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Editorial.....

You will be happy to know that we have entered the fifth year of publication of IJMER, since its inception in April 2012. Focusing on many interdisciplinary subjects, the published papers are spreading the knowledge with fervent hope of upholding the holistