instruments and introduce higher ceilings in ECB's. In this time the government should take necessary actions to control the declining of rupee value in future also, through liberalized FDI policies. The government already has taken actions like FDI 100% in single brand retail, in Defense production 26%, in Telecom 100%. Despite framing agenda of reforms to be under taken, the success of any economy lies in the ability of the govt. in implementing the policies in an effective manner.

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REFLECTIONS ON DEVELOPMENT UNDER JNNURM IN SAMBA DISTRICT (J&K): INTENTIONS, DESIGN AND OUTCOMES

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Introduction

People of a community may be accustomed to having their decisions made by a few leaders within or outside the community. But community development process should encourage people to make their own decisions about matters of common concerns. They should move from a state of minimum to one of maximum cooperation, from participation of a few to participation of the many, and from a condition in which all specialists and other resources come from the outside to one in which residents make their own resources and capabilities. Therefore, the present study has tried to explore the participation of different people in the developmental programmes under JNNURM in the Samba town.

Table No. 1.6 Persons involved in the Development Process

<i>Response</i>	<i>Number of Respondents</i>	<i>Percentage (%)</i>
<i>Common Man</i>	15	23.08
<i>Political Leader</i>	38	58.46
<i>Ward Member</i>	12	18.46
<i>Any Other</i>	00	00.00
<i>Total</i>	65	100.00



The above table 1.6 indicated that out of the 65 respondents interviewed by the researcher, 38 (58.46%) respondents claimed that the political leaders plays a major role in the developmental planning and execution of the plan in the town. They claim that the political leaders manipulate the whole developmental scenario for their own benefits at the cost of others. 15 (23.08%) respondents claimed that Common man also participates in the developmental activities of the town by highlighting the conditions about their locality before the implementing agencies like PHE, PWD, Municipal Committee etc. And 12 (18.46%) respondents claimed that the ward members of the municipal committee make the decisions related to the development in the town on their own behalf without giving importance to the basic needs of the town. Thus, from the above table it is clear that the development under JNNURM has not encouraged the people to make their own decisions in the development process and thus common man has little role to play in the developmental planning and its execution in the town.. Hence, it is clear that people of the Samba town were somewhere marginalized even in terms of decision making and were accustomed to having their decisions made by a few leaders of the town.

- **Socio – Economic Life**

As discussed in Second Chapter one of the objectives of Jawaharlal Nehru National Urban Renewal Mission was to ensure the “delivery of civic amenities and provision of utilities with emphasis on universal access to the people”. Similarly, it was assumed that the one of the main function of JNNURM in Samba town of the district Samba would be to provide the civic/social amenities to the people of the town. These amenities generally pertain to the facilities of street light, sanitation, construction of lanes and drains, widening of roads, construction of building activities, and creation of community assets and development of general nature so that there shall be increase in trade and opportunities for unemployed resulting in less migration



towards developed cities like Jammu, Kathua, Hiranagar etc. According to various studies, it was clear that the provisions of basic amenities do affect the life of the people. In this section also, the researcher has tried to look into the provision of amenities under JNNURM and its impact on the people of Samba town of the district Samba.

Table No. 1.7 Improvement in Quality Of Life

<i>Response</i>	<i>Number of Respondents</i>	<i>Percentage (%)</i>
Yes	20	30.77
No	45	69.23
<i>Total</i>	<i>65</i>	<i>100.00</i>

The above table 1.7 shows that 20 (30.77%) respondents believed that the living standard of the natives have changed for the last few years as the people are using new and advanced technologies like mobiles, refrigerators, private vehicles and so on. But, these living standard measuring factors are not the result of development under JNNURM. In fact, these are the modernisation forces that may be due to the impact of the globalisation. Hence, despite of the high literacy rate in the Samba town, people were not able to distinguish the development made under this project and the forces brought by modernisation and globalisation. Moreover, majority of the respondents i.e. 45 (69.23%) believed that the quality of life of the natives of the town had not improved to a great extent as there is almost no upgradation of schools, hospital and other basic infrastructure of the town under this project (JNNURM). Moreover, the condition of link roads, sewerage and drainage, street lights etc. had not been improved much to provide the healthy environment to the natives of the town.

Table No. 1.8 Improvement in Economic Life

<i>Response</i>	<i>Number of Respondents</i>	<i>Percentage (%)</i>
Yes	27	41.54
No	38	58.46
<i>Total</i>	65	100.00

Form the above table 1.8, it is clear that 27 (41.54%) respondents believed that the economic life of the people of the town has improved to a great extent as the literacy rate has increased, people got jobs in new sectors; instead of depending on old and hereditary jobs, people are emigrating for new and more income generating jobs. Thus, the people are becoming economically more sound that has increased there socio-economic status. But as said earlier it may be the impact of globalization. The aim of the development in Samba town under JNNURM was to provide sustainable and conducive environment to the natives but peoples are still emigrating in search of more income generating jobs. This showed that the people of the town were not aware about the parameters of development under this project. Moreover, 38 (58.46%) respondents pointed that there is no improvement in the economic status of the common man. With the time, the old and traditional skills like weaving cloths and Calico Printing where locale made dyes for printing, locally weaved cotton fabric, lessen its importance that resulted into the joblessness of the people of the town and thus, reducing their earning resources. Development in the town had not created new job opportunities for the natives but rather has resulted into under-employment as well as unemployment of the people. In this way, one can see the impact of the project (JNNURM) on the economic life of the people of the town. It may, thus be concluded that JNNURM has lacked in increasing



economic status of the people of the Samba town and on the other hand, has contributed to the under-employment process which can be viewed as one of the latent function of the project.

- **Condition of Sewerage and Drainage System**

One of the objectives of JNNURM as discussed in Second Chapter was to provide the provision of basic services to the urban poor including security of tenure at affordable prices, improved housing, water supply and sanitation. Therefore, the upgradation of Sewerage and Drainage System of the Samba town had been included in the developmental plan under this project (JNNURM) in Samba town of the District Samba.

Though, the other infrastructure services such as roads, housing, telecommunication, water supply, irrigation, power supply have been augmented from time to time. The drainage and sanitation have been neglected and as such could not keep pace with other development activities of the town. The construction and upgradation of Sewerage and Drainage system in the Samba town was one of the major components of development under JNNURM.

There are serious deficiencies in infrastructure as a result of the rapid growth of urban population and low investment in urban development. The development with the aim of sustainable environment believes today's growth must not be achieved at tomorrow's expense. Development of the cities can only begin when one can provide a clean, healthy, hygienic environment for the citizens. To begin with, proper sanitation is must for all round development. Sanitation basically, is the problem of human waste disposal. This is the single most potent source of insanitation, diseases and filth in urban centres. One of the main objectives under this project is to provide proper network of sewer lines that shall result in non-choking



of drainage system and thus save the people from hardships faced, especially during monsoon season.

Geographically, Samba town is at height and the locality area that is on height has little or say no problem about drainage and sanitation system because the flow of water in Nallis is so strong that minor blockages of the Nallis wash away. But the locality area at the plain has major problems. This area has no exit for waste and other water of the Nallis. Moreover, the municipality dustbins are not sufficient to cater the problem and thus, the household waste is thrown into the small Nallis that resulted into their blockage. Whatever the small Nallis are, their condition is worse because of leakage, no proper connectivity with the main Nallahs. All this resulted into the gathering of dirty water into their locality. This has caused the spread of foul smell and diseases in the locality. The environment is being worsened to the extent that natives of the town never open the windows of their houses and if they open them, instead of getting fresh air, get air filled with foul smell and infection. JNNURM came up in the Samba town to overcome the problem of sewerage and sanitation of the town.

Sanitation is defined as safe management of human excreta, including its safe confinement treatment, disposal and associated hygiene-related practices. While this policy pertains to management of human excreta and associated public health and environmental impacts, it is recognized that integral solutions need to take account of other elements of environmental sanitation, i.e. solid waste management; generation of industrial and other specialized / hazardous wastes; drainage; as also the management of drinking water supply.

Table No. 1.9 Proper Sewerage System

<i>Response</i>	<i>Number of Respondents</i>	<i>Percentage (%)</i>
Yes	30	46.15
No	35	53.85
<i>Total</i>	65	100.00

From the above table 1.9, it is clear that 30 (46.15%) respondents believed that there is proper sewerage system in the town Samba in general and their houses in particular. Most of these respondents were from the wards residing nearby the Thallora Nallah and the Bhudhwani Nallah (Thallora Nallah and Bhudhwani Nallah are the main drainage Nallahs of the Samba town) and reside at a higher altitude (as, geographically, Samba town has a cone shape). But 35 (53.85%) respondents believed that there is no proper sewerage system in the town as well as near their house in particular. The respondents argued that despite of approaching to the municipal committee, no favourable steps have been taken. The sewage and drainage condition of the town is worse as most of the house toilets are without proper gutter system and their outflow falls into the open small Nallis which are not properly connected with the main Nallah. So their outfall gets blocked in the small Nallis that causes spread of foul smell & many other diseases in the town. Therefore, it is indicated that people are facing the problems in terms of sanitation, and sewerage and drainage in the Samba town. Hence, one sees that JNNURM to some extent was unable to cater the needs of the people in terms of sewerage system.



Table No.1.10 Proper Drainage System

<i>Response</i>	<i>Number of Respondents</i>	<i>Percentage (%)</i>
Yes	32	49.23
No	33	50.77
<i>Total</i>	<i>65</i>	<i>100.00</i>

From the above table 1.10, it is clear that 32 (49.23%) respondents believed that there is proper drainage system in the town. The small Nallis are properly connected to the main Nallahs. Again as said earlier, most of these respondents were from the wards residing nearby the Thallora Nallah and the Bhudhwani Nallah and reside at an altitude. They claimed that the pressurised flow of water sweeps away the waste from the Nallis they had. But 33 (50.77%) respondents believed that there is no proper drainage system in the town as well as near their house. The small Nallis are not properly connected with the main Nallah. Moreover, the small Nallis are so small that they do not overcome the congestion problem. Majority of the Nalis are blocked as all the waste is thrown into the Nallis. The sweepers do not clean the Nallis well in time and even they also used to through all the waste from street/pathway into the Nallis that resulted into their blockage. Even, the worse condition of culverts in the town is not only a major hurdle for passage but also causes blockage and overflow of water from Nallis and thus, become the major cause for the spread of foul smell and other diseases in the locality. Thus, the above data shows that only 50% of the population (sample) is satisfied with the work of drainage system and the need of an equal number is not met by the project.

Therefore, from the above tables it is indicated that the people of the Samba town were facing problems in terms of the Sewerage and Drainage system and the development project (JNNURM) was also



unable to meet the requirement of the people in terms of the said problem.

- **Condition of Thallora Nallah and Bhudhwani Nallah**

The Samba town is situated on the both sides of National Highway (NH-1A). The natural drainage is local Nallah passing throughout the town. Traditionally, Thallora Nallah is the main drainage Nallah passing via the side of new Bus Stand and flows along the National Highway upto Basanter River. The Budhwani Nallah joins as a Tributary to the Thallora Nallah. The construction of these Nallahs from their origin to their end i.e., upto their fall into the river Basanter was one of the major works under JNNURM. It was proposed to construct the Thallora Mandi Nallah from Trilokian-Di-Chapri (Lamba Mandi) to outfall upto Industrial Development Centre and Bank of River Basantar in the length of 2500M. The Bhudhwani Nallahs also contributes to the Thallora Nallah so it was also proposed to construct two small Nallahs around the Bhudhwani Mandi in a total length of 1200 Mts.

Table No. 1.11 Proper Construction of Thallora Nallah and Bhudhwani Nallah

<i>Response</i>	<i>Number of Respondents</i>	<i>Percentage (%)</i>
<i>Yes</i>	<i>20</i>	<i>30.77</i>
<i>No</i>	<i>43</i>	<i>66.15</i>
<i>No Idea</i>	<i>02</i>	<i>03.08</i>
<i>Total</i>	<i>65</i>	<i>100.00</i>

From the above table 1.11, it is clear that 20 (30.77%) respondents believed that the Thallora Nallah and Bhudhwani Nallah have been constructed properly. The construction of these Nallahs has



resulted into proper drainage of domestic and seasonal water and other waste of the town. But 43 (66.15%) respondents believed that these Nallahs had not been properly constructed as these Nallahs do not receive the outfall of all the small Nallis of every ward of the town and thus, the small drain of the locality remain scattered in the same area. Moreover, these Nallahs are not repaired well in time. These respondents represent those wards that far-away from the Thallora Nallah and Bhudhwani Nallah. And 02 (03.08%) respondents have no knowledge about it.

- **Housing Condition**

Another recurring infrastructural problem associated with urbanization is with regard to housing and related social issues. Housing is not just about shelter but involves sufficiency of space as well as scope for socializing and sanitary facilities. Problems of housing and space are on the increase particularly in the more urbanized and populated towns. Housing condition always talks about the living condition of the people of a locality. But the only presence of Pucca houses in a locality could not provide better quality of life. It must have proper design for better ventilation in the house in order to get fresh air. Moreover, the houses should have proper connectivity with the basic resources like schools, college, hospital, bus stand and so on in their surrounding environment.

Table No. 1.12 Type of Houses

<i>Response</i>	<i>Number of Respondents</i>	<i>Percentage (%)</i>
<i>Pucca</i>	62	95.38
<i>Semi Pucca</i>	02	03.08
<i>Kutcha</i>	01	01.54
<i>Total</i>	65	100.00



From the above table 1.12, it is clear that majority of the respondents i.e. 62 (95.38%) respondents have Pucca houses, 02 (03.08%) respondents have Semi-Pucca houses, and only 01 (01.54%) respondent have Kutcha house which implies that housing condition of the people was better. Despite having Pucca houses, the people of the town were deprived of other infra-structural facilities.

- **Condition of Toilets**

It has been noted that the percentage of households having flush toilets exhibits a strong positive correlation with economic development, much more than any other indicator of amenities. Construction of bathroom and toilet in the house brings changes in the life style of the people. Proper construction of toilets not only facilitates the family member but also reduces biomass pollution.

Table No. 1.13 Proper Toilet System in the Houses

<i>Response</i>	<i>Number of Respondents</i>	<i>Percentage (%)</i>
<i>Yes</i>	<i>56</i>	<i>86.15</i>
<i>No</i>	<i>09</i>	<i>13.85</i>
<i>Total</i>	<i>65</i>	<i>100.00</i>

From the above table 1.13, it is clear that 56 (86.15%) respondents had toilets in their house but maximum of them were without proper gutter system and their outlets falled into the nearby Nallis. Since from above table (table no. 3.12) it is clear that housing condition was better but the condition of their toilets was worse as they had no proper gutter system and its excreta felled in open Nallis. These Nallis mostly remain blocked resulting into the spread of foul smell and diseases in the locality. On the other hand 09 (13.85%) respondents did not have toilets in their houses and the defecation activity was being



done in the adjoining open area that further deteriorates the environment of the locality. The lack of toilets in the house was not only a cause of high inconvenience for their family members but also led to biomass pollution. They claimed for dire necessity of the toilets in their house but they did not have it. Even they approached to the authority to construct community toilets in the area but argued that no action has taken so far. Hence, it is clear that lack of proper toilet systems lead to un-conducive environment in the Samba town.

- **Condition of Water Supply**

Another work under JNNURM is the upgradation of water supply in the town. Despite of construction of new Over Head Tanks, Sinks and Upgradation of the Public Pounds, the people of Samba town still drink water filtered from a small river named Basanter – a river whose water is being contaminated by industrial waste, town's solid waste and defecation by the natives & migrants as well. The water filtration plant has been constructed just ahead of the polluting area. Since most of the Over-Head Tanks (OHTs) and Sinks are non - functional, the people of the town were not able to get new connections for safe drinking water, but they argued whatever have been functioning -- was supplied to the few privileged ones only, leading to their marginalization. Many of the people complaint that they had faced many deadly diseases like Jaundice, Diarrhoea and other related problems. Thus, the project (JNNURM) has failed in improving the quality as well as the quantity of the drinking water for the people of Samba town.

In a continuously pressurised distribution system, contaminants surrounding the pipelines cannot penetrate even if there are breaks in the pipes and joints. Without continuous pressure, street run-off, drainage water, raw sewage from adjacent sewer lines and leaky septic tanks get sucked into the water mains. Providing continuous water



supply in cities results in system efficiency and economic benefits to citizens. A distribution system which is operated under continuous supply conditions has longer life as it is subjected to fewer shocks (water hammer effect) and changes in pressure than one which is operated under intermittent supply conditions. There is no need for households to invest in domestic storage, booster pumps, supplementary boreholes, domestic filters, and other treatment systems when water is in continuous supply. Also, there is no need to purchase water from private suppliers. Continuous water supply reduces unregulated recourse to groundwater and is, therefore, environment-friendly.

Table No. 1.14 Condition of Drinking Water Supply

<i>Response</i>	<i>Number of Respondents</i>	<i>Percentage (%)</i>
Yes	11	16.92
No	54	83.08
<i>Total</i>	65	100.00

The above table 1.14 indicated that 11 (16.92%) respondents claimed as there is proper drinking water supply in the town but 54 (83.08%) respondents claimed that there is no proper supply of drinking water. They claimed as there is critical shortage of water supply especially during summer season. Hence, it was seen that water, a vital source required for daily activities is not available to the people, hence leading to their deprivation.

People argued that all the waste of the town is thrown into river Basanter – whether it is municipality dustbins or outfall of Nallahs. Due to the lack of the toilets in the houses and toilets without proper gutter system – all the defecated material falls into the river Basanter.



Moreover, the industrial waste also falls into the same water. And the tragedy is that the Water Filtration Plant has been constructed just 1-2 km ahead of all these outlets. The water filtered by this plant is supplied to the Samba town which is used as drinking water. Moreover, the respondent claimed that the drinking water is highly muddy, foul smelling and decoloured. This has resulted into the spread of diseases like jaundice, diarrhoea and many other many diseases in the town.

Thus, from the above table, it is clear that JNNURM has lacked in providing the better quality of water to the natives as it could not replace the old rusted pipe lines, could not provide the new lines having more capacity with minimal losses due to leakages.

- **Condition of Public Well/Pond**

The main goal of the development under JNNURM was to cater the basic facilities to the natives of the cities/towns selected under this mission. The endowment to provide the safe drinking water was one of the objectives of the mission. The condition of the drinking water supply in the Samba town was very critical. Therefore, in order to overcome the problem of drinking water supply in the town, the construction of Wells in the town was sanctioned under JNNURM.

Under the caption of construction/upgradation of ponds, the Bhudhwani Pond was selected under JNNURM. Budhwani Pond is one of the oldest pond in the municipal area of Samba which is located in the vicinity of famous old temple namely Shree Jagan Nath Ji Mandir, where the traders from adjoining area such as Kathua, Punjab, used to perform Yagnas and recite Vedic Chants (Mantras). They use the pond for bathing and “ablution” purpose when people return after cremation from the adjoining grave yard.



Table No. 1.15 Upgradation of Public Well/Pond

<i>Response</i>	<i>Number of Respondents</i>	<i>Percentage (%)</i>
Yes	15	23.08
No	50	76.92
<i>Total</i>	65	100.00

From the above table 1.15, it is clear that 15 (23.08%) respondents claimed that the Public Well (Shat-Walla-Kuan) and Public Pond (eg; Bhudwani Pond, Trilokkan-di-Chapri) in the locality have been upgraded. They argued that the well of their locality (Shat-Walla-Kuan) has been constructed properly and the water supplied by this well has fulfilled the water need to some extent. They further argued that the construction of Ponds (Bhudwani Pond and Trilokkan-di-Chapri) had been left in between because of the lack of funds. The improper construction of these Ponds resulted into the loss of their natural beauty as well as sanctity. The people of the locality used to perform the practice of organising the Yagnas and chanting Mantras at these ponds but the improper construction of these ponds has affected this practice. Therefore, the development under JNNURM posed threat to the cultural life of the people of the Samba town. On the other hand, 50 (76.92%) respondents claimed as there is no Upgradation of Public Well/Pond as there is no Public well/Pond in the their locality. Deprivation was seen at two levels. First, where the pond already existed, the project came up with its upgradation but could not complete it due to the lack of funds, leading to the shortage of water for the people. Second, the area where there was no Pond/Well, the project did not have funds to start/construct a new leading to marginalization of the people of the town. Thus, from the above table, it is clear that



development under JNNURM had marginalized the people of the town not only in terms of benefits but also had affected their cultural life.

- **Condition of Streets**

Upgradation of roads and link connectivity is one of the basic provisions of JNNURM. Therefore, one of the main works sanctioned under JNNURM in the Samba town was the upgradation of lane and streets of the town. The condition of the lanes and streets in the town was very deplorable which had become a permanent health hazard for the population because of accidents due to bad surface of lanes and stagnation of water particularly in the rainy season becoming a breeding place of mosquitoes.

Indian cities are increasingly faced with the twin challenges of providing adequate road space for future use and improving the poor condition of existing roads due to the neglect of maintenance over the years. Current road designs do not adequately provide for facilities such as footpaths and cycle tracks. The available road space gets encroached by commercial establishments, street vendors, and on-street parking due to poor enforcement of the existing regulations. The variety of vehicles on the roads moving at different speeds without any demarcated lanes also adds to the challenges of urban transport.

The study highlighted that the majority of link roads and the local lanes have no proper connectivity with the NH-1A, New-Bus Stand, and other basic resources and facilities (like schools, college, court, hospital, etc.) in the town. Some streets and roads are being constructed by ignoring the others; no street and road have been widened to facilitate the transportation in the town. Moreover, there is no vehicle parking system in the town, which has further accelerated the problem for the locals. They argued that had developmentalists made us participate, the proper area could have been identified which could have cater the needs of the masses.



Table No. 1.16 Condition of Roads and Streets

<i>Response</i>	<i>Number of Respondents</i>	<i>Percentage (%)</i>
<i>Improvement</i>	27	41.54
<i>No Improvement</i>	38	58.46
<i>Total</i>	65	100.00

From the above table 1.16, it is clear that 27 (41.54%) respondents claimed that the condition of streets has been improved under this project as some of the streets have been newly constructed and many upgraded. The construction of streets with proper links with main resources like connectivity with National Highway (NH-1A), access to vehicles, access to available resources viz.; schools, college, hospital, working places etc. had made their life more comfortable. But 38 (58.46%) respondents claimed that there is no improvement in the condition of streets because the same streets of influential people who reside nearby. These have been constructed/ upgraded again and again at the cost of other which have not been constructed / upgraded even once. Moreover, there is no proper connectivity of the streets with the basic institutions like schools, colleges, hospitals, etc. of the town and the condition of culverts was worse that further deteriorated the condition of the streets of the town. Thus, the above table indicates that the development under this project has benefited only the top echelons of the town and has marginalised the others.

- **Upgradation of New Bus Stand**

One of the projects eligible for assistance under JNNURM was the upgradation of urban transportation. Therefore, upgradation of New Bus Stand was another work sanctioned under JNNURM in the Samba town. New Bus Stand, Samba was under construction funded by



the previous scheme i.e. Integrated Development Scheme for Medium Towns (IDSMT). But the construction under this project was closed leaving the construction in-between which became a major hazard for the natives of the town. Therefore, the extension and upgradation of the New Bus Stand was taken into consideration under JNNURM.

Table No. 1.17 Condition of New Bus Stand

Response	Number of Respondents	Percentage (%)
<i>Improved</i>	13	20.00
<i>No Improvement</i>	52	80.00
Total	65	100.00

The above 1.17 shows that out of the 65 respondents, 13 (20%) respondents claimed that there is improvement in the condition of the New Bus Stand. But majority of the respondents i.e., 52 (80%) respondents claimed that there is no improvement in the condition of New Bus Stand because there is no expansion in the area of bus stand. They further argued that there is no proper management of the New Bus Stand as a notable area has been encroached by the nearby shopkeepers that had deteriorated the functioning of this bus stand. Moreover, it has become a crowded and congested as the people living in the vicinity used it for their private purpose and also it has become a playfield for the children of the adjoining areas giving rise to the chance of accidents because of movement of buses in the area. Therefore, the above table shows that JNNURM has lacked to fulfil this objective to provide better urban transportation facilities to the town.

- **Parking Facility**

One of the major goals of JNNURM was to focus on urban renewal programme for the old city areas to reduce congestion'.



Therefore, in order to provide the better urban facilities in the samba town, there was a need to provide the proper Parking facilities in the town. The Samba town remains crowded all the times and remains thickly populated throughout the year because of its connection with the district Jammu and Kathua and also the State Punjab. But there was no proper Parking system in the Samba town. Therefore, one of the admissible components under JNNURM was to overcome the problem of Public Vehicle Parking System.

Table No. 1.18 Need for Vehicle Parking

<i>Response</i>	<i>Number of Respondents</i>	<i>Percentage (%)</i>
Yes	63	96.92
No	02	03.08
<i>Total</i>	65	100.00

From the above table 1.18, it is clear that 63 (96.92%) respondents claimed for dire need of public vehicle parking as there is no proper parking system in the town. The illegal parking at the main public places like main bazaar by the inhabitant as well as day – visitors has been disturbing daily activities as it resulted into traffic jams in the town. Only 02 (03.08%) respondents feel that there is no need for proper vehicle parking system and moreover, there is no government land for it. Thus, from the above table it is clear that this development project could not provide the basic facilities to the natives of the town as well as to the daily commuters and therefore the development in the town had lacked in fulfilling manifest objective, which was the included into the main agenda the project (JNNURM).



- **Job Opportunities**

Table No. 1.19 Job Opportunities under JNNURM

<i>Response</i>	<i>Number of Respondents</i>	<i>Percentage (%)</i>
Yes	17	26.15
No	48	73.85
<i>Total</i>	65	100.00

The above table 1.19, it is clear that 17 (26.15%) respondents claimed that the JNNURM has offered job to the natives of the town. These respondents claimed that this project had created temporary jobs only. Though the creation of new jobs was not the objective of JNNURM, a significant percentage i.e., 26.15% claimed for getting jobs by the development under this project. Thus, according to R.K. Merton's functional theory, this is the latent function of the project. But 48 (73.85%) respondents claimed that this project did not create any new job for the locals of the town. Generally, urban area functions as pull factor but one may find inverse of it in the case. In the town, it was seen that under the various developmental activities through different development projects in the town, there was shifting of Govt. offices like court, police station, schools and college to the adjoining areas to overcome the congestion problem that had resulted into the reduction of job opportunities and the loss of business & other income generating resources.



Table No. 1.20 Displacement under JNNURM

Response	Number of Respondents	Percentage (%)
Yes	01	01.54
No	64	98.46
Total	65	100.00

From the above table 1.20, it is clear that 01 (01.54%) respondents claimed of displacement of the native due to development activities under this project. But majority of the respondents i.e. 64 (98.46%) claimed that there is no such development that has resulted into the displacement of the residents of the town. According to the various studies, development leads to displacement. But in the case of development project JNNURM one hardly finds any displacement of family taking place.

- **Role of Municipality**

Thudipara (2008) in his book '*Urban Community Development*' mentioned that the concept of ward committees is a novel addition and an example of people-centric governance. The ward committee creates a platform for citizen participation below the municipal level, thus brings the electorate closer to its representatives. All members of the ward committees are nominated. They comprise the municipal councillors from within the territorial area of the committee and other prominent members of the society. The functions of the ward committee include identification of problems and priorities of the ward, supervision of the municipal works, planning and undertaking development activities, convening annual general meetings, and submission of administrative financial reports and resolutions adapted to the municipality.



The Samba Municipal Committee is one of the oldest Municipal Towns in the State of Jammu and Kashmir. The municipal committee of the Samba town has been institutionalized to provide civic/social amenities to the people of the town. These amenities generally pertain to the facilities of street lights, sanitation, construction of lanes and drains, widening of roads, construction of building activities, and creation of community assets and development of general nature.

Table No. 1.21 Role of Municipality in Development

<i>Response</i>	<i>Number of Respondents</i>	<i>Percentage</i>
Yes	24	36.92
No	41	63.08
<i>Total</i>	65	100.00

From the above table 1.21, it is clear that 24 (36.92%) respondents claimed that municipal committee have taken positive steps for the sanitation measures of the town. 41 (63.08%) respondents claimed that municipal committee is doing nothing for the sanitation of the town as there is no proper disposal of household waste, no timely cleaning of Nallis and streets, no proper drainage of the town and so on.

Municipal administration of the Samba Municipal Committee has typically suffered from overstaffing of untrained, unskilled manpower on the one hand and shortage of qualified technical staff and managerial supervisors on the other. The staff and management at municipal committee are typically not accustomed to innovation and taking up new tasks, and are more comfortable opting for traditional methods of procurement and working with government grants and loans. The need of the hour is to engage with the market in bridging infrastructure deficits and also with civil society in delivering services.



Capacity for planning, project preparation, project implementation and project management has to be built through training and skill development.

Hence, the present paper has discussed the working condition of JNNURM in the Samba town of the district Samba. This paper has explored the developmental progress of JNNURM in the town on various parameters like condition of sewerage and drainage system, housing condition, condition of drinking water supply, condition of streets, parking facilities, job opportunities under this mission and last but not the least the role of the municipal committee of the Samba town in development has been analysed. It has been found that in most of the cases the development under JNNURM had not fulfilled the gap of condition of the basic amenities required for the better survival of the masses of the town and the actual condition of these amenities. The analysis of the interpretation of above tables showed that the development under JNNURM lacked in providing a sustainable development to the people of the Samba town of Samba district.

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SACRED SPACE AND RELIGIOUS SHRINES: A STUDY IN POONCH DISTRICT. (J & K)

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Introduction

The concept of 'sacred' in every religion is understood in the place-time framework. All religions define and classify space and time as sacred, opposed to secular or profane differently (Madan, 1991: 97). The importance of space as sacred is enhanced during certain occasions or time like occurrence of *Kumbh mela* in Haridwar; *Urs* at the Sufi shrine in Ajmer or celebration of *Guru Nanak* birthday at Golden temple in Amritsar. Correspondingly, any ritual or festival becomes more meaningful if performed in a sacred space. The sacred space thus adds on to the religiosity of the occasion, besides maintaining sacredness in day to day life which is visited by thousands of pilgrims every day.

Though every religion demarcates its own geographical place, at times there exists a 'shared sacred space' comprising of different religious structures. This sacred space exhibits inter-community relations and interactions where each religion represents its own world view and mode of worship, yet share many things in common with others. One such sacred space is the specific area in Poonch district comprising of three religious shrines – a Hindu Temple, a Mosque and a Gurdwara located in the close vicinity. Each of these shrines is visited by the people of one's own religion, but they also pay obeisance at other's religious shrine. Thus, Hindus visit the Sufi shrine as much as Sikhs visit Hindu temple and the Sufi shrine. Besides this, there are



many occasions during which Hindus, Muslims and Sikhs cooperate with each other and maintain social harmony.

In this study the concept of 'sacred space' has been understood in the context of the three religious shrines of Hindu, Muslim and Sikh communities—temple of Buddha Amarnath Ji, Sain Miran Sahib Shrine and Gurdwara Nangali Sahib respectively, in Poonch district of the state of Jammu and Kashmir (J & K). The study has focused on the intercommunity relationships and the role of religious shrines in bringing harmony and brotherhood among the people of the three religions. It has explored the reasons for long time peaceful co-existence of the three religious communities as an experiment in religious tolerance and prevention of any form of communal conflict or violence even in those times when the area was affected by militancy.

Varshney (2002) referred to the two kinds of intercommunity relations: *associational* and *quotidian*. Former refers to the business associations, professional organisations, trade union etc. and the latter consists of simple routine interactions of life as Hindus or Muslims visiting each other, eating together often enough, and jointly participating in festivals. Both forms of linkages if robust promote harmony. Besides these two forms, the other areas where the intercommunity relations can be strong are the religious shrines. The shrines of different religions have co-existed in many places in India as well as in J&K creating social and communal harmony between them.

To understand the notion of 'shared sacred space' certain concepts are considered appropriate like pluralism, diversity, syncretism, multiculturalism etc. Often, these terms are used synonymously. But far from being synonymous, they are discrete concepts with different meanings and contextual parameters. As different from religious pluralism, 'religious syncretism' is understood as an amalgamation, union or attempted fusion of different religions,



cultures, or schools of thought. It exhibits blending of two or more religious belief systems into a new system, or the incorporation into a religious tradition of beliefs from unrelated traditions thus asserting an underlying unity and allowing for an inclusive approach to other faiths. Though many scholars prefer to use syncretism or composite culture to study Indian society (Roy Burman, 1996), this term had limited usefulness for the present research as the three shrines do not blend, fuse or amalgamate each other, and become all inclusive; but maintain their own respective character while entering into several engagements and interactions with the 'other' or 'others'. Thus the study was undertaken with the exclusionist-inclusive framework.

While 'diversity' refers to all that is different or diverse in a given situation, pluralism is the engagement that creates a common society from all that is diverse. Pluralism is the energetic engagement with diversity and is an achievement rather than something given. Unlike diversity, pluralism refers to real encounter and relationship. Diversity is also tolerance and can and has meant the creation of religious ghettos as well as resulted in prejudice, hostility and violence towards another religion. Pluralism is not just tolerance, but the active seeking of understanding across lines of difference. Also pluralism is not relativism, but the encounter of commitments. The new paradigm of pluralism does not require us to leave our identities and our commitments behind as it is the encounter of commitments. It means holding our deepest differences, even our religious differences, not in isolation, but in relationship to one another. Besides this, pluralism is based on dialogue. The language of pluralism is that of dialogue and encounter, give and take, criticism and self-criticism (Eck, 1997).

Some scholars prefer the concept 'multiculturalism' to pluralism as for them plurality simply represents the existence of many while multiculturalism points to the existence of many which are equal in the public arena and treated as equals by the state. Multiculturalism is the



concern for equality and non-discrimination of people of minority communities, particularly in a democracy (Mahajan, 2002). However, in a democratic country like India, pluralism is accepted as having a connotation of equality by the state, besides its relevance in the society. And though multiculturalism that emanated from the West in 1980s suggests equality, in the process it tries to impose one uniform status on all of them. Pluralism allows a thousand flowers to bloom, with minorities forming communities of faith, ethnicity or culture within a society but by having certain overarching set of common values.

Religious Pluralism according to Madan may connote mutual exclusiveness or absolute difference; or can stand for a convergence of the fundamentals of different faiths, although variously defined; or it might mean that every religion requires the others, for no religion has a monopoly over the whole truth (1997: 32). Broadly, religious pluralism is an attitude or notion regarding the diversity of religious belief systems co-existing in society. It indicates one or more of the following: One's religion is not the sole and exclusive source of truth, and thus the acknowledgement that at least some truths and true values exist in other religions (religious inclusivism); there is some level of unity, co-operation and understanding between different religions or denominations within a single religion (religious ecumenism); there is the condition of harmonious co-existence between adherents of different religions (religious tolerance); and in a given society there exists a multiplicity of religions (religious diversity). Such co-operation, understanding and harmonious co-existence is seen in the sacred space created by the shrines of three different religions- Hinduism, Islam and Sikhism in the study area. Thus in the given context- religious pluralism is seen to be the closest and most appropriate to the understanding of the concept of 'sacred space'.

In the Indian context, Madan explains the plurality of religions at two levels: the wider global level where the focus is on the inter-



religious aspect; and the intra-religious level or within a particular religion. Religious pluralism is also understood as related to contemporary ideologues of secularism (2004). All the major religions in India have elements of tolerance and acceptance like *Bhakti* in Hinduism, *Sufism* in Islam, and *Sant* tradition in Sikhism. In Kashmir, Islam was established with the efforts of Sufi saints in particular. It was Shaikh Nuruddin, the fourteenth century Sufi saint who founded the Rishi order and carried to the masses adapting his ideals to the prevalent practice of Kashmir Shaivism (Khan, 1994). The Rishis became the most respected people of Kashmir (Bamzai, 1962). Lal Ded or Laleshwari, the hermitess, harmonized Shaivism with the basic tenets of Islam that led to a tolerant variety of religion (Bazaz, 1995).

In the present times, the ideology of religious pluralism is inherent in the state-sponsored secularism, summed up in the slogan *sarv dharma sambhava* (equal respect for all religions), and also as the neutrality of the state in relation to different religious communities (*dharma nirpekhsata*) (Madan, 1997: 31). This study has explored such elements in all the three religions that make for the flexibility and adaptability in developing harmonious relations between the followers of three religions as opposed to orthodox and conservative strands.

The present study has focused on the three major shrines of Hindus, Muslims, and Sikhs in district Poonch -Mandir Buddha Amarnath Ji, Sain Miran Sahib Shrine and Gurdwara Nangali Sahib respectively, located in the area that can be constituted 'shared sacred space'. The 'sacred' was identified by Emile Durkheim as the most fundamental religious idea or phenomenon consisting of religious beliefs and practices that are set apart and forbidden and unite people into a single community of worshippers (1965).

In this study, the sacred is seen in the context of 'things set apart' as well as in the idea of 'moral community', a shared and



collective thing. But as this shared and common space encompasses three religious shrines of very different faiths, the sacredness of space would be understood with the help of exclusive-inclusive framework. Here each religion maintains its exclusive space while at the same time becomes inclusive in terms of its shared space, particularly during festivals and other religious occasions. The sanctum sanctorum in a Hindu temple where the idol is placed and worshipped by following several rituals is a place of exclusivity for the Hindus as much as the area of offering *namaz* (praying) in a proper way for the Muslims. The religious specificity or sacredness of a religious space understood and followed by the members of each religion make the practices exclusive, while there are many places of shared interest, comparatively less sacred that makes the three religious shrines more inclusive in sharing many things in common. This shared commonality is reflected in several religious activities of the three shrines in Poonch district.

These shrines are frequently visited by the people of all faiths. On the eve of Baisakhi at Gurdwara Nangali Sahib, local Hindus and Muslims come in a large number. They arrange food stalls and tents for the pilgrims, they also participate in various ritual practices of the Sikhs. On the *Urs* (death anniversary) of Sain Miran Sahib, a large number of devotees from various religious faiths come and pay their obeisance. Along with Muslims, Hindus and Sikhs offers fruits, edible oil, perfumes, carpets, sacred threads, chaddar etc. Millitants may have tried several times to break unity among Muslims, Hindus and Sikhs in the border township, but they have failed every time. The unprecedented turnout of devotees comprising Muslims, Sikhs and Hindus at Sain Miran Sahib Ziyarat at Gurtian, close to the line of control, validates this fact (Tribune News Services, rajouri, January 25, 2010).

The *Chhari Mubarakh* (holy mace) of Baba Buddha Amarnath gets a warm welcome on the concluding day of the week-long *yatra*



(pilgrimage) at the main shrine in Mandi today. What made it special this year (2010) was that Muslims from the militancy hit Mandi town of Poonch district, exhibited a show of communal harmony and showered flowers on the procession taking the *Chhari*. The Muslims had also set up stalls offering sweetened water and other eatables for the pilgrims who came from all over the country (Tribune News Services, Rajouri, August3, 2010).

The proposed research has looked into many such religious festivals and occasions; as well as daily visits by the pilgrims to these three religious shrines and their role and activities in the context of sacred space and sacred time in the exclusive-inclusive framework. Using the concept of religious pluralism, the study has also shown the extent to which people attend and participate in each other's religious shrines and provide an understanding of intercommunity relations as well as the reasons of how communal harmony is maintained in this region of Poonch district.

In this study the concept of 'sacred space' has been understood in the context of the three religious shrines of Hindu, Muslim and Sikh communities—temple of Buddha Amarnath Ji, Sain Miran Sahib Shrine and Gurdwara Nangali Sahib respectively, in Poonch district of the state of Jammu and Kashmir (J & K). The study has focused on the intercommunity relationship and the role of religious shrines in bringing harmony and brotherhood among the people of the three religions. It has explored the reasons for the prevalence of peace and tolerance among the people of three religious faiths. This has prevented any form of communal conflict or violence at the times when militancy was at the peak in Poonch district in the late 1990s and the early 2000s.

Religious plurality in Poonch District

Poonch is one of the 22 districts of the state of Jammu and Kashmir and it comes under Jammu province of the state. The

population of this district is 476,820 (census of India 2011). The population constitutes of 87 percent Muslims, 8 percent Hindus and 7 percent Sikhs. The sex ratio is 890 (census of India 2011).

Poonch is bounded by the line of control (boundary between India and Pakistan administrated Kashmir) on the three sides (north, west and south). The 1947-48 war between India and Pakistan divided it into two parts. One part went to Pakistan and other become part of the Indian state of Jammu and Kashmir.

Human relations whether social, cultural or communal are more or less dependent on the geographical locations of the particular place in which people are settled. It then becomes important to explain the geography of the region. Poonch is the smallest district of Jammu and Kashmir state. It is situated between $33^{\circ}25'$ - $34^{\circ} 01'N$ Latitude and $73^{\circ}58'$ - $74^{\circ}35'E$ Longitude. Area of Poonch is 1,6744sq.kms. Poonch district is entirely undulating and mountainous except few-long lying valleys. There are 4 tehsils and 178 villages including 10 uninhabited villages.

A picturesque view of Poonch Valley





The study has focused mainly on the three shrines, Mandir Buddha Amarnath Ji, Gurdwara Nangali Sahib and Ziyarat Sain Miran Sahib. Mandir Buddha Amarnath is situated in the north east side about 25km from the town of Poonch, it is located in the place which is known as Rajpura. Gurdwara Nangali sahib is situated on the banks of Drungali Nallah (River) and is about 4kms from Poonch town. Ziyarat Sain Miran Sahib is located in village Gutrian near actual line of control with Pakistan occupied Kashmir.

Methods and Research tools

The present research critically employed the concept of 'sacred' as used by Durkheim in his study on religion and 'sacred space' and 'sacred time' by T. N. Madan (1991) in the Indian context. Rather than talking about sacred and profane, the study used the concepts of sacred and sacredness. The central focus of this study has been on religious shrines and inter-community relations. As an extension to the concepts related to sacred, the study employed exclusionist-inclusive framework to study the sacred space of the three religious shrines. Where the three religions remained exclusive to each other and where they interacted and started becoming inclusive is analysed in the study.

The study made use of structural functional approach to understand how religion contributes to the existence of society as an ordered and continuing system of relationships amongst human beings. In an investigation to the social function of religion in a particular society the first thing is to examine the relation of the religion to the social structure. In this respect different religious shrines are of special value and interest in the area of study. People of different religions have their own respective shrines and have their own system of religious behaviour and obligations. There are daily religious observances, ritual performances, occasions and festivals on these shrines which affect the solidarity or well-being of the group. The social



function of these rituals helps to maintain the solidarity and continuity of the structural system. Though each religion has its shrines, rituals and obligations, at the same time there is cooperation among the people of different religions as they are visiting each other's shrines, participating in ritual practices and festivals. It is therefore not only the solidarity of a particular religion that maintains the structure of the concerned shrine in the said area, but also the social solidarity and unity of the whole population that is seen in the network of social structure of the region exhibited in the sacred space constituted by the three religious shrines.

The design for the present research is descriptive and explanatory in nature. Description was based mostly on detailed observation of the visits of pilgrims to the three shrines, the ceremonies and the rituals. The description was made of their activities in daily life and on some special occasions. The explanatory research is concerned with causes and attempts to answer the question of 'why' having the aspect of co-relationship. The important question in this study has been how social harmony and peace is maintained in this region of Poonch district. The answer to this question was traced from the inter-community relations as observed in various practices of the three main religious communities.

The research is largely an empirical study based on both primary and secondary data. The secondary sources included various books, journals articles, the reports of census, and other documents and reports. Besides these, primary data was collected on the basis of intensive fieldwork which was carried out in the selected area. The methods of data collection included interview-schedule, interactions and observations. A sample of 60 respondents was selected by using purposive sampling method taking 20 respondents from each of the three religions- Hindus, Muslims and Sikhs who visit the shrines and participate in its activities.



The total male respondents were 48 and females were 12. Most of the respondents were from Poonch district, 3 respondents were from nearby district Rajouri and 1 was from Punjab state. For each of the 20 respondents, a separate interview-schedule was prepared to understand the specific nature of worship. However, some of the questions were similar, especially those dealing with sharing and interactions during festivals and on different occasions

The methods and techniques of data collection were mainly qualitative. In-depth interviews and observation methods were used more frequently. Observation (preferably non-participant) method was used and it was considered appropriate as the setting was natural in which series of religious occasions and activities has been examined. In-depth interviews provided the flexibility of personal communication and interaction in face to face situations. They were structured and unstructured, as well as individual and group.

Out of 48 males 16 were Hindus, 14 were Muslims and 18 were Sikhs and out of 12 females 04 were Hindu, 06 were Muslims and 02 were Sikhs.

Table 1 below depicts the occupation of the respondents of the three religions.

S.No	Religion	No.	Sex		Age Group	
			M	F	18-35	36 & above
1.	Hindu	20	16	04	08	12
2.	Muslim	20	14	06	07	13
3.	Sikh	20	18	02	05	15
Total		60	48	12	20	40



Out of 60 respondents, 23 percent have Government jobs, 35 percent have business, about 12 percent relied on agriculture, 23 percent relied on private jobs and 7 percent respondents were the shrine committee members.

Results and conclusions

The present study has been helpful in understanding the intercommunity relations between people of different religions and in probing reasons behind maintenance of social harmony in the region of Poonch district. Though religious intercommunity relations are also antagonistic or opposed leading to hostility, conflicts and even riots; the significance of this study lies in showing that there are places in India where social harmony and peace exists despite provocations.

The study has not only focused on the co-existence of religious shrines in a sacred space but also on how people of different religions share these spaces by engaging in each other's religious activities. They live and re-live their lives through interactions in such engagements.

The study reveals the concepts of 'sacred' and 'sacred space' as applied not to a single religious structure but to a place where multiplicity of religious shrines exists. What may be 'sacred' for some may not be so for another in the same manner, but despite such differences the two co-exist and share mutual space. The exclusionist and inclusive framework has found to be useful to understand the concept of shared sacred space.

There are very few studies on religious harmony and intercommunity relations particularly in the state of J&K and this research has provided opportunity to look at the basis of peace and social harmony in this conflict-ridden state. Many studies on peace and conflict resolution neglect cultural or religious dimension and look towards government and state actors. The study has added on to the existing literature on sociology of religion, intercommunity relations



and peace studies. It has also shown how when big cities and towns face communal conflicts and riots, peace and harmony prevail in small places like Poonch due to participating and sharing by people in each other's religious activities.

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INDIA'S ROLE IN UNO: AN ANALYTICAL STUDY

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Introduction:

India was the original member like other founder members of the UNO and the declaration by UNs at Washington on 1st January 1942 and participated in the United Nations Conference on International Organisation at San Francisco from 25 April to 26 June 1945. India is very much interested to maintain the principles and purposes of UNO from the very beginning. As a charter member India has been participating in all specialised agencies such as ILO, UNESCO, UNCTAD and also getting valuable assistance from World Bank, UNICEF, FAO, and WTO. Mrs. V. Pandit was the first lady to be elected as president of General Assembly; Dr. S. Krishnan had occupied the highest position in UNESCO. Mrs. N. Singh has served as chief of the Cabinet of the Secretary General. India contributed troops to UN Peacekeeping efforts in Korea, Egypt, Congo, Somalia, Angola, Haiti, Liberia, Lebanon and other countries in the world. India has been a member of the UN Security Council for a period of six terms i.e. 12 years and wants to join in Security Council as a permanent. The constitutional makers of India inserted part-III (DPSP) that the government of India shall promote international peace and peaceful settlement of international disputes.

India's role in UN organs and other special agencies:

The India Agent-General Mr. Girija Shankar was represented and signed the Declaration by United Nations on 1 January 1942. On behalf of India Sir Arcot Ramaswamy Mudaliar signed the UN charter



when United Nations Conference on International Organisation held in San Francisco, USA, on 26 June 1945. He also went to serve as the first president of the United Nations Economic and Social Council. As a founder member India played a crucial part when UNO was made on 24 October 1945. It is noticeable issue is that before independence India acted a positive role to making the UNO. India started movement against the colonialism, apartheid and racial discrimination. A Gandhian political activist Dr. (Mrs.) Hansa Mehta took an active role on gender equality in Drafting of the Universal Declaration of Human Rights. Mrs. Vijaya Lakshmi Pandit was elected as the first women president of the UN General Assembly in 1953. India supported the struggle towards global disarmament and the ending of the arms race and equitable international economic order.¹

India chaired the three international commissions for supervision and control for Vietnam, Cambodia and Laos established by the 1954 Geneva Accords on Indo-China. India had significant role in the Suez crisis in 1956. Under the chair of India the special committee on the implementation of the Declaration on Decolonisation was established in 1960 to bring an end to colonialism. The General Assembly was setup a sub-committee against apartheid and India's had an active role during its formation. Convention on Elimination of all forms of racial discrimination was adopted to eradicate by several signatories and India was an important signatory. UN conference on the Environment and Development was held in 1992 in Rio de Janeiro. In this conference India prepared economic concerns of the developing countries. India has been an active member of the Core Group of the G-15. India Prime Minister Pandit Jawaharlal Nehru appealed to the UN Security Council to solve the boundary dispute between India and Pakistan over Kashmir conflict. The issues of Pakistan's intervention in Kashmir in 1948 Nehru sent this matter to UN Security Council.² Washington post reported that India was offered a permanent seat in



the Security Council in 1955. The USA and UK made to provide India as a permanent member, but Prime Minister Nehru denied this opportunity. Nehru stated that this report is factually incorrect. Under the leadership of Krishna Menon who was the India Ambassador to the UN from 1952-1962 stated that India's role was remarkable in UNSC. A large number of Indian personnel have rendered valuable services to different agencies of UN. For instance Mrs. Vijaya Lakshmi Pandit was appointed as the president of General Assembly. Moulana Abul Kalam Azad and Dr. Sarvapally Radhakrishnan and other were appointed as a chairman of UNESCO. Mrs. Rajkumari Amrity Kaur acted as a Chairperson of WHO and V.R. Sen acted as a president of FAO.³

India's demands for the Reformation of Security Council and Permanent seats:

As a non-permanent member of the Security Council India has been served her duties from 1950-1952, 1965-1967, 1970-1972, 1976-1978, 1983-1985 and 1990-1992 respectively. India had signed the Partial Test Ban Treaty (1963) and Chemical Weapons Convention (1993) and not signed the CTBT in 1996. India also a member of the special agencies like UNESCO, WHO, FAO, and UNICEF etc.⁴ India has believed for the democratisation of UN and effective implementation of its programmes and policies. India has suggested the under mentioned reform of the UN.

- I. Due to increasing membership of the UN, the increase of membership in Security Council is essential.
- II. To increase the number of permanent membership in Security Council who have fulfilled the all criteria for the peacekeeping in international relations.
- III. To grant membership to countries representing continents and having democratic institutions viz.; Nigeria, Brazil and



- India. Moreover, membership should also be granted to two vastly growing economics like Germany and Japan.
- IV. The Security Council should not be used only for an instrument of the big power interests.
 - V. The Security Council is the soul organ of the UN. Its strengthening and democratisation are necessary for its vitality in the newly emerging world order.
 - VI. To empower the new member with veto power the Security Council must be reformed.
 - VII. India constitutes 16% of the world's population and now emerged as a major power of South Asia.
 - VIII. India is also a chief exponent of the principle of non-alignment movement.
 - IX. The total number of NAM members is 112 countries, but none has the permanent membership in the Security Council.
 - X. India is a largest democracy of the world and cherishes the values of the UN charter.
 - XI. To maintain international peace and security in accordance with the purposes and principles of the UN.
 - XII. To investigate the disputes or condition this might lead to international friction.
 - XIII. To formulate the plan for arms and arms control.
 - XIV. To safe India from external aggressions.
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There are some justifications of India's claiming for permanent membership in Security Council such as-

- i. India has been a founding member of the UN and performed duties for peacekeeping in international relations.
- ii. India is a largest democracy and vastly growing economy.
- iii. India has maintained the principles and purposes of UN.
- iv. India is strong supporter of disarmament, arms and arms control.
- v. India is against of racial discrimination.
- vi. India has been playing an active role from when the UNO was formed.

India's Role in UN Peacekeeping:

India has taken in 43 peacekeeping operation with contributing exceeding 1, 60,000 troops and huge number of police personnel having been deployed. In 2014 India contributed troops with 7860 personnel deployed with 10 UN peacekeeping operations of which 995 are police personnel including the first Female Formed Police. India provided one Military Advisor (Lt Gen R. K. Mehta), one Police Advisor(Ms Kiran Bedi), one Deputy Military Advisor(Lt Gen Abhijit Guha), 14 Force Commanders and numerous Police Commissioners in several peacekeeping operation. The former Indian army Lt Gen Satish Nambia served as the United Nations protection force commander from March 1992 to 1993. He served on the "High –level Panel on Threats Challenges and Change" of peacekeeping building commission.⁵

During the period of Korean Crisis the UNO set up 'Neutral Nations Repatriation Commission' under the chairmanship of Lt Gen K.S. Thimmaya. India also provided a paramedical unit to facilitate



withdrawal of the sick at wounded in Korea. One brigade group of the India Army participated in Korea, authorised by the UN General Assembly through uniting for peacekeeping resolution. India also provided a custodian force under Major General S.P.P. Thorat comprising 231 officers, 140 JCs and 5696 other ranks. India contributed to peace in the Middle East. In 1956 the United Nations Emergency Force (UNEF) was created and India provided an infantry battalion. India was a part of UNEF where India's contribution was an infantry battalion and near about 393 officers, 409 JCOs and 12383 other ranks took part in the Middle East crisis (1956-67).⁶ Pursuant to the Geneva Accord, an International Control Commission was set up in 1954 for India-China. India was the chairman of the same commission which implemented the ceasefire agreement between Vietnam, Laos, Cambodia and France. India provided the personnel to control the India-china boundary disputes. A total of 970 officers, 140 JCOs and 6157 other ranks were provided during the period of 1954-1970. During the period of Congo crisis India provided the two infantry brigades consisted with 467 officers, 401 JCOs and 11354 other ranks officers were participated in the operation. Captain GS Salaria was awarded the Paramvir Chakra for the action in Katanga, Southern Congo.⁷

Indian Army provided a Force Commander and observers for the Yeman in 1963-1964 (UNYOM). India participated in the UN operation in Cyprus (UNFICYP). Gen K.S.Thimmaya, Lt Gen P.S. Gyani and Lt Gen Dewan Prem Chand were the three Force Commanders in Syprus. A Monitor Observer Group was set up by UN to monitor the situation on Iran-Iraq border. India provided military observers during the period of 1988-1990. At the end of the Gulf War the UN established UN Iraq-Kuwait Observer Mission (UNIKOM). Lt Gen Prem Chand was the Force Commander in Namibia operation. The UN established ONUMOZ to restore peace and conduct election in Mozambique. India provided the staff officers, military observers,



independent headquarters company, engineers and Logistics Company.⁸ The 1373 peacekeepers from all ranks of the Indian Army were participated in the UN Transitional Authority in Cambodia in 1992-1993 to supervise ceasefire disarmament and monitoring for free and fair elections. Indian Army and India Navy including five thousands personnel were participated actively during Somalia issues in 1993-1994. Brigadier Shiva Kumar of the Indian army was the final Force Commander of UN troops serving in Rwanda in December 1994-March 1996. India contributed both in UNAVEM-I (10 military observers) and UNAVEM-II (25 military observers) and 20 military observers, 37 SOs, 30 senior NCOs in UNAVEM-III. In Sierra Leone (1999-2001) and in Ethiopia- Eritrea (2006-2008) contributed the battle groups, engineers, military observers and other. India has been contributed both male and female formed police units from CRPF and its specialised unit RAF in Liberia in 2007 and Mr. Gautam Sawang of India was acting police commissioner in Liberia. India has also regularly sent military observers to various UN operations including ONUCA (Central America) in 1990-1992, ONUSAL (El Salvador) in 1991.⁹

India provided an infantry battalion to the UN interim Force in Lebanon (UNIFIL). India provided police monitors for the UN International Police Task force in Bosnia and Herzegovina, Sierra Leone (UNOMSIL), Western Sahara (MINURSO) and Kosovo (UNMIK). An Indian Police Officer Mr. O.P. Rathor was the Police Commissioner of MINURSO. India sent to Lt. Gen Satish Namibia as a Police Commission in former Yugoslavia in 1992-1993. An International Seminar on UN Peacekeeping organised by India in March 1999 in which over 70 countries were participated in the seminar. A Centre for UN Peacekeeping was set up under the aegis of USI in New Delhi in 2000. In March 2001 contemporary UN Secretary General Kofi Annan came in India and visited the centre. India has



been participating in UN special agencies such as ILO, UNESCO, UNCTAD and also getting valuable assistance from World UNICEF, Food and Agricultural Organisation and WTO. Mr. V. Pandit was the first lady to be elected as president of General Assembly. Dr S. Krishna had occupied the highest position in UNESCO. Mrs. N. Singh has served as Chief of the Cabinet of the Secretary General.¹⁰

Conclusion:

It has rightly been observed that India from the very beginning playing an important role on Peacekeeping operations with UN and has maintained the principles and purposes of the UN. From this background India may claim as a permanent membership in Security Council. But efficacy of such claims ultimately depends on how far Indians are able to garner the international support. The contemporary international politics especially France, Britain, Japan, Brazil and many other countries have fully acknowledged India's role and support her claim. The UN presently recognised India as member of the Security Council. India has to see that promises are maintained and reforms are not biased. The indications of non-allocation of veto power to new members need to be addressed firmly. India can lobby with other countries, either for time bound renunciation of veto power or allocation to all the members. The question was raised about the relevance of UN in view of KOSOVO crisis and war in Iraq. But India remains committed to the world. India is optimistic with achievement of such an objective in the future.



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ROLE OF SUPREME COURT IN ENFORCING GENDER EQUALITY AND GENDER JUSTICE

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Introduction

Gender refers to the way in which women and men are perceived are required to behave and the way in which they are judged. The right to gender equality and enforcing gender justice is intrinsic to the right to life under Article 21 of the Constitution. The right to life comprehends the right to live with dignity. Article 15 prohibits the state from discriminating against any citizen "on grounds only of religion, race, caste, sex, place of birth or any of them. India is a signatory to the Convention for the Elimination of Discrimination against Women (CEDAW) and the UN Convention on the Rights of the Child(CRC). India has a number of progressive laws that support gender equality and ending discrimination and violence against women. However despite this gender bias and gender inequality is entrenched in the Indian society .An affront to or the invasion of gender is destructive of the right of every woman to live with dignity. This gender bias towards women cuts across place ,religion, political spectrum and organizations. The present system is often not gender-responsive ,that despite increased awareness and laws to curb the same. This is partly because the governance objectives, systems and services at all levels have been defined, designed and managed by men, who are the principal decision makers. They therefore reflect men's priorities and perspectives. Even where women are targeted, this remains largely within the framework of men's assumptions and perspectives on women's needs and situations. The Supreme Court has through various path breaking judgments like **Vishaka and others**



vs. State of Rajasthan,,Madhu Kishwar & others v. State of Bihar & others ,Arun Kumar Agrawal vs. National Insurance Co. Ltd ,etc has stepped in to value gender equality and has reinforced the Constitutional rights. Gender equality and gender justice is fundamental to the unifying idea of a sovereign and democratic republic of our country which shall eventually lead to the true empowerment of women.

Gender and Gender Equality

Gender denotes the realization of every facet of personality that contributes to the fullness of life to which a woman is entitled. Gender equality postulates the realization of societal values that travel beyond a mere notion of sexual equality .Gender becomes important at the workplace because of the different roles and responsibilities, characteristics and behaviours ,dress codes and work patterns adopted by / assigned to men and women. Gender Equality at the workplace means eliminating discrimination in the workplace resulting in the employment of best candidates for the jobs on hand and creating an inclusive climate for women and men to work together.

Gender bias, gender sensitivity and sexual harassment are not just women's issues. These are issues which concern both men and women working towards a nation committed to Article 1 of the Universal Declaration of Human Rights which states, "*All human beings are born free and equal in dignity and rights*". Hence this issue needs to be addressed in a positive way.

Origins of gender discrimination

Former Chief Justice of India ,P.Sathasivam had stated that exploitation of women is a "reality" in India and gender justice a "fragile myth", attributing the evil to social prejudices. He highlighted that discrimination against women stems not from legislative insufficiency,



but can be attributed to the deep-rooted social values and ethics involved in the establishment of Indian society.

It has been seen that in most of the families in India , there is always a desire to have a male child .Also credence is given more to a male child getting the best education as against female child. Though education of female is considered necessary but it is restricted to the basic or say till graduation (from where bridegroom hunting begins) and not of the highest grade .This bias is under the medieval reasoning that a girl will eventually get married and let her husband decide whether she wants to pursue further education or not.However, this does not apply for a male child where the parents go to any lengths to offer him the best education, even restricting the education of a girl to reserve the funds for the former.Another gender insensitiveness perpetrated is in terms of dressing of the girl which is monitored by the parents while the boy is given absolute freedom.Similarly, the girls demeanour ,way of speaking, her conduct is always on the radar of the family members,relatives and neighbours while that of boys is blanked out.These incidents are the germane of the gender bias which increases when these boys grow up into men and carry forward their experiences from home to their place of education ,workplace and other spheres .The solution lies in creating a gender sensitive society where women are accorded dignity and respect, their opinions are valued, their rights are not violated, and their desires and aspirations are nurtured and allowed to flourish.

Gender biased Personal Laws

The Supreme Court have avoided striking down gender-baised personal laws as unconstitutional by straining to interpret them in ways that neutralize their discriminatory effect.Though in some landmark cases they have reinforced rights of the women ,the Court has on some occasions failed in defending women's constitutional



rights to equality and nondiscrimination in the context of India's religion-based personal laws. These personal laws, which are derived from religious scriptures, customs, and traditions, govern family law matters such as marriage, divorce, inheritance, and adoption because India has no uniform civil code. As a result, the legal standards and protections that apply to a woman differ based on whether she is Hindu, Muslim, Christian, Parsi, or a member of a tribe governed by customary precepts. Moreover, the personal laws reinforce patriarchal norms and distinctions that disadvantage women. The religion-based family law system thus violates the principles of equality and nondiscrimination guaranteed by the Indian Constitution and the international conventions that India has ratified.

Significance of Gender Equality

Gender equality in all its dimensions is a basic human right which is recognized by and embodied in the provisions of the Constitution. The broad sweep of the human right to gender equality traverses every facet of the position of a woman in society. The right comprehends the preservation of the dignity of women. At a basic level, gender equality postulates protection of women against all those practices which invade upon the dignity of being and the privacy of the person. A dignified existence includes the right to earn one's livelihood in conditions that are fair and gender neutral. A condition which operates to disadvantage a woman worker on the ground of gender is fundamentally anachronistic to the vision of India's constitutional order. The provisions of the Constitution recognize gender equality as a fundamental right.



Role of the Supreme Court in enforcing Gender Justice and Gender Equality

The numerous path breaking judgments of the Supreme Court has ensured that the principles of gender justice and gender equality has been upheld.

In the case of **VISHAKA & OTHERS V STATE OF RAJASTHAN & OTHERS**, the Supreme Court held that "gender equality includes protection from sexual harassment and the right to work with dignity, which is a universally recognized basic human right." The Supreme Court noted that there was a global acceptance by International Conventions of the common minimum requirements of this right. The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) requires all States who are parties thereto to take appropriate measures to eliminate discrimination against women in the field of employment in order to ensure, on a basis of equality of men and women, rights, in particular, the right to work as an inalienable right. The Supreme Court held that the constitutional guarantee of gender equality in Article 15 must be construed in the context of the obligation assumed by India as a party to the Convention. The Supreme Court delivered a very significant judgment in **Velamuri Venkata Sirprasad vs. Kothuri Venkateshwarlu**, that equality of status was integrated to the concept of basic structure of the Constitution and was an important dimension of gender justice. In **Arun Kumar Agrawal vs. National Insurance Co. Ltd**, a significant question which arose for consideration was the criteria for determination of the compensation payable to the dependents of a woman who dies in a road accident and who does not have regular source of income. The court, while raising the amount of compensation has rightly observed the following:



“In India, the Courts have recognized that the contribution made by the wife to the house is invaluable and cannot be computed in terms of money. The gratuitous services rendered by wife with true love and affection to the children and her husband and managing the household affairs cannot be equated with the services rendered by others. However, for the purpose of award of compensation to the dependents, some pecuniary estimate has to be made of the services of housewife/mother. In that context, the term ‘services’ is required to be given a broad meaning and must be construed by taking into account the loss of personal care and attention given by the deceased to her children as a mother and to her husband as a wife. They are entitled to adequate compensation in lieu of the loss of gratuitous services rendered by the deceased. The amount payable to the dependants cannot be diminished on the ground that some close relation like a grandmother may volunteer to render some of the services to the family which the deceased was giving earlier”.

In **C.B. Muthamma, IFS vs. Union of India**, the validity of the Indian Foreign Service (Conduct and Discipline) Rules, 1961 was challenged which forced women diplomats to obtain a written permission from the government before marriage could be solemnized and left it to government’s satisfaction to terminate services marriage. Although the petition was dismissed as the government amended the particular rules, the case brought to light the discrimination faced by women even in high government posts. Writing the judgment, Justice Krishna Iyer observed:

“We do not mean to universalize or dogmatise that men and women are equal in all occupation and all situations and do not exclude the need to pragmatism where the requirements of particular employment, the sensitivities of sex or the peculiarities of societal sectors or the handicaps of either sex may compel selectivity. But save where the differentiation is demonstrated, the rule of equality must govern”.



However earlier in another landmark judgment was given by the Apex Court in ***Gita Hariharan vs. Reserve Bank of India***, the rights of women have was compromised. In this case, the Court interpreted Section 6 of the Hindu Minority and Guardianship Act, 1956 and held that the mother could act as the natural guardian of the minor during the father's lifetime if the father was not in charge of the affairs of the minor. The court attempted to enforce the constitutional guarantee of gender equality by interpreting the term “after” to mean not “after the death” of the father but rather “in the absence” of the father. In ***Madhu Kishwar & others v. State of Bihar & others*** there was a public interest petition filed by a leading women’s rights activist challenging the customary law operating in the Bihar State and other parts of the country excluding tribal women from inheritance of land or property belonging to father, husband, mother and conferment of right to inheritance to the male heirs or lineal descendants being founded solely on sex is discriminatory. The contention of the Petitioner was there is no recognition of the fact that the tribal women toil, share with men equally the daily sweat, troubles and tribulations in agricultural operations and family management. It was alleged that even usufructuary rights conferred on a widow or an unmarried daughter become illusory due to diverse pressures brought to bear brunt at the behest of lineal descendants or their extermination. Even married or unmarried daughters are excluded from inheritance, when they are subjected to adultery by non-tribals; they are denuded of the right to enjoy the property of her father or deceased husband for life. The widow on remarriage is denied inherited property of her former husband. They elaborated further by narrating several incidents in which the women either were forced to give up their life interest or became target of violent attacks or murdered. Therefore the discrimination based on the customary law of inheritance was challenged as being unconstitutional, unjust, unfair and illegal. In the



judgment ,in this case the Supreme Court of India laid down some important principles to uphold the rights of inheritance of the tribal women, basing its verdict on the broad philosophy of the Indian Constitution and said: "The public policy and Constitutional philosophy envisaged under Articles 38, 39, 46 and 15(1) & (3) and 14 is to accord social and economic democracy to women as assured in the preamble of the Constitution. They constitute core foundation for economic empowerment and social justice to women for stability of political democracy. In other words, they frown upon gender discrimination and aim at elimination of obstacles to enjoy social, economic, political and cultural rights on equal footing." Accordingly it was held that the tribal women would succeed to the estate of their parent, brother, husband, as heirs by intestate succession and inherit the property with equal share with male heir with absolute rights as per the general principles of Hindu Succession Act, 1956, as amended and interpreted by the Court and equally of the Indian Succession Act to tribal Christian.

Conclusion

As Indian society develops its own theory of gender justice, informed by local realities and universally accepted norms, the Supreme Court can play a critical role in shaping the discourse. Through various landmark judgments ,the Supreme Court has broadly addressed the notions of gender equality and gender justice .Another welcome trend is that the Indian courts are increasingly relying on international standards, derived from various international declarations and conventions. Specifically, CEDAW has been referred to and relied upon by the Supreme Court of India in some judgments Vishaka & Ors. v. State of Rajasthan & Ors, Gita Hariharan v. Reserve Bank of India, C. Masilamani Mudaliar & Ors. v. The Idol of Sri Swaminathaswami etc. These lines of judgments give a firm basis for the women of India to demand gender justice and equal rights on par with international



standards. At the same time the judiciary must also be vigilant about not conforming to patriarchal gender norms that can have a limiting effect on fulfillment of women's rights. In order to meet its full potential in this regard, the Court must take an objective stance on enforcing the constitutional rights of women, even when they conflict with mainstream patriarchal consensus or the interests of more politically mobilized segments of society. In most of its judgments', the Supreme Court has stressed upon the full and equal participation of women in political, civil, economic, social and cultural life, and the eradication of all forms of discrimination on grounds of sex thereby enforcing gender justice and gender equality.

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EFFECT OF JOB SATISFACTION OF PG TEACHERS ON THEIR TEACHER INVOLVEMENT

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INTRODUCTION

The life of a teacher is always challenging making heavy demands on his creativity and innovativeness and the seriousness with which he accepts the hazards of his profession. A mature teacher, as has been observed, seeks to maintain in himself the consciousness he wants his students to achieve. He lives at his best depth and even more, seeks to evoke the best depth in them. This leads to spontaneous and integrated development of students.

Several attempts showed that when a person is satisfied with his/her work, the employers' profits and the nation also prospers. This is the reason why job satisfaction becomes a serious consideration for all. The teacher can remain satisfied in his/her job only when opportunities for the satisfaction of his/her social and ego needs are provided.

NEED AND SIGNIFICANCE OF THE STUDY

The teacher occupies a unique place and he is the heart and soul of any educational institution. He acts as the pivot for the transmission of intellectual traditions and technical skills from generation to generation

Objectives of the study

1. To find whether there is any significant difference in the needs and problems of secondary school male and female teachers.



2. To find whether there is any significant difference in the needs and problems of secondary school teachers mean scores of younger and elder teachers.
3. To find whether there is any significant difference in the needs and problems of secondary school art and science faculty teachers.

Hypothesis of the Study

1. There is no significant difference in the needs and problems of secondary school male and female teachers.
2. There is no significant difference in the needs and problems of secondary school teachers mean scores of young and elder teachers.
3. There is no significant difference in the needs and problems of secondary school art and science faculty teachers.

Sampling Design

200 secondary school teachers working in Dharmapuri town were selected through simple random sampling technique through survey method during the academic year 2013-2014.

Tools of the Research

Questionnaire based on needs and problems

Statistical Techniques

"t" test were the statistical techniques employed to analyze the data.

ANALYSIS AND INTERPRETATION OF THE DATA

Hypothesis – 1: There is no significant difference in the needs and problems of secondary school male and female teachers.



Table – 1: Showing the number, Means, Standard Deviations, value and level of significance in the needs and problems of secondary school male and female teachers.

Variable and Group		N	Mean	SD	Calculated 't' value	Level of significance
Sex	Male	89	79.08	5.51	12.24	**
	Female	111	29.07	7.03		

** Significant at 0.01 level

The data in the above table shows that obtained “t” value of 12.24 is statistically significant at 0.01 levels. Therefore null hypothesis is rejected and alternative hypothesis is accepted and hence it is concluded that there is a significant difference in the needs and problems of secondary school male and female teachers. It also concludes that the needs and problems of secondary school teachers mean scores of male (M = 79.08) have more when compared with needs and problems of secondary schools teachers (M = 29.07).

Hypothesis – 2: There is no significant difference in the needs and problems of secondary school teachers mean scores of young and elder teachers.

Table – 2: Shows the number, mean Standard Deviations, value and level of significance differences in needs and problems of secondary school teachers mean scores of younger and elder teachers.

Variable and Group		N	Mean	SD	Calculated 't' value	Level of significance
Age	Younger	84	27.8	1.44	2.98	**
	Elder	116	17.6	17.6		

** Significant at 0.05 level.



The data in the above table shows that obtained 't' value of 2.98 is not statistically significant even at 0.05 level. Therefore the null hypothesis is accepted and hence it is concluded that there is no significant difference in the needs and problems of secondary school teachers mean scores of younger and elder teachers.

Hypothesis – 3: There is no significant difference in the needs and problems of secondary school art and science faculty teachers

Table – 3: Shows the number, mean Standard Deviations, value and level of significance differences in needs and problems of secondary school teachers mean scores of arts and science faculty teachers.

Variable and Group		N	Mean	SD	Calculated 't' value	Level of significance
Faculty	Arts	123	29.33	7.04	7.68	**
	Science	77	18.14	20.39		

** Significant at 0.01 level

The data in the above table shows that obtained 't' value of 7.68 is a statically significant even at 0.01 levels. Therefore the null hypothesis is rejected and its place alternative hypothesis is accepted and hence it is concluded that there is a significant difference in the needs and problems of secondary school arts and science faculty teachers.

Findings of the Study

There is a significant difference in the needs and problems of secondary school male and female teachers. It also concludes that the needs and problems of secondary schools teachers mean scores of male (M=79.08) have more when compared with needs and problems of secondary school teachers (M=29.07)



There is no significant difference in the needs and problems of secondary school teachers mean scores of younger and elder teachers.

There is a significant difference in the needs and problems of secondary school arts and science faculty teachers.

EDUCATIONAL IMPLICATIONS

Workshops, seminars, symposiums, orientation programmers and in-service training should be given to teacher. So that teacher will be made known about new trends, innovations, methods in teaching learning process. This will help the teacher to improve his professional competences and reduce his academic problems. So these opportunities should be given in the school set up also. The facilities like reading rooms, library, audio-visual aids, adequate building, instructional materials etc. should be provided to the teachers. These will solve most of the classroom problems of the teachers and also these things will add to the emotional of the teachers. The service conditions of the teachers should be improved minimum salary scale should be fixed. This gives economic security to teacher and this intern promotes emotional stability. So a teacher can teach well in the classroom without the problem of insecurity.

In an institution, each and every teacher should be equally given respect by head of the institution and teaching staff. This decreases the "personality disintegration" among teachers and they can educate the children n to the maximum extend. Moreover this decreases interpersonal problems of the teachers. Teachers and parent meeting will help the teacher to know more about the child and also about the society. So that he can solve the problems of child easily and he can also utilize the society for the benefit of the school. To set up statutory negotiating machinery to consider matters relating to salaries and to maintain service conditions. To set-up the teachers associations to solve academic, administrative, personal and the classroom problems.



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QUALITY OF WORK LIFE AMONG LIBRARY PROFESSIONALS IN ENGINEERING COLLEGES OF RAJASTHAN: A STUDY

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1. Introduction: -

An Engineering college library is recognized as an active institution of scholarly literature and holds numerous collections to meet their uses needs. For that reason, it strength has to feature prominently in the range of its resources and a quality workforce. Essentially for an organization to be able to attract high quality work force, it needs to provide a better quality of work life. The various elements are relevant to an individual's quality of work life. The task physical work environment and social environment within the organization, administrative system and relationship with peer or colleague. Quality of work life has also been used to describe working conditions and expectations of most workers in their work life.

The quality of work life depends on the quality of work life. The QWL can be described as the subjectively perceived satisfaction in one different aspect of work life as reported by the individual. It is an index of what people find interesting and satisfying at their work. For this reason, one needs to be sensitive to the factors related to performance, recognition, work content, responsibilities, promotion and pay scale, organizational policies, working conditions etc. Quality of work life is a concern not only to improve life at work, but also life outside the work. Hence it encompasses a wide variety of programmes and techniques that have been developed to endeavor to reconcile the properties of an individual and the organization i.e. quality of life and organizational



growth. The quality of work life has therefore become key area of consideration nowadays.

Quality of work life: - The term quality of work life is a vast, broader and diverging concept to be covered into a single or a few terms. It cannot be connected into a single or a few terms or sentences as it is the convergence of various factors like nature of the job, nature of the individual employee and employer, work environment, social condition, job facilities objectives and goals of the organization, qualification, experience and vision of the human elements involved etc.

Quality of work life refers to values and attitudes contained in working life of any employee. The working life concept consists of various factors such as pay, promotion, opportunity for continued growth and security, benefits. Contingent rewards, safe and healthy working conditions, operating procedures, nature of work, social integration in the work organization, constitutionalism in work organization, work and total life space, and social relevance of working life each of which plays its role in evaluating working life.

Measurement of quality of working life: - There are some of recognized measures of quality of working and work related quality of life. The work related quality of life measure uses core factor to explain most of variation in an individual's quality of working life, job and career satisfaction, working conditions, general well being, home- work interface, stress at work place and control at work place. The WRQOL (Work related Quality of Life) is most important and indicates that, this assessment device should prove to be a useful measure.

2. Literature Review: - Research on quality of work life was pursued by many researches to identify and suggest improvement in quality of work life. A study was pursued by Kassir and Khurana (1996) studies significant correlations of quality of work life or managers from three sectors of industry viz.; public, private and cooperative, with some



of the background variables and with all of the motivational variables like job satisfaction and job involvement. Ajit, Rafidah Abdul and Other (2011) in their research quality of work life of librarians in government academic libraries found that relationship between work and non work variables and quality of work life. They show it is important to know the result of the finding whether the librarians are affected by two variables towards the quality of work life in their career. They finding this study indicate that both work variables and non work variables do matter in determining the quality of work life. In this respect, organizations need to pay great attention to the practices and provide a productive and welcoming work environment conducive to their employees in gaining recognition to their career a achievements. Somvir and Kaushik (2012) found in their study Quality of Work Life Among Library Professionals in Haryana that percentage of library professionals having high level of quality of work life is significantly high. The QWL of librarian in Haryana is very low. They suggest that QWL experiences by the librarian in Haryana are not very high. Raghvan (1978) stressed the need for worker's participation in management According to Raghvan Participation of workers in the management of undertaking establishments or other organizations engaged in any industry is underscored by constitution of India. Garg and other in their studies Quality of Work Life show that quality of work life is a very crucial factor in determining employee satisfaction in almost in each and every organization they discussed. Present era QWL holds great significance and if it is undermined then it can affect the organization adversely. Therefore, in order to become employer of choice as well as the best organization to work for, every organization must provide a healthy quality of work life to its employees.

3. Statement of the problem

The present study is entitled as "Quality of Work Life Among the Library Professionals in Engineering Colleges of Rajasthan: a Study".



4. Objectives of the study

- To compare the 'Quality of Work Life' among the Library Professionals in Engineering Colleges of Rajasthan categorised on the basis of selected independent variables.
- To find out the implementation of policies of the Engineering Colleges Libraries at Rajasthan.
- To know about the infrastructure of the library.
- To know Impact of Information Technology (IT) on College Libraries.
- To find out the status of the sanction post in the library of an engineering college.
- To know Status of library collection and services to the users.
- To suggest for better improvement for Library & Library professionals.
- To know the attitude of the library professionals towards their users.

5. Scope and limitations of the study

The main purpose of the study is to investigate the extent and level of Quality of Work Life among the Library Professionals in Engineering College of Rajasthan, However owing to practical considerations; certain limitations were anticipated for the study.

1. The study is too limited to Engineering Colleges of Rajasthan only.
2. The study is related to Library Professional only, not related to other staff like sports officer, teaching staff Principal Etc. of the Engineering Colleges at Rajasthan.
3. The study is not stated the collection and services of Library



Science in the Engineering Colleges of Rajasthan.

6. Research Methodology

In this present study Quality of work Life and Professional Stress in Library Professionals in the Engineering Colleges of Rajasthan: A study used three methods viz. questionnaire, surveys and semi structured interviews with Library Professionals. Observational visit in the Libraries of various engineering colleges have been used in data collection.

Structured questionnaires were prepared in two parts. For the purpose of first part questionnaire was to obtain data regarding Name of Librarian, e-mail, gender, pay scale/salary, Academic and Professional qualification, designation, duration of service in the present engineering colleges, experience, size of Library, No of Books, No of Journals, No of Staff, working hour and IT knowledge. The second part was mainly focused on Quality of Work Life by the 50 questions. Structured questionnaires were administered to Librarian/Library Professionals/Library staff by speed Post/general Post/e-mail to 125 Engineering Colleges located in Rajasthan.

125 questionnaires were distributed among the library professionals of the engineering colleges libraries in Rajasthan. 90 responded were received. The relevant data are collected from the Librarians of the concerned engineering college by employed mailed questionnaire methods. The responded have properly answered the queries posed by the researcher. The general data interpretation is done with the application of percentage analysis, analysis of variance.

The questionnaires were distributed in the name of Library Incharge/ Librarian/Assistant Librarian of Engineering College with a cover letter indicating the significance of the study and the intended plans for the results telephonic/e-mail and face to face interviews



Observation in the questionnaire is consisted of 50 statements divided in three parts with five alternative responses e.g., 1 for strongly agree, 2 for agree, 3 for neither Agree nor disagree, 4 for disagree and 5 for strongly disagree. Responses were obtained on a summated rating scale format ranging from “strongly agree” to “strongly disagree”. Total score on this scale is considered for the assessment of professional stress. Higher scores indicated higher perceived professional stress or more the score on this scale indicates more stress.

7. Engineering education in Rajasthan:

There are 125 engineering colleges (private and government) are approved by AICTE and affiliated by Rajasthan Technical University, Kota. All the colleges having good libraries those are circulating the real information blood to the users to make them healthy in the information society. The Rajasthan has initiated many policies to improve the quality of engineering education,

Engineering college libraries like any other college libraries are affiliated to the institutions that contribute primarily to the teaching and learning process by providing various information and learning resources to the clientele for their successful persuasion of the course programs offered by the institution. AICTE- the regulatory body for technical education in India has framed elaborate norms for libraries of the engineering colleges offering different technical courses. For an institution, offering P.G. courses the position of librarian is placed under the technical support staff. It further prescribes that the library should be provided with necessary staff to enable it to be available to the staff and student for at least 12 hours in a day. It also suggests that the library should consist of one librarian, one assistant librarian and four library assistants. AICTE has also recommended that the central library of the institution for admission of 240 students per year should have a carpet area of 400 sqm. There shall be a seating capacity for 25%



the total student admitted in the institute. At the time of the establishing an engineering institute with five branches, there should be a minimum of 2500 volumes in library, i.e. - each branch having 100 titles with four multiple copies. It further requires that in subjects like Mathematics, Humanities, Physics and Chemistry etc., there should be total of 500 volumes. The library should have facility of at least 10 multimedia computers offering digital contents with networking and multimedia facilities.

8. Data analysis and Interpretation

After collecting the data suitable tables have been formulated for each aspect of the study with the help of computer for analysis. Statistical techniques have been used according to needs for interpretation of data. Results of the survey are analyzed and displayed as the following. (Not providing result are not possible due to occupy more space)

9. Analysis of Quality of Work Life among Library Professionals

It is clearly shown by study that 53% of employees are denying the statement that they don't get opportunities to attend library-sponsored activities. This clearly shows that institutes are regularly support human resource development. Most of the library staff will regularly enhance themselves and joined HR programs by the support of Institute or organization. It is very appreciable conclusion came out from survey that institutes are keenly interested in HR Programs. As significantly no. of large employees agree that the superior officers override the rules and procedures, shows a negativity in good working culture in Institutes. 57% employees are denied to indulge in bickering and fighting among the staff of their institute, show a visibility of healthy working environment, which ultimately improve working efficiency of employees. Around 50% appreciate the clarity and implementation of policies and procedures of institute. This is a



forward step in progress of institute and development of healthy working culture. On one side mostly institutes support human resource development, healthy working culture and good policies, and another side they are tightfisted in granting extra benefits to the employees. 93% employees support the statement that their work is not appreciated by authorised. As appreciation of work is very necessary ingredient of good management, show a negative point in institutes' management. 77% employees said that they believe that librarians have no status in the society. On another side very few (around 23%) employees disagree the fact. 93% employees agree that there is little chance for them to develop their career if they continue in this organization. This will show a constant working culture in most of the institutes. 53% employees have neutral view that they would have got more promotions if they were in the ministerial cadre of this organization. 76% employees accept that they are informed of all developments, decisions and activities in their organization, which show a good communication network in organizations. 76% employees disagree that Librarians are kept away from the main stream of organization, whereas 24% employees agree. Everybody agree that the staff members at different levels and cadres in their institution work as members of one team. 76% employees agree that their superiors discuss job related matters with them before implementing them. Around 83% employees disagree upon that they have plenty of opportunities to try their innovative ideas in this organization. Everybody give his/her consent on statement that the promotion prospects for library staff in their organization are bleak compared to that of other categories of staff. 69% employees disagree the statement that they do not have duties and responsibilities corresponding to my qualifications, seniority and cadre status. 53% employees Neither Agree Nor Disagree statement that their family expenditure are beyond the limits of their salary income, whereas 40% employees are agree with the statement.



93% employees said that their immediate supervisor is unfair to them. 83% employee disagree the statement that their work timings are convenient for them to get on with their family affairs. 66% employees disagree that the details relating to their job-role are vague and insufficient, which show that most of the institutes have firm guidelines of instruction and rules. 66% employees agree that they get opportunity to utilize their abilities and experience independently, whereas 34% employees are disagree. To enhance proper functioning of library system it is very necessary that organization give freedom to their employees to utilize their experience to flourish the library system.

10. Major Findings

- ✓ 53% of institute sponsor Library workshops, Seminar, Conferences etc.
- ✓ 57% institute not reported disputes among employees.
- ✓ 50% institute implement clear policies and procedures.
- ✓ 76% institutes have good communication network.
- ✓ 76% employees disagree that Librarians are kept away from the main stream of organization
- ✓ 76% employees believe that their superiors discuss job related matters with them.
- ✓ 66% employees disagree that the details relating to their job-role are vague and insufficient.
- o At 42% working places superior officers over ride the rules and procedures.
- o 93% employees believe that their work is not appreciated.



- o 77% employees believe that librarians have no status in the society.
- o 93% employees believe that there is little chance of career updating if they continue in same organization.
- o 53% employees have less/no hope of get promoted.
- o 83% employees agree that they have fewer opportunities to try their innovative ideas.
- o 69% institute does not employ staff corresponding to their qualifications.
- o 93% employees don't have good savings.
- o 93% employees are unhappy from their immediate supervisor.
- o 83% employee doesn't have time for their family.

11. SUGGESTIONS

Present research is an endeavor to understand the factors causing quality of work life among the engineering college librarians. The results of the present study are opened for verification by future researchers. Similar study has suggested carrying out with large sample size.

- Librarian should have full knowledge of ICT
- Library Professionals should have leadership and managerial skill, so they have pay their role in improvement in their professional.
- Management of college should keep direct watch to library and library professional in College.
- Many Librarians can not attend the Seminar/ conference due to not find academic leave and financial support from College, should management of college should have give opportunities to



attend this type programme for update of knowledge of Library Professionals.

- Mostly colleges are not fulfil the salary norms as per prescribed by the All India Council of Technical Education and Rajasthan Technical University Kota. Salary scale should be implements equal to other teaching staff.
- The timing of Librarian and teaching staff should be equal in the colleges.
- A study on level of stress and management techniques among library staffs is suggested for the future investigation.
- In depth study on the level of stress among higher cadre and lower cadre employees can be suggested for future dimension of work.
- In depth study on the stressors and level of stress for female librarians in comparison with other professions needs to be carried out.

12. Conclusion: - The Quality of Work life is an important point in the every person including Library professional. It also depends on the work environment, timing, salary scale etc. of the Librarian. The Library Professional of Engineering College at Rajasthan is facing many problems in their professional.

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AN ANALYSIS OF VERNACULAR NEWSPAPERS GUJARAT SAMACHAR AND SANDESH DURING 2002 GUJARAT RIOTS

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The media – the vehicle of opinion formation and the foremost agency of transmission of messages, news and reports – has gravitated towards extremes; certain forms of media, particularly newspapers in the vernacular languages have remained deeply committed to pernicious and extremist ideologies while others like the nationwide electronic media and the 'secular' press has vacillated between two sets of beliefs.

Even though editorial policy remains secular for most national mainstream media with glaring exceptions in the form of vernacular dailies such as the *Gujarat Samachar* (Gujarati) and the *Saamna* (Marathi). The dissemination of communal ideas has not only remained the prerogative of publications such as *Organizer* and *Panchjanya* – the Sangh Parivar mouthpieces in English and Hindi respectively – and numerous such publications in regional languages.

Both Digant Oza and K N Panikkar opine that the riots in Gujarat in the year 2002 would have died down much earlier than they actually did if the leading dailies of the state, namely *Gujarat Samachar* and *Sandesh* had acted with restraint. The impact of these newspapers was not limited to stirring the hardened communal criminals into activity; they moved many an ordinary citizen into panic, hatred and revenge. According to Malini Parthasarathy, the media has exhibited a tendency to accept unquestioningly the terms of debate as set by the Sangh



Parivar leaders, regardless of whether these conflicted with the existing norms of the Indian democratic framework.¹

The media's approach to the Ayodhya issue in the 1990s is a case in point. What is discernible is the fact that the media more often than not has unwittingly absorbed the elements of the political agenda and debate as set out by the Hindu nationalist groups. The impact was that the upper reaches of the Hindu middle class in the aftermath of the breakdown of the Nehruvian consensus began to buy into the notion that Hindu majoritarianism was taking deep root in the Indian psyche and that an overwhelming majority of Indians were desirous of a national identity that reflected a Hindu cultural essence.

The Gujarat Assembly election in December 2002 was a test case for the media, both print and electronic. Victory for Chief Minister Narendra Modi led to greater theorizing and speculation in the media, mostly to the effect that the moment had come to acknowledge that Indian political parties, particularly the Congress, would have to 'update' its political vision to accommodate the political reality of the new cultural consciousness of the Hindus. For instance, the *Times of India* in its editorial², analysing the results proclaimed: '...the mandate given to 'Modi-sm' must be democratically acknowledged...' Even though the editorial did not categorically state appreciation for Modi nor did it endorse Hindutva, it did pay a back-handed tribute to his leadership.

BJP's election victories in Rajasthan and Madhya Pradesh led the media to jump to the conclusion that the party's election campaigns in these states, which confined themselves to critiques of the incumbent regimes based on governance signaled a new trend, one in which the BJP was moving away from Hindutva and had come into its own as a

¹ Malini Parthasarathy, 'Constructing a false reality?', *Seminar* (545), 2005



'mature party of the Right' rather than the bigoted sectarian group, as it had originally been perceived. The *Indian Express*³ categorized the BJP that has won the states, as a party of clinical organized efficiency, more attuned to the changing ethos of the country and flexible enough to alter its strategy.

The media in Gujarat, in 2002, it could be said, played into the hands of the Hindutva forces a state consumed by communal frenzy for months. While reports of mutilated bodies of Hindu women being found near Godhra railway station led to a foment that engulfed large parts of Ahmedabad city, other contradictory and often baseless news items made their appearance on the pages of the two leading broadsheets in Gujarat – *Sandesh* and *Gujarat Samachar*. The intriguing nature of the compounding violence becomes a chilling case study in the Hindutva laboratory.

The following questions are pertinent in this regard:

- What was the nature of reports appearing in these newspapers?
- Why were reports – later found to be baseless – carried in widely-read newspapers such as *Sandesh* and *Gujarat Samachar* that could have immense impact on opinion formation in the state?
- Were the actions on the part of the proprietors of the newspapers part of a larger political design or it reflected the mood of the post-Godhra society in the state?
- Did these newspapers play on the existing stereotypes about Muslims to increase their readership?

There were very few answers available for these extremely pertinent questions which necessitated a larger inquiry into the nature of the

² *Times of India*, 16 December 2002

³ *Indian Express*, 5 December 2003



society in Gujarat, the history of communal reporting in India as a whole and the role played by the media during the worse communal carnage in the history of post-Independence India. Careful scrutiny of secondary literature and some samples of the newspapers helped to a great extent in the delineation of a preliminary hypothesis with potential for either ratification or falsification after examination of primary evidence.

Major indicators proved that there was tacit support to the Hindutva organizations involved in the violence in Gujarat by the largest selling newspapers in the state after the tragic fire broke out in the Sabarmati Express which killed 57 people in 2002. News reports – later found to be impervious, false and baseless – carried by daily newspapers such as *Gujarat Samachar* and *Sandesh* had a direct impact on the communal violence in Gujarat in 2002 and led to greater violence against the Muslims in the state. This was primarily done through the use of headlines, constructed in a certain manner, which fuelled more violence.

A comparative analysis of the news reports published after the Godhra carnage and during the communal riots would suffice in our attempt to find the missing link between the influence of these aforementioned news reports and the violence perpetrated against the minority community in the state for months. A wide array of reports was selected for review and scrutiny.

A cross section of news reports appearing between February 27, 2002 and July 2002 from the aforementioned newspapers were selected which provides an apt canvas for examination and engagement. Since the hypothesis presupposes the use of newspaper reports in the analysis, the two largest selling daily newspapers from Gujarat – *Sandesh* and *Gujarat Samachar* – were chosen. These newspapers were



selected on the basis of their circulation figures (2005), their historical role in opinion formation in the state and their current popular appeal.

The paper is organized into four sections that conclude with an additional section on the salient arguments formulated after conducting the research. The first section lays down the theoretical structure of the study by differentiating between the various schools of thought that have influenced and shaped media theory over the years and postulating a link between the class character of the Indian newspaper business. This in turn establishes a distinct connection between the character of the newspapers, especially the vernacular newspapers in India and their proclivity to don the communal garb.

While the subsequent sections trace the history of communal reporting and journalism in brief and provide a background for the subsequent case study of the Hindutva laboratory – Gujarat. A detailed discussion of the social character of the western-Indian state, the process of communalization and the rise of Hindutva culminates in the use of communal stereotypes in the spread of hate which begins from the level of the school and as a result produces a generation that accepts and internalizes saffron propaganda and considers the politics of the far right as an act of liberation. Stereotypes are more often than not created through the innovative use of the media. The concluding section of the paper lays down the findings of the research and elaborates on the situation that prevailed in the state in 2002. This section is followed by a summary of the findings.

Communalization of the society in Gujarat and the role of the media

The history of conflict between the Hindu and the Muslim community in Gujarat dates back to mid-1893 when violence in Prabhas Patan, the holy city of Somnath, set off ripples which were felt in Bombay and



London.⁴ Local Muslims carried a tazia near the 'Dehotsarga' pipal tree – worshipped by the Hindus as sacred – for burial. The processionists defied prohibitory orders, which resulted in large scale rioting and arson in which some Brahmin sadhus and other Hindus were killed. A temple and the Dehotsarga was desecrated and burnt; a number of Muslims were also killed and injured in the melee.

Incensed by this incident, the prosperous Hindu community in Bombay convened meetings to drum up support against the killing of sadhus in Saurashtra. In response to this, the Muslims in the city countered this Hindu mobilization by rallying their community resulting in a large scale, bloody communal riot in Bombay. The 1893 incident created a permanent gulf and the mistrust and anger against the other community persisted. However, by the year 1896 the communal fires were extinguished to a great extent as the imprisoned Muslims were released and a compromise reached. Achyut Yagnik and Suchitra Seth opine that despite the rapprochement, the chain of events at Prabhas Patan left a deep mark on the newspaper reading Hindus of Gujarat. Now every Muslim began to be perceived as a killer of Brahmins, Hindus and cows. The powerful and dominant Vaishnav mercantile section of Gujarat was greatly perturbed and the antagonism refused to subside. The sacredness of Prabhas Patan became pre-eminent and in their perception all Muslims were turned into modern day *rakshasas*.

British policies – the census, elections in local self-government and separate electorates for Hindus and Muslims – too contributed to the hardening of communal identities in Gujarat and around India. The introduction of the decennial census by the colonial rulers from the 1870s made the populace conscious of their communal and caste identities. The census officers persisted with their efforts to qualify Hinduism and Islam and define the religious boundaries between the

⁴ Achyut Yagnik and Suchitra Seth, *The Shaping of Modern Gujarat: Plurality, Hindutva and Beyond*, 'Hindu' and 'Muslim', Penguin, 2005, pp.193



two communities. In the process they succeeded in imposing a framework for classifying people, first in the minds of the enumerators and later on the educated middle class.⁵

The introduction of elections in institutions of local self-government was another cause for social discord in Gujarat. Even though only half of the seats were open for elections and voting rights were extended to only the property owners, taxpayers and educated sections under the reforms initiated by Lord Ripon in 1883-84, the electoral system added a new dimension to social dynamics at the local level. The Morley-Minto (1909) reforms instituting separate electorates for Muslims gave religious identities a potent political edge for now religion acquired numerical value and religious symbols found a place in political mobilizations.

Parallel to the changes occurring in the political sphere a slow churning was taking place in the socio-cultural realm as well. In the last quarter of the century, the emerging middle class of Gujarat, drawn from Brahmin-Vaniya castes was increasingly attracted more to an 'Aryan' identity rather than a 'Hindu' identity. In his monumental Gujarat lexicon *Narmakosh*, poet-historian Narmadashankar Lalshankar, popularly known as Narmad lists the following meanings to define 'Arya': highborn, noble, followed by best, established and lastly, Brahmin, Kshatriyas and Vaishyas who came first and settled in India.⁶

This notion of Arya swept the cities and towns of Gujarat as local youth formed Arya Sabhas and Aryotkarsh Sabhas, thus reinforcing the superiority of the Aryans over the other inhabitants of India. Narmad

⁵ Sects and sub-sects in Gujarat such as the 'Sekhadas', the 'Matiyas', the 'Piranapanthis' and the 'Molesalams' could not be placed under linear categories and continued to be classified as 'Hindu Mohammedans'. The commissioners of census, E A Gait, said that 'though the persons in this category did not exceed 35,000 it 'has perhaps served a very useful purpose in drawing prominent attention to the extremely indefinite character of the boundary line between the different religions in India.'

⁶ Narmadashankar Lalshankar, *Narmakosh*, 1898, pp.63



also played a crucial role in the formation of the idea of 'Gujarat'. In his famous poem '*Kon koni chhe Gujarat*' he asks: 'to whom does Gujarat belong?' and replies, 'it belongs to those who speak Gujarati, to those who observe Aryadharma of all varieties, and also those who are foreigners but have been nurtured by this land; and to those who follow other religions but are well-wishers of Mother Gujarat and therefore our brothers.' It is imperative to note the word 'foreigner' in this summary. Within the overarching category of Gujarati, there was the seed of distinction between 'Aryadharma' and 'Paradharma' or other religions.

Narmad's contemporary and fellow-writer Nandshankar Mehta's novel *Karan Ghelo: The Last Rajput King of Gujarat* published in 1866 revolved around the last king of the Chalukya-Vaghela dynasty and his battle against the Alauddin Khilji in the thirteenth century. Throughout the novel the author uses the terms 'Hindu' and 'Muslim' armies and repeatedly derogates the Muslims. Moreover, he equates the post-Rajput or the Muslim period with the degradation and decline of Gujarat. This novel thus played a significant role in cementing the image of the Muslims as destroyers of Gujarat and Gujarati culture and the Hindus as the community that was devastated by them.

Gandhi's arrival on the political scene coincided with the widening division of the middle class into Hindu and Muslim, majority and minority. Equally committed at the time to the cause of Hindu-Muslim unity was Muhammad Ali Jinnah who was to later become the rallying force for the creation of Pakistan. Gandhi's decision to support the Khilafat Movement led to a rift between Jinnah and Gandhi. Jinnah, highly Westernized in his attire, attitudes and beliefs was of the opinion that religion should never be allowed to interfere with public and political life. Some of Gandhi's followers in Gujarat were also perturbed at his continued support and acceptance of the Khilafat.



It was only after Gandhi linked the Jallianwala Bagh massacre with the Khilafat question that leaders like Indulal Yagnik and Vallabhbhai Patel joined the Non-cooperation movement wholeheartedly. This meant the Jinnah lost his preeminent position and distanced himself from the Congress in 1920. By late 1921, signs of discord in the Hindu-Muslim alliance became visible.

The rise and fall of the Khilafat and the Non-Cooperation Movement generated many forces, which changed the contours of Hindu-Muslim societal and political relations for all time to come in Gujarat and the rest of the country. While Muslim and Hindu masses collectively participated in the nationalist struggle, their individual identities got doubly reinforced.

The collapse of the Hindu-Muslim alliance in 1922 found expression in the Shuddhi and the Tabligh movements across the country. In early 1923 about 7000 Malkans, a Rajput caste that had converted to Islam but observed mixed religious practices, was purified by Shraddhanand and brought back to the 'Hindu fold.' Predictably, the Muslims leaders of the Khilafat committee and the Jamiat-al-Ulema reacted by starting a powerful anti-conversion and missionary campaign known as the Tabligh. The Hindu Mahasabha extended full support to the Shuddhi campaign, which would work towards *achhutoddhar* or uplift of untouchables.

During the same period districts in Gujarat were also rocked by communal riots. From 1927 onwards music near mosques and cow killing were the issues that divided the communities. The Ganesh Chaturthi festival and the Shivaji Jayanti procession popularized by the Hindu Mahasabha ignited communal passions in Surat and Godhra leading to riots in 1927-28. Caste panchayats in Surat imposed a ban on any business or personal relationship with Muslims leading to a total



boycott, a potent tool of subjugation being used in the state even to this day. Thus Hindus and Muslims during the 1920s had started visualizing their own interests as different and conflicting from that of the other leading to massive polarization between the two communities in the state.

Jinnah's call for Pakistan in the early 1940s resulted in the formation of the Army of Islam in Ahmedabad. The year 1941 saw a bloody communal riot in the walled city of after rumour went around that a Pathan moneylender had murdered a Sikh. At Gandhi's insistence, prominent Gujarati Congressmen and women such as Mahadev Desai, Narahari Parikh, Mridula Sarabhai and Indumati Chimanlal went through the burning city in a peace march.

Communal riots revisited Ahmedabad in on the Rath Yatra day in 1946 as the Hindu-Muslim relations were getting increasingly complex and creating a web where it was difficult to separate religious from political, cause from effect. Both Gandhi and Morarji Desai were involved in pacifying the rioters for the time being.

The princely state of Junagadh in Saurashtra became a contentious issue between India and Pakistan during the transfer of power negotiations. This further resulted in a deterioration of relations between the Hindus and the Muslims in Gujarat.

Rise of Hindutva

In the three and a half decades between 1960 and 1995 when the BJP claimed a majority in the Assembly and full power to rule the state as a result of a stupendous victory at the hustings, Gujarat had seventeen ministries and four spells of President's rule. The Gujarati society too was undergoing massive upheavals during this period owing to rapid urbanization, industrialization and increasing competition between various castes and communities. Each social group within the state was



aiming for more meaningful identities, better social status and greater political power.

The Hindutva forces rode each wave of discontent, turning the acute frustration and upheaval in Gujarati society to their advantage and were at the same time, shaped by them. The influence of the Jan Sangh–Hindu Mahasabha became more prominent in the public sphere in the late 1960s. The Reddy Commission, which investigated into the Hindu-Muslim riot of 1969 commented on their definitive role played by the Sangh Parivar in the riots.⁷

Evidence provided by the report clearly stated that that the members of the Sangh participated actively and even instigated riots in the districts of Amreli, Banaskantha, Mehsana and Baroda.⁸ The report clearly suggests not only the involvement of the Jan Sangh and Hindu Mahasabha in the disturbances but also their area of influence in Gujarat by the end of the 1960s. The Sangh however remained a peripheral political force till the Congress retained power and prominence in the state.

It remained a negligible force in terms of seats won between 1967 and 1972 even though their vote share spiraled: from 1.8 per cent to 8.9 per cent. The Jan Sangh leaders decided to change the direction of the party, an all-India strategy carried out with much success in Gujarat. The Jan Sangh would now be a 'party of the common man'. A campaign was launched to include the landless labourers, small peasants, Harijans, workers and mill and office employees, youth especially students, artisans, and small scale entrepreneurs in their scheme of things.⁹

⁷ Justice P. Jaganmohan Reddy Report, 1971, pp.306

⁸ Ibid. vide paras 20.1, 20.17, 20.19, 20.26, 21.4, 22.37, 24.44.

⁹ Walter K Anderson and Sridhar D.Damle, *The Brotherhood in Saffron: The Rashtriya Swayamsewak Sangh and Hindu Revivalism*, Vistaar Prakashan, New Delhi, 1987, pp.185



The 1974 Navnirman movement in Gujarat provided the party with a golden opportunity to mobilize support among students. The movement, directed against the Congress government on the issue of price rise of essential commodities began on college campuses across Gujarat and spread across the state. The Jan Sangh's Vidyarthi Parishad participated in the Navnirman committees formed in every city and town. Consequently in the 1975 elections, the party was able to secure eighteen out of the forty it contested. More than the seats, the Jan Sangh won wide-ranging acceptance from the middle class and the upper castes.

The 1980 general elections virtually changed the entire spectrum of political and social equations in Gujarat. The new KHAM (Kshatriyas, Harijans, Adivasis, and Muslims) strategy comprising 56 per cent of the total population of the state, adopted by the Congress eliminated the Brahmins, Vaniyas and Patidars from their core support base. The party, raising the KHAM wave won 140 seats out of 181 seats in the Assembly and all but one of the twenty-six Lok Sabha seats in the general elections. This brought an end to the dominance of the upper castes in Gujarati politics.¹⁰

The upper castes, especially the Patidars felt humiliated and perceived the political and economic threat to their domination. For the Brahmins and the Vaniyas this meant the erosion of their ages-old societal status. The middle class in Gujarat, in 1981 reacted sharply to the policy of reservations to the scheduled and backward castes. The Sangh Parivar seized this as an opportunity and supported the Savarna anti-reservationists. The Akhil Bhartiya Vidyarthi Parishad (ABVP)

¹⁰ For the first time in the history of Gujarat there was not a single Patidar minister with Cabinet rank. A Dalit was sent to the Union Cabinet as minister of state for home. Further, for the first time a tribal was made a Cabinet minister in Gujarat and that too with the irrigation portfolio directly affecting the rich and affluent Patidar community. Above all the Chief Minister was a lower-caste Kshatriya.



was the first student organization to raise the anti-reservation slogan on college campuses in Gujarat.

In an effort to increase its support and win the election in 1985, the Congress decided to hike the quota for the scheduled and backward castes from 10 per cent to 28 per cent. The ABVP began an anti-reservation agitation in the Morbi engineering college, which soon spread to the rest of the state. The ensuing agitation degenerated into caste and communal violence as Muslim and Dalit localities were attacked in Ahmedabad and Vadodara. The Patel community, the primary support base of the BJP-ABVP, according to the Justice Dave Commission kept the agitation alive for close to five months.¹¹

After 1985, the BJP reversed its anti-reservation stance and the ABVP too favoured a reservation system for the Dalits and Adivasis.¹² The following year, the VHP, in one of its Hindu Yuva Sammelans, asked the youth to dedicate themselves to the abolition of untouchability. As communal violence broke out in 1986 in Ahmedabad during the Jagannath Rath Yatra, Dalits were repeatedly invited by the VHP-BJP to join the holy war to protect the Hindus against the Muslim threat. A number of incidents occurred during this particular riot which involved only the Dalits and the Muslims. Thus, the backward and lower castes responded positively to the overtures of the Sangh Parivar. The closure of textile mills in the city also added fuel to the fire and many Dalits and OBCs were attracted towards the Sangh activities.

The Parivar also consolidated its position in the state by staging a number of symbolic yatras and public display of religiosity. In 1983, the VHP organized its Gangajal Yatra or the Ekatmata Yatra from Haridwar in the foothills to Rameshwaram in Tamil Nadu and another from Gangasagar in West Bengal to Somnath in Gujarat. A plethora of

¹¹ Justice V S Dave Report, Volume II, 1990, pp.9



preliminary yatras were planned for Gujarat. The aim was to make the sectarian and caste divisions within Hinduism subservient to the unity of all Hindus. The symbol of the Ganga *jal* was a potent emotional tool to which the Dalits responded enthusiastically.

In the yatras that followed the VHP started using the Ramjanmabhoomi temple in Ayodhya as its mascot to mobilize people in Gujarat. The first organized effort was the Ram-Janaki Dharma Yatra in 1987 which passed through tribal areas as well with an aim to transcend caste boundaries a forge Hindu unity against the Muslims. The mobilization, according to Jan Bremen, of low and intermediate castes to participate in the activities of the Sangh Parivar organizations did broaden the base of Hindu fundamentalism as a socio-political force.¹³ The price these previously denigrated segments have to pay for their acceptance within the Hindutva fold is their willingness to express antagonism to Muslims as members of the religious minority and, in brutal acts of confrontation, to do the dirty work of cleansing on behalf of their high-caste brothers and sisters.

The second effort at raising the bar for the Hindutva movement in Gujarat was the Ramshila Pujan in 1989. This worship mobilization turned out to be the most formidable and impressive mass act since the struggle for independence. Dalits households enthusiastically participated in the mass campaign. Lala Krishna Advani's Rath Yatra entrenched the Hindutva forces in the state. In the projection of Sangh Parivar, both Ayodhya and Somnath represented 'Hindu hurt' and the yatra linking holy places such as Ayodhya and Somnath as symbols of Hindu assertion. This Rath Yatra was a great political show by the Sangh Parivar after the victory in the assembly elections in 1990. The

¹² Ornit Shani, 'The Rise of Hindu Nationalism in India: The Case Study of Ahmedabad in the 1980s', *Modern Asian Studies*, 39,4,2005, pp. 861-896

¹³ Jan Bremen, Communal Upheavals as Resurgence of Social Darwinism, *Economic and Political Weekly*, April 20, 2002, pp.1234-1240



government's wireless system was used to relay information about Advani's movements in the state.

Between 1985 and 1990, the Sangh Parivar succeeded in supplanting the concept of Savarna with Hindutva as the binding force on the Hindu community. The earlier polarization between Savarnas and Avarnas or Dalits and tribals, which found expression in two anti-reservation agitations, was transformed into Hindu-Muslim polarization through the politics of yatras and symbolism of Ram. Earlier the ultimate symbolic target of hate was the Dalit; by the end of the 1980s it was the Muslim.¹⁴

Significantly, from the mid 1980s, the Sangh Parivar also offered new avenues to urban-rural youth and farmers in the form of two new organizations: the Bajrang Dal sponsored by the VHP and Bharatiya Kisan Sangh (BKS) initiated by the RSS. From this period onwards the Bajrang Dal provided the muscle power to the BJP-VHP combine in the state as in other parts of the country to meet the agitational politics or yatra politics. The youth cadre of the Dal was drawn mainly from the ranks of the poor, upper castes and OBCs of the smaller cities and towns. In bigger cities like Ahmedabad and Vadodara the ranks were drawn from the Dalit and OBC communities. The post-1990 campaign strategy of the Sangh Parivar centred on the tribal youth and their indoctrination into Hindutva.

The victory in 1995 and in 1998 was propelled by many factors but the crucial factor was the Sangh Parivar's penetration into the local power structures of Gujarat, which began in the 1980s and continued in the 1990s

¹⁴ Ashis Nandy, 'Hindutva as Savarna Purana', in Ashis Nandy, Shikha Trivedy, Shail Mayaram, and Achyut Yagnik (ed.) *Creating a Nationality: The Ramjanmabhoomi Movement and Fear of the Self*, Oxford University Press, Delhi, 1995, pp.100-123



While the Rajkot Municipal Corporation was captured by the BJP in 1983, the Ahmedabad Municipal Corporation came under the party in 1987. The Sangh Parivar also expanded its influence in rural Gujarat by capturing many cooperative movements like cooperative banks, credit societies, milk cooperatives and agricultural produce market committees.¹⁵ In the 2000 zilla panchayat elections however, the BJP received a rather sound thrashing as their vote and seat share plummeted rather dismally.

This explanation also has to be contextualized within the changing political economy of Gujarat.¹⁶ From the early 1980s, factories in Ahmedabad began to close their gates. Twenty years later more than 50 mills had stopped production and close to one lakh workers had lost their jobs. Pauperization set in with a vengeance visible in the run-down quality of industrial localities in the city. The collapse of the social infrastructure was also more than dramatic considering the simmering tension that pervades the society in Gujarat.

It is thus certainly not a coincidence that the orgy of violence that has taken place in Ahmedabad in 2002 reached a climax in ex-mill colonies populated by social segments from which a major part of this industrial workforce used to be recruited: subaltern Hindus (mainly Dalits, OBCs and intermediate castes, especially Patels) and Muslims. The Sangh Parivar's propaganda reached fever pitch in Gujarat among the retrenched mill-workers, who for want of better opportunities have taken to Hindutva.

There has taken place a systematic communalization of all social strata across class and gender and generations and women, Dalits, young and

¹⁵ Achyut Yagnik and Suchitra Seth, *The Shaping of Modern Gujarat*, op.cit, pp.267

¹⁶ Jan Breman, 'Communal Upheaval as Resurgence of Social Darwinism,' op.cit, pp.1234-1240



old and a variety of other strata who, at one time had been thought of as providing the basic elements of a people's coalition.¹⁷

The Print Media and the 2002 Gujarat riots: An analysis of *Sandesh* and *Gujarat Samachar*

It is interesting to note that the press in Gujarat is controlled like in all other parts of the country, by the bourgeois *baniya* caste, the primary constituency of the Sangh Parivar. Therefore, the natural progression towards Hindutva does not come as a shock for those who have been studying Gujarat and the evolution of the Gujarati society.

In the mid-1980s, the mass media provided the context in which was staged a polarized struggle between authentic and inauthentic visions of 'Indianness', leading to a fundamental transformation of the terms of political and cultural discourse and the effective de-legitimization in the public sphere of certain voices and perspective.

An extensive study of primary material – in the form of newspaper reports – confirmed a number of doubts and what this author felt were half-truths and unqualified presumptions. *Sandesh* and *Gujarat Samachar* – the two dailies under scrutiny – emerged as having played a serious role in fomenting hate in the minds of the majority community in Gujarat during the 2002 riots. There was striking attempt to invent a new vocabulary as words and phrases till then used only in the daily *shakhas* conducted by the Sangh and its affiliates became part of the lexicon. Some examples are mini-Pakistan, *nar pishach* (demons) and religious fanatics for Muslims.

These terms were popularized by constant usage in the vernacular, Gujarati language newspapers. A number of such reports came up for

¹⁷ Rajni Kothari, 'Culture of Communalism in Gujarat,' *Economic and Political Weekly*, November 30, 2002, pp.1678-1689



scrutiny during the study. Some selected news reports are analyzed briefly:

Many still missing after the Godhra carnage

(Gujarat Samachar, 29 February 2002)

The report indicates that a number of passengers travelling in the Sabarmati Express were missing after the Godhra tragedy. Subsequent investigations by agencies such as the National Human Rights Commission and the Editor's Guild Fact Finding Mission confirmed that this was a false report and no one had gone missing after the train was torched. The publication of such a report was clearly aimed at creating fear and insecurity among the Hindus and foster a sense of hatred against the alleged perpetrators of the crime at Godhra and their community as a whole.

Huge haul of arms and ammunition from banks of Sabarmati river*(Gujarat Samachar, 30 July 2002)*

The report alleged that some Muslim youth on motorbikes and jeeps had stacked away a huge haul of arms and ammunition on the banks of the river and that these were to be used for anti-Indian (read anti-Hindu) activities. It also implied that Muslims repeatedly indulged in such activities in the state and thus through their activities terrorism would spread to other parts of the country. Curfew-bound Godhra was a hotbed of anti-Indian activities. This was an attempt to foment fear and tension in the area. The report named some local Muslim youths as the perpetrators of crimes like arson and looting including police firing.

Call made to Pakistan before the Godhra tragedy

(Gujarat Samachar, 12 April 2002)



On the basis of a few phone calls made to some locations in Pakistan the report concludes that there has been a link between Godhra and Pakistan for years. The RSS mouthpiece *Panchjanya* was cited as a source for a fictitious list of mobile telephone numbers published as a part of the report. The report also mentions that since there is a colony called Godhra in Karachi, there is a direct link between what happened in Godhra and Pakistan.

The validity of the phone numbers is suspect. None of the investigating agencies looking into Godhra and the post-Godhra riots mention any phone calls being made to Pakistan just before the train burning incident. There is evidence therefore of a conscious attempt to portray the Muslims of Godhra as being agents of Pakistan. The headline is particularly offensive and inciteful. The use of the term 'mobile phone' is carried out to drive home the fact that there are close relations between the Muslims of Godhra and anti-India elements in Pakistan.

Vadodara housewife untraceable since the Godhra carnage

(*Gujarat Samachar*, 8 April 2002)

The report traces the story of a young married woman (note the use of the term *parineeta*) who left her maternal home to return to Vadodara but was untraceable after the Godhra tragedy. She was alleged to have been travelling in coach 6 of the Sabarmati Express – the fateful compartment that was set on fire. This is one of the string of reports that were carried by the newspaper without proper authentication about passengers missing after the carnage. The number of dead in the tragedy was recorded and thus, the possibility of anyone going missing was slim.

Muslim fundamentalists met in Ahmedabad, Delhi, Mumbai and Patna to hatch a plot to destroy *kar sewaks*

(*Gujarat Samachar*, 2 April 2002)



Carrying an inciteful headline, this report also mentions a plan to attack Ayodhya during the *shila puja* ritual. Reported only in the *Gujarat Samachar* and *Sandesh* and in no other mainstream daily, the report is designed to incite public anger against a particular community. The implications are there for all to see in the words used in the headline. The fact that nothing of this nature took place neither in the immediate aftermath of the riots nor after that proves the insidious nature of this report.

Godhra train carnage: A pre-planned conspiracy

(*Gujarat Samachar*, 7 April 2002)

The newspaper reports that the original 'plan' of the perpetrators of the carnage was to burn down the entire train killing all the passengers. Further, it claims that the train was to be set on fire much before arriving at the Godhra railway station. The question therefore arises that if the train was to be torched before arriving at Godhra then the argument about the Muslim mob at the station having set fire to the train stands on thin ice. The conspirators could have been anybody. This report carried with an intention of fuelling hatred against the minority community lends credence, though inadvertently to the theory that the carriage was set afire from the inside. One is not exactly sure why the newspaper would carry such a report.

The report also names Hasim Raza as the mastermind of the conspiracy while the name of Haji Bilal emerged as the prime accused in due course. This proves the questionable nature of the report. Another report on the same day tells its readers that 'A large mob had gone to Godhra to carry out the misdeed'. It went on to state that a delay in arrival led the mob to have breakfast at the nearby hotel. The profusely contradictory nature of the reports is evident. While on the one hand the newspaper says that the train was to be set on fire before Godhra,



on the other hand the mob-breakfast-hotel story disproves the previous report almost completely.

Jamiat-ul-Ulema-e-Hind also says that ISI behind Godhra conspiracy

(Gujarat Samachar, 25 March 2002)

Note the use of the term 'also' in the headline. The JUH, a premier Muslim religious body in India's condemnation of the Godhra tragedy is depicted as an endorsement of the view that the ISI was involved in the carnage imputing some perverse connection between the organization and the Pakistani shadow agency. Another attempt to give the news a communal colour.

Godhra: the mini-Pakistan and its Karachi connection

(Sandesh, 7 March 2002)

The report mentions the existence of a locality named Godhra in Karachi, which, by some perverse logic proves, according to the newspaper that Pakistan was involved in the carnage. Godhra is also termed as mini-Pakistan to somehow prove that the occurrence of the tragedy in the city was not a surprise as Muslims in the city had turned anti-Indian. Again a case of an inciteful headline with the sole purpose of provoking the readers against a certain community.

The report goes on to describe the locality named Godhra in Karachi. The purpose of carrying this report is questionable.

Call from mosque: *Kafiron ko kaat dalo, Islam khatre mein...* and the mob attacked the train

(Sandesh, 6 March 2002)

This story fuels speculation about the event at the Godhra station. If the mob was ready to attack the train, then what about the earlier report in *Gujarat Samachar* that the train was to be set on fire before



the station arrived? Is there a mosque near the railway station? Questions that have yet to be answered. Further, this was not reported anywhere else except in the *Sandesh*.

Godhra stationmaster was also involved in the attack on train

(*Sandesh*, 1 March 2002)

Again a story with serious implications and questionable motives. The report also names the stationmaster, who being a Muslim automatically becomes a suspect in the case. The report also quotes VHP international General Secretary Giriraj Kishore as saying that the entire Hindu community will come together to build the temple at Ayodhya. The stationmaster has not been implicated in the case so far even though he was questioned by the investigating agencies.

The government at the highest levels will investigate criminals living in relief camps

(*Sandesh*, May 2002)

Riot victims living in relief camps were termed as 'criminals'. The story goes on to describe how Muslim criminals were staying in relief camps under the garb of being victims of the post-Godhra mayhem. There is a serious attempt here to brand the entire community as criminals and mischief mongers who have now faced reality. One sentence in the news report says that those living in relief camps will now have to prove their innocence to stay on.

Muslim miscreants abducted 10-15 young Hindu women from the Sabarmati Express

(*Sandesh*, 28 February 2005)

Mentioned earlier in the chapter, Godhra town had been tense after the news report appeared in the daily. Independent commissions of inquiry looking into the carnage later confirmed that no such incident took



place. In fact the Editor's Guild Fact Finding Mission report concluded that this was a fabricated story as no woman had been kidnapped from the train. If anything, a Muslim girl, the daughter of a vendor on the platform was, according to eyewitnesses pulled into the train by the *kar sewaks* after which the mob became excited. If proven by subsequent commissions looking into the carnage and its causes, the mob fury theory might emerge as the most credible.

Godhra carnage: a grim reminder of Partition massacres

(*Sunday*, 28 February 2002)

Another story meant to provoke. Notable is the mention of the trains filled with bodies of Hindu and Sikh men and women coming into India. Conversely, the report does not mention those that chugged into Pakistan with bodies of Muslim Partition victims. The report goes further to say that the people of Gujarat were looking for a character like Tara Singh to save them from the onslaught of the Muslims. It also expressed the displeasure of the masses towards the government, which had not handled the situation properly. It must be said however, that the story is another one in the long line of inciteful and provocative stories that graced the pages of *Sandesh* day after day during the dreadful times.

Atmosphere of fear and terror

(*Sandesh*, 2 March 2002)

The report makes a veiled attack at the Muslim community saying that they were responsible for the fear pervading the state. It goes on to state that a huge mob of Muslims was getting ready for an attack on the Hindus in Vejalpur locality in Ahmedabad. The mob was supposed to have begun its handiwork by setting some vehicles and shops on fire. The headline is noticeable. It does not mention the name of the community. In doing so it guards against complaints but at the same



time Muslims are mentioned in the subsequent paragraphs to good effect.

Lashkar-e-Tayyiba orders mass attack on *kar sewaks* in Ayodhya

(*Sandesh*, 2 March 2005)

The report alleges that the Uttar Pradesh police had intercepted a wireless message between the local commanders of the terrorist outfit. It also said that 5000 youth had already been sent to Ayodhya to take over the town. An almost preposterous statement to make since the total strength according to security and intelligence agencies of any terrorist group varies between 1000 and 2000 at any given time. It must also be mentioned here that this particular report was not carried by any other national daily of repute. There is again a strong statement being made here. The Lashkar (meaning Muslims) were all set to take over a Hindu shrine, which should be defended.

'Bhai, let go of all hopes...my end is near...'

(*Sandesh*, 3 March, 2005)

This headline marks the report about the death of a Hindu youth in police firing. The report also mentions that a Muslim youth had also fallen victim to police firing which was reported in all English newspapers while the death of the Hindu youth was ignored. The Gujarati press therefore was in the process of highlighting the incident. It is noticeable that the report was followed up in subsequent editions of the daily with interviews with the youth's family members and other details about his death. It was repeatedly mentioned in all subsequent reports that the English press ignored the case and highlighted only the plight of the Muslims.

Godhra survivors are mentally scarred for life

(*Sandesh*, 6 March 2005)



A report on the psychological impact of the Godhra carnage on the victims and their families. In an elaborate statement, the report claims that those who survived the ghastly attack are seeking psychiatric help and are scarred for the rest of their lives. The newspaper is careful not to mention the plight of the post-Godhra victims who suffered after the train tragedy. It seems as if there is a deliberate attempt to ignore the trauma of the post-Godhra survivors on the basis of their religious affiliations. Besides as the VHP general secretary claims in the report that the 'pseudo-secular' press is there for the Muslims.

Hanuman *mandir* atop the ruins of *dargah* brought down

(*Sandesh*, 6 March 2002)

The report claims that a Hanuman temple hurriedly put together on the ruins of the *dargah* of Wali Gujarati in the Shahibaug area of Ahmedabad had been brought down by some miscreants. It also talks in terms of a temple being desecrated in Godhra town. This particular temple had also been built after pulling down a *dargah*. There is a pronounced attempt to point fingers at the Muslim community by terming them as miscreants. The crime committed by rioters the previous day by pulling down the *dargah* is brushed under the carpet.

Atleast 50 letters from Pakistan come to Godhra everyday

(*Sandesh*, 10 March 2005)

Report alleges that the fact that most letters come from Pakistan proves the sinister connection between the Muslims in Godhra and Pakistan. No attempt is made to establish that most Muslims in India, not only Godhra have relatives in that country. This was also one of the arguments forwarded to prove that Pakistan was involved in the massacres of more than 50 Hindus at Godhra railway station. The postmaster of the town is also quoted to strengthen the report.

'Madrasa is assured. Why are you going to school?'



(*Sandesh*, 19 April 2002)

As alleged by this report Muslims in Ahmedabad had shed their peaceful masks and were openly advocating that their children study in madrasas instead of mainstream schools. The headline is particularly glaring. The import is even more sinister. The report also goes on to mention the peace march that was taken out in the city to appeal for peace and calm. A number of prominent Muslim citizens had participated in this march. There is an attempt to paint the entire community in a colour of violence. The fact that some families have withdrawn their wards from mainstream schools and are sending them to madrasas does not prove that the entire community is keen on such action.

2300 Muslim women in 50 relief camps pregnant

(*Sandesh*, 18 April 2005)

A large front-page report claimed something which was not of vital importance to anyone, neither the readers nor the mothers themselves. However, the Gujarati press, working towards a certain obligatory allegiance to the right wing forces came up with this utterly baseless report. Even more alarming is the fact that the report compares the number of pregnant Muslim women with Hindu women in Hindu relief camps. It concludes that the Muslims breed rapidly and more frequently. Consequently Hindus are in danger of being swamped by the Muslim community. The report also substantiated the Gujarat chief minister's statement about every Muslim family multiplying to have 25 children (*paanch ka pachhis*).

Relief camps a drain on state's coffers

(*Gujarat Samachar*, 3 April 2002)

The report claims that maintaining relief camps for the victims of the post-Godhra riots was a drain on state coffers and needed to be closed



down. It quoted the state revenue minister as saying that the majority was paying for the sins of the minority. The report also states that 34,000 people had invaded the camps on the basis of unfounded fear. Those staying the relief camps were using upto Rs. 5 crores every day. It also mentions the provisions that are supplied to the relief camps. The import of the report is clear. The Muslims were being given state resources for use as a reward for all their misdeeds.

Evidence of ISI involvement in Godhra carnage

(Gujarat Samachar, 5 March 2002)

The daily reported that the cheque of Rs.751 crores belonging to an individual bearing a Muslim name was cleared day before the Godhra massacre by an Ahmedabad bank. Though how the newspaper came up with this preposterous amount is not known, yet all attempts are made to prove that the news is authentic. It must be noted that none of the other mainstream dailies carried this report or any report remotely resembling the mythical claim being made in this news report. It also quotes the then BJP president Jana Krishnamurthi as saying that the Hindu society should remain vigilant and take any such future attack head on. Also, the BJP was said to be planning a nationwide '*andolan*' against terrorism. That it never materialized is another story altogether.

If Muslims irritate Hindus, even the army cannot save them

(Gujarat Samachar, 23 March 2002)

The report quotes a statement made by a state minister in the Vidhan Sabha the day before. It also goes on to explain that since 95% Muslims had Hindu roots they must respect Hindu superiority and stop claiming equality. The fact that the army is mentioned in the report goes a long way in explaining what happened in the state after the train was torched in Godhra. The army was not called in time to salvage the



situation, rather cities like Ahmedabad and Vadodara were allowed to burn before the forces could be requisitioned for further action.

VHP demands combing of all mosques and madrasas in the state

(Gujarat Samachar, 9 March 2002)

The VHP is quoted here in demanding a thorough combing of all the mosques and madrasas in the state so that Muslim terrorists are not provided shelter in any of them. The VHP had presented a memorandum to the governor of the state to this effect, which was prominently mentioned in the report. The VHP, according to the report claimed that mosques and madrasas in the state were being used by terrorists as hideouts and should be investigated. There is an open attempt being made here to tarnish the image of a community by mentioning religious places and seminaries.

A struggle for Hindu self-respect

(Sandesh, 19 April 2002)

VHP general secretary Giriraj Kishore is quoted in this report as saying that the post-Godhra riots were a necessary step to ascertain Hindu superiority and that this was a struggle to preserve the ethos of Hinduism. He also goes on to say that the parliament was a platform for abusing Hindus and Hindutva and that he did not see any hope for the country if this continued. He points fingers at the pseudo-secularists and the communists at the forefront of the attack against the Hindus. Kishore also states that Muslim terrorism was global threat and should be curbed forthwith.

Chief Managing Director and Editor of *Sandesh*, Falgun Patel, described Gujarati newspapers as 'pro-Hindu' and criticized the English media for siding with the minority community. He admitted that his



reporters did sometimes lose the balance and were communalized down the line.¹⁸ *Sandesh*, he told the Editor's Guild Team, 'editorializes the news' by 'balancing the news with their own version'. Patel also made it clear that to carry corrections and clarifications was not their policy. He described the Godhra incident as 'unforgettable' and the reaction to it as 'justified'.

The Managing Editor also claimed that owing to its 'pro-Hindu' stance *Sandesh's* circulation had grown considerably, arguably by a large 1.5 lakh copies since the violence began. *Gujarat Samachar's* owner- Editor Shreyans Shah told the Guild Team that their circulation had increased by at least 50,000 copies during the course of the carnage.

Conclusions

The logic and discourse of security and insecurity of the majority against the minority enables extreme violence to be normalized, systematized and institutionalized. The politics of hate, of which the Hindu right is an example, feeds upon, as well as shapes, the societies' conceptions of security and insecurity. The primary vehicle of constructing these conceptions and ideas of insecurity and security is propaganda and the reinforcement of stereotypes which come in handy during a communal riot. These stereotypes are constructed and evolved through the various forms of media – print, broadcast or television and cinema.

Stereotypes that have been circulated and reinforced for centuries are constantly predicated and posited as social reality through the media, be it in the language of hate used by newspapers to construct headlines and cinema, through the insensitive and often incendiary portrayals and characterizations in films. The rhetoric of democracy, rights and nation for the Hindutva forces is based on a simplistic majoritarian principle and runs along the following lines: since Hindus are the

¹⁸ Aakar Patel, Dileep Padgaonkar, B G Verghese, op.cit, Pg. 6



majority, it is 'natural' and 'democratic' that their 'rights' should be promoted by the Indian state which hitherto has been 'pseudo-secular' because of its appeasement of the minorities.¹⁹

The Hindutva movement is a 'conservative revolution', combining paternalistic and xenophobic discourses with democratic and universalist ones on rights and entitlements.²⁰ It is targeted at transforming the Indian state and controlling the Muslim and Christian minorities. At the same time, the primary goal is to transform the Hindus and to awaken the 'Hindu nation'. Hindutva is self-recognized as being as much about representing the Hindu nation as it is about fabricating one. This fabrication is done through literature, newspapers, the televised media and cinema.

The individual is reduced to one bearing a single identity; while 'we' have multiple identities, 'they do not'. The communal discourse dehumanizes the 'other' and constructs it only as a 'threat' to the 'self'. The contribution of the media to the process is more than equivocal. The media, especially the print media as the television media is a recent phenomenon as compared to the reach and influence of the newspaper from the pre-independence era in the words and stories of Bhartendu Harishchandra and Madan Mohan Malaviya.

Theorists of media effects have formulated contentions dwelling on the impact that a certain kind of media message has on the audience or reader and the various ways in which media conglomerates around the world and in India manipulate media messages to suit the political needs of the government of the day and other ideological formations. While it would be presumptuous to not vest the reader or the receiver

¹⁹ Dibyesh Anand, 'The Violence of Security: Hindu Nationalism and the Politics of Representing 'the Muslim' as a Danger', *The Round Table*, Vol.94, No.379, April 2005, pp.203-215

²⁰ Thomas Blom Hansen, *The Saffron Wave: Democracy and Hindu Nationalism in Modern India*, Princeton University Press, 1999, pp.60



of the media message with agency, the media constantly 'manufactures consent' through various methods of mind control and propaganda. What better example than the invasion and ongoing occupation of Iraq by the United States of America. India has seen its share of 'manufacture of consent' by propaganda literature being disseminated through the umbrella organization the RSS and its affiliates in its attempt to turn India into a Hindu Rashtra.

The ownership of major media houses in India has had a bearing on the direction which editorial policies have taken over the years especially since the BJP made its appearance on the political scene through the pan-Indian Ramjanmabhoomi movement marked by the bloody trail left behind by BJP ideologue L K Advani's *rath yatra* and the destruction of the Babri Masjid in Ayodhya. A number of media houses, especially those that bring out vernacular newspapers in languages such as Hindi, Gujarati, Marathi and Punjabi have deep-rooted connections with the RSS and its affiliates which has more often than not determined editorial policy.

Thus, the print media as instruments of propaganda and the print media as the tools of the ruling classes, i.e. the Hindu trading and business classes aiding and abetting the construction of a pernicious Muslim stereotype which in the long run not only leads to violence but the use of language that fomented hatred and is the cause of attacks against the Muslims, have been the two broad categories under which the debate on the media has been conducted in India. It has emerged then, that not only did leading Gujarati newspapers play a brutal role in the massacre of innocents in Gujarat, the trend has been in place since the inception of the Ramjanmabhoomi movement by the Hindutva forces in India.

This has been the result of a continuous give and take between the Hindu right and the proprietors of leading vernacular and language



media houses, as we have seen in the case of the Gujarati press. The non-conformist and working class press has been driven to the margins by these big media companies that have received and in turn given tacit support to the saffron conglomerate.

Communal propaganda through newspapers, however, was a common method of influencing public opinion through inflammatory writings indulged in by stalwarts of Hindi literature such as Bhartendu Harishchandra. These and other writings that came to construct the Muslim identity and played a direct role in the deterioration of communal relations between the Hindus and the Muslims also led to an abject surrender of large masses of population to the discourse of overt majoritarianism after independence.

In post-independence India the growing communalization of the state with the decline and marginalization of the Congress and the breakdown of the Nehruvian consensus; and the rise of the BJP as a national alternative to the incumbent Congress gave an impetus to the communalization of the press as the Hindutva forces practiced the art of mind control rather effectively through, televised religion (telecast of the epic series *Ramayana*), taking over the education system in large parts on India and the co-option of the print media to suit its needs from time to time.

Even though the English language press has played the role of a relatively secular alternative to the overtly communal vernacular and language press, there have been instances, like the post-Ramjanmabhoomi agitation riots when they too have been seen as a vehicle of communal propaganda. The campaigns launched by respected and otherwise secular English newspapers at the behest of the communal forces against Bangladeshi Muslim migrants is another case in point. The English print media has often tended to vacillate and dither while taking a firm stand against communalism and the politics



of violence practiced by the Sangh Parivar. The result has been an erosion of the secular character of these newspapers even though they remain the only alternative to the saffronized vernacular press in states such as Gujarat.

The reporting of the Seelampur riots in Delhi and the Bhagalpur riots in Bihar drove the agenda in terms of the use and abuse of language to allude certain impervious connotations to certain events that never really took place. The ethic of objectivity also eluded the press, especially the vernacular press, in the aftermath of the destruction of the Babri Masjid in Ayodhya. The process culminated in the complete disregard for any semblance of balanced and objective reporting during the communal pogrom in the state of Gujarat in 2002.

Through the gradual take-over of the educational system in Gujarat, the saffron forces co-opted the media, especially the print media over the past two decades. *Sandesh* and *Gujarat Samachar*, the leading daily newspapers in Gujarat, owned by powerful families belonging to the trading and business classes, the primary constituency of the Sangh Parivar have been the prime-movers of communalization of the Gujarati press, something which was in evidence during the post-Godhra massacres of Muslims. Since these newspapers are arguably the backbone of opinion formation in the state, their role in the violence becomes starker.

Both these newspapers displayed open disdain for objectivity as they launched a tirade against the minority community by labeling them as the aggressors at Godhra and thus, justifying the one-sided attacks on the Muslims that continued for over three months. Not only incendiary language but morphed pictures and planted reports were used to foment hatred that culminated in the worst massacre of the Muslims after the Partition. The news reports cited prove that there was a



specific design working beneath the overt support being given by both the newspapers to the mass killings.

The gradual but complete communalization of the society in Gujarat has contributed to the way in which the news media functions in the state. Whether the social consciousness of the Gujarati Hindus shaped the manner in which events are reported in Gujarat or was it the media that influenced public opinion and led to the reinforcement of stereotypes is the subject of an ongoing debate, something which warrants greater engagement. Therefore, the 'media mirroring the society' or the 'media forming social opinion' pre-empt certain confusion prevailing in the media theory universe particularly in the context of the large scale violence perpetrated in Gujarat with the support and aid of the print media.

The press in Gujarat has displayed an inherent and innate affinity with the saffron forces owing to the social class to which they belong, which in turn dictates their political affiliations. These political affiliations then leads to an editorial policy which marginalizes the need for objectivity and balance and jumps face down into the cauldron of communal propaganda that creates fresh rifts between communities and given instances such as the Godhra train accident permeates a slew of violence that leaves hundreds of innocents citizens dead and hundreds maimed. *Gujarat Samachar* and *Sandesh*, as found during the course of the inquiry into the research problem, did exactly that.

Given the findings in Gujarat, it is imperative to conclude that the print media in the state has been plagued by a systematic myopia facilitated by the advent of the saffron forces in the country. If this presented an opportunity for newspapers with secular credentials to tread a middle path which was not taken many a time, the complete pulverization of all forms of secular and critical inquiry at the



vernacular level in certain states paved the way for not only communalization but a vulgar perversion of the Indian press.

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DOES A CHILD SPEAK PRĀKṚT INITIALLY?

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Sanskṛt is the language of Gods and has been expounded by great sages. Prākṛt, its derivative, is similar to it and is also provincial. The division of Prākṛt is multifold-

‘saṃskṛtaḥ nāma daivī vaganvākhyātā maharṣibhiḥ|

tadbhavasttsamo deśīyanekāḥ prākṛtakramāḥ||’ (Kāvyādarśaḥ-1/33)¹

In the *Kāvyādarśa*, Daṇḍin says that *Mahārāṣṭrī*, *Śaurasenī*, *Gauḍī*, *Lāṭī* etc. are the various dialects that attain the nomenclature of Prākṛt. In the *Nāṭyaśāstra*, Bharata refers to seven types of Prākṛt as follows:

‘māgadhyavantijā prācyā śūrasenārdhamāgadhi|

bāhlikā dākṣiṇātyā ca sapta bhāṣāḥ prakīrtitāḥ||’ (17/48)²

The derivation of the word Prākṛt is thus speculated- ‘Some suggest that it is derived from prakṛti (nature). In other words, it is the natural language by contrast to Sanskrit, which is the cultured or refined language. Others suggest that prakṛti means ‘basis’ and that the term suggests that the language is derived from the basis, that is, Sanskrit. Others say prakṛti means the common people and therefore the language used by them was called prakṛta.’³

‘The term Prākṛt denotes a multitude of languages all originated from Sanskrit. They are all considered as derived from Sanskrit and developed by adopting deviations and by corruption. This is a group of Middle Indic, Indo-Aryan languages, derived from Old Indic dialects. There is no complete agreement on what languages are to be included in this group. Prākṛt is also closely connected with the development of Buddhist and Jaina philosophical thought’⁴.



In Saṁskṛt dramas, generally, the women characters, secondary male characters and children speak not in Saṁskṛt, but in some Prākṛt dialect. Different forms of Prākṛt were used for different characters. It is assumed that the inability of these characters to pronounce the Saṁskṛt alphabets correctly makes them resort to some Prākṛt dialect. The same inability is found in children too and, when they are taught Saṁskṛt words, they tend to change a few sounds in order to facilitate easy pronunciation that does not involve frequent switch-overs between the different places of sound production.

This is the reason for a child saying 'mama' and 'papa' to call his mother or father, without using those very words. Since lesser effort is needed to articulate the same syllable twice, this tends to be easier for the child to pronounce.

The number of alphabets in both Saṁskṛt and Prākṛt is given as sixty three or sixty four in the *Pāṇinīyaśikṣā-*

'triṣaṣṭiścatuḥṣaṣṭirvā varṇāḥ śambhumate matāḥ|

prākṛte saṁskṛte cāpi svayaṁ proktāḥ svayambhuvā||' (śl. 3)⁵

There are three parameters to a given alphabet- *sthāna* (place of articulation), *ābhyantaraprayatna* (internal effort of articulation) and *bāhyaprayatna* (external effort of articulation). The short-fall of any of these, results in incorrect pronunciation.

The below cited examples are the result of my trying to teach those Saṁskṛt words to a few children. If research is carried out on a large scale, conclusions can be arrived at with certainty.

The alphabets *ś*, *ṣ*, *ṣ* and *h* are called *ūṣmāṇas*. (*śaṣasahā ūṣmāṇaḥ*)⁶. In general, these are difficult for children to pronounce and they tend to replace them with some other alphabet. For example, the word '*sudhā*' is pronounced as '*cudhā*'. '*upaviśa*' changes to '*upavisa*'. The '*h*' sound in words like '*rāmaḥ*', '*hariḥ*' and '*vapuḥ*' is generally changed to '*g*' so that the words are pronounced as '*rāmaga*', '*harigi*' and '*vapugu*' and so on.

There are two conventions in Sanskrit that the two letters '*v*' and '*b*' and '*r*' and '*l*' are interchangeable- '*vabayorbhedo nāsti*' and '*ralayorbhedo nāsti*'. The meaning does not change when one letter is used in the place of the other. Words like '*br̥ndāvana*', '*vraja*', '*irā*' and '*nārikela*' get to be pronounced as '*v̥r̥ndāvana*', '*braja*', '*ilā*' and '*nālikera*' and this is correct too.

A child asked to pronounce the word '*deva*' says '*deba*'. Similarly, '*lorry*' is pronounced as '*lolly*'. A child pronounced the word '*rādhe*' as '*ḍādhe*' and I was wondering about the connection between '*r*' and '*d*' when another child pronounced the word '*raṅgoli*' as '*ḍaṅgoli*'. Hence, there seems to be some uniformity in the changes that children indulge in.

Samyuktākṣaras (conjunct consonants) are generally broken apart and the second consonant is replaced with the first or vice-versa. For example, '*yasya*' becomes '*yassa*', '*uttiṣṭha*' becomes '*uttiṭṭha*', '*sūrya*' becomes '*sūyya*' and '*puṣpam*' becomes '*puppam*'. Here, in '*yasya*', the second '*yakāra*' is replaced with the preceding letter i.e. '*śakāra*'; in '*uttiṣṭha*', the '*śakāra*' is replaced with the following '*ṭhakāra*'; in '*sūrya*', the '*repha*' is replaced with '*yakāra*'; in '*puṣpam*', the '*śakāra*' is replaced with the succeeding '*pakāra*'.



There is a tendency to elide one or two consonants constituting a *saṃyuktākṣara*. This can be seen when words like *candra*, *lakṣmī* are modified to sound as *canda* and *laśmī* respectively. Here, the repha (r) and (k) are left out.

A child pronounced the word 'rādhe' as 'ḍādhe' and I was wondering about the connection between 'r' and 'ḍ' when another child pronounced the word 'raṅgolī' as 'ḍaṅgolī'. Hence, there seems to be some uniformity in the changes that children indulge in.

Children also tend to reduce the number of syllables in a phrase if it is too long for them to articulate. For example, if asked to pronounce the phrase 'śaśvadatra hi', they may say something like 'śattagi' wherein the number of syllables has been brought down from five to three.

Interestingly, a child pronounced the word 'hlādinī' as 'lālilī'. This happens to be the corresponding equivalent of the word 'hlādinī' in the *Vrajbhāṣā*.

Introduction of some vowels or changing of vowels is also seen in child's speech. The 'ṛ' in the word 'kṛṣṇa' is generally changed to 'i' so that it is pronounced as 'kiṣṇa'. Sometimes, when words ending with consonants are taught, a child tends to add a vowel sound at the end due to their inability to stop with the consonant. Examples for this are 'bread' and 'blade' being pronounced as 'beddu' and 'badu'. The elision of 'l' in these words may also be noted.

The main idea of this paper is thus: When taught pure Saṃskṛt, are children resorting to some form of Prakṛt by themselves?

Generally, one-ness corresponds to correct-ness. If it is said that a person came to office at the correct time, it can be said with certainty that he came at 9am or whatever the office



timings may be. However, if told that he was late to office and if asked to guess at what time he came, it is not possible to do so with certainty as it may be anything from 9.01 am to 5pm etc. Incidentally, this corresponds to the one-ness (*ekatva*) of *Brahman* in *Vedānta* too (i.e. there can only be one that is eternally true).

Similarly, if a person speaks proper Saṁskṛt, he can do so in only one way. If he is speaking some dialect, it might just be anything. Even then, just as it can be inferred that if a person is said to be late to office, it may be within one or two hours after the start-time, the speech of a person speaking a dialect can also be predicted to some extent. There will be a certain amount of regularity in the changed forms of the original words. In fact, Prākṛt grammar claims very nearly the same heritage as Saṁskṛt grammar. However, the *Prākṛtaprakāśa* of Vararuci is the only available text on Prākṛt grammar.

In this paper, effort has been taken to trace this regularity in the changed forms of the original words in the speech of children. Different children pronounce different words differently. Perhaps, these can be traced to the numerous dialects that are in vogue i.e. does each child pronounce words in such a way that its speech falls under a particular dialect? Therefore, is there a pattern in child's prattle???

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PROSPECTS OF DEMOCRACY IN PAKISTAN; ISSUES & CHALLENGESS

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Pakistan has a past of elusive democracy since its inception in 1948. In the 65 year old history of Pakistan, it was a historic milestone in May 2013 when its civilian government, not only completed a full term of five years in office for the first time¹ but also marked the first peaceful transaction of power between two uninterrupted democratically elected governments in Pakistan.

Pakistan has been recognised as a country where no institution other than military has established its strength and all other three branches of the constitutional government - the executive, legislature and judiciary have failed in performing their actual roles in the state, which has struggled to create a sustainable form of democracy. This paper is an attempt to analyse the myths and realities about the democratic setup in the country, in following two sections:

1. The first section presents a brief account of Pakistan's historical background, ongoing problems of political volatility, meagre governance and deals with the real experiences of the country with democracy.
2. The second section tries to understand Pakistan's failure to consolidate democracy in terms of its inheritances from the colonial era, weak institutionalization and failure to accommodate pluralism. It also tries to find out the institutional, social and cultural factors responsible for the development of democracy and evaluates their role accordingly.



Section I

Experiments with Democracy in Pakistan:

The 10th general election in Pakistan in May 2013 is recognised as the first free and fair general election under the rule of law.² Pakistan's electoral history can be divided into two periods: 1947-1969 and 1970-till date. The first phase is considered as a period, when no direct elections were held. The pre-Ayub and Ayub era is included in the first phase.³ General Ayub Khan, Commander-in-Chief of the Pakistan Army, assumed power in a coup, in October 1958. Ayub Khan introduced the system of "basic democracies" in 1960. It featured a set-up of local self-governing bodies to provide a link between the government and the people.⁴ A new constitution was implemented in 1962, that provided the presidential system and indirect elections for the national and provincial assemblies. During the period of 1947-1970, no direct elections were held at the federal level.⁵

Looking at the last nine elections of the country during 1970-2008, it is important to understand the changing profile of Pakistan's military and civilian society and state structures. Pakistan's first elections, based on adult franchise, were held in 1970 which not only divided the country, but created a new state on the world map also. After completion of its first civilian tenure, the next election was scheduled in 1977. "The 1977 General election can be described as an electoral exercise in which both the PPP government and the opposition lost to the military".⁶ General Zia-ul-Haq captured power on July 05, 1977 after continuous opposition demonstration against the enormous rigging of the elections by the PPP government.

The question of Electoral democracy vs. Islamic democracy grappled constantly the Zia government from the day he took the charge.⁷ The military government of General Zia-ul-Haq organised non-party based direct elections in February 1985, to civilianize the military rule, in the



same way it was done in 1962, by the military government of Ayub Khan, with same intentions.

The death of General Zia-ul-Haq in an air crash on August 17, 1988, brought a new era of democracy to the country. The acting President Ghulam Ishaq Khan declared November 16, 1988 as date for the election of National Assembly. According election results, the new Cabinet, headed by Ms. Benazir Bhutto as Prime Minister was announced on December 04, 1988. It was the first government of any Muslim country that was headed by a female leader.⁸

Restoration of democracy in Pakistan could not last for long. On August 06, 1990 the one and half year old civilian government was dissolved by the President and new polling was scheduled for October 24, 1990. On November 06, 1990 the leader of Islamic Democratic Alliance (IDA), Mr. Nawaz Sharif, was chosen as Prime Minister, by the newly elected National Assembly. Analysts called the result a victory for the military, which maintained close ties to IDA.⁹

But the blessings of Army could not change the fortune of Nawaz government. Same story of dissolution was repeated in 1993, first in April and then in July. They could not complete their five-year term. It was the third elected National Assembly that was unable to complete its five years tenure since 1985. With the declaration¹⁰ of new elections on 6 & 9 October, 1993 new opportunities emerged for the Pakistan People Party (PPP), who succeeded in government formation for the third time. On November 05, 1996 the civilian government was again removed on the same charges, made in 1990. The new elections were held on November 05, 1997 and this time it was the turn of PML (N) to siege the power. "This was the fourth general election in quick succession. No government and the Parliament completed its normal term since 1985. All governments were removed by the President with the blessing and support of the Army Chief".¹¹



History repeated itself again in 1999, when General Pervez Musharraf, seized power of Nawaz government in a bloodless military coup, he intended to continue running Pakistan, combining the offices of army chief and president in his own person¹². The Pakistan General elections of 2002 were held on October 10, 2002¹³. The elections were held under the watchful scrutiny of the military government of General Pervez Musharraf and meant to civilianize the military government. Both the major political parties were sidelined and only those leaders, who were comfortable with the military government, were allowed to contest election.

Next general election was held in Pakistan on February 18, 2008 after being postponed from January 8, 2008, ¹⁴ due to assassination of Benazir Bhutto. These elections were remarkable from this perspective also, that a major shift was witnessed in the attitude of Army and its intelligence agencies who maintained an impartial position and provided security assistance to the Election Commission on its demand. The national political parties (i.e. PPP and PML-N) verified their popular support very well in these elections. The close civilian allies of General Musharraf were not only rejected by the people but also, it was a mandate against military dominated authoritarian rule. The victory of political and democratic forces in this election provided a new opportunity to the country.

The May 2013 election symbolizes democratic continuity from one civilian government to new election, leading to the setting up of another elected civilian government. It is a positive development and a sign of hope in Pakistan's long troubled political history.¹⁵

Section II

Issues and challenges for democracy:

In any part of the world, democracy cannot survive without free and fair elections. Even only this factor is not sufficient for a full and sound



democracy; it must be supported by a transparent and at least minimally efficient government, sufficient political participation and a supportive democratic political culture. Even in ideal democratic setups, it is very tough to maintain a consolidated form of democracy, because it needs to be nurtured and protected always.

“According to the Democratic index of 2013, (The index provides a snapshot of the state of democracy worldwide for 165 independent states. This covers almost the entire population of the world and the vast majority of the world’s state. The Democracy index is based on five categories: Electoral process and pluralism, civil liberties, functioning of government, political participation, and political culture.) Pakistan is on 108th position in the world with a democratic score of just 4.5, it scored 5.58 for Electoral process and pluralism, 5.36 for Functioning of government, 2.22 for Political participation, 4.38 for Political culture and 5.29 for Civil liberties. While India was on 38th place with the overall score of 7.52”.¹⁶

In any study of electoral democracy in Pakistan, especially when we keep in mind its neighbouring India, and their electoral democratic success, it is necessary to understand the root causes of slow growth of democratic processes in the Pakistan. India and Pakistan both have the same history and colonial legacy of British India and as their descendant states they showed full faith in the popular sovereignty and democratic system. But very soon it became clear that the functioning and findings of political system were totally different in both the countries. To analyse this discrepancy, we need to look carefully at the colonial heritage of the two countries.

The provinces and region, that constituted Pakistan of today was not only dominated by semi-tribal, semi- feudal forces but lagged behind certain other areas of British India as per as the representative and democratic character is concerned. In the provinces of Sindh,



Baluchistan and Punjab (in which NWFP was included), the concept of separation and de-centralisation of powers, rules of law, people participation etc were relatively unused and they were ruled in much officious and autocratic ways than any other provinces of British India.¹⁷ Not only this, but the unholy nexus of civil and military bureaucracy with the bourgeois and feudal class to rule the nation was also responsible to the legacy of authoritarianism, bigotry, intolerance of dissent and resistance to progress in Pakistan.¹⁸

There was another important factor responsible for two different kind of political cultures in both the countries, the leaders of “Muslim League” belonged to those areas, which become the part of India instead of Pakistan¹⁹. It created a contradictory condition in which migrant Indians, together with Mohammad Ali Jinnah and Liaquat Ali Khan, were in dominating position in ruling party, while the people originally from Pakistan were in majority in the constituent assembly. Muslim League, the founder party of Pakistan found itself in such a critical situation, that had left its electoral constituency in India and it was very difficult for the party to prove its popular support there. Even it could not depend on the current members of the Assembly for its support base. These were the factors which provoked the government to opt for the non-constitutional ways, to maintain status-quo, while in India the leadership in congress as well as the ruling class came from the areas which continued to be in India. This factor provoked the non democratic forces to establish the supremacy over the democratic institutions in Pakistan. Even, the domination of migrant Indians in bureaucracy was also responsible for establishing bureaucratic rule in the country also.²⁰

The role of insular identities based on ethnicity, language, tribal identities, local community and Islamic-sect were also increased in the region due to non-availability of broad based political and social programmes with national appeal. These trends not only consolidated



social divisions but also, caused greater destruction of the political and social processes. This further weakened political parties that were already facing challenges due to their separated electoral bases. Ethnic and Islamic-sectarian based groups gained strength in Pakistan since its birth, for the reason that the military governments always tried to undercut political parties and alignments, that had nationwide standing. In fact, the military government's policy of exclusion of nationwide political parties and their leaders, created the political space for local, ethnic and Islamic-sectarian identities and organizations.

Since the day of foundation, the people of Pakistan are struggling for a democratic form of Government. The concern of an appropriate form of government in Pakistan has been a matter of discussion in the political discourses. The most powerful institute of Pakistan, the "Army" always played a crucial role in shaping the national agenda with the help of "bureaucracy" which has been the second most powerful institute of Pakistan. The main aim of these institutions was to maintain the status-quo, which favoured these establishments. For the purpose, they adopted every kind of tactics to disgrace the legitimate process of electoral democracy and preferred, not to hold elections at all, in order to keep away the political system from consequently changing in favour to civilian government. Holding of elections was allowed only in such a way, that the ruling elite kept its privileged position. In fact, politics of elections in Pakistan can be analysed largely in terms of persistent efforts of those elites to halt the electoral process²¹. These efforts took the form of capricious changes in the constitution and the electoral system.

The 'India' factor is also a crucial matter, which provides army a chance to pose itself as the single custodian of that state. This is a fact that, "Domestic politics in Pakistan, has been hostage to Indo-Pak relations".²² Trying to keep the armed forces under firm civilian control and receding its role as guardian of the state, shall not be possible, until



Pakistan's strategic surroundings don't change, thus normalisation of relation with India is also a necessary although it is insufficient condition for Pakistan's democratization. To prove its sovereign status, it also has to stop the directions by the U.S.A. in their internal and external policies.

The greatest stumbling block in democratic development has been the contradictory behaviour and attitude of Pakistani political parties, their leaders & elites. Dr. Rashid Hasan Khan, indicates the three main reasons to be responsible for the weakness of political institutions and political parties in Pakistan. First, the programme and manifesto of political parties have been non-significant, the emphasis is on identity politics, therefore various political parties represents dynasty of a special person and lacks the binding force of a common ideology. Second, they are not organized on a cadre base at the grass root level. Third, the values of democracy and discipline within the organization are very personalized. These are the reasons, which enable the military and bureaucracy to use the most coercive power of the state. Any option to balance this situation lies in the fact that the people have to well organize themselves to change the ground realities of Pakistan.²³

Democracy also requires a kind of harmony and consent among the influential communities and institutions in any society. The accountability to nurturing democracy, encouraging democratic values, and institutionalising democratic practices depends to a very extend on the actions and conduct of political leaders & elites of any society, who influence the formation of democratic norms at the surface level. Unfortunately, Pakistan has been recognised as a state, where a "contradiction" is very much obvious between behaviour of political elites and principles of democracy. "This situation creates a critical problem of building democracy without democrats".²⁴



Pakistan is a state, where institutional development has also remained weak, self-elevating and in-attentive. There has always been hostility between the military and the elected government, but we now also see scratch between the different apparatus of the formal, constitutional branches of government. The three-way tussle over the control of power between the executive, the judiciary and the military has been very obvious in the last years. The rare opportunities of flourishing democracy have been deteriorated, by the eagerness of different political actors to show themselves and their institutions as the only true curator of democracy. The recent debacle in the relations of the judiciary and the executive is yet another example of this struggle. Policies of actors of these institutions could further erode the institutions therefore, it becomes imperative not only to analyse the actions and policies of these institutions, but also to sensitise them about the consequences that their decisions may have for the society and the political system otherwise, Pakistan will continue on its institutional trajectory of disaster.

Prospects of Democracy:

Pakistan seeks attention of the world, as a developing Muslim State, especially, when its aspiration for democracy is evaluated, it shows a kind of uniqueness in its category. The people have fought for the cause of democratic system through popular mass movements and demonstrations, disapproving military dictatorships. The zeal for democracy continues to re-surge in the people of Pakistan, despite hindrances of cultural and structural conditions which have been against the endorsement of democratic processes and institutions.²⁵

The democracy of Pakistan has been characterized by constitutional breakdowns, prolonged military rule, frequent dissolution of parliament, arbitrary electoral reforms, civil war, obliterated democratic norms and values, but yet there has been a deep desire for



democracy. The principle of electoral competition has gained strength in the last two decades. The decade of 1988-99 sets a milestone as; it has been the longest period of civilian led regimes. Although presidential interventions interrupted this process four times and finally the representative government was kidnapped in 1999 again by the military, but the next decade (1999-2008) become a symbol of resistance of people of Pakistan, for the restoration of democracy. These developments not only gave strength to Electoral procedures but, it has switched a new trend of increased political interference in the administration and demands of administrative de-centralisation.

Frequency of electoral competition has been increased in the country in the last few years and democratic forces have been successful in promoting an environment that would encourage the growth of democratic norms and civility. Popular aspiration for democracy has received a consequent support from the dominating institutions of the state in the last elections. Even then, a strong tendency towards illiberal exercise of democracy continues to threaten prospects of democratic consolidation. These conflicting processes are transforming the political scenery in Pakistan.

There have been some other positive signs from the democratic perspective in recent time as the integration of a number of regional parties like ANP, BNP, JWP and BNA with the national political parties has altered separatist tendencies on one side and encouraged confidence in the democratic process on the other. The federal structure of the Pakistani state is growing stronger and the smaller provinces are playing their role more confidently in the federal structure. This process has not only strengthened the people's power but also, stimulated to delegation of administrative authority. The people of Pakistan have now become aware to this fact also that the dynastic character of the political parties is an obstacle for the



development of democracy²⁶ & the party system and they have demanded for reforms.

There is another important reason for this optimism that lies in the global view towards democratisation, it has limited the possibility of direct military interference, although, it sounds as if the military may continue to monitor and influence the direction of political process in a roundabout way.

The most positive outcome of democratisation has been the expansion of free print media in the country which had proved itself as a new catalyst of change and answerability. Moreover, the Pakistan Human Rights Commission and other N.G.Os are also emerging strong vigilant of a embryonic civil society in revealing the unsavoury side of society, though all of them have a long way to go.²⁷

It's a truth that today the democracy in Pakistan is at a turning point. Just managing to complete its tenure somehow by an elected government can not be the sole factor to be optimistic for the perspective of democracy. We can't ignore the absence of fundamental rights of citizens and the absent infrastructure and non-sufficient security in the country. The effectiveness of any democratically elected government lies in the factor, whether it is capable of providing minimum standard of life, justice and security to its citizens? Failure to meet these criteria, can rise disgruntlement and deepen crisis of governance, which is the reason of social upheaval, anarchy and mass agitation.

No doubt, even today Pakistan is struggling with a lot of frightening problems like the rise of militancy & home-grown terror, ferocious violence that have gradually extended their bloody grip over major cities & towns and targeting every section of society. The existence of Nuclear weapons in Pakistan and the chances of slipping of the control & command of these Nuclear arsenals into the hands of terrorist groups, country's economic woes and a series of corruption scandals,



lack of education and health care, the energy inadequacy etc. are creating a situation of chaos and instability throughout the country, these cannot be taken lightly.

Even then there is a reason for cautious optimism and ray of hope for Pakistan's fragile democracy. The independent and neutral role played by its infant Election Commission and Non-interference of military in the recent election process are very encouraging and significant sign of improvement. Despite serious threat of their lives, participation of people of Pakistan in the election process are encouraging sign that Pakistan's democracy may be slowly turning mature and if this is true, then we might see a transformation not just in the country but, in the region also.

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FACTORS AFFECTING BREAST CANCER: A STUDY OF SOCIO-ECONOMIC PROFILE OF A PATIENT IN HOSPITAL SETTING

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Introduction

The word cancer is derived from the Latin word, Cancrum which means a crab. Cancer may affect people at all ages, even foetuses but risk for the common variety tends to increase with age. Cancer causes about 13% of all deaths. The oldest treatment for malignancy is surgery, but there is now an increase range of non-surgical treatments, encompassing both radiotherapy and drug treatments (Chemotherapy). Malignancy is common, developing at some time in life of more than one-third of population. It is the second most common cause of death in the western world after cardiovascular disease. However, there is significant variation with age, sex and geography in the incidence of the various malignancies as well as in the resources available for detection and treatment and amongst the more common solid tumours are lung and breast cancer.

Epidemiology of Cancer:

Epidemiology of cancer determines the frequency and distribution of a disease and other health related events in a defined population. Epidemiological studies enable trends to be monitored over time and draws attention to deviations from normal patterns in subpopulations. Examples of epidemiological factors that may affect the occurrence of cancer are age, gender, race and geography.



Environmental Factors that Contribute to Cancer Development:

A carcinogen is an agent capable of increasing the incidence of neoplasms above that experienced in the absence of the agent. Carcinogens generally refer to environmental factors, including naturally occurring and synthetic chemicals present in food, air, water and radiation.

Environmental Carcinogens:

1. Chemical Carcinogens
2. Radiation
3. Exogenous Hormones
4. Dietary factors.

Types of Breast Cancer:

There are many types of breast cancer, but some of them are very rare. Sometimes a breast tumour can be a mix of these types or a mixture of invasive and in situ cancer.

- ❖ **Ductal Carcinoma in Situ (DCIS):** Commonest type of non-invasive breast cancer. DCIS means that the cancer is still in the ducts and has not spread through the duct walls into the tissue of the breast. Most women having cancer at this stage can be cured. The best way to find DCIS early is with the help of a mammogram. If areas of dead or dying cancer cells are to be seen within the biopsy (when the tissue is taken out to be scrutinized in the lab) sample, then the tumour is likely to grow and spread more aggressively (quickly).
- ❖ **Lobular carcinoma In Situ (LCIS):** This starts in the lobules, which are the milk making glands, but do not go pass the lobule walls. Though it is not a true cancer, it increases a women's risk of getting cancer later. Hence, for this purpose,



women with LCIS must make sure they have regular mammograms and doctor visits.

- ❖ **Invasive (or infiltrating) ductal carcinoma (IDC):** It begins in the duct and breaks through the duct walls and spreads into the breast tissue and may spread to other parts of the body.
- ❖ **Inflammatory Breast Cancer (IBC):** It is the least common, but most aggressive of breast cancers, taking the form of sheets or nests, instead of lumps. It can start in the soft tissues of the breast, just under the skin, or it can appear in the skin.

Risk Factors:

- ❖ Increased risk in women who begins menstruation before age 12 and late menopause after age 55.
- ❖ Women who conceive their first child late after age 30years develop breast cancer than who conceives a child at a younger age.
- ❖ Women with family history of breast cancer.
- ❖ Women who suffer breast cancer in one breast.
- ❖ Obese women with sedentary life style.

Most women who develop breast cancer do not have any known risk factors or a history of the disease in their families.

Psycho Social Aspects of Breast Cancer:

Breast Cancer is the most common malignancy in women and second leading cause of cancer deaths in women. The problem of breast cancer is imposing a lot of psychosocial problems. Unless the psychosocial problems are tackled with proper intervention, the treatment and its efficacy cannot be made possible. Social hassle,



psychological suffering, and psychosocial support effect the adjustment of breast cancer patients, influence their experience of and adherence to medical treatment, and may affect the course of the disease.

Delay in seeking treatment:

Other factors that contributed in delaying seeking treatment included, marital problems, isolated life, sense of powerlessness, lower social class and lack of understanding of the seriousness of the findings. After some time when the patient decides to consult a physician they are filled with remorse and self blame for having delayed. Physicians amplify such feelings by being critical and saying, "You are better". Instead, if the physician explores the reasons for the delay and is empathetic with the patient it would decrease self blame and help the patient adjust to the impact of illness better.

Emotional response to the diagnosis of the cancer

Women with cancer and their family members go through variety of feelings and emotions. They often change without warning.

- ❖ Patient may experience
- ❖ Anger, fear or worry
- ❖ Denial of the fact that they have cancer.
- ❖ Helplessness
- ❖ Gloomy, at fault or lonely
- ❖ Have a strong sense of hope for the future.
- ❖ Socially isolated

Social anxiety, psychological suffering, and psychosocial support effect the adjustment of breast cancer patients, influence their experience of and continue to medical treatment, which may affect the course of the disease. The levels of suffering, despair, and worry are



significantly high among patients with breast cancer. In a few patients these said difficulties could be felt years after completing the treatment. The nature of the rapport with doctors affects adjustment to the illness, satisfaction with treatment outcome, and adherence to medical treatment protocols, which can influence reversion and survival. Sometimes constant worry negatively affects medical outcome. Women often may have to deal with fear of losing their Job or end up facing divorce which may change their lives for years to come. Important issues faced after diagnosis are appearance, fear of recurrence, and the need for continued treatment, daily activities, career, and relationships, psychological and sexual problems.

Review of Literature

Karjalainen and Pukkala (1990) studied on Survival of breast cancer patients based on occupation and effect of socioeconomic status. Data was gathered from Finnish Cancer Registry and 1970 population Census of Finland. 10,181 breast cancer patients in whom age of diagnosis was 25 to 69 years between 1971 and 1980. The categorization of social class was based on occupation. Using the Cox proportional hazards model, mortality from causes of death other than breast cancer was taken into account using the exact causes of death. This study found that subjects from the lowest social class had about 1.3 times higher relative risk of dying than those are in the upper social class.

Gajalakshmi and Shantha (1991) did a study in control based study in Chennai, India reported that compared to women who married before the age of 15, women who married at the age of 18-20 yrs had more risk of 1.9%. An increased risk of breast cancer among never-married women compared with ever married women was reported.



Objectives:

1. To study the Health and Educational Profile of Andhra Pradesh.
2. To study the Socio-economic and Demographic Profile of the Breast Cancer Patients.
3. To study the family history of Breast Cancer Patients.

Methodology

Research Design

Descriptive Research Design has been employed for the present study. Through this design **Socio-economic and demographic conditions** of Breast Cancer Patients such as age, occupation, marital status, economic status, education, History of Cancer were described in the systematic manner and further how they were associated with Breast Cancer was described in the form of tables.

Sample Size and Primary Data

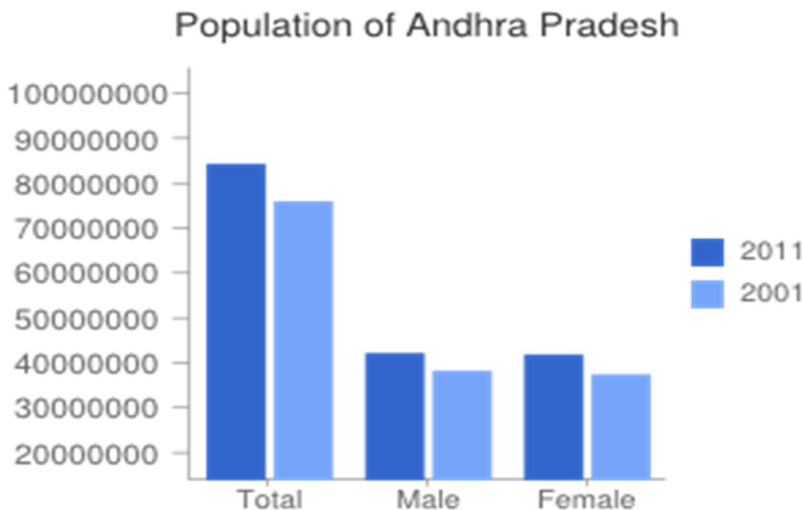
A total sample of 331 Breast Cancer patients i.e. 150 patients from Omega Hospital, 100 patients from Basavatarakam Indo-American Cancer Hospital and Research Centre and 81 patients from MNJ Institute of Oncology Regional Cancer Centre in Hyderabad were selected for the present study by adopting a **Convenience sampling method**. While selecting sample respondents a lot of care has been taken by the researcher to maintain the quality of representativeness of total population in Guntur town. **Thus** Primary data has been collected from 331 females Breast Cancer Patients in Hyderabad by adopting **pre-designed Interview Schedule**.

Statistical Techniques - Data Analysis

Statistical techniques such as simple frequencies, percentages, Chi-square and Logit model have been employed in the present study to analyse the data.

Population in Andhra Pradesh in 2011

According to Andhra Pradesh Census in 2011 the population has increased to 0.84(8.46 & 7.62 crore) when compared to census in 2001. The total population is 84,580,777 of which male and female were 4, 24, 42,146 and 4, 21, 38,631 respectively.



Population Growth Rate in Andhra Pradesh

The total population growth in this decade is 10.98% while in previous decade was 13.86%. The population of Andhra Pradesh forms 6.99% of India in 2011.

Literacy Rate in Andhra Pradesh 2011

As per 2011 population census Literacy rate in Andhra Pradesh has been upward trend and is 67.02%. In which male literacy stands at 74.88% and female literacy is at 58.68%. The total literates in Andhra Pradesh stands at 5,05,56,760 of which male were 2,82,51,243 and female were 2,23,05,517 and in terms of percentage it stood at 60.47% of male and 71.16% of female respectively.



Andhra Pradesh Density 2011

The total area of Andhra Pradesh is 2,75,045 sq km. Density of Andhra Pradesh is 308 Sq Km when compared to 277 sq km in 2001.

Table 1
Demographic Profile of Andhra Pradesh by 2001 and 2011

Description	2011	2001
Population	8,45,80,777(Approximate 8.45 crores)	7,62,10,077(Approximate 7.62 crores)
Male	4,24,42,146	3,85,27,413
Female	4,21,38,631	3,76,82,594
Growth in Population	10.98%	13.86%
Percentage of Population	6.99%	7.41%
Sex Ratio	993	978
Child sex ratio	939	896
Density/km2	308	277
Area km2	2,75,045	2,75,045
Area mi2	1,06,195	1,06,196
Total Child population (0-6 Age)	91,42,802	1,01,71,857
Male population (0-6 Age)	47,14,950	51,87,321
Female population (0-6Age)	44,27,852	49,84,536
Literacy	67.02%	60.47%
Male Literacy	74.88%	71.16%
Female literacy	58.68%	50.29%
Total literate	5,05,56,760	3,99,34,323
Male literate	2,82,51,243	2,34,44,788
Female literate	2,23,05,517	1,64,89,535



Sex Ratio in Andhra Pradesh

In Andhra Pradesh Sex Ratio is 993 for each 1000 male and female is 978 per 1000 males which is below national average of 940 as per census 2011.

Rural Population in Andhra Pradesh 2011

In the total population of Andhra Pradesh 66.67% live in villages of rural areas. Males and females are 56,361,702 respectively. The population growth rate recorded for the decade was 66.64%. In rural regions of Andhra Pradesh state, female sex ratio per 1000 males was 996 and children below age of 6 was 941 girls per 1000 boys. In rural regions of Andhra Pradesh state, the literacy rate for males and females stood at 69.38% and 51.29% respectively.

Table 2

Rural and Urban differences in Population, Sex Ratio and Literacy

Description	Rural	Urban
Total population	5,63,61,702	2,82,19,075
Male population	2,82,43,241	1,41,98,905
Female population	2,81,18,461	1,40,20,170
Population growth	1.73%	35.61%
Sex ratio	996	987
Child sex ratio(0-6)	941	935
Child population(0-6)	61,52,022	29,90,780
Child percentage(0-6)	10.92%	10.60%
Literates	3,03,51,065	2,02,05,695
Average literacy	60.45%	80.09%
Male literacy	69.38%	85.79%
Female literacy	51.29%	73.31%



Table 3

Estimated Crude birth rates, crude death rates and infant mortality in Andhra Pradesh

S.No	Particulars	2010		2011	
		Rural	Urban	Rural	Urban
1	Crude birth rate per 1000 population	18.3	16.7	17.8	16.6
2	Crude death rate per 1000 population	8.6	5.4	8.5	5.2
3	Infant mortality rate per 1000 live births	51	33	47	31

Source: Sample registration system statistical reports, 2010 and SRS bulletin vol.47 No.2, Oct 2012 of office. Registrar general of India, Ministry of home affairs, Govt.of India, New Delhi.

Table 4

Percentage Distribution of Breast Cancer Patients by Age

Age	Frequency	Percent
20-29	6	1.8
30-39	42	12.7
40-49	107	32.3
50-59	107	32.3
Above 60	69	20.8
Total	331	100.0

Source: Field Data

The above Table (4) clearly reveals that majority (32%) of the respondents were found to be having higher incidence of breast cancer within the age group of 40-49 and 50-59 years. This study support the earlier studies that as the age increases risk of breast cancer also increases. Most of respondents participated in this study are within 40-59 years old.

Education

The educational level of the respondents helps to assess the level of knowledge of breast cancer. Education also helps to be aware about factors influencing breast cancer and breast self examination. Some epidemiological studies have indicated a positive association between breast cancer and socioeconomic status (Talamini et al. 1984, Vagero and Persson 1986, Rimpela and Pukkala 1987 and Ewertz 1988). Some researchers measured the socioeconomic status by education they attained (Lilienfeld et al. 1972) and some by the highest level of education attained and occupational history (Van Loon et al.1994). The Educational Status of the respondents has been elicited and presented in Table 5.

Table 5
Percentage Distribution of Breast Cancer Patients by Education

Education	Frequency	Percent
Illiterate	23	6.9
Primary	92	27.8
Secondary	32	9.7
College	159	48.0
PG	25	7.6
Total	331	100.0

Source: Field Data

The above Table (5) shows that majority (48%) of the respondents attained college education followed by primary education (27.8%), secondary education (9.7%), P.G (7.6%) while only 6.9 percent of the respondents were found to be illiterate.

Occupation

Everybody needs an occupation for livelihood. The occupation varies from person to person over time and space. The Occupational



Status of the respondents has been elicited and presented in the Table 4.3.

Table 6
Percentage Distribution of Breast Cancer Patients by Occupation

Occupation	Frequency	Percent
House wife	241	72.8
Employee	61	18.4
Business	4	1.2
Professional	21	6.3
Other	4	1.2
Total	331	100.0

Source: Field Data

The above Table (6) indicates that majority of the respondents (72.8%) were found to be house wives followed by employees (18.4%), professional (6.3%) and Business (1.2%) while only 1.2% were found to be others.

Marital Status

The marital status of the respondents reveals the social life with their spouses and it also indirectly influences the conditions of the respondents suffering from breast cancer. The risk breast cancer was higher among unmarried women than married women (Brignone et al, 1987, Talamini et al. 1984, Fraumeni et al.1969). A two and a half-fold risk was reported by Rao et al.(1994), for women who married at the age of 30 years and above compared with women who married at the age of 14 yrs or below. The Marital status of the respondents has been elicited and presented in the Table 7.



Table 7
Percentage Distribution of Breast Cancer Patients by Marital Status

Marital Status	Frequency	Percent
Married	309	93.4
Unmarried	10	3.0
Divorce	3	0.9
Widow	9	2.7
Total	331	100.0

Source: Field Data

The above Table (7) indicates that majority of the respondents (93.4%) were Married while 2.7% of the respondents were found to be Widows whereas only 0.9% of the respondents were divorcees. This result was differed from earlier studies as most of the participants in this study are married women. Only 3% of the respondents were unmarried.

Type of Family

The type of family whether joint family or nuclear family is very important in socio-economic and demographic profile has been elicited in the table 8.

Table 8
Percentage Distribution of Breast Cancer Patients by Type of Family

Type of Family	Frequency	Percent
Joint	75	22.7
Nuclear	256	77.3
Total	331	100.0

Source: Field Data



The above Table (8) indicates that majority of the respondents (77.3%) of the group are belongs to nuclear family where as other respondents (22.7%) belongs to joint family.

Income

Income is the by product or result of employment, although there may be other sources of income. It increases the status of women particularly economically, socially and politically. The income status greatly influences the problem of breast cancer. **Madigan et al** (1995) found in cohort study that women with higher income had an elevated risk of breast cancer compared with women of lower income. This has been elicited in the given below table 9.

Table 9

Percentage Distribution of Breast Cancer Patients by Income

Income	Frequency	Percent
Below Rs.10000/-	12	3.6
Rs.10000-20000/-	39	11.8
Rs.21000-30000/-	87	26.3
Rs.31000-40000/-	82	24.8
Above Rs.40000/-	111	33.5
Total	331	100.0

Source: Field Data

The above Table 9 clearly reveals that majority of the respondents earning income above Rs.40,000(33.5%), respondents whose income between Rs.21000 to 30000 account for (26.3%), and income of Rs.31000 to 40000 account for (24.8%), and income of



Rs.21000 to 30000 account for (11.8%), respondents whose income is below Rs.10000 account for (3.6%).

Table 10
Percentage Distribution of respondents by Family History of Cancer

Site of Cancer	Frequency	Percent
Breast Cancer	24	7.3
Cervix Cancer	9	2.7
Other	20	6.0
Both Breast and Cervix Cancer	1	0.3
No Family History Of Cancer	277	83.7
Total	331	100.0

Source: Field Data

The above Table (10) clearly reveals that Majority (83.7%) of the respondents have no family history of breast cancer. This result differs from the earlier studies however a study conducted by Brignone et al. (1987) reported that family history was not a risk factor for breast cancer in southern European women.

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PHYTOREMEDIATION OF METAL CONTAMINATED SOILS BY ACALYPHA INDICA, L

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INTRODUCTION

Phytoremediation is the direct use of living green plants for in situ, or in place, removal, degradation, or containment of contaminants in soils, sludges, sediments, surface water and groundwater. Phytoremediation is a generic term for the group of technologies that use plants for remediating soils, sludges, sediments and water contaminated with organic and inorganic contaminants. The uptake of contaminants in plants occurs primarily through the root system, in which the principal mechanisms for preventing contaminant toxicity are found. The root system provides an enormous surface area that absorbs and accumulates the water and nutrients essential for growth, as well as other non-essential contaminants.

The term heavy metals refers to metals and metalloids having densities greater than 5 g cm⁻³ and is usually associated with pollution and toxicity although some of these elements (essential metals) are required by organisms at low concentrations [1]. The use of plants for the removal of xenobiotics and heavy metals from spillage sites, sewage waters, sludges, soils and polluted areas has become an important experimental and practical approach over the last 15 years [2]. Primary



sources of pollution is from the burning of fossil fuels, mining and melting of metallic ferrous ores, municipal wastes, fertilizers, pesticides, and sewage sludge. At high concentrations, these metals exhibit toxic effects on cells. On the contrary, cadmium (Cd) is not involved in any known biological processes (nonessential metal) and may be quite toxic as it is accumulated by organisms [3]. The most common heavy metal contaminants are: Cadmium (Cd), Chromium (Cr), Copper (Cu), Mercury (Hg), Lead (Pb), Nickel (Ni) and Zinc (Zn) [4].

Remediation of heavy metals polluted soil could be carried out using physico chemicals processes such as ion-exchange, precipitation, reverse osmosis, evaporation and chemical reduction; however, the measures required external man-made resources and costly. Attention was given to Phytoremediation by which plant is applied to absorb, transform and detoxify heavy metals. The Phytoremediation method was simple, efficient, cost effective and environmental friendly [5].

METHODOLOGY

The seedlings were collected from the uncontaminated soils. Plants were grown in pots filled with five kgs of garden soil. All the selected seedlings were of uniform size and free of any disease symptoms. The heavy metals selected for the study were lead and nickel. The uptake was estimated for every 20 days for a total period of 60 days, in total plant. In addition a control blank set of experimental pots was also maintained. The heavy metals were dissolved in distilled water to prepare stock solution of 1000 ppm for each metal. A blank reading was also taken to incorporate necessary correction factor. The heavy metal solution of 5mg/L was prepared from the stock and administered to the plant species and care was taken to avoid leaching of water from the pots. The metal uptake was estimated once in every 20 days. The sample plants were removed from the pots and washed

under a stream of water and then with distilled water. The collected plants were separated into leaves, stem and roots and air dried, then placed in a dehydrator for 2-3 days and then oven dried for four hours at 100 °c. The dried samples of the plant were powdered and stored in polyethylene bags. The powdered samples were subjected to acid digestion. 1gm of the powdered plant material were weighed in separate digestion flasks and digested with HNO₃ and HCl in the ratio of 3:1. The digestion on hot plate at 110°C for 3-4 hours or continued till a clean solution was obtained. After filtering with Whatman No. 42 filter paper the filtrate was analyzed for the metal contents in AAS.

DESCRIPTION OF THE PLANT SELECTED FOR THE PRESENT STUDY

1. *Acalypha indica*, L.



***Acalypha indica* Plant and Roots**

Scientific Classification:

Kingdom	:	Plantae (Angiosperms, Eudicots, Rosids)
Order	:	Malpighiales
Family	:	Euphorbiaceae
Genus	:	<i>Acalypha</i>
Species	:	<i>indica</i>
Binomial name	:	<i>Acalypha indica</i> L.

Acalypha indica L. occurs widely throughout the tropics. It also occurs in India, South East Asia, and Oceania [6]. A small erect herb



grows up to 60 cm tall or a little more, with a few ascending branches, angled and pubescent; leaves broadly ovate, subdeltoid, rather coarsely toothed, flowers sessile on erect axillary spikes longer than the leaf; male flowers minute, crowded distally; stamens 8, female flowers scattered along the inflorescence axis, each subtended by a conspicuous semicupular foliaceous toothed green bract nearly 7 mm long; capsule hispid, 1 mm broad, 3-locular [7].

Calculation of Bioconcentration factor (BCF) and Translocation factor (TF):

Bioconcentration Factor (BCF):

The concentration, transfer and accumulation of metals from soil to roots and shoots was evaluated in terms of Biological Concentration Factor (BCF), Translocation Factor (TF). Biological Concentration Factor (BCF) was calculated as metal concentration ratio of plant roots to soil [8]. The Bioconcentration Factor (BCF) of metals was used to determine the quantity of heavy metal absorbed by the plant from the soil [9].

Translocation Factor (TF):

Translocation Factor (TF) was described as ratio of heavy metals in plant shoot to that in plant root [10]. To evaluate the potential of this species for Phytoextraction, the Translocation Factor (TF) was calculated. This ratio is an indication of the ability of the plant to translocate metals from the roots to the aerial parts of the plant.

RESULTS AND DISCUSSION

The treatment of soil to remediate the contaminated heavy metals using chemical agents lead to consequential impacts. In recent times, for the last three decades, bioremediation and Phytoremediation has been gaining momentum. Phytoremediation ultimately evolved as cost effective, ecofriendly and easily manageable technique for the



reclamation of heavy metal contaminated soils. The present study is an attempt to identify the native and tolerant species those can accumulate significant levels of metals such as lead and nickel.

ACCUMULATION OF HEAVY METALS IN *ACALYPHA INDICA*:

Accumulation of Lead (mg/kg) in *Acalypha indica*:

Acalypha indica was grown in pots and each set was administered with one heavy metal for sixty days. The heavy metals were gradually absorbed by the roots and translocated to aerial parts of the plant i.e. stem and leaves. The rate of translocation of nutrients and non-nutrients absorbed by the roots are transferred to the above ground plant parts at different rates. The *Acalypha indica* was tested for its capacity to absorb heavy metals lead and nickel for 60 days. The accumulation in the plant was measured at a 20 day interval. A total of 44.85 mg/kg lead was present in the total plant in control set of which the roots contained 21.16 ± 0.16 (0.05level) mg/kg while the stem and leaves contained 15.83 and 7.86 mg/kg of lead, respectively. Approximately 47% of lead is available for the plant for absorption and the remaining is translocated to stem and leaves on regular administration of aqueous solution of lead. The concentrations increased by 20th day to 49.47 and reached highest value of 98.14 mg/kg by the 60th day. By 60th day the root has shown highest accumulation followed by leaves and stem in that order.



Table 1: Accumulation of Lead (mg/kg biomass) in different plant parts of

Acalypha indica during the experimental period.

Plant part	Control	20 th day	40 th day	60 th day	Total Accumulation
Leaf	7.86±0.09	11.68±0.18	16.83±0.11	30.49±0.12	22.63
Stem	15.83±0.11	9.2±0.13	21.26±0.16	26.5±0.18	10.68
Root	21.16±0.16	23.89±0.19	16.53±0.17	41.14±0.16	19.98
Total Accumulation	44.85	49.47	54.62	98.14	53.29

Accumulation of Nickel (mg/kg) in *Acalypha indica*:

Acalypha indica absorbed 22.9 mg/kg of nickel by 20th day. Much of the nickel has remained in the root (11.17 mg/kg). Approximately 50% of the absorbed nickel was translocated to stem and leaves. The accumulation in the stem has increased by three fold in the stem by 40th day and then the accumulation was marginal till 60th day (Table 2). On the whole the accumulation of lead was low in leaves throughout (Table 2). All the plant parts have shown a marginal increase of accumulation of nickel from 40th day to 60th day. The translocation of nickel was effective from roots to stem and low from stem to leaves. Hence, the level of accumulation of nickel was more or less similar in stem and roots.



Table 2: Accumulation of Nickel (mg/kg biomass) in different plant parts of *Acalypha indica* during the experimental period.

Plant part	Control	20 th day	40 th day	60 th day	Total Accumulation
Leaf	2.27±0.44	5.7±0.19	7.77±0.11	9.83±0.13	7.57
Stem	1.69±0.48	6±0.13	19.78±0.16	20.85±0.18	19.15
Root	2.75±0.16	11.17±0.17	24.88±0.18	26.1±0.16	17.35
Total Accumulation	6.71	22.9	52.43	56.78	50.07

Biological concentration factor (BCF) and translocation factor (TF):

The metal concentration, transfer and accumulation of metals from soil to roots and shoots was evaluated in terms of Biological Concentration factor (BCF) or Bioconcentration Factor (BCF) and Translocation Factor (TF). While the plants showing TF value less than one can be used for Phytostabilisation. Phytoextraction ensure elimination of the metal from the soil, as the plant absorbs the metals and store them in the roots, stem and leaves. Phytostabilisation ensures adsorption metals on roots, concentration or agglomeration or precipitation of metals in rhizosphere. The plant which fails to translocate the metals can be used for Phytostabilisation. In the present study the plant has shown varied BCF and TF for each metal. The bioconcentration factor of lead was 5.62 and translocation factor was 1.67. Nickel Bioconcentration factor was 5.23 and translocation factor was 1.54. Based on the results *Acalypha indica* was good accumulator of lead and nickel contaminated soils. The species can be recommended for Phytoextraction of lead and nickel contaminated soils.



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WOMEN AND GENDER EQUALITY: TOWARDS AN AUTHENTIC SPIRITUALITY – THEOLOGIZING WITH POET JASHUVA

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The Telugu poet-laureate, Gurram Jashuva (1895-1971) was a humanist, in the finest tradition. He profoundly believed that "to give voice and to make public the silent tears of persecuted people, provided the means to comfort the agonized souls of poets." The outstanding feature of his poetry was an honest outlook on life, reflecting the human quest for truly human attitudes to 'make and keep human life, human' for establishing equality, brother/sisterhood and liberty. He agonized with the common people, bound by their culture of silence, caught in the pincer-hold of religious superstitions and fanaticism, casteism and sexism. His agony fuelled his life-long fight against the 'life-patterns of society' that made it unequal, unjust and oppressive. Agony, coupled with anger, made his poetry a flaming sword to destroy and burn the evils in Indian society, which he identified as untouchability (caste discrimination), religious bigotry, political exploitation, economic injustice and degradation of women. He was an ardent advocate, as it were, who was quick to defend the cause of the poor and oppressed - dalits and women, in particular. He decried the compromising spirit and passivity in accepting their lot (fate) and religiously hoping for blessed lives in the hereafter (heaven or next birth). He exhorted them to wake up, stand up and to confront the forces that keep them in social and spiritual slavery. This essay is being offered as a humble contribution, through the CISRS, to the many efforts made to commemorate his birth anniversary.



Poet Jashuva was unreservedly pro-woman and partial to women's quest for liberation. Many of his poetical works were addressed to and dedicated to women (*sthree-jana- bhyudaya*)¹.

In the biography of her father, his daughter has testified that he often criticized and protested against the social captivity of Indian women-folk, whose existence has been traditionally defined, in terms of a dependent/inferior existence of being a daughter (in her father's house), wife (in her husband's house) and widowed mother (in her son's house). She is all praise for her father for not having made any distinctions between the sons and daughters of his family and for having encouraged the education of women. Jashuva was enamoured of the stories and deeds of heroic women in history and in contemporary life.² She has also suggested that Jashuva's crusading spirit and writings advocating equality of women and men were the result of his experiences of the love and devotion received from his mother and again from his wife, whom he affectionately called Merayi (Mary).

In recent times, women have been describing themselves as *dalit* among dalits, meaning that they are 'broken and oppressed' and even treated as untouchables, more so than dalits themselves under the stranglehold of patriarchy, in collusion with the caste-hierarchy. Even as his views on women are inspiring and at times aggressively sympathetic to them, he is at his compassionate best when describing the plight of dalit women. His reflections on women's social situations offer good grounds for theologizing with women amidst their sufferings and struggles for their emancipation. Being a self-acknowledged wayfarer along the paths of liberation opened by the Buddha, Christ and Bapuji (Gandhi), who accorded prime place to women, both in their precepts and practices, Jashuva upheld the equal status and role of women in society, along with men.

Jashuva's Poem, *Anadha* (destitute/widow)

Anadha, was the title given by Jashuva to his story-poem, both to name the dalit woman who is the central character of the story and also to describe her dalit conditions of being a widow, a destitute and an untouchable. Along the story, he makes it quite clear that her poverty and marginalization were the result of her being an untouchable and a woman, that is, because of her (low) caste and (inferior) gender. *Anadha*, though 'incomplete' as a story, according to Jashuva, was "complete in terms of the 'personification of human consciousness', that became boiling-hot tears, spilling out only a drop", - (the unfinished story). The poem was a masterpiece of pathos, with many indications of protest and liberative directions.

Anadha, 'the boiling-hot tear drop that spilt down' forms the second part of Jashuva's poetical work, *Swapna-Katha* (Story of a Dream) -first published in 1932. *Anadha* is a relatively short poem with only 72 stanzas, yet it is full of precious nuggets of spirituality and the poet's arguments for the existence of God. It mirrors truthfully, the nature, attitudes and behaviour of different human types towards suffering people. The poem graphically illustrates the contrast between the socially exclusive and socially aware women and men, and the conflict between their emotions and actions.

1. Among the first group of unfriendly/antagonistic women, and men, ill-disposed towards their poor neighbours - there is the bristling young woman who screams at the poor widow and her children, taking shelter on the verandah of her house, saying,

Hey, who do you think you are
Settling in here with your family
As if it's your husband's property?
Get out of that verandah, now!³

There are the meddlesome women, who on seeing a kindly householder (a man with caste) helping the outcaste widow and her



hapless children out of an accident, run up to the wife and report to her on the incident, slyly denouncing her husband's 'misdeed' saying,

O damsel, your husband has become
Unclean, lifting up the mala-thing
And more, he has taken her to hospital
Anyway, has he no sense of right and left?⁴

(The mala-thing refers to the unclean untouchable woman, not considered as a human being) and, the reference to the right and left points to the clean and unclean respectively. The gossips speak on:

It seems that he alone would gain merit Others won't have,
apart from you even Everyone reaps their Karma, don't you know Will
salvation come, messing around with malas!⁵

The enraged housewife, 'stomping around like one possessed' sees her husband returning home with a satisfied smile on his face for having done his good deed for the day, and accosts him with threatening looks and says,

Don't come into the house Stand outside and bathe yourself She
told her unwelcome husband Her blood-shot eyes, pouring disgust.⁶

Here is a clear picture, indeed, of women conditioned to be carriers of the caste-culture despite its being male-oriented. This is well-illustrated too, showing her burning anxiety for preserving her own caste-identity through the correct observances of caste-practices/duties by her husband.

In the second group of women, well-disposed towards the lowly unfortunate people in their neighbourhood, there is a kindly woman passing by and seeing the misery of Anadha and her starving family, she is moved with pity and comforts them saying,

Hey you poor woman, there is a big wedding in the town today;
you and your children go there and fill your bellies; the master
of the house won't hold back on his charity. For now, come with



me, you and your progeny. There is soaked rice, which you may eat to abate your hunger. And as she doled out the food she sadly looked at the sunken eyes and bellies of the wretches and wished them good-luck.⁷

The poet lifts up also a subtle thought from her kindly act, saying,

Human beings build golden shrines
And invoke gods to eat their food-offerings
But the creator, doesn't fancy the dainty food,
Desiring only the spitten morsels in the beggar's hands.⁸
Clearly, God wants the hungry to be fed with honest earnings,
large hearts and ready hands.

There is then, an educated kind-hearted woman, who sees her man trying to chase out the widow and her brood - taking shelter under the porch of his house -into the pouring rain even as he 'ministered' to his pet dog which came in from the rain soaked to the skin. And she said to him,

Master, isn't it the duty of human beings
To give protection to others no matter who?
Does it befit Dharma to discriminate
Between the castes, the small and the great?⁹

She then, with much loving concern, gives the poor family some food.

The pathos of the untouchable woman's invocation of God, is worth a glance:

Where have you gone, crossing the seven seas,
On what errand, oh heavenly protector! Is there
Any limit to my misfortunes, where am I to go?
How am I to fill the bellies of my fledglings?
So she pitifully wailed, bent over her hollow frame.¹⁰



Dalit women believe in God intervening personally in their misfortunes and sufferings. However, her pathos is entwined with protest against godly unconcern and human indifference.

Clearly the poet's message is that caste, untouchability and ritual purification are vain, anti-social practices. The righteous householder's gentle reproof of his wife's casteist attitudes fell on deaf ears and she became all the more belligerent saying,

Ritual baths and evening praise
You've given up sometime ago
Why do you talk of morals now
Unless you want to join those Christians.¹³

And she turns around and walks away in a huff. The gentleman kept calm and got up from his seat to go about his own business. The poet comments on his equanimity saying that a 'teacher of morals does not argue back and forth.' The householder is next seen setting aside his own work, taking Anadha's sons and admitting them in an orphanage. Again, the poet comments on the gentleman's altruism saying that 'securing the well-being of others is a feast for the merciful.' On seeing the master of the orphanage, the widow falls at his feet and pleads for his goodwill and care for her boys. The excellent teacher then looks down upon her and says, 'Do not fret widow, isn't there God in heaven, you are crazy to think that a human being can uplift another.'¹⁴

The householder's wife ridiculing her husband for moralizing against caste-principles like 'Christians', comes out with her not too subtle contempt for Christians equating them with untouchables (outcastes). A good Hindu observes caste; morality and *dharma* have to be caste-centred. However, the poet brings out the truth that truly human attitudes really originate from godliness and that morality/righteousness goes beyond man-made caste and gender distinctions, becoming a way of life for all god-fearing people.



The centre-piece of the Anadha story is a classical example of *Dhvani* reading in the Indian poetic tradition. The evoked significance of this poem becomes more prominent than its primary meaning, which is kept at a subordinate level. The suggested or depth meaning of the poem is different from the primary or expressed meaning. They do not contradict but only complement each other.

In the key poem of the story, Jashuva goes beyond the narrative to an ideological level, probing the root-causes of Anadha's destitution, in these words,

Who has mingled in his feast of nectar
This woman's meal of gruel-water?
Who lives in this beautiful mansion
Engulfing this widow's thatched hut?
Who has knit into his fine white clothes
The cottony threads from this female's coarse saree?

Who rests on his soft mattress that has
Stuffed into it this matron's ragged bed-roll?
Humans rejoice assuming lordship over
All of earth's rich resources; who then has robbed
And what has happened to the well-being
Of this destitute woman and her guileless sons?¹⁶

The entire poem apparently describes the degradation of this widow's quality of life and the precariousness of her existence. But the expressed words and sentence also suggest hidden meaning and facts of life. Reading between the lines, as it were, one can discern the fearful factors that underlie her wretched life, determined by human avarice and social perversions. The poem evokes the injustices and inequalities of a caste-class and patriarchal society. Anadha represents the categories and classes of people reduced to being non-persons and non-entities by the interacting and interdependent forces of social discrimination, religio-cultural traditions, political manipulation and economic exploitation. Anadha and her family have been deprived of



the basic needs of life, namely food, clothing and shelter by the exploitative life styles of the upper castes and rich people. "The poor and oppressed are denied their right to life itself." A very socialist argument!

The social inequalities and subjugation of women in the Indian society, formed the subject matter of Jashuva's many poetical compositions and the basis of his life-long commitment to the cause of women's emancipation. His writings touched upon several dimensions o) the Women's Question concerning their oppression under the patriarchal system: their inferior status, their awakening and enlightenment, their equality and honour, their education and freedom and, their importance and value.

The two women who shaped Jashuva's life and encouraged him to become the great crusader that he was for women's rights, were his mother and his wife. In a poem, in memory of his mother,¹⁷ was reflected: his admiration of her generous love for him and his brother 'exploiting her body for her sons' happiness'. He acknowledged that it was her 'healthful milk that caused poetry to become incarnate on his tongue'. He spoke lovingly of his wife's devotion and selfless service to him, through all the sorrows and joys of their life together, and attributed to her companionship, the merit and excellence of his poetry. His attachment to his wife was so great that, on her death, he wrote this poem, contending with the Creator, as it were:

Be kind and give back to me, my better half,
Pour into her once more, another span of life
I won't desire your heaven and its immortal blessings
My loving .wife can well secure them for me, on earth.¹⁸

Jashuva recognized the fact that there were still 'divine' women in this age, who silently suffered cruel treatment at the hands of their mothers-in-law but who continued to touch their feet and serve their husbands. He called to question the Creator's inability through the



many incarnations, to relieve their agony and to do justice by them.²² The following poetical extracts, further illustrate the all-round subordination of women, in a male-oriented society. He took up cudgels at various times, against *sati* (widow-burning), child marriage, superstitious beliefs and customs and the male reluctance to treat women as equals, relegating them to the background.

Man is born out of your womb and
Grows up feeding on your sweet milk
Why do you think then he's superior
And accept his deceitful words and ways?²³
O woman of Bharat, how long will you serve men
Born from your womb, but squeeze your bones dry
for their welfare? Don't waste your time, find the catch
in their selfish interest and relieve the sorrow of women's world!²⁴
Without woman there can be no glory
For the seven words; yet man thinks
Woman is only a serving machine
And binds her, making her life vain.²⁶
Men treat you as kitchen-equipment, yet without murmur

You fall into the rut of family-life and pray for divine favours

Unfortunate creature, finding empty happiness as Bharat's daughter

You are a born prisoner, without crossing your home's threshold.²⁷

Social traditions confined women to the domestic arena; their whole life is centred upon house and hearth; husband and children; guests and gods; mothers/fathers-in-law, and oriented to enjoying beautiful clothes and ornaments, folk-presentations of epics, legends and religious dramas. They have been looked upon as kitchen-maids, child-bearers and child-rearers; as feeding, cleaning and serving machines, often leading battered and shattered lives.

The poet regretted and often publicly lamented over the degraded state of women, brought about and perpetuated by the male



of the human species. He exhorted women, often in pungent terms, to overcome their superstitions and inhibitions. He used strong words like unfortunate, crazy, stupid, feeble-minded, illiterate, slaves in mind, born-slaves, born-prisoners and so on, to describe the ignorance and passivity of women and give vent to his anger and frustrations over the rigidity and insensitivity of society/to human suffering calling it an arch-devil crushing women under its iron-feet. He aimed at provoking the women's world to 'educate, agitate and organize' women against their oppression and exploitation. They had to fight for themselves, without waiting for or depending on men to take up their cause for justice and empowerment.

The following poem succinctly captures the naivete of women and the ambiguities of popular culture. Unless women awaken themselves from their stupor and lead their own struggles, their liberation remains a dream.

You believe that snakes can grant you offspring
and pray to them, crazy woman
You worship Saktis without using medicines
and needlessly sacrifice lives, stupid woman
You believe that mythical stories and fables are true
and bow to them, feeble-minded woman
You submit your body to social forces and cry :
about the writing on your forehead, illiterate woman
When they smear you with turmeric paste and draw
the veil over your head, you won't speak, unfortunate being.
It is not the same with women in the five continents
Why don't you think? O Woman, with slave-mentality.²⁸

Another poem clearly summarizes the socio-cultural oppression of women at all levels: as a daughter-in-law, a wife and widow. Femaleness became the obstacle for achieving their full human rights. This phenomenon may be recognized at all levels of women's life,



subtler in some and more blatant at other levels. Generally speaking, a woman's existence is dependent on her family circle.

Jashuva sadly commented that "only the good young women of Bharat could claim such distinctions," satirizing the nature of the unique system of gender oppression in our country. The poet also criticized the system of religious prostitution, the *devadasi* tradition, which exploited in particular dalit girl-children, who eventually became public prostitutes or ended up marrying decrepit old men (even eunuchs) for their security.

Today's young enchantress has realized
Her strength of mind covered under veils
Today's lovely bundle of charm has grasped
the cunning in stories that flatter her
Today's lotus-faced beauty has understood
the evil in the marriages of tender children
She has recognized the twists in sacred sayings
and the empty burden of golden ornaments.
If women do not join hands with men
Surely, such contradiction will bring harm,
As a salve to the country's conscience
Today's woman has taken up her pen.³⁵

The poet reminded women to be wary of their men and rulers, saying that the same men who preached sermons on street-corners advocating freedom for women, hid them behind *pardahs* and stood against the Hindu Code Bill; that there won't be born noble men who will take pity on them. Even if a thousand Rama-rayyas should come, and self-rule (*swaraj*) should happen ten thousand times, the rulers themselves will remain enemies of the people, opposing statutes that may mitigate the sorrow of women's world. This mystery needed to be understood by the womenfolk through the discerning eyes of education. Jashuva believed in education being the great leveller and emancipator of women. Finally, he advised women with their history of suffering, to



redeem themselves from being the weaker sex, and having their potential crushed, and to become the stronger sex, to achieve and secure their rights!³⁶ This is the essence of women's empowerment.,

Poet Jashuva's story-poem *Anadha* has woven into its substance many allusions to Biblical theology relating to real life situations and human attitudes. Some poets who knew Jashuva in his life-time and who acknowledge him as their *guru* say that it was precisely Jashuva's intention and efforts to convey Christian thought-patterns to the readers, writers and scholars among the non-Christians in an acceptable and contemporary manner. To Jashuva, his Christian faith meant putting into practice, without pretense or self-righteousness, the principles and precepts as taught and lived by Jesus himself, often implicitly and spontaneously.

Jashuva's exhortations to women (*cf.* section II), calling upon him to respect their own womanhood and to uphold their equality, partnership and companionship with men and to assert their humanity, merit and capabilities - recall the biblical foundations of his convictions on gender equality. Prof. Phyllis Trible³⁷ has offered an instructive analysis of the story of creation of human beings (Gen. 1:26-30; 2:20b-29; 5:1b-2). In her exegesis of the texts of the story, it becomes clear that the term translated as 'man' carries the generic connotation for 'humankind'. Linguistically, the shift from the singular to the plural in addressing humanity, makes it clear that humankind was not a single creature who is both male and female but two creatures: one male and one female. God's proposal to make humankind in God's own image and likeness, and to let *them* have dominion ... reinforces such an interpretation, that humankind existed as two creatures, from the beginning. Also, that male and female are not opposite but really complementary sexes. The sexual differentiation had occurred within the unity of humanity. Further, "sexual differentiation does not mean hierarchy but rather equality. Created simultaneously, male and female



are not superior and subordinate. "Neither has power over the other; in fact both are given equal power.". In saying, "let *them* have dominion over earth" and all other creatures, God reaffirms the power *they* both equally share and at the same time neither male nor female are given dominion over the other. God continues to speak to *them*, blessing them with fertility, dominion and food.

The creation of humankind has unique features: i) only human creatures are made in the image of God; ii) only for them sexuality is designated, as male and female. This sexuality does not pertain so much to procreation, which human beings share with all other creatures, but refers more specifically to the image of God; iii) only to humankind does God give dominion over all the earth and speak to them directly. Humankind is known in its fulness by its male and female constituents. In the Genesis story (1:3-24) seven times it is said that God saw the creation was 'good'. The seventh time, at the end of the sixth day, when God created male and female in his image, it is said that "God saw everything he had made, and behold it was *very good*". The tradition about male and female, in the creation story, thus reflects fulfilment. Even in the second creation story (Gen. 2:20b-25) the creation of the woman to be a helper, a partner fit for man, clearly points to the fact that male and female are to be creatures complementing each other and uniting to create wholeness and mutual well-being. The arguments for gender equality and complementarity of male and female in all human endeavours become conclusive both theologically and sociologically. Patriarchy, which" developed along the course of human history is definitely a cultural problem, without theological roots. Nevertheless, it is sad to note that women's oppression has not become a biblical topic in any way comparable to discussion on other kinds of oppression, for example, slavery, socio-economic injustice. No guidelines, let alone conclusions, have been drawn in respect to the problems of subordination and 'equality'



between women and men and its abolition institutionally. How far we are committed to fight the question of patriarchy (or casteism) in the Church and how much we are equipped for the struggle are moot questions that need to be answered in truthfulness and repentance. Jesus treated women as equals. He had an integrated personality, uniting a fighting spirit with compassion. Jesus was in no way detached from the problem of oppressive gender relations. "It is possible to see him as a deeply compassionate man who lived down patriarchy at a high social cost, together with the women around him, who lived down patriarchy in their own ways."³⁸

Jashuva's poem of an untouchable woman, in *Anadha*, wherein he raised the question: whether the business of external cleanliness will bring or give or enrich salvation and whether ritual bathing and purification of the body outside will purify the insides, that is, pollution of the heart and mind by the caste spirit - is a classic example of his tirade against untouchability (cf. section I). It recalls to mind the condemnation by Jesus of the tradition of the elders (Mk. 7:1-23), which required the Jews to purify themselves when they come in from the market-place and before eating, by washing their hands (and feet), but which does not demand the change of their insincere attitudes (in their hearts and minds) towards their fellow human beings. Jesus unequivocally told them that human beings are really defiled by what comes from within their bodies (their hearts and minds), that is, all the evils including pride, deceit, wickedness, slander and foolishness. It is the heart/mind that devises all evil (Eccl. 8:11). "A haughty look and a proud heart, the lamp of the wicked, are sin" (Prov. 21:4).

Finally, from the *Dhvani* reading of the key poem of *Anadha* (see end of section

I), Jashuva's powerful words resound within us to ask, is there hope for the poor in our country, who are predominantly women and dalits? The



so called reforms under the New Economic Policy (NEP) of our country do not benefit the poor, nor do they have a human face, despite the loud proclamations of our rulers. Liberalization of the economy and globalization of trade have, in our country thus far, only made the rich richer and have to have more! The rich and powerful command and monopolize the economy, "trampling the heads of the poor into the dust of the earth and denying justice to the oppressed" (women, dalits and tribals). Indeed, the new economic order, dictated by the richer nations, in collusion with the national elite, seems directed to bring the poor of the land to an end (Amos 2:7; 8:4, Job 24).

The unemployed have alarmingly increased, since the implementation of the economic reforms, four years ago. The so called 'safety-nets' cannot adequately cater to or contain the displaced poor, the larger proportion of them being women. The poor are being cheated and crushed at every level: of production, distribution and consumption. The rulers of the country pander to the rich and the higher castes who control the industrial, technological and agricultural arenas.

The cries of the afflicted and needy rise up to the heavens. The cause of the poor will be defended by God. Our rulers have no fear of God and are short-sighted in abdicating their responsibility for social reform and the well-being of the common people. Will they go unpunished? It is the poor, dependent on God, who will rise up to crush the oppressor and to rescue the oppressed. Who can stand before the anger of God when God pronounces judgment and breaks the spirit of the rulers? (Ps. 76:7-9,12). Those of our institutions and individuals who may share the "plunder of the proud" and gam from the crumbs that fall from the tables of the rich nations will have much to answer for. Where do they stand? Jashuva's poem *Anadha* points the way - to



stand with the poor and on the side of justice. God demands of us all to stop our feasts and offerings, the noise of our songs and long winded prayers and to promote "justice to roll on like a river and righteousness like a never-failing stream" (Amos 5:24). Such justice and righteousness will become possible only on the basis of equality of sexes and communities and the partnership of women and men who form the two halves of-humanity, in the struggle for their total liberation: spiritual, social, cultural, political and economic. Christian organizations have a great role to play in bringing about equality and justice among the nations and their people.

Towards an Authentic Spirituality

To theologize with Jashuva, through his poetry, is to participate in the process of reflection on the articulation of his own and his people's faith-experience, in their particular context of oppression and marginalization under the evil forces of caste and patriarchy. The faith-experience of dalits and women (by extension, of the adivasis and other poor) is "not only to understand and interpret God's (saving) act ... but also to help change their situation . . . with their vision of the Gospel."⁴¹ Theological discussion thus primarily becomes an instrument to help people (particularly the oppressed) in their struggles for justice and freedom. It is both contextual and *liberative* - "raising critical awareness of people in their situations of bondage, providing a vision for the future and empowering them to change existing values and relationships. It is integral to their ongoing search for identity and fuller human life."⁴²

The foregoing discussion on Jashuva's campaigns against untouchability and gender oppression and his exhortations to women and dalits to *awake, arise* and assert their self-identities and human rights, explicates the nature of an approach to theologizing. In their struggles against historical as well as contemporary processes of



domination-subjugation women, daiits and adivasis have become conscious of their identities as people (with their own histories and cultures). Their spirituality is expressed through song, dance, art, stories, myths and symbols which celebrate their hope of a world beyond oppression, injustice and unfreedom. The church has to increasingly take into account people's struggles for cultural identity in its theological reflections on Mission.

From a study of Jashuva's theological perceptions based on the Bible, and his own experience of being a dalit (outcaste, untouchable), it becomes apparent that he acknowledged the truth that human life is governed by a principle which is beyond human power and knowledge. He felt and articulated the sense of being touched by the 'beyond' and being moved by a spiritual energy to hold on to life and live it to the fullest (spirituality). His spirituality became the source of his theologizing and for envisioning a more just and humane society. In this endeavour he pointed to and appealed to other religions and ideologies, besides Christianity (namely, Buddhism, Hinduism and Humanism) to bring together the liberative visions and values from their scriptures and to share their spiritualities towards building a new humanity knit together by God's love, justice and peace. The current understanding of spirituality is not that which directs us to the life hereafter, in the next world, but to do justice here and now, in the world. Spirituality is not life-denying passivity but life-affirming dynamism. Spirituality is to resist evil and to defeat the forces of fragmentation and death - knowing that God is in the struggle (Eph. 6:10-18). God, who is Spirit, is the source of all justice and righteousness, as revealed in the life of Jesus (of history), who critically confronted the powers and structures of injustice, oppression and dehumanization; who showed that our vision of a new society has to be worked for and actively realized *in community and*, who dedicated his life to feeding the hungry and healing the sick and fighting for the



liberation of the oppressed even though all this led him to death on the Cross. (However, God raised him from the dead, to defeat and overcome the forces of evil and the power of death.)

Authentic spirituality "is demonstrated by our involvement in people's struggles and the theology that results from it. The context of our lives influences both our spirituality and our theology."⁴³ That is why, the focus of theologizing has shifted to spirituality. Women, like the daiits and adivasis, have become disillusioned with the religio-cultural and political processes and movements that refuse to recognize the gender and caste-class specific forms of oppression. They have been, therefore, searching for a new anthropology, theology/ideology - a new way of understanding what it means to be 'human.' These marginalized communities have become engaged in re-reading the Bible and other scriptures in the new context and interpreting them in a 'communitarian' way, exposing and re-interpreting those texts that are oppressive and unjust. Their new understanding of faith/spirituality is being used for promoting their commitment to people's power and the alliances of their movements to bring about the transformation of human communities and social order. Our hope lies in the new movements of women, adivasis, dalits and the urban and rural poor, fighting for their self-realization, self-respect and self-identity to live fully as human beings, within a whole (redeemed, recreated) human community.

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GENDER ISSUES IN MGNREGA: A STUDY OF RAJOURI DISTRICT IN JAMMU AND KASHMIR STATE IN INDIA

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INTRODUCTION

MGNREGA in Rajouri was implemented in the year 2008 with the aim to guarantee 100 days of work at the legal minimum wages to each household that demands work in rural India. According to the 2011 census, the Rajouri district comprises of 9 blocks and has 296 panchayats. According to the official data, each block has women beneficiaries. The different blocks represent the maximum and minimum percentage of women beneficiaries along with the households that have completed 100 days of employment. MGNREGA has helped the people especially women to come out of their private sphere and enter into the labour market. Rajouri, one of the districts in Jammu province had been a traditional society where once the women were not allowed to step out of the house and were dependent on their counterpart for all their needs. But now with the time women have been found participating and working in MGNREGA and hence the study will try to explore the different reasons responsible for participation of male and female folk in MGNREGA and will also analyse the process of gender empowerment through the scheme.

Gender empowerment is conceived as a process by which women can overcome many of the hurdles that they face such as education, work status, employment opportunities, health care, social security, position in decision making in virtue of their gender. Thus gender empowerment veritbly implies empowerment of women to do away



with 'subordination' or 'discrimination' and 'injustices' done to them in a male dominated society.

The word empowerment is used in different contexts and in different organizations. For example, many studies about empowerment have been done in the fields of education, social work, psychology, as well as many feminists and development organizations have done research work in this field. Empowerment has become the buzz word for the last two decades. It is a process of building capacities, of creating an atmosphere, which enables people to fully utilize their creative potential in pursuance of a quality of life (Ganesamurthy, 2008).

The World Bank's 'Empowerment and Poverty Reduction: A Sourcebook' defines empowerment in its broadest sense as the "expansion of freedom of choice and action" (Narayan, 2002). Empowerment refers to the process by which those who have been denied the ability to make choices acquire such ability. The fundamentals of empowerment have been defined as agency (the ability to define one's goals and act upon them), awareness of gendered power structures, self-esteem and self-confidence (Kabeer, 2005). The World Bank defines empowerment as the process of increasing the capacity of individuals or groups to make choices and to transform those choices into desired actions and outcomes. Central to this process is actions which both build individual and collective assets, and improves the efficiency and fairness of the organizational and institutional context which govern the use of these assets. Thus the World Bank (2001) report confirms societies that discriminate on the basis of gender pay the cost of greater poverty, slow economic growth, weaker governance and a lower living standard of their people. The World Bank also identifies four key elements of empowerment to draft institutional reforms: access to information; inclusion and participation; accountability; and organizational capacity (Hirway, 2006).



Empowerment of the women essentially refers to giving decision-making power to women in social, economic, and political sphere of life. It is a process of making women aware of social, psycho-cultural and political injustice that is prevailing in the society against women (Ganeshamurthy, 2008).

According to S.L Sharma (2000) the term empowerment presupposes primacy of power over other dimensions. Recent interpretations of empowerment have therefore understandably focused mainly on the power dimension. Griffen, for instance, defines women's empowerment as 'adding to women's power', (1989). Similarly, Kabeer interprets it as 'radical transformation of power relations between women and men so that women have greater power over their own lives and men have less power over women's lives' (1990). In much the same vein, Beteille observes 'the main point behind empowerment is that it seeks to change society through a rearrangement of power' (1999). Viewing power itself as gendered, some feminists have sought to define empowerment as 'power to' unlike men who define it as 'power over' (Deutschman, 1991).

The empowerment approach has been studied by different scholars using different perspectives. Women's empowerment perspective is different from women's development perspective in some very important ways. Women's development is primarily a socio-economic project, while women empowerment is essentially a political project. The former is concerned with the enhancement of women's position in the economic space while the latter is concerned with the improvement of their position in the political space. Analytically separable, the two are, however, empirically interrelated. These are in fact dialectically linked. If women gain power, they will use it as a resource for development. If they experience development and lack power, they will strive for power. Thus, the two approaches are essentially strategies. In discussions of women and gender in



development, scholars and practitioners often attempt to distinguish between women's practical needs or interests, and their strategic needs or interests. This distinction was defined by Molyneux (1985) and elaborated upon by Moser (1989).

Practical gender needs are those a women or men requires in order to fulfill her/his socially determined roles. For instance, in order to feed her family, women may identify access to food or fuelwood as a practical gender need. Women's issues, as traditionally conceptualized, often concern meeting women's practical needs in order to improve women's condition. Meeting practical gender needs does not require challenging the existing division of labour or women's position relative to that of men.

Strategic gender needs, on the other hand, are those which require a confrontation with existing social relationships between women and men. This could include changes in anything from property rights to the relative amount of time women and men are expected to spend in child care. 'In order to change women's position, we must address the way gender determines power, status and control over resources' (March *et al.* 1999).

The practical-strategic and condition-position dualisms have been criticised for several reasons in particular because they mask overlap and interaction between the achievement of one set of needs and the other. For instance, women may define access to credit as a practical needs in order to fulfill her role as household caretaker. At the same time, achieving access to credit may imply a shift in traditional gender roles in which activities related to cash are men's domain. Access to credit may have further strategic implications, such as increased status within the household or community, and an increased sense of self-esteem.



During gender planning's relatively short history, essentially commencing with the 1975 declaration of the *UN Decade for Women*, practical and strategic needs have been emphasized at different times under different planning frameworks. Before the Decade for Women, development planning concerned with women focused on addressing the practical needs surrounding their reproductive role through essentially a *welfare* approach, emphasizing delivery of food, family planning, health care, etc.

The original *WID* (Women in Development) approach, ushered in during the Decade for women, was initially conceived as an *equity* approach. This approach recognised women's active role in the development process as reproductive, productive and community workers, and emphasized the fulfillment of their strategic needs through direct state intervention. Due to its political nature, this approach was not very acceptable to governments, and was replaced by an *anti-poverty* approach, focused on practical needs surrounding women's productive role.

The *efficiency* approach, currently the most popular, focuses on the practical needs of women in all three of their roles. More pertinently, however, it seeks to enhance women contribution to the development process in order to ensure the efficiency and effectiveness of project interventions. While recognising the validity of the claim that a country's development prospects largely depend on women's full participation in social, political and economic life, Moser points out that the efficiency approach tends to assume that women's time and energy are elastic.

The *empowerment* approach considers women's improved condition and position to be ends in themselves, rather than only a means to broader development goals. The approach focuses on meeting women's strategic needs in terms of their triple role, but unlike the



equity approach, focuses on a bottom-up, self-reliant approach. The equity and empowerment approaches have been labelled as GAD (Gender and Development) approaches because of their emphasis on strategic needs. However, there has been little focus on men within GAD.

The term 'empowerment' has come to mean many different things to different actors in the development field. As Rowlands (1997) points out, the term appears in the language of, among others, neo-liberals, neo-Marxists, feminists, and Third World grassroots groups, indicating its broad utility as a concept.

'Empowerment can be considered a change in the context of a women or men's life that enables her/him increased capacity to lead a fulfilling human life, characterised by external qualities such as health, mobility, education and awareness, status in the family, participation in the decision making, and level of material of security, as well as internal qualities such as self awareness and self confidence.'

This broad definition allows for the existence of individual and flexible understandings of empowerment in the economic, social, political and psychological realms. Therefore, the present research will try to look at the economic, social and political dimensions of gender empowerment. On the economic front the study will look into the wage structure, work participation, their income level, control over income and assets, division of labour, standard of living etc., the social dimension will include caste, religion, community, gender roles, cultural setup etc., and the political dimension will focus on their political participation, decision making power within and outside the household, self awareness and self confidence.

Therefore, in view of the above context, the present research attempts to study the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) in the four blocks of district Rajouri. The



study will try to explore the participation of men and women in the said scheme and will also study the process of gender empowerment through MGNREGA. The study will further analyze whether employment guarantee has helped to reduce the gender inequality and has brought any changes in the power relations between men and women.

The vast majority of the world's poor are women. Women bear almost all responsibility for meeting basic needs of the family, yet are systematically denied the resources, information and freedom of action they need to fulfill this responsibility (Hazarika, 2009). Women and the poor have been prevented from participating fully in the growth that did occur since the early 1990s (Jenkins and Micklewright, 2007).

Women in general and women in developing countries in particular are observed to be lagging behind men in the different spheres of life such as, labour and employment, health and nutrition, education and skills, asset ownership, political and social participation etc., with the result that power of decision making in the multiple spheres of life lies more with men than with women. Even, the lack of control over income and assets show how economic inequality accumulated over the life course of individuals, impacts on women's lower wages and cripples their decision making to manage and innovate with assets (Kelker, 2009). The gendered distribution of assets and the resultant fallout on women substantially limits national efforts at overcoming poverty, thus indicating the need for policy attention to address persistent gender discrimination and the weaker starting point of women in ownership and control of assets.

Further, on the economic front, women own no/ low assets as compared to men. This restricts their access to credit, to technology, to markets and to upward mobility. Women also have lower status in the field of labour and employment, as compared to men, reflected in their low participation, poor occupational diversification, low employment



status, low wages etc. Women have lower mobility in the labour market and have overall poorer prospects for upward mobility in the labour market and in the economy. In addition, women also lag behind in leadership and political participation, in enjoying autonomy and freedom as well as in socio-cultural participation (Hirway & Batabyl, 2012).

This manifestation of gender inequalities in the different spheres of life is however a cause as well as a result of unequal power relations between men and women. In their study, Hirway and Butabyl (2012) suggested multiple strategies to empower women. A major strategy is to give them asset ownership, such as land, other productive assets or housing. Right to a productive asset tends to improve women's bargaining power within the household as well as outside the household in the mainstream economy. Apart from allowing women a say in decision making within the household, ownership of assets improves women's access to credit, to skill/ training, to markets etc and to developmental opportunity. As argued by Bina Aggarwal (2007), land rights to women can make a significant positive impact on women's economic empowerment.

Participation is another major strategy to help women to acquire power. It could be political participation (through voting, contesting and winning elections at different levels), economic participation (in the labour market through employment, skill training, finance and marketing), social participation (in major social and cultural institutions through membership and through holding positions of decision making) or participation in other spheres. Participation is likely to help women in being active members of the society and economy, in acquiring positions of decision makers. It also helps them in acquiring confidence in their own capabilities.



Human development, through improving human capabilities of women as well as through ensuring basic needs and primary services/ infrastructure is another important approach that can empower women and change the power relations in favour of women. It helps human capital formation among women, improves their productivity and reduces their vulnerability through improved health and nutrition. Basic infrastructure can reduce women's drudgery and can improve quality of their life, opening new opportunities for them.

Mobilization of women to acquire collective strength for improved bargaining in the economy and society is also known to be an important strategy for empowerment of women. Collective strength of women challenges their subordinate status and inferior power, and removes certain critical barriers to empowerment, such as diffidence, isolation and feeling of powerlessness. It helps women to acquire confidence and self esteem (Hirway and Butabyl, 2012).

It is frequently argued that the highly unequal division of unpaid domestic work between men and women within the household is also at the root of all pervasive gender inequalities. The high burden of unpaid domestic work on women that constitutes household upkeep and management (i.e. washing, cleaning, cooking, shopping for the household etc.) as well as care related work (i.e. care of children, the old and sick in the household and others in the household), tends to deprive women of opportunities in life in many ways. Since this work is (1) unpaid (without direct remuneration), (2) time consuming and frequently a drudgery (such as walking long distances to collect water and fuel-wood), (3) without any prospects of upward mobility and without any retirement or pension, it is usually un-recognized, invisible in national statistics (unless time use surveys are conducted), and treated as inferior. The social norms, based on this division of labour put women further in an inferior position within and outside the household. In fact, this unjust and unfair division of labour is at the



root of power relationship between men and women (Elson & Cagatay, 2000).

The above discussion suggests that there is no one or single strategy that can ensure equal power to men and women or can eradicate gender inequalities prevalent in the multiple spheres of life. One such initiative in this direction is the introduction of MGNREGA. The Parliament passed NREGA in August 2005. The Act came into effect from 2nd February 2006. The Act is an important step towards the realization of the right to work & live with dignity and to enhance people's livelihoods in rural areas with an aim of giving at least 100 days of wage employment to the rural households whose adults are willing to do unskilled manual labour at the statutory minimum wage notified for the program. The government has referred to it as an "Act of the people, by the people, and for the people".

The Act is a significant legislation in many ways. Unlike earlier employment schemes, it is demand-driven. Work is to be made available to anyone who asks for it within 15 days of receiving an application to work, failing which the state government is liable to pay an unemployment allowance. For the first time, rural communities have been given not just a development program, but also a regime of rights. The Act is far-reaching in its intent and scope. It is the first nation-wide employment scheme that guarantees employment legally to India's rural population (Sameeksha, 2012).

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MALFUZAT LITERATURE AS A HISTORICAL SOURCE: THE CASE STUDY OF KHAIR AL-MAJALIS

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The Indo-Persian literature produced during the Delhi Sultanate period is of historical significance; in that we find new genres invented that inspired Persian writers in other Persian speaking countries as well. In fact, the early Indo-Persian writers performed an important role in the progress of Persian prose. Besides the translation into Persian of Arabic and Sanskrit classics, the works of Persian lexicography, historiography, Sufi *malfuzat*, and fiction (*dastan*writing) are important.¹ As far as Sufi *malfuzat* are concerned, it began with the compilation of *Fawa'id al-Fu'ad* by Amir Hasan Sijzi, the *murid* of Shaikh Nizamuddin Auliya. His collection served as a model to be emulated by others later.

Inspired by Sijzi, Hamid Qalandar put down the utterances of Shaikh Nasiruddin Chiraghi-Dehli, the 'successor' of Shaikh Nizamuddin Auliya, and titled his collection *Khair al-Majalis* (The best of the assemblies). The *malfuzat* recorded conversations of the major *Shaikhs* compiled by their disciples, often under their direct guidance. With Shaikh Nasiruddin Chiraghi-Dehli, the *malfuzat* tradition was elaborated further. *Malfuzat* strove to recreate the living presence of the Sufi Shaikh. Although the authors of the *malfuzat* texts did not actually take dictation at the time when the master was

¹ Book Review, Hamid Qalandar, *Khair al-Majalis*, translation by Ishrat Hussain Ansari and Hamid Afaq Siddiqui, Idarahi-Adabiyat –iDehli, Delhi, 2010. Book Review by Iqtidar Hussain Siddiqui, published in *Indian Historical Review*, vol. 37, no. 2, 2010, pp. 315-317



speaking, they typically tried to write out his talks from memory as soon as a daily session ended. Moreover, as in the case of authors of *Fawaid al-Fuad* and *Khair al-Majalis*, some disciples had the good fortune to have their work corrected by their respective masters. In theory the *malfuzat* were as close as one could textually get to the actual presence of the Sufi Shaikh.

A careful study of this literature reveals that the anecdote form of language instruction attracted these mystics immensely and *Khair al-Majalis* was no exception. According to Bruce B. Lawrence, “they realized fully well that lessons of enduring moral value have greater force when encoded in tales, than when announced as rules of behavior. The most esteemed mystics are actually story-tellers in religious garb.”² They project their teachings and themselves through third person narratives.

The *malfuzat* is not just a collection of ordinary conversations but where a teacher (*Pir*) teaches about how an individual should conduct himself, in short, laying down the code of conduct for the followers. Through these teachings one gets a sense of the moral values that were more important to the *Pir* himself. They projected a self-image of the saint, an image which was carefully constructed to impress the reader of the virtues of the master. It is the discursive nature of the *malfuzat* genre that imparts to the *Khair al-Majalis* a richness and a complexity in the manner in which the qualities of Shaikh Nasiruddin Chiragh are narrated.

The problems discussed in the *Khair al-Majalis* provide insight into the life and culture of the age. This information is both corroborative and supplementary in nature. For example, the prices of essential commodities had gone up causing misery to the poor during the reign of

² Bruce B. Lawrence, “Introduction” in Amir Hasan Sijzi, *Fawaid al-Fuad*, Paulist Press, New York, 1992, pp. 61



Sultan Muhammad bin Tughlaq, and remained so in the early years of the reign of Sultan Feroze Shah Tughlaq is mentioned in the text. Nostalgic of the prosperity of Sultan Alauddin Khalji's reign, Shaikh Nasiruddin is seen lamenting, comparing the present with the past in the *Khair al-Majalis*. The text also provides interesting information about certain political events. For example, the reference to the Mongol invasion and the siege of Delhi in AD 1303 casts light on the disturbance caused by it around Delhi as well as on the mode of warfare in the Sultanate of Delhi.³

A careful reading of this political episode shows that by the time of Sultan Alauddin Khalji, the Delhi army had full knowledge of the Mongol mode of warfare and had adapted to its needs. Furthermore, the text also provides information about the Sultan's concern for the safety of the people. Also worth quoting is the reference to the estrangement of relationship between Shaikh Nizamuddin Auliya and Sultan Qutbuddin Mubarak Shah Khalji (1317-1320 AD) mentioned in the *Khair al-Majalis*.⁴

According to Bruce B. Lawrence, the *Fawa'id al-Fuad* and *Khair al-Majalis* are barely comparable.⁵ In style, *Fawa'id al-Fuad* is pre-eminent among all *malfuzat* of medieval Indian Sufi tradition. *Khair al-Majalis* lacks the simple elegance and insights of the *Fawa'id al-Fuad*. According to Bruce B. Lawrence, "*Fawa'id al-Fuad* repeatedly suggests the didactic intention of Shaikh Nizamuddin. It seldom burdens the

³ Book Review, Hamid Qalandar, *Khair al-Majalis*, translation by Ishrat Hussain Ansari and Hamid Afaq Siddiqui, Idarahi-Adabiyat –iDehli, Delhi, 2010. Book Review by Iqtidar Hussain Siddiqui, published in *Indian Historical Review*, vol. 37, no. 2, 2010, pp. 316

⁴ Ibid, pp. 316

⁵ Bruce B. Lawrence, "The Earliest Chishtiyya and Shaikh Nizamuddin Auliya", in *Delhi Through the Ages: Essays in Urban History, Culture and Society*, ed. R.E. Frykenberg, Oxford University Press, Delhi, 1986, pp. 115



reader with superfluous details or exaggerated accounts. Nor do we feel Amir Hasan calling undue attention to his role in the Shaikh's councils. He remains at the background rather than the foreground of most conversations.”⁶ On the other hand, Hamid Qalandar, according to Lawrence “was a Qalandar only in name and a poet only in temperament. His scholarly ambitions are held in check by literary and spiritual shortcomings. He was not a poet of the rank of Amir Hasan.”⁷

Many other scholars have raised questions about the scholarly credentials of Hamid Qalandar. Hamid has himself indicated that at times Chiraghi-Dehli took pains to correct the manuscript of the *Khair al-Majalis*, even as far as Arabic vocabulary was concerned. Carl W. Ernst notes that “the disciples of Chiraghi-Dehli reported that when shown sections of Hamid’s compilation, the Shaikh remarked that they were inaccurate and threw them away, having no time to correct them.”⁸ Hamid also admitted that at times he did not understand the words used by the Shaikh. He said, “if I do not comprehend let me write down once what I do understand so that it is memorial.”

From the manner in which Shaikh Nasiruddin's teachings are summarized in the *Khair al-Majalis* and on the basis of the apparent short-comings of its compiler, Paul Jackson admits to have “very serious reservations” about the accuracy of this text as a record of the teachings of Shaikh Nasiruddin Chiraghi-Dehli. The editor of *Khair al-Majalis*, Khaliq Ahmad Nizami noted that Hamid Qalandar had “no real and genuine aptitude for mysticism.” However, Hamid confidently compared his work with *Fawa'id al-Fuad* and called *Khair al-Majalis*

⁶ Bruce B. Lawrence, “An Overview of Sufi Literature in the Sultanate Period-1260-1526 AD”, KhudaBaksh Oriental Public Library Publications, No. 5, pp. 10

⁷ Ibid, pp. 10

⁸ Carl W. Ernst, *Eternal Garden: Mysticism, History and Politics at a South Asian Sufi Centre*, Oxford University Press, New Delhi, 2004 (reprint 2012), pp. 71



“his auspicious, religious child that would bring him great reward.” The memory of a saint is constructed by different types of texts, some of which are contemporary, others which are more distant.

There are some obvious differences between the *Fawa'id al-Fuad* and the *Khair al-Majalis*. The *Fawa'id al-Fuad* tried to capture the “orality” of Shaikh Nizamuddin Auliya’s teachings. Written in an interactive, conversational tone, it tried to recreate the ambience of the *majalis* of the *Shaikh* for the reader and listener. It was also the first *malfuzat* of a Chishti saint where the compiler as well as the saint made an effort to suggest the ‘authenticity’ of the text, a tradition which the *Khair al-Majalis* emulated. But because the *Fawa'id al-Fuad* was the first *malfuz*, Shaikh Nizamuddin Auliya also needed to enunciate the mystical qualities of the great *Shaikhs* of the Chishti order. As a result some fundamental aspects of Chishti practices were put down in the text. It laid down a paradigm of conduct appropriate for a Chishti *Shaikh*.

It emphasized that a *Shaikh* willingly chose the path of *faqr*, *fana*, and wanted to renounce *duniyawakhalq* (world and its people), which resulted in an antipathy towards *shughl* (government service), state and all its institutions. The *Fawa'id al-Fuad* portrayed that these Chishti practices were derived from the Prophet. The *Fawa'id al-Fuad* as a result constructed a rudimentary *tariqa* which is carried on in a *silsilah*. Therefore, a *tariqa* became equivalent to a *silsilah*, and an initiatic lineage of the Chishtis *silsilah* was constructed.⁹

⁹ Carl W. Ernst, *Eternal Garden: Mysticism, History and Politics at a South Asian Sufi Centre*, Oxford University Press, New Delhi, 2004 (reprint 2012), pp. 78-84, and Sunil Kumar, “Assertions of Authority: Study of the Discursive Statements of the two Sultans of Delhi”, in *The Making of the Indo-Persian Culture: Indian and French Studies*, ed. Francoise Nalini Delvoye, Munshiram Manohar Lal, 2000, New Delhi



The *Khair al-Majalis* had to tap into this legacy. The problem was further compounded by the fact that around the same time as the *Khair al-Majalis* was being written, the *Siyar al-Auliya* was also being transcribed. While Hamid Qalandar may not have read Amir Khwurd's text, the composite image of the Chishtis*ilsilah* must have been already extrapolated from Shaikh NizamuddinAuliya's practice by the 1350s. As a result in the *Khair al-Majalis*, Hamid Qalandar and NasiruddinChiraghi-Dehli had to tap into the paradigm of conduct constructed by the *Fawa'id al-Fuad* and suggest that he was a worthy successor of Shaikh NizamuddinAuliya, one who followed his master's ideals. The text had to also portray Shaikh NasiruddinChiraghi-Dehli as someone who possessed special qualities of his own, and this uniqueness had to be put forward as the exclusive characteristic of Shaikh Nasiruddin. As a result, along with the legacy, the connection with Shaikh NizamuddinAuliya, the uniqueness of Shaikh Nasiruddin needed to be imprinted in the mind of the reader through his *malfuz*, the *Khair al-Majalis*.

However, serious limitations are implicit in the use of the *malfuzat* as a historical source. No *malfuzat*, neither the *Khair al-Majalis* nor the *Fawa'id al-Fuad* can be read in isolation. Works like the *Khair al-Majalis* are important to understand the fact that there can be no "objective" biographies. *Malfuzata* are not a compilation of random occurrences and anecdotes designed to impress or elicit awe. These works draw out the best traits of the saint to portray them as 'role models' of piety and recipients of Divine Grace. They construct a tradition of piety with an aim to attract more adherents to the *tariqa* of the *Shaikh*. *Malfuzat* literature emphasized both individual achievement and recurrent patterns of expected behavior. The memory of what a saint should have been influenced the memory of what he was on the part of his followers.



The *Khair al-Majalis* provides a comprehensive understanding of the Pir-Murid relationship in line with the centrality of the *Pirin tariqa* Sufism. Shaikh Nizamuddin Auliya had emphasized the pivotal role of the *Shaikhs* as master, guide, and ultimate arbiter in the eyes of his disciples. In the *Khair al-Majalis*, Shaikh Nasiruddin Chiraghi-Dehli evinced considerable sensitivity to the role played by his master in his own life. Hamid Qalandar reported the innumerable instances when Shaikh Nasiruddin Chiragh would burst into tears at the recollection of anecdotes from his master's life. It is important to understand the intention behind establishing this 'close relationship' between the master and his disciple. It was necessary for Shaikh Nasiruddin Chiragh to convey to his followers that he possessed a special relationship with his master. Shaikh Nizamuddin Auliya had many disciples and Shaikh Nasiruddin had to establish the fact of his own unique relationship as a specially chosen disciple without any ambiguity.

The *Khair al-Majalis* follows many strategies to report this special Pir-Murid relationship. Hamid Qalandar wanted to suggest that Shaikh Nasiruddin elicited an uncommonly affectionate response from his master. For example, on one occasion the *Khair al-Majalis* informs its readers and listeners that it was conveyed to Shaikh Nizamuddin that his favourite disciple Nasiruddin was not eating very much. The paternal response of Shaikh Nizamuddin Auliya was extraordinary and the *Pir* reportedly was extremely anxious and personally ensured that Nasiruddin's health was alright and that he ate far more than his normal diet. Shaikh Nizamuddin's special care and concern for Shaikh Nasiruddin arose from more than just personal affection. The *Khair al-Majalis* attempts to suggest that this was also a result of the fact that he was a "perfect *murid*", one who obeyed the instructions of the master without regard to his own personal inclinations.

The *Khair al-Majalis* further establishes the obedience of Shaikh Nasiruddin to his *Pir*. Hamid Qalandar cites the example when Shaikh



NizamuddinAuliya asked Shaikh Nasiruddin to live among the masses and work for their benefit. The *Pir* instructed Shaikh Nasiruddin to 'remain in Delhi, and endure the oppressions and neglect of men.' Shaikh Nasiruddin's own desire was to abandon the world (*tarqi-duniya*) and its attractions. However, it was on the insistence of his beloved master that he stayed in Delhi. In this way, the *Khair al-Majalis* successfully portrays Shaikh Nasiruddin as the ideal *murid*. The obedience of the *murid* was one of the main Sufi principles, and Shaikh NasiruddinChiragh abided by the paradigms of conduct demanded of the greatest Sufis in the past. Shaikh NizamuddinAuliya, the *Khair al-Majalis* informs us, had recognized these particular qualities in his disciple and, therefore, was so affectionate towards him.

The *murid*NasiruddinChiragh remained loyal to the memory of his master and even performed the *urs*, the death anniversary of the Sufi saint. The narrative strategy of the *Khair al-Majalis* manages to conflate two distinct ideas in the recounting of this tale. First, that Shaikh NasiruddinChiragh was Shaikh Nizamuddin's pre-eminent disciple and successor and, hence, the responsibilities for the performance of these public celebrations were reposed on him. Second, the narrative also clarified, that, although the *urs* celebrations were not performed in the same opulent scale as those of past saints like Shaikh Saifuddin of Bukhara, this was not due to any loss of respect for Shaikh Nizamuddin. Instead, the thrust of the narrative was that in the light of declining *barakat*, social values and public conduct in the middle of the fourteenth century, it was extraordinary that Shaikh Nasiruddin still performed the *urs* celebrations.

The example of the *urs* celebrations was used as a tool to showcase the great virtues of Shaikh Nasiruddin as the 'best *murid*' who imbibed everything that was said to him by his master. Shaikh NasiruddinChiragh wanted his audience to recognize the bond of affection and appreciation of his conduct preferred by his *Pir*. It was



important to emphasize this because it allowed him to develop the third important element – mutual respect – which defined the special relationship between him and his *Pir*. The formulation upon which such a relationship had been constructed was ‘obedience’, that NasiruddinChiragh followed the instructions of his master like no one else did. This had distinguished NasiruddinChiragh from the other disciples, but it was this aspect of his personality which quite ironically also led Shaikh NizamuddinAuliya to respect the mystical qualities in his *murid*. NasiruddinChiragh’s piety excelled that of his master. The bond between Shaikh NizamuddinAuliya and Shaikh Nasiruddin resided upon a complicated mixture of affection, a recognition of Shaikh Nasiruddin’s special qualities of obedience present in a *murid*, a recognition which also led NizamuddinAuliya to respect the extraordinary piety of his disciple. The *Khair al-Majalis* left its audience in no doubt about the special relationship which distinguished Shaikh NizamuddinAuliya and Shaikh Nasiruddin. The text succeeded in portraying Shaikh Nasiruddin as a great adherent of ritual practices.

The *Khair al-Majalis* like its predecessor, the *Fawaid al-Fuad*, reinforced the practices of institutional Islam and in many ways developed them further. When we consider the case of supererogatory prayer, in the *Fawaid al-Fuad* Shaikh NizamuddinAuliya spoke at length about its importance and efficacy as part of spiritual practice. A similar theme was also developed in the *Khair al-Majalis*, but it was also explained in this *malfuz* that the *namaaz-ba-jamaat*, congregational prayer, had a special significance among all other forms of worship. The attention of the audience was also drawn to the fact that on one occasion Shaikh NizamuddinAuliya actually lost his oratory skills because in the course of *Haj* pilgrimage he missed one *namaaz*. The *Khair al-Majalis* contains innumerable references of Shaikh NasiruddinChiragh adhering to congregational prayer. He is supposed



to have realized its importance and followed it stringently even in the early days of his life.

Establishing the legitimacy of Shaikh Nasiruddin Chiragh as the most capable murid of Shaikh Nizamuddin was the main thrust of the *Khair al-Majalis*. An example from the text can be cited to elaborate this. When Hamid Qalandar first came into the assembly of Shaikh Nasiruddin, it happened to be the day when the latter was celebrating the *urs* of his old Pir-bhai Shaikh Burhan al-Din Gharib. Hamid is supposed to have introduced himself to the Shaikh as someone who had earlier been associated with Shaikh Burhan al-Din Gharib in Deogir. He also informed Shaikh Nasiruddin that Shaikh Burhan al-Din had tremendous faith in the Chiraghi-Dehli and, hence, Hamid as an admirer of Shaikh Burhan al-Din was keen to see the “man who was even greater.” In the *malfuz* Hamid mentions: “Lord! Maulana Burhan al-Din was a *derwesh* who attained union but the revered master Chiraghi-Dehli is an Abu Hanifa in learning and in asceticism.” Thus, in the very first assembly an attempt is made to establish the political supremacy of Shaikh Nasiruddin within the Chishti succession. This quest for paramountcy must have arisen because it was well known that Shaikh Burhan al-Din was an older disciple of Shaikh Nizamuddin Auliya and that Shaikh Nasiruddin had often stayed with Shaikh Burhan al-Din when he came from Awadh to see his *Pir* in Delhi. The relationship between the two men, thus, became a matter of some concern.

In the *Khair al-Majalis* Hamid Qalandar, therefore, deliberately attempted to elevate Shaikh Nasiruddin to a central position in the Chishti order at the expense of Shaikh Burhan al-Din Gharib. According to Carl W. Ernst, “stressing the primacy of one co-disciple over another was perhaps an inevitable result of the canonical focus on



the authority of the Sufi master.”¹⁰ He also elaborated that “*malfuzat* texts had begun to take on the canonical function of acting as normative texts that served as a vector for religious authority as well as individualistic piety.”¹¹

Another important component of mystical ideology was the concept of *faqr* or poverty. The projection in the hagiographical literature emphasized that wealth and belief could never be in close proximity to each other. The *Khair al-Majalis* successfully portrays Shaikh Nasiruddin as someone who held poverty in high esteem and glorified his practice of *faqr*. The text drew parallels with the lives of great men, including Prophet Muhammad, who led a life of poverty and hardship. In one of the anecdotes the Shaikh said, “Those who possess wealth are not free of worries and those who are poor are also worried but at least their worries take them closer to God.” His fondness for poverty is further elaborated in the text when it is suggested that he personally wanted to live like a *faqir* and get engrossed in *zikri-haq* (remembrance of God) at some mosque or *dargah*.

Faqr was, therefore, was used as a yardstick to measure the Shaikh’s piety. The *Khair al-Majalis* reports Shaikh Nasiruddin’s conversations where the *Pir* talks of his earlier days which are an attestation of his practice of *faqr*. He recollects that there were days when no food was cooked in his house, the *chulha* was not lighted. Hamid Qalandar does not fail to mention that the Shaikh actually belonged to a well-off family and that though his relatives possessed enough wealth no one came forward to support Shaikh Nasiruddin because they knew that he had chosen the path of God. This reference

¹⁰ Carl W. Ernst, *Eternal Garden: Mysticism, History and Politics at a South Asian Sufi Centre*, Oxford University Press, New Delhi, 2004 (reprint 2012), pp. 73

¹¹ Carl W. Ernst, *Eternal Garden: Mysticism, History and Politics at a South Asian Sufi Centre*, Oxford University Press, New Delhi, 2004 (reprint 2012), pp. 70



to poverty and self-abnegation also carry interesting and complicated statements regarding class affiliations.

It is significant to note that all those who discuss detachment, asceticism, and poverty in the *Khair al-Majalis* also possessed the latent possibility of being engaged in the mechanisms of social power. By contrast, the truly poor could actually never become “enriched” as the “spiritually poor” and in their claim for Divine mercy they only inspired pity not awe. The contrary picture of spiritual power emanating from a voluntarily achieved spiritual poverty was regarded more powerful by the author of the *Khair al-Majalis*. Shaikh Nasiruddin once commented that “if the *duniya* would have been an object of attraction then the Prophet would have accepted it.” This ‘show’ of poverty might have been used as a tool to justify the continuous flow of *futuhat* or unsolicited charity and comfortable conditions at the *khanqah*.

Detachment from food and eating less is often reported in the case of Sufi saints as an important exercise to control the needs and desires of their lowly self (*Nafs*). Regarding this, Shaikh Nasiruddin's statements are developed by Qalandar in a structured manner. He starts the discourse by narrating the eating habits appropriate for a *derwesh*, conveying subsequently that the Prophet Muhammad at times did not have anything to eat for as many as five to seven days and ate dates only after a long time. The real purpose of this statement is gradually elaborated. Hamid Qalandar clarifies that “Shaikh Nasiruddin's food was actually *Zikri-Haq* or the remembrance of God”. It is interesting to note that to illustrate the virtues of Shaikh Nasiruddin examples are often provided from the youthful days of his life. In fact, sometimes a parallel is drawn between the Shaikh and the Prophet Muhammad. This may have been a deliberate attempt to portray the prophet-like virtues of Shaikh Nasiruddin Chiragh which were naturally engrained in him even before his formal initiation into



the Sufi path. These virtues also elevated him, until Shaikh NizamuddinAuliya himself was moved to declare him as his special *murid*.

The study of Chishti sources reflects the working of miracles together with a careful avoidance of the vulgar display of them. The Chishti*Shaikhs* acclaimed that miracle mongering had no place in the spiritual discipline of saints. Shaikh NizamuddinAuliya considered the performance of miracles as a sign of spiritual imperfection. However, there were inherent contradictions in the 'Sufi way of life'. In the Sufi hagiographical literature, miraculous powers were almost synonymous with piety. There are, in fact, many instances cited in the *Khair al-Majalis* which make it clear that Shaikh Nasiruddin had a strong belief in *karamat* or miracles. No miracles, however, are attributed to the Shaikh.

Delicacy of moral feelings, extended sympathy with suffering of humanity and over-flowing sensibility had been often emphasized as a behavioural characteristic of the great Chishti*Shaikhs* of the Delhi Sultanate. The *Khair al-Majalis* claims that Shaikh Nasiruddin was a possessor of these virtues both in words and in actions. His love for the poor and desolate was not limited to words but was substantiated with actions.

The text cites examples when the Shaikh presented cash in charity to a blind man and a limping devotee. Perhaps, most crucially, the *Khair al-Majalis* was careful to point out that Shaikh NasiruddinChiragh encouraged and infused verve and zest into the desolate lives of the poor and the sick. The text also mentions that *derweshes* preferred a life of solitude and moved to the hills and forests to live away from the masses. The Shaikh was quoted as saying that by living among the masses *derweshes* did not get anything except pain and agony. The *Khair al-Majalis*, again in stark contradiction,



mentions the great number of visitors who arrived at Shaikh Nasiruddin's hospice, an indication of his immense popularity and veneration. 'His *khanqah*', mentions Hamid Qalandar, 'was always flooded by visitors of all kinds and classes, the rich together with the *faqirs*, the *ulema* together with the Sufis.

The *Khair al-Majalis* projected Shaikh Nasiruddin's popularity and fame among the masses, his divine virtue of love, affection, patience, and forbearance. But the *Khair al-Majalis* also clarified that this worldly fame, popularity and even veneration of the devotees was not attractive enough to allure him and distract him from the 'True Path'. It is in this context that Shaikh Nasiruddin exalted the virtues of Baba Farid as he avoided parties, public assemblies, and lived a life of solitude in Ajodhan.

The agenda of the *Khair al-Majalis* was complicated. On the one hand it had to emulate the narrative style of its predecessor, *Fawa'id al-Fuad*, and on the other hand it had to establish Shaikh Nasiruddin's rights to inherit the mantle of spiritual leadership of the Chishti order in north India. As a result the *Khair al-Majalis* had to first convey the spiritual merit of Shaikh Nasiruddin in a narrative form akin to the *Fawa'id al-Fuad*.

The anecdotal style had to be duplicated. The simple narration of the pietistic qualities of Shaikh Nasiruddin was no longer sufficient since Shaikh Nizamuddin possessed several other disciples of nearly equal merit. As a result the *Khair al-Majalis* had to stretch itself and suggest that Nasiruddin Chiragh did not merely emulate the practice of his master, he was in some ways the only one to have a special relationship and, hence, unique and worthy of being recognized as the spiritual successor of his master.

The impression that the *Khair al-Majalis* served to create, therefore, was one of great mystical attainments by Shaikh



NasiruddinChiraghi-Dehli. Some of these were the consequence of a careful training imparted by Shaikh NizamuddinAuliya, and the capacity of Shaikh Nasiruddin to be a *murid* without any parallel. Others were a result of his own personality, which even Shaikh NizamuddinAuliya had to recognize.

As a result, in the years after the death of Shaikh NizamuddinAuliya, Shaikh Nasiruddin took the place occupied by his master and, as the *Khair al-Majalis* puts it, became the Sultan of *Shaikhs*, *Sultan al-Mashaikh*. It cannot be, however, denied that the text does provide important information about the life and culture in the Sultanate of Delhi. It shifts the focus from preoccupation with battles, factionalism, and intrigues at the royal court, and provides valuable insight into the problems and tensions faced by people in medieval Indian society.

जयन्तोदयनयोः कार्यकारणतत्त्वविमर्शः

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भारतीयदर्शनस्य मुख्यविषयेषु कार्यकारणतत्त्वं हि विशिष्यते । वस्तुतः जगदिदं कार्यस्वरूपम् । उत्पत्तिविनाशान्तरवत्त्वं कार्यत्वम् । ‘कार्यं प्रागभावप्रतियोगि’ इति कार्यलक्षणं कृतमन्त्रंभट्टेन तर्कसंग्रहे । सर्वमेव कार्यं कारणसापेक्षम् । कारणं नाम यन्नियतरूपेण कार्यस्य पूर्वभावि । उक्तञ्च तर्कसंग्रहे- ‘कार्यनियतपूर्ववृत्ति कारणम्’ इति । लक्षणास्यास्य तन्तुरूपादौ अतिव्याप्तिर्भवति इत्यतः कारणलक्षणं वक्तव्यम्- “अनन्यथासिद्धित्वे सति कार्यनियतपूर्ववृत्तित्वं कारणत्वम्” इति । कार्यकारणविषयिणी या चर्चा न्यायदर्शने वर्तते तत्रापि जयन्तभट्टस्य तथा उदयनाचार्यस्य मतं किञ्चित् भिन्नमस्ति । तदेव तत्त्वमाश्रित्य ममेयं रचना ।

न्यायमते कारणं त्रिविधं भवति- १) समवायिकारणम्, २) असमवायिकारणम् तथा ३) निमित्तकारणम् । यत्र समावायसम्बन्धेन कार्यमुत्पद्यते तत् समवायिकारणमिति कथ्यते । तदुक्तं तर्कसंग्रहे अन्त्रंभट्टेन- ‘यत्समवेतं कार्यमुत्पद्यते तत् समवायिकारणम्’ इति । तथा हि तन्तवः पटस्य समवायिकारणं भवति यतः तन्तुषु पटं समावायसम्बन्धेन उत्पद्यते । कार्येण कारणेन वा सहैकस्मिन्नर्थे समवेतत्वे सति यत् कारणं तदसमवायिकारणम् । असमवायिकारणस्य स्वरूपविषये उक्तं कारिकावल्याः सिद्धान्तमुक्तावलीटीकायां विश्वनाथन्यायपञ्चाननेन- “अत्र समवायिकारणे प्रत्यासन्नं द्विविधं कार्यैकार्थप्रत्यासत्त्या कारणैकार्थप्रत्यासत्त्या च । आद्यं यथा- घटादिकं प्रति कपालसंयोगादिकमसमवायिकारणम् । तत्र कार्येण घटेन सह कारणस्य कपालसंयोगस्यैकस्मिन् कपाले प्रत्यासत्तिरस्ति । द्वितीयं यथा- घटरूपं प्रति कपालरूपमसमवायिकारणम् । स्वगतरूपादिकं प्रति समवायिकारणं घटस्तेन सह कपालस्यैकस्मिन् कपाले प्रत्यासत्तिरस्ति । तथा च क्वचित् समवायसम्बन्धेन, क्वचित् स्वसमवायिसमवेतत्वसम्बन्धेन फलितोऽर्थः । इत्थञ्च कार्यैकार्थकारणैकार्थान्यतरप्रत्यासत्त्या लक्षणं पर्यवसितम्” इति । समवाय्यसमवायिभ्यां भिन्नं कारणं निमित्तमिति । तदुदाहरणं यथा- तुरीवेमादिकं पटस्य । कारणेषु यदसाधारणं कारणं तदेव कारणं भवति । किन्तु कारणेषु किं कारणमसाधारणम् अतिशयविशिष्टञ्च तद्विषये अस्ति नैयायिकेषु

१) तर्कसंग्रहस्य प्रत्यक्षखण्डे

२) तर्कसंग्रहस्य प्रत्यक्षखण्डस्य दीपिकाटीकायाम्

३) तर्कसंग्रहस्य प्रत्यक्षखण्डे

४) भाषापरिच्छेदस्य प्रत्यक्षखण्डे



मतपार्थक्यम् । प्राचीननैयायिकानां नये फलायोगव्यवच्छिन्नं कारणं करणमिति । अर्थात् यस्मात् परमेव फलप्राप्तिः भवति तदेव कारणं करणमित्युच्यते । यथा प्रत्यक्षप्रमायाम् इन्द्रियार्थसन्निकर्षः एव कारणं भवति तत्परमेव दर्शनसिद्धेः । नव्यमते व्यापारवत् कारणं करणमिति । अर्थात् यत् व्यापारविशिष्टं सत् कार्यं प्रति कारणं भवति तत्करणम् । यथा प्रत्यक्षप्रमायाम् इन्द्रियं कारणं भवति तथा सन्निकर्षः व्यापारः भवति । किन्तु प्राचीनमतावलम्बी सन्नपि जयन्तभट्टस्य मते सामग्री एव सर्वत्र कारणं भवति ।

कार्यकारणविषये नैयायिकानां मतेषु जयन्तभट्टस्य सामग्रीकरणतावादः अन्यतमः । जयन्तभट्टः प्रमाणलक्षणं कृतवान् – ‘अव्यभिचारिणीमसन्दिग्धामर्थोपलब्धिं विदधती बोधावोधस्वभावा सामग्री प्रमाणम्’^{१)} इति । अत एव जयन्तनये कार्यं प्रति सामग्री एव असाधारणकारणं कारणं वा भवति । तथा हि जयन्तभट्टमते कारणेषु यत् साधकतमं भवति तदेव कारणम् इत्यतः सामग्र्यामेव साधकतमत्वमस्ति न कस्मिन्नपि एकस्मिन्निति । तथा हि अनेककारणानां सन्निधाने यदा कार्यमुत्पद्यते तदा कारणविशेषम् अतिशययुक्तमिति वक्तुं न शक्यते । न चातिशयः कार्यजन्मनि कस्यचिदवधार्यते, सर्वेषां तत्र व्याप्रियमाणत्वात् । तथा हि प्राचीनानां फलायोगव्यवच्छिन्नं कारणं करणमिति मतानुसारं यस्मात् अविच्छिन्नपरमेव फलप्राप्तिः भवति तदेव कारणम् अर्थात् सन्नपित्यकारणमेव कारणमिति चेन्न; आरादुपकारकाणामपि करणत्वानपायात् । अपि च सहस्रैव कार्यजनकत्वं यस्मिन्नस्ति तदेव अतिशयविशिष्टत्वात् कारणमिति करणलक्षणे कृतेऽपि किमपि एकं कारणमिति वक्तुं न शक्यते । यतः तादृशः अतिशयः कस्याञ्चिदवस्थायां करणस्येव कर्मणोऽपि शक्यते वक्तुम् ।

उदाहरणं प्रदत्तं तेन यत् कृष्णपक्षस्य मध्ये रात्रौ घोरान्धकारे प्रतीक्षमाणस्य प्रेमिकस्य समीपे तस्य प्रेयसी विद्युल्लतायाः सहसा स्फुरणेन प्रकाशिता भवतीत्यत्र कामिनीज्ञाने विद्युल्लतेव अतिशयविशिष्टत्वात् कारणम् । किन्तु कर्मभूता कामिन्यपि अतिशयविशिष्टा भवितुमर्हति । तथा हि प्रकाश्यदिवालोकेऽपि कामिनीदर्शनं न सम्भवेत् यदि कामिनी न स्यात् । पुनश्च सत्यां तस्यां तद्दर्शनं भवतीति सापि कामिनी अतिशयविशिष्टत्वात् कारणं भवति । एवम् इतरकारककदम्बसन्निधाने सत्यपि दर्शनकारिणः पुरुषस्याभावादपि दर्शनं न सम्भवेत्, आगते च तस्मिन् दर्शनं भवतीति कर्तृभूतः कारकोऽपि अतिशयविशिष्टः भवति । तथा हि जयन्तवचनमत्र साक्षादुपस्थाप्यते – “अविरल जलधरधारा-प्रबन्ध-बन्थान्धकारनिवहे बहुलनिशीथे सहस्रैव स्फुरता विद्युल्लतालोकेन कामिनीज्ञानमादधानेन तज्जन्मनि सातिशयत्वमवाप्यते । एवमितरकारकसन्निधाने सत्यपि सीमन्तिनीमन्तरेण तद्दर्शनं न सम्पद्यते । आगतमात्रायामेव तस्यां भवतीति तदपि कर्मकारकमतिशय-

१) न्यायमञ्जर्याः प्रथमाह्निकस्य प्रमाणप्रकरणे



योगित्वात् करणं स्यात्, तस्मात् फलोत्पादाविना भाविस्वभावत्वमवश्यतया कार्यजनकत्वमतिशयः । स च सामग्र्यन्तर्गतस्य न कस्यचिदेकस्य कारकस्य कथयितुं पार्यते । सामग्र्यास्तु सोऽतिशयः सुवचः । सन्निहिता चेत् सामग्री, सम्पन्नमेव फलमिति सैवातिशयवती^१ ।” इति । एवं विचारे कृते सामग्र्या एव करणत्वं प्रतिष्ठितं भवतीति जयन्तमतम् ।

जयन्तमते सामग्री न केवलं करणमेव अपि च प्रमातृप्रमेययोः मुख्यस्वरूपलाभः सामग्रीप्रसादनिवन्धनः एव । साकल्यापचये गौणे प्रमातृप्रमेये सम्पद्येते ।

अत्रेदं जिज्ञासा स्वाभाविकी एव यमतिशयमाश्रित्य सामग्र्या करणत्वं सूच्यते सः अतिशयः कस्यापेक्षया । अत्रोच्यते तदन्तर्गतकारकापेक्षमिति । समुदायिनां सामग्र्यवस्थायामपि स्वरूपानपायात् समुदायिविशेषे कर्मणि सामग्री करणम् । अतएव न प्रमितेर्निरालम्बनत्वम् । एतेन प्रमाता पृथगुपदर्शित इति विधाचतुष्टयमपि समाहितम् ।

ननु सामग्री करणं चेत् तत्र करणत्वबोधकतृतीयाविभक्तिः कथं न भवति इति चेदुक्तं जयन्तेन सामग्री हि संहतिः, सा हि संहन्यमानव्यतिरेकेण न व्यवहारपदवीमोहति । तेन सामग्र्या पश्यामीति न व्यपदेशः । पुनश्चात्र जयन्तभट्टः मतान्तरं समुपस्थापितवान् । तत्रभवता उक्तम्— “अपरे पुनराचक्षते, सामग्री नाम समुदितानि कारकाणि, तेषां द्वैरूप्यमहदयङ्गमम् । अथ च तानि पृथगवस्थितानि कर्मादिभावं भजन्ते । अथ च तान्येव समुदितानि करणीभवन्तीति कोऽयं नयः ? तस्मात् कर्तृकर्मव्यतिरिक्तमव्यभिचारदिविशेषणकार्थप्रमाजनकं कारकं करणमुच्यते । तदेव च तृतीयया व्यपदिश्यते^२ ।” इति ।

कार्यकारणविषये उदयनाचार्यस्यापि बहूनि मतानि सन्ति । तेषु दिङ्मात्रमत्र उपस्थाप्यते । उदयनेन न्यायकुसुमाञ्जलेः प्रथमे स्तवके अदृष्टस्य नियामकरूपेण ईश्वरस्यास्तित्वं प्रतिपादितवान् । तत्र पूर्वपक्षिणः चार्वाका ईश्वरास्तित्वं व्याहन्तुं वदन्ति यथा एक एव दीपः आलोककारी, वर्तिविकारकारी घटादिप्रकाशकारी तथा च एकमेव ब्रह्म, किं वा कार्यकारणयोरभेदात् प्रतिपुरुषं विभिन्ना बुद्धिरभिन्ना प्रकृतिरेव हेतुरस्तु, तदा अदृष्टाधिष्ठातृतया न ईश्वरसिद्धिः । मतमिदं खण्डयितुमुक्तम् उदयनेन—

एकस्य न क्रमः क्वापि वैचित्र्यं च समस्य न ।
शक्तिभेदो न चाभिन्नः स्वभावो दुरतिक्रमः^३ ॥ इति ।

- १) न्यायमञ्जर्याः प्रथमाह्निकस्य प्रमाणप्रकरणे
२) न्यायमञ्जर्याः प्रथमाह्निकस्य प्रमाणप्रकरणे
३) न्यायकुसुमाञ्जलिः— ०१/०७

उक्तं यत् एकस्य कारणस्य नियम्यः कार्याणां क्रमो भवितुं नार्हति । न च एकजातीयस्य कारणस्य प्रयोज्यं कार्याणां वैचित्र्यं सिद्ध्यति । तथा च क्रमिककार्यनिर्वाहकतया क्रमिककारणसिद्धिः, विजातीयकार्यजनकतया च विचित्रहेतुसिद्धिः ।

नापि एवं वक्तुं शक्यते यत् शक्तिविशेषस्य कारणत्वस्वीकारात् एकजातीयबुद्धितः तथा एकस्मात् ब्रह्मणः कार्यविशेषस्य उत्पत्तिः यतः शक्तिशक्तिमतोरभेदात् नास्ति काप्यतिरिक्ता शक्तिरिति । ननु स्वभावादेव एककारणस्य विचित्रकार्यनिर्वाहकत्वमिति चेन्न, स्वभावस्य दुरतिक्रमत्वात् । एकस्मिन् कार्ये जनयितव्ये यः स्वभावः कार्यान्तरजननकाले तस्यानुवृत्तौ दहनस्यापि जलादित्वं स्यात्, स्वभावस्य दुरपहवत्वात् । किं बहुना तन्नये कार्यवैचित्र्यं कारणवैचित्र्यस्य अनुमापकमपि भवति ।

कार्यकरणविषये उदयनस्याभिनवत्वं हि तत्रभवान् अभावमपि कारणरूपेण स्वीकृतवान् । दर्शनान्तरेषु कारणत्वं भावत्वव्याप्यमिति स्वीकृतम् । किन्तु उदयनाचार्यः वदति यथा भावः कारणं भवति तथैव अभावः अपि कारणं भवति । तदुक्तं न्यायकुसुमाञ्जलौ प्रथमस्तवके उदयनाचार्येण—

भावो यथा तथाभावः कारणं कार्यवन्मतः ।
प्रतिबन्धो विसामग्री तद्धेतुः प्रतिबन्धकः ॥ इति^१ ।

तथा हि येन निमित्तेन भावः कारणं भवति तेनैव अभावोऽपि स्यादेव कारणम् । न भावपदार्थः भावात्मक इत्येव तस्य कारणत्वं येनाभावस्य कारणत्वं न स्यात्, अपि तु कार्येणानुकृतान्वयव्यतिरेकत्वादेव भावस्य कारणत्वं, तच्चाभावेऽपि सुग्राह्यमिति अभावस्यापि कारणत्वे न बाधकः कश्चिदस्ति । तुच्छत्वादकारणत्वे तु अभावस्य ध्वंसाख्यस्य घटादौ मुद्गरपातादिना जन्यस्य कार्यत्वमपि न स्यात् । तथा च यथा नियतोत्तरभावित्वेनाभावस्य कार्यत्वं तथा नियतपूर्वभावित्वेन कारणत्वमपि सुवचमिति ।

उदयनाचार्यः क्षणिकत्वं खण्डयन् स्थिरत्ववादं स्थापितवान् । तत्र उदयनः आत्मनः नित्यत्वं स्थापितवान् । एवं सति आत्मनिष्ठमदृष्टम् आत्मजन्यं न स्यात् इति चार्वाकमतम् । यतः अदृष्टेन सह आत्मनः अन्वयः स्यात् परन्तु व्यातिरेकः न स्यात् । तथा च आत्मनः नित्यत्वे कालकृतव्यतिरेकाभावः, विभुत्वे च देशकृतव्यतिरेकाभावः । एवम् अदृष्टस्य समवायिकारणत्वाभावेन असमवायिकारणनिमित्तकारणाभ्यामपि न कार्यं जननीयम्,

१) न्यायकुसुमाञ्जलिः— ०१/१०

तत्प्रत्यासन्नाभ्यामेव ताभ्यां जननात् इत्यदृष्टस्य नित्यत्वापत्तिः । अत्रोक्तमुदयनेन-

पूर्वाभावो हि हेतुत्वं मीयते येन केनचित् ।
व्यापकस्यापि नित्यस्य धर्मिधीरन्यथा न हि^१ ॥ इति ।

अर्थात् व्यतिरेकगर्भं न कारणत्वं किन्तु अन्यथासिद्धनियतपूर्ववर्तिभावः । कारणत्वं येन केनापि धर्मिग्राहकप्रमाणेन निश्चीयते । तथैव नित्यस्य सर्वव्यापकस्य पदार्थस्यापि कारणत्वं धर्मिग्राहकप्रमाणेन निश्चीयते । कारणत्वं धर्मिग्राहकप्रमाणाव्याप्यं चेत् आत्मनि इच्छादेः कारणत्वासिद्धौ इच्छादिकारणत्वेन आत्मनः अनुमितिरपि न स्यात् । तथा च धर्मिग्राहकप्रमाणसिद्धं तस्य हेतुत्वं, घटादिकं प्रति द्रव्यस्य द्रव्यत्वेन कारणत्वस्य कल्पनात्, पृथिव्यादिबाधे परिशेषेण ज्ञानेच्छादौ पृथिव्यादिभिन्नसमवायिनः सिद्धिः । वस्तुतस्तु समवायिकारणताघटकोऽन्योन्याभावः, यत्र कपालं तत्र घटवत्, यो न आत्मा तत्र न ज्ञानादि इति धीसम्भवात् । एवं यो न कालः तत्र सम्बन्धविशेषेण न घटः इति निमित्तकारणस्याधिकरणीभूतस्य कारणतापि अन्योन्याभावरूप-व्यतिरेकेण ग्राह्या ।

न्यायकुसुमाञ्जलेः चतुर्थे स्तवके कार्यकारणयोः प्रमाप्रमाणयोः विषये उक्तं-

मितिः सम्यक् परिच्छित्तिः तद्वता च प्रमातृता ।
तदयोगव्यवच्छेदः प्रामाण्यं गौतमे मते^२ ॥ इति । ३

अर्थात् प्रमा नाम यथार्थानुभवः । तेन यथार्थानुभवेन सह कालिकं दैशिकं चाभावं व्यतिरिच्य यस्य सम्बन्धोऽस्ति तदेव प्रमाणमिति ।

कार्यस्वरूपविषये न्यायकुसुमाञ्जलिकारः अन्यैः नैयायिकैः सह सहमतं पोषयति । तत्रभवता उक्तं कार्यमात्रमेव सापेक्षं कर्तृजन्यं च । तथा हि तत्रभवता अनुमानं प्रदर्शितम्- क्षित्यादिकं सकर्तृकं कार्यत्वात् घटवत् इति । अत्र क्षित्यादिपदेन कार्यमात्रस्य ग्रहणम् । एवं कार्यकारणविषये जयन्तोदयनयोः मतानि साकल्येन समुपस्थापितानि ।

१) न्यायकुसुमाञ्जलिः- ०१/१९

२) न्यायकुसुमाञ्जलिः- ०३/०५

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THE PRESENT DAY RELEVANCE OF THE PHILOSOPHY OF BHARAT RATNA Dr. B.R. AMBEDKAR

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INTRODUCTION

Ambedkar's life itself is highly relevant and educative because it provides an inspiring example of what a man can achieve by his indomitable perseverance and great self discipline even under the most depressing and trying circumstances. Ambedkar's life teaches us the lesson that one should rely upon one's own efforts in life and not depend upon the help and patronage of others.

Ambedkar's contribution to the fields of social, economic and political philosophy especially to the Indian context bears relevance even today.

I. SOCIAL PHILOSOPHY

No civilized society of today presents more survivals of primitive times as does the Indian society. One of these primitive survivals is the custom of exogamy. The law of exogamy is a positive injunction even today. Ambedkar opined that with exogamy of the rule there could be no castes, for exogamy means fusion. But we have castes, consequently in the final analysis the creation of castes. So far as India is concerned, means the superimposition of endogamy over exogamy, ¹ the subdivision of a society is quite natural, but the unnatural thing about these subdivisions is that they have lost the open door character of the class system and have become self-enclosed units. Ambedkar envisaged a new social order, not on the basis of the four varnas or castes, but on the principles of liberty, equality and fraternity, necessarily bringing



about through peace and persuasion, wherever necessary through the means of legislation.

Regarding the elimination of the caste system there is one view to reform it, which is to abolish sub castes. There is another view for the abolition of the caste system. This is inter-caste dinner. Ambedkar denied both these views. To him, inter-dining is not a real remedy and infect, it has proved an utter fiasco in bringing about social harmony. There is another view for abolishing the caste, is inter-marriage. He said that Hindu society is in fact split up into many smaller social units and inter-marriage as a binding force becomes a matter of urgent necessity.

He observes that caste will cease to be an operative force only, when inter-marriage and inter-dining have become matters of common concern. According to him, to agitate for and to organise inter-caste dinners and inter-marriages is like administering forced freeing, brought about by artificial means.² His argument is that only if and when men are free from the deep-rooted religious prejudices or sacred notions behind castes, they will inter-marry, on a mass scale, without any fear of divine wrath. He stands for the destruction of the belief in the sacredness and divinity of the sastras. He simply desires a change and not the destruction of the Hindu society and religion. Ambedkar strives for an ideal society which is based on liberty, equality and fraternity.³

Liberty is important, to maintain a free democratic social order. Liberty is essential in the sense of a right to free movement, in the sense of a right to life and limb.⁴ He demands liberty, in the sense of a right to property, tools and materials as being necessary for earning a living to keep the body in due state of health. He thinks that liberty is fruitful, if it is all owed to benefit by an effective and competent use of person's powers. He attaches importance to political parties. To him,



political parties are rarely precious, if given opportunity to express themselves.⁵ He is in favour of parliamentary government. He gives a very important place to religious freedom for intellectual and spiritual enlightenment. Every individual should be free to choose one's own religion. He wants that the state should guarantee all its citizens the liberty of conscience and the free exercise of their religion including the right of profess, to preach and to convert within limits compatible with public order and morality.⁶ His ideal society emphatically provides choice, Ambedkar says that an ideal society should be mobile, should be full of channels for conveying a chance taking place in one part to other parts. In an ideal society, there should be many interests consciously communicated and shared. There should be varied and free points of contact with other modes of association.⁷

Ambedkar's concept of ideal society is most suited to the needs of modern Indian society. To him, society is an integrated whole, each individual is tried with another, fully endures that an individual is mainly responsible for his own welfare at the same time, he shares the collective responsibility for the good of society. His cherished goal of an ideal society is to guarantee to all its members' justice, political, social and economic and him ordained that the attainment of this human ideal would be by democratic process. The acceptance of the democratic process for the establishment of a just society and an equalitarian welfare state is the most outstanding feature of his social and political thought. His advocacy of non-violence along with a democratic way of life is highly commendable in the existing conditions of strife and war. Non-violence is also one of the main features of his philosophy of social humanism.⁸



II. ECONOMIC PHILOSOPHY

Ambedkar's concept of state socialism stresses on the three economic processes of human society.

- 1) Adaptation of the key industries and agricultural land to meet the demands of the poorer section of society.
- 2) maintenance of the productive resources by the state and,
- 3) adjust distribution of the common produce among the different people without any distinction of caste or creed.⁹

Ambedkar regards both capital and labour complementary to each other. One cannot exist without the other capital alone, is not sufficient for economic welfare. He emphasizes that people should act in economic realism that Ambedkar proposes, with stress on the following points.¹⁰

1. Nationalisation of industries is necessary, if the interests of the public at large are to be safeguarded adequately. This is the only way by which economic order can be profitable to all men and women with necessary provision of physical facilities to them.
2. The object of nationalisation is to better the tool of the workers wages, should be sufficient to live happily and which may also allow the development of mind, body and character. The number of the working hours should be reduced and workers be given equal pay for equal work. It is the responsibility of the state to prevent unemployment and exploitation.
3. Economic realism stands for the best utilisation of natural resources. These natural resources should be concerned for the present and future happiness of all men and should not be destroyed by the individuals whose only concern is their own



private good. A socialist state should be guided purely by considerations by service motives.

4. The ideas of economic realism wishes a complete transformation of society under the new set up. There should be more unity of purpose and the principle of social usefulness, human happiness and brotherhood than personal gain.
5. Ambedkar's economic thought does not want that all factors of production should be nationalized. Some of them should be put under democratic control, i.e., in the hand of private organisations, it is the will of the people which is also to determine whether a particular thing has to be realised through democratic and state control. The workers should possess liberty equality both is the political and economic spheres.
6. Man as a social being is the father of a culture and civilization. His wants, his intellectual outlooks, his relation to material objects, and his connection with other human beings have not always been the same.

III. POLITICAL PHILOSOPHY

His concept of social democracy includes human treatment and human right to all. He wants democracy to be harmonized with social aims and political objectives. To him, social democracy includes two things. The first is an attitude of mind, an attitude of respect and equality towards their fellow beings. The second is a social organisation free from rigid social barriers. So, Democracy is incompatible and inconsistent with isolation and exclusiveness resulting in the distinction between the privileged and the unprivileged.¹¹



According to Ambedkar, political democracy rests on four premises.

1. The individual is an end in him.
2. The individual has certain inalienable rights which must be guaranteed to him by the constitution.
3. The individual shall not be required to relinquish any of his constitutional rights as a conditions precedent to the receipt of a privilege, and
4. The state shall not delegate powers to private persons to govern others,¹² before passing any judgement on any scheme of political relationship; the people must consider the ground plan, i.e., social relations. Indeed, the social structure has a profound effect on the political structure. It may modify it in its working. It may rectify it or it may even make a mockery of it.¹³ Democracy to him, should be realistic. His idea of democracy is tinged with social realism, human experience and reason, pragmatic and humanistic outlook on life.

His concept of democracy attaches more importance to society than to the state. Voluntarism has also very important place in his concept of democracy. In democracy, the state should not control every aspect of human life. He stands for all kinds of freedom in order that all people may feel and keep themselves in larger liberties. Ambedkar adheres to the principle of law behind the law. The function of the state is to maintain law and order, though law is not the product of the state.

Ambedkar looked to the central government to act as a powerful curb on the provisional majority to save the minorities from the misrule of the majority. He says, *"As an Indian, interested in the growth of Indian nationalism, I must take it plain that I am a strong believer in*



the unitary form of Government and the thought of disturbing it. I must confess, does not please me very much. This unitary government has been the most potent influence in the building up of the Indian Nation."

CONCLUSION

Ambedkar's contribution to the fields of social, economic and political philosophy especially to the Indian context bears relevance even today. Ambedkar envisaged a new social order, not on the basis of the four varnas or caste, but on the principle of liberty, equality and fraternity, necessarily bringing about through peace and persuasion, wherever necessary through the means of legislation. He observes that caste will cease to be an operative force only, when inter-marriage and inter-dining have become matters of common concern. Ambedkar strives for an ideal society which is based on liberty, equality and fraternity. Liberty is essential in the sense of a right to free movement, in the sense of a right to life and limb. Ambedkar says that an ideal society should be mobile, should be full of channels for conveying a chance taking place in one part to other parts. His cherished goal for an ideal society is to guarantee to all its members justice, political, social and economic and he ordained that the attainment of this human ideal would be by democratic process.

Ambedkar's concept of state socialism stresses on the three economic processes of human society. Adaptation of the key industries and agricultural land to meet the demands of the poorer section of society. Maintenance of the productive resources by the state and, adjust distribution of the common produce among the different people without any distinction of caste or creed. Ambedkar's economic thought does not want that all factors of production should be nationalized, and some of them should be put under democratic control, i.e., in the hand of private organisations, It is the will of the people, which is also to determine whether a particular thing has to be realised



through democratic and stand control. He wants democracy to be harmonized with social aims and political objectives. His idea of democracy is tinged with social realism, human experience and reason, pragmatic and humanistic outlook on life. His concept of democracy attaches more importance to society than to the state voluntarism has also very important place in his concept of democracy.

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ATTITUDE AND ACHIEVEMENT OF BARGARH DISTRICT HINDI MEDIUM SECONDARY SCHOOL STUDENTS TOWARDS ENGLISH -A STUDY

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1. INTRODUCTION

Progress and Prosperity of National depends upon our educational system. Every educational system imparting certain school or colleges. Every school based upon study certain curriculum. Teaching of English is one of these. An effective English teaching is based upon the students participation, interaction and reactions.

In the present world, everybody is well aware of the importance of English. The person who is unable to communicate in English remains far behind in the competitive market. So, why our orissans would lag behind and suffer, when they are so rich in heritage and intellect as well.

Famous English linguist CHOMSKY had coined the two terms like "competence" and "Performance". Any child born anywhere in the world has the inborn competence to learn any language, he is exposed to competence is internal and performance is our external activities. Competence is the implicit knowledge of the underlying rules of a language. How does a child learn his/her competence, when he/she is exposed to it. Similarly a child can learn English very easily and very efficiently, when he/she will get proper exposure with English.

Now-a-days awareness is marked in 70% of the parents. Still, there are some parents who neglect the studies of their children. They underestimate the primary level studies of their children's when they are about to appear the Matriculation examination, the parents get too become serious and run here and there to find a good tutor for their



children. But as we know, it is so very late, when the foundation is strong, the building built on it becomes strong naturally when there is a good structure, building a super structure over it becomes easy. Here from a grass root level, each and every child must be given proper training on grammar of English. But before that, the teacher must be properly oriented in English grammar and also they should be able to teach in an interesting manner so as to keep the classroom always alert and alive. They should be able to find out the real cause of a student's failure to do well in English and at once and they should also be able to uproot it. Questions should dance in their mind like, why does the student form a wrong sentence or chose a wrong word? And after that they should be able to clear these doubts and confusions of the student. For example Oriya language is a subject- object-verb system (i.e we ate rice). But the student becomes unable to understand this and he simply transfers the rules of the source language Oriya to the target language English and thus forms a wrong sentence, similarly, there are so many other types of errors done on the part of the students which may be discussed later on.

As we know, there is no escape from English. Even a clerk or a stenographer fails to get a job, when he does not have adequate knowledge in English. The person working in the employment market or the international business market fails to achieve success, when he does not know English. Any profession you may choose, whether Medical or Engineering, Banking or Teaching, you have to have adequate command of English. The knowledge and intellect becomes futile when a person is unable to communicate in English. As we know, nobody is able to attend a seminar in the foreign countries without having basic knowledge in English. Everyone is not able to know about the latest discoveries and the traditions and culture of other countries, without much knowledge in English usage.

Any foreign language, which is widely used in a country next to



the mother tongue is given the status of the second language. So we orissans are very lucky to have English, as our second language. As we know, there are certain English words, most of which we use very often in our day to day life. The oriya terms for those English words, most of us do not know. For example glass and bus. Also we generally use the college instead of Mahavidyalaya and Superintendent of police instead of Arakshi Adhikshaka.

According to the most celebrated Indian English writer and novelist R.K.Narayan, "Teaching English was not difficult. English literature must not be taught in English. It must be taught in an Indian language to make an impact. But our teachers do not know this". So our teachers and parents must keep this thing in their mind and first of all, it is the duty as well as the responsibility of the teachers and the guardians to give proper exposure and coaching to the children. So as to make them strong in English. They should uproot and pluckout the fear element from the minds of their children instead of planting it in their minds. The person, who is weak in English is unable to win the race in the modern world. So, each and every child of orissa must be able to perform well in English using his/ her inborn competence.

2. NEED OF THE STUDY:

Progress and Prosperity of nation depends upon our educational system. Every educational system imparting certain schools and colleges. Every school based upon study certain curriculum. Teaching of English is one of these. An effective English teaching is based upon the student's participation, interactions and reactions.

In the present world everybody is well aware of the importance of English. The person who is unable to communicate in English remains for behind in the competitive market. Famous English linguist chomsky had coined the two terms like competence and performance. Any child born anywhere in the world has the inborn competence to



learn any language, he IS exposed to competence in internal and performance is our external activities. Competence is the implicit knowledge, if the underlying rules of a language. How does a child learn his/her mother tongue, simply by using his/her competence when he/she exposed to it. Similarly a child can learn very easily and very efficiently when he/she will proper exposure in English. According to the most celebrated Indian English writer and Novelist **R.K.Narayan** said:- Teaching English was not difficult. English literature must not be taught in English. It must be taught in an Indian language to make an impact.

English no doubt a harder subject in comparison to any other subjects. The students are generally dull in this subject. All the students of Hindi Medium Secondary school is non Oriya. Generally the pupils speaking in Hindi faced problem to understanding English/speaking English. They tan not understand English to English speaking. Especially in grammar they feel so uneasy. This happens due to lack of proper guidance by the teacher, guidance of guardian etc. So most of the students do not get proper achievements.

The teachers also fully difficulty while teaching. The students can no understand. English to English conversations. They need Hindi meaning. So the teachers have to explain them in Hindi. Teaching method is so easy for the students. But still then they do not respond the teacher. But who is responsible for this?

It is also found that the performance of those students of Hindi medium Secondary school is not at all satisfactory. Hence the investigator wants to study the reaction of the students towards English Language. Also the investigator wants to see the relationship of their achievement with that of the positive and negative reaction.



3. STATEMENT OF THE PROBLEM:

The study is the “ATTITUDE AND ACHIEVEMENT OF BARGARH DISTRICT HINDI MEDIUM SECONDARY SCHOOL STUDENTS TOWARDS ENGLISH –A STUDY.”

4. OBJECTIVE OF THE STUDY:

According to Newton’s third law “Every action have same and equal reaction”. English is a language subject of every secondary schools. When reading, writing the English students have create reaction as per another subjects. Hindi Medium Secondary school students have also. The following objectives were see for the present investigations:-

- i. The study the attitude of Hindi Medium Secondary Schools students in English in relation to sex.
- ii. To study the relationship between attitude towards English and achievement in English in relation to sex.
- iii. To suggest recommendations if any on the light of the findings.

5. SCOPE OF THE STUDY:

- i. The scope of the present study is to findout the reactions of Boys and Girls students of Hindi Medium Secondary Schools.

6. DELIMITATION OF THE STUDY:

- i. The present study is limited only to Hindi Boy’s High School and Hindi Girl’s High School,Bargarh District.
- ii. The Present study is limited to the students of class IX only.

7. REVIEW OF RELATED LITERATURE:

7.1. In 1993 Researcher Miss Rupa Das Gupta research the “Effectiveness of some classroom techniques in eradication spelling



errors in English made by the secondary school students”, under the guidance of senior lecture Miss Charubala Mahanty objectives are:

- i. To identify some common spelling errors made by high school students.
- ii. To construct a story by using the selected words.
- iii. To dedicate the story to the students as a pretest.
- iv. To administer the equivalent from of the story to the same group of pupils as post test.

Finding are:

- i. Secondary school girl make spelling error in very simple words.
- ii. As many as 30 common errors were identified in English. In other works more than 50% secondary school Girls wrongly spell those words while writing.
- iii. The difference between the means on pretest and post test of the group is highly significant.
- iv. The variability of the scores on post test decreased to a considerable extent.

MUKHERJEE. R. 1993 conducted the study “Teaching of English Composition through concept organization”. Phd. Education. Visra Bharati.

Objectives are:

- i. To identify traditional strategy of teaching through content organization.
 - ii. To compare content organization and concept organization by way of process appraisal and product appraisal.
 - iii. To evolve a strategy of teaching through concept organization.
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- iv. To suggest a suitable strategy of teaching and learning of English.

SAMPLING:

Sampling is the process by which a relatively small number of individuals or measures of individuals objects or events is selected and analysed in order to findout something about the entire population from which it was selected.

Out of different technique of sampling the researcher followed simple random sampling to both school and students. First of all researcher selected two schools. Thus schools are:

- i. Hindi Boys High School,Bargarh.
- ii. Hindi Girls High School, Bargarh.

From above each school researcher drew 70 girls students and 80 Boys students randomly. Thus the total 150 students constitute sample of the study.

TOOLS:

A great variety of data gathering instrument are used in the acquisition of data in research. These tools are many types like:

- i. Standardize tools
- ii. Self development tools etc

J.W. Best said: "Which is better, a hammer or a hand saw? Like the tools in he carpenters chest, each research tool is appropriate in a given situation to accomplish a particular purpose.

For the present study researcher used self-made questionnaire in order to collect the reactions towards English from sampled subjects. There were 28 test items in totaling.

Part-1- It is meant for identification data.

Part-2- Consisted of questions regarding the reaction towards English.

Each item is followed by two alternatives Yes/No. through this questionnaire researchers also collected their status with regard to sex.

After collection of data investigator also collected the mark of Half Yearly Examination in English in his/her authority of the each students.

ADMINISTARING TOOLS:

Researcher personally went to each of the schools sampled previously. He distributed his questionnaire to randomly selected subject with polite request to respond the item honestly. After a week again researcher contacted to collect the distributed questionnaire.

SCORING AND GROUPING:

In the study 150 sample were taken and their reactions were recorded. For each position response +2 marks were awarded and for each negative response -2 marks were awarded. The questionnaire contains 28 questions. The total number of positive as well as negative response are added. If the total number show positive number then it is taken as AGREE group if it show negative number, then it is taken as DISAGREE group. If it is zero, then it would be taken as undecided group. Separate groups were made for showing the above.

List of the Group as given below:

1. Agree group
2. Disagree group
3. Boys agree group
4. Boys disagree group



5. Girls agree group
6. Girls disagree group
7. Undecided group

12. STATISTICAL TECHNIQUES APPLIED:

For this study investigator applied significance of means test of independent large groups (Z-Test) preceded to it researcher calculated means, standard deviations, standard error of deviation, standard error of means and critical ratio of respective groups. Critical ratio of each pair group was compared with, standard critical ratio 1.96 to test the null hypothesis at 0.05 confidence level.

13. ANALYSIS OF DATA:

A prove responsibility of the educational researcher is that of being able to make either a probability or logical inference covering the tenability of his testable hypothesis. The acceptance or rejection of these hypothesis will ultimately determine what contribution the study makes to the scientific development of a particular area. This is especially tried in the analysis for interpretation of data.

Analysis and interpretation of data represent the application of deductive and inductive logic to the research process. Analysis of data includes comparison of the outcomes of the various treatments upon the several groups and the making of a decision as to the achievement of the goals of research. Analysis of data means to make the raw data meaningful or to draw some results from the data after proper treatment. The "NULLHYPOTHESIS" are tested with the help of analysis data so to obtain some significant results. Thus the analysis of data serves the following main functions:-

- i) To make the raw data meaningful
- ii) To test "NULLHYPOTHESIS".



- iii) To obtain the significant result.
- iv) To draw some inference.
- v) To estimate parameter.

Analysis of data means studying the tabulated material in order to determine inherent facts or meanings. It involves breaking down existing complex factors into simpler parts and putting the parts together in new arrangements for the purpose of interpretation. Good, Bar and Scates suggest four helpful mode to get started on analyzing the gathered data.

- i) To think in terms of significant tables that the data permit.
- ii) To examine carefully the statement of the problem and the earlier analysis and to study the original records of data.
- iii) To get away from the data and to think that about problem in layman's terms.
- iv) To attack the data by making various simple statistical calculations.

Some statistical methods of analysis used in educational research. Research in Education may deal with two types of statistical data application.

- i) Descriptive statistical Analysis.
- ii) Inferential statistical Analysis.

So in this study investigator applied the inferential statistical Analysis and analysed and interpreted the data.

Investigator take 150 students job Hindi Medium Secondary School. After grouping indentified 4 students are undecided.

The following tables represent the statistical analysis of the calculated data.



Table-I
GIRLS DISAGREE GROUP

C.I.	f	X	Fx	d(x-M)	d ²	fd ²
1-10	11	5.5	60.5	-8.92	79.56	875.16
11-20	9	15.5	139.5	1.08	1.16	10.44
21-30	8	25.5	204.5	11.08	122.76	982.08

$$\Sigma f = 28$$

$$\Sigma fx = 404$$

$$\Sigma fd^2 = 1867.68$$

it is found from the above table that there are 28 girls in disagree group. The mean achievement of the disagree group in English is 14.42 where as the SD of achievement is 8.16 & the SE_M of this group is 1.54.

Table-2
GIRLS AGREE GROUP

C.I.	f	x	Fx	d(x-M)	d ²	fd ²
21-30	16	25.5	408	-9.04	81.72	1307.54
31-40	19	35.5	674.5	0.96	0.92	17.51
41-50	03	45.5	136.5	10.96	120.14	360.36
51-60	03	55.5	166.5	20.96	439.32	1317.96
61-70	01	65.5	65.5	30.96	958.52	958.52

$$\Sigma f = 42$$

$$\Sigma fx = 1451$$

$$\Sigma fd^2 = 3961.89$$



It is found from the above table that there are 42 girls in agree group. The Mean achievement of the agree group in English is 34.54 where as the SD of achievement is 9.71 & the SE_M of this group is 1.49.

Table-3

BOYS DISAGREE GROUP

C.I.	f	x	fx	d(x-M)	d ²	fd ²
1-10	14	5.5	77	-7.74	59.9	838.6
11-20	11	15.5	170.5	2.26	5.1	56.1
21-30	05	25.5	127.5	12.26	150.3	751.3
31-40	01	35.5	35.5	22.26	495.5	495.5

$$\Sigma f = 31$$

$$\Sigma fx = 410.5$$

$$\Sigma fd^2 = 2141.7$$

It is found from the above table that there are 31 boys in disagree group. The Mean achievement of the disagree group in English is 13.24 where as the SD of achievement is 8.31 & the SE_M of this group is 1.49.

Table-4

BOYS DISAGREE GROUP

C.I.	f	x	Fx	d(x-M)	d ²	fd ²
1-10	1	5.5	5.5	-31.55	995.4	995.4
11-20	00	15.5	00	00	00	00
21-30	12	25.5	306	-11.5	133.4	1600
31-40	20	35.5	710	-1.5	2.4	48.05
41-50	06	45.5	273	8.45	71.4	428.41



51-60	03	55.5	166.5	18.45	340.4	1021.2
61-70	02	65.5	131	28.45	809.4	1618.8
71-80	01	75.5	75.5	38.45	1478.4	1478.4

$$\Sigma f = 45$$

$$\Sigma fx = 1667.5$$

$$\Sigma fd^2 = 7190.26$$

It is found from the above table that there are 45 boys in disagree group. The Mean achievement of the disagree group in English is 37.05 where as the SD of achievement is 12.64 & the SE_M of this group is 1.88.

Table-5

AGREE GROUP

C.I.	f	x	Fx	d(x-M)	d ²	fd ²
1-10	24	5.5	132	-8.64	74.64	1791.59
11-20	20	15.5	310	1.36	1.84	36.99
21-30	14	25.5	357	11.36	129.04	1806.69
31-40	01	35.5	35.5	21.36	456.24	456.25

$$\Sigma f = 59$$

$$\Sigma fx = 834.5$$

$$\Sigma fd^2 = 4091.51$$

It is found from the above table that there are 59 boys in agree group. The Mean achievement of the agree group in English is 14.14 where as the SD of achievement is 8.32 the SE_M of this group is 1.08.



Table-6
DISAGREE GROUP

C.I.	f	x	Fx	d(x-M)	d ²	fd ²
1-10	1	5.5	5.5	-30.34	920.51	920.51
11-20	00	15.5	00	00	00	00
21-30	28	25.5	714	-10.34	106.91	2993.63
31-40	39	35.5	1384.5	-0.34	0.11	4.29
41-50	09	45.5	409.5	906.	93.31	839.84
51-60	06	55.5	333	19.66	386.51	2319.09
61-70	03	65.5	196.5	29.66	879.71	2639.14
71-80	01	75.5	75.5	39.66	1572.91	1572.91

$$\Sigma f = 87$$

$$\Sigma fx = 3118.5$$

$$\Sigma fd^2 = 11289.41$$

It is found from the above table that there are 87 boys in disagree group. The Mean achievement of the disagree group in English is 35.84 where as the SD of achievement is 11.39 & the SE_M of this group is 1.22.



Table-7

M,SD,SE_D,SE_M, D & CR OF AGREE & DISAGREE BOYS

Category	M	SD	SEM	D	SED	CR	P
Boys Favourable	37.05	12.64	1.88	23.41	2.42	9.67	0.05
Boys in Unfavourable	13.24	8.16	1.54				

From the above table it is revealed that mean of boys agree & disagree group is 37.05 & 13.24 standard deviation of boys agree & disagree group 12.64 & 8.16, Standard errors of means of boys agree & disagree group is 1.88 & 1.54. Mean difference of this group is 23.41. Standard errors of deviation of above group is 2.42, & critical ratio is 9.67. This calculated value is more than requisite ratio (1.96). Hence the null hypothesis is rejected at 0.05 confidence level.

So it is implied that boys of the agree group differ significantly from boys of the disagree group. So far their achievement in English is concerned.

Table-8

M,SD,SE_D,SE_M, D & CR OF AGREE & DISAGREE GIRLS

Category	M	SD	SEM	D	SED	CR	P
Boys Favourable	34.54	09.71	1.49	20.12	2.14	9.4	0.05
Boys in Unfavourable	14.42	8.16	1.54				



From the above table it is revealed that mean of Girls agree & disagree group is 34.54 & 14.42 standard deviation of Girls agree & disagree group 9.71 & 8.16, Standard errors of means of Girls agree & disagree group is 1.49 & 1.54. Mean difference of this group is 20.12. Standard errors of deviation of above group is 2.14, & critical ratio is 9.4. This calculated value is more than requisite ratio (1.96). Hence the null hypothesis is rejected at 0.05 confidence level.

So it is implied that girls of the agree group differ significantly from boys of the disagree group. So far their achievement in English is concerned.

Table-9

M,SD,SE_D,SE_M, D & CR OF BOYS AGREE & GIRLS AGREE

Category	M	SD	SEM	D	SED	CR	P
Boys Favourable	37.05	12.64	1.88	2.93	2.14	1.36	0.05
Boys in Unfavourable	34.54	9.71	1.49				

From the above table it is revealed that mean of boys agree & Girls agree group is 37.05 & 34.54 standard deviation of boys agree & Girls agree group is 12.64 & 9.71, Standard errors of means of boys agree & Girls agree group is 1.88 & 1.49. Mean difference of this group is 2.93. Standard errors of deviation of above group is 2.14, & critical ratio is 1.36. This calculated value is more than requisite ratio (1.96). Hence the null hypothesis is rejected at 0.05 confidence level.

So it is implied that boys of the agree group differ significantly from boys of the girls agree group. So far their achievement in English



is concerned.

Table-10
M,SD,SE_D,SE_M, D & CR OF BOYS DISAGREE & GIRLS DISAGREE

Category	M	SD	SEM	D	SED	CR	P
Boys Favourable	13.24	8.31	1.49	1.18	2.14	0.56	0.05
Boys in Unfavourable	14.42	8.16	1.54				

From the above table it is revealed that mean of boys disagree & Girls disagree group is 13.24 & 14.42 standard deviation of boys disagree & Girls disagree group is 8.31 & 8.16, Standard errors of means of boys disagree & Girls disagree group is 1.49 & 1.54. Mean difference of this group is 1.18. Standard errors of deviation of above group is 2.14, & critical ratio is 0.55. it is insufficient to rejected null hypothesis at 0.05 confidence level. So the null hypothesis is accepted.

So it is implied that boys of the disagree group doesnot differ significantly from girls disagree group in their achievement in English is concerned.

Table-11
M,SD,SE_D,SE_M, D & CR OF AGREE & DISAGREE

Category	M	SD	SEM	D	SED	CR	P
Boys Favourable	35.87	11.39	1.22	21.73	1.9	11.43	0.05
Boys in Unfavourable	14.14	8.32	1.08				

From the above table it is revealed that mean of agree and disagree group is 35.87 & 14.14 standard deviation of agree and disagree group is 11.39 & 8.32, Standard errors of means of boys agree and disagree group is 1.22 & 1.08. Mean difference of this group is 21.73. Standard errors of deviation of above group is 1.9, & critical ratio is 11.43. This calculated value is more than requisite ratio (1.96). Hence



the null hypothesis is rejected at 0.05 confidence level.

So it is implied that of the agree group differ significantly from of the disagree group. So far their achievement in English is concerned.

14. FINDINGS:

- I. The mean achievement of the disagree group in English is less than the mean achievement of the girls of agree group.
- II. The girls of the agree group difference significantly their achievement of the girls of the disagree group.
- III. The mean achievement of the boys of agree group is better than the mean achievement of the boys of disagree group.
- IV. The boys of the agree group differ significantly either achievement from the boys of the disagree group. So far their achievement in English is concerned.
- V. The girls of the agree group have better achievement in English than the girls of the disagree group.
- VI. Boys of the agree group have better achievement in English than boys of the disagree group.
- VII. The mean achievement of agree group is better than the mean achievement of disagree group.
- VIII. Agree group differ significantly from the disagree group. So far their achievement in English is concerned.

15. RECOMMANDATIONS:

The following recommendation may be given by the investigator to develop a positive attitude in English of Hindi Medium Secondary School Students.

- I. The English teacher should adopt improved methods of teaching to create interest among the student towards study of English.



- II. Sufficient teaching aids should be used by the teacher.
- III. If possible English should be made an optional subject for the students so that the fear of the students may be eliminated.
- IV. As far as possible translation of English text should be told to the students and the mother tongue should be gradually withdrawn from the classroom interaction.
- V. Every day the students should be given scope to do one passage translation from Hindi to English.
- VI. Teaching should be done in a very informal way i.e. word making game, collecting materials and assigning names to each material etc.
- VII. The teacher and parents should take necessary steps to motivate the students towards English learning.

16. SUGGESTION FOR FURTHER STUDY:

- I. Reaction of Hindi Medium Secondary School students of class VIII toward ORIYA.
- II. To study the achievement of Hindi Medium Secondary students in all subjects.
- III. To study the spelling errors of Hindi Medium Secondary School towards English.
- IV. To study the B.S.E. results of Hindi Medium Secondary students towards English and its relationship with achievement in English.
- V. To study the attitude of Urdu Medium Secondary school students towards English.

17. CONCLUSION:

To conclude the project we can say that once the goal is fixed it is



not difficult to plan and organize the lesson to be taught. Hence our goal is to develop agree attitude of the pupil towards the teaching of English language. After developing positive felling towards English we can achieve the fourfold objective like reading writing speaking and comprehension etc. Hence a combined effort is to be made by the teacher 4% to develop the pupils language competence. With the limited span of time the investigator has given some recommendation which need some interest on the part of the teacher to implement the same.

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CONSUMER PERCEPTION TOWARDS NUTRITION LABELING OF PACKAGED FOOD PRODUCTS IN CHENNAI

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INTRODUCTION

Nutritional labeling is one type of problem-solution information which pre-packaged food marketers communicate to their customers. It is the profiling of a product's content of nutrients (including protein, fat, carbohydrates and vitamins) and energy value, through the instrumentality of its packaging. Several empirical studies indicate that the label is an instrument that reduces the asymmetric information problem between producers and consumers, as well as reduces the search costs for consumers to meet their desired choices. Food labeling is a tool to promote and protect accurate nutritional information so that consumers can make informed dietary choices, while others consider it as an instrument of marketing and product promotion. The recently published WHO-FAO (World Health Organization-Food & Agriculture Organization) report on diet, nutrition and the prevention of chronic diseases suggested that nutritional labels are an important means of facilitating choices of an access to nutrient-dense foods. The WHO global strategy on diet, physical activity and health endorsed in May 2004 by the World Health Assembly, states that providing accurate, standardized and comprehensible information on the content of food items is conducive to consumers making healthy choices. According to Online Consumer opinion Survey by AC Nielsen, most Indian(41 per cent) check nutritional labels when purchasing a product for the first time. Interestingly, however, consumers are most



concerned with nutritional information on food labels when buying food products for their children's (Murali 2006; Baisya, 2007)

Labels and consumers

Because almost all food products have embedded credence attributes, it is difficult for consumers to evaluate the quality of food product themselves by looking at the food labels. In general, consumers do not understand the complex and technical information that is given on such labels. However, this information definitely increases consumer confidence about food quality and safety. Standardization and uniformity of information might help consumers understand the information. But it will not be possible for consumers to assess quality and safety if a food product has been wrongly labeled, because claims of food labels create expectation among consumers regarding the healthfulness of products, these claims need to be scientifically confirmed and enforced through proper regulatory mechanisms.

Thus nutritional labeling is effective in providing:

- The consumer with information about a food so that a wise choice of food can be made
- A means for conveying information of the nutritional content of a food on the label
- The use of sound nutrition principles in the formulation of foods which would benefit public health
- The opportunity to include supplementary nutrition information on the label

Food labeling serves as a primary link of communication between the manufacturer or packer of food on the one hand and distributors, seller, and user or consumer on the other hand. By way of labeling the manufacturer introduces his product to his distributors or seller and to



the target consumer or user of his product by providing all the information regarding his product on the label. The manufacturer can impress the consumer or its target users that it is the product of his choice, which suits him/her accordingly to his/her needs. Thereby, the correct and required labeling undoubtedly promotes the sale of his product.

As per food laws every packaged food article has to be labeled and it has to be labeled in accordance to the law applicable in the country of the user. Every packaged food article for the domestic use has to be labeled in accordance to the related Indian Food Law i.e., Food Safety and Standards (Packaging and labeling) Regulations, 2011, notified by Food Safety and Standards Authority of India (FSSAI)

In order to safeguard the interest of the consumer, The Food Safety and Standards (Packaging and labeling) Regulations, 2011, provides that every packaged food article has to be labeled and it shall provide the following information

- The name of food
- List of ingredients
- Nutritional information
- Declaration regarding Veg or non-veg
- Declaration regarding food additives
- Name and complete address of the manufacturers or packer
- Net quantity
- Code No/Lot No/Batch No
- Date of manufacture or packing
- Best before and use by date
- Country origin for imported food and
- Instruction for use

As consumers, we need to make wise choice about the food we eat. This is where label come in, it can help consumer make informed decision towards choosing good nutrition and health.



RESEARCH OBJECTIVE

1. To study consumer awareness towards nutritional labeling of packaged food products.
2. To study whether consumers search for information on nutritional content before making purchase of packaged food products.
3. To know the reasons for not checking the nutrition labels while making purchase decision
4. To study customer perception towards nutritional labeling on packaged food products.
5. To determine whether nutritional labeling influences consumers' purchase decisions of packaged food products.
6. To determine whether consumers are able to relate the effect of nutrition information on health.
7. To determine whether consumers trust the information on nutritional labels of packaged food products.

REVIEW OF LITERATURE

Grunert G. Klaus a, Wills b M. Josephine, Ferna´ndez-Celemi´n aura (2010) analyzed the usage and understanding of nutrition information by UK consumers. In-store observations, instore interviews of 2019 participants were conducted and 921 questionnaires were filled out at home for six product categories. (breakfast cereals, carbonated soft drinks, confectionary, ready meals, salty snacks, yoghurts). Data was analyzed with logistic regression. The analysis of the study revealed that, of the respondents 27% of them looked at nutrition information on the label, with guideline daily amount (GDA) labels and the nutrition grid/tables. 87.5% of the respondents were able to identify the healthiest product.



Drewnowski Adam, Moskowitz Howard, Reisner Michele and Krieger Bert (2010) identified the relative contribution of different nutrient content claims on consumer perceptions of the overall healthfulness of food products. Data was collected using an online marketing technique i-Novation paneling. Three thousand invitations were sent to potential participants by email. A panel of 320 participants exposed to multiple messages (n 48) rated the healthfulness of each hypothetical food product. Data was analyzed using conjoint analysis, based on multiple logistic regression and maximum likelihood estimation. The study revealed that the consumer perception of product healthfulness was largely driven by the declared presence of protein, fiber, calcium and vitamin C and by the total absence of saturated fat and sodium. Total fat, iron and vitamin A, all which are part of the FDA definition of healthy foods, had less impact on the consumer utilities. The utilities for total and added sugar were much lower than for either fat or fiber.

Singla Manisha, (2010) aimed to provide some guidelines to Indian government at introduction of code of conduct towards nutrition labels, so that government can come with consumer friendly labeling policies. Sample of 100 respondents was collected from two superstores located in New Delhi. The study revealed that food labels are read by the consumers for brand comparisons and not for consulting nutritional information. Difficult terminology, small font size and inability to understand nutritional labels are the major problems encountered by the consumers. Television, friends, magazines are commonly used for assessing nutritional information. Labels are considered more consumers friendly when benchmarks regarding serving size are provided. Income level, size of household, number of children and age did not play a role in the usage of nutritional labels by the consumers. Consumers with special dietary needs used nutritional labels regularly.



RESEARCH METHODOLOGY

Research Design:

A research design is a framework or blueprint for conducting the scientific inquiry. It details the procedures necessary for obtaining the information needed to structured or solve marketing research problem. Descriptive research design was followed in this research.

Sample size and technique:

For conducting this study the convenient sampling was adopted in selecting the respondents. The sample size of the study is 150

Data collection: The study is based on primary data and secondary data and the respondents are from Chennai. The primary data was collected through questionnaires and the Secondary data were collected from books, journals, news papers and websites.

Statistical tools: This data was analyzed through percentage analysis, mean, ranking



ANALYSIS AND INTERPRETATION

Demographic profile

Category	Options	Frequency	Percentage
N		150	
Age	Below 20	24	16
	21-40	67	44.67
	41-60	54	36
	Above 61	5	3.33
Gender	Male	86	57.33
	Female	64	42.67
Qualification	HSC or below	18	12
		74	49.33
	UG	58	38.67
	PG		
Occupation	Private employee	85	56.67
		31	20.67
	Public sector	24	16
	Home makers	10	6.67
	others		
Monthly Income	Less than 20,000	24	16
		49	32.67
	20,000-40,000	53	35.33
		24	16
	40,000-60,000		
	Above 60,000		



Table1 shows that 44.67% of the respondents belong to age group of 21-40 years followed by 41-60 years (36%), below 20 years (16%) and above 61 years (3.33%). Out of the total number of respondents 57.33% of the respondents were male and remaining 42.67% are female. Most (49.33%) of the respondents are undergraduates, 38.67% are post graduates and rest (12%) are HSC or below. Further, out of total respondents 56.67% of the respondents were private sector employees followed by public sector employee (20.67%), Homemakers (16%) and others (6.67%). Most of the respondents were of high income group. 35.33% of the respondents had income between 40,000-60,000 followed by respondents having income above 20,000-40,000 (32.67%), 16% falls between the range of less than 20,000 and 16% above 60,000

Frequency with which respondents reported reading the nutritional label

Opinion	No. of respondents	Percentage
Always	21	14
Often	32	21.33
Occasionally	59	39.33
Rarely	24	16
Never	14	9.33
Total	150	100

Table2 shows that 39.33 per cent of the respondents occasionally read nutrition labels followed by 21.33% who read nutritional label very often whereas 16% of respondent responded that they rarely read nutritional label. Out of total number of respondents 14% responded that they always read nutrition label and remaining 9.33% informed they never read the nutritional content on the pack.



Frequency with which respondents reported reading selected items on the label (N=136*)

Factors	S.A		A		N		D		S.D		ΣTS	Mean	Rank
	No.	T.S	No.	T.S	No.	T.S	No.	T.S	No.	T.S			
Name of the producer	36	180	63	252	12	36	13	26	12	12	506	3.720	5
List of ingredients	37	185	73	292	11	33	6	12	9	9	531	3.904	4
Nutritional information	27	135	37	148	13	39	24	48	35	35	405	2.977	12
Declaration regarding Veg or non-veg	44	220	42	168	18	54	17	34	15	15	491	3.610	6
Declaration regarding food additives	22	110	24	96	14	42	42	84	34	34	366	2.691	13
Name and complete address of the manufacturers or packer	14	70	29	116	8	24	39	78	46	46	334	2.455	16
Net quantity	68	340	62	248	2	6	1	2	3	3	599	4.404	1



Code No/Lot No/Batch No	28	140	31	124	27	81	32	64	18	18	427	3.139	9
Date of manufacture or packing	69	345	51	204	2	6	11	22	3	3	580	4.264	3
Best before and use by date	75	375	48	192	1	3	9	18	3	3	591	4.345	2
Country origin	7	35	4	16	2	6	68	136	55	55	248	1.823	17
Instruction for use	31	155	34	136	27	81	18	36	26	26	434	3.191	8
Storage instruction	27	135	34	136	21	63	27	54	27	27	415	3.051	11
Serving size	34	170	39	156	11	33	29	58	23	23	440	3.235	7
Nutritional composition	12	60	11	44	39	117	68	136	6	6	363	2.669	14
Amount of trans fat	31	155	36	144	12	36	35	70	22	22	427	3.139	9
Calories/serving	33	165	37	148	9	27	28	56	29	29	425	3.125	10
Customer care address	19	95	24	96	19	57	39	78	35	35	361	2.65	15

*Only persons who indicated that they read the label were to respond to these questions



Source: Primary data, No. – Number of the respondents, T.S. – Total score

Table 3 clearly shows the factors with which respondents reported reading selected items on the label and the respondents have ranked net quantity as number 1 followed by Best before and use by date, Date of manufacture or packing, List of ingredients, Name of the producer, Declaration regarding Veg or non-veg, Serving size, Instruction for use, Amount of trans fat, Code No/Lot No/Batch No, Calories/serving, Storage instruction, Nutritional information, Declaration regarding food additives, Nutritional composition, Customer care address, Name and complete address of the manufacturers or packer. Customers gave least rank to factor 'country of origin'.

Reasons for not checking the nutrition labels over processed food products (N=14)**

Options	No. of respondents	Percentage
Overlooked	5	35.714
Do not feel the necessity to read Nutrition labels	4	28.571
I do not trust that the information on nutritional labels	1	7.142
do not understand the information put on nutritional labels of packaged food products each time I read	3	21.428
I do not understand the impact of nutrition information on my health	1	7.142

**Only persons who indicated that they never read the label were to respond to this question



Table 4 shows that most 35.714% reported that they overlooked followed by 28.571% stated that they do not feel the necessity to read nutrition labels, 21.428% responded that they do not understand the information put on nutritional labels of packaged each time they read and 7.142% reported that they do not trust the information on nutritional labels and that they do not understand the impact of nutritional information respectively.

CONCLUSION AND SUGGESTION OF THE STUDY

Nutritional labeling is one type of information which packaged food marketers communicate to their customers. It is the profiling of a product's content of nutrients (including protein, fat, carbohydrates and vitamins) and energy value, through the medium of packaging. Legislation has made it mandatory for nutrition information to be one type of information that marketers must communicate to consumers. The study sought to empirically analyze the factors influencing consumer perception on nutritional labeling of packaged food products in Chennai. The study was purely descriptive and data collected aptly analyzed through the instrumentality of pertinent statistical tools; and relevant literature reviewed. Results for the survey indicated that 39.33 per cent of the respondents 'occasionally' read nutrition labels. The factors with which respondents reported reading selected items on the label are net quantity as number 1 followed by Best before and use by date, Date of manufacture or packing, List of ingredients, Name of the producer, Declaration regarding Veg or non-veg, Serving size, Instruction for use, Amount of trans fat, Code No/Lot No/Batch No, Calories/serving, Storage instruction, Nutritional information, Declaration regarding food additives, Nutritional composition, Customer care address, Name and complete address of the manufacturers or packer. Customers gave least rank to factor 'country of origin'. Further, 'Overlooking nutrition labeling' was the major reasons for which consumers do not read nutrition labels. The



researcher suggests that Marketers should make nutritional label more customer friendly. Nutritional labels should be made easily readable and understandable. Packaging of the product as well as labels over package should be attractive. Government should develop a suitable policy for imparting education regarding nutrition. Consumer should be made aware of relation between diet, health and disease. Accordingly, a more comprehensive in-depth survey can be done to understand those issues that will encourage readability of nutritional information in such areas as the amount of information disclosure, position of information disclosure and use of symbols in nutritional labeling.

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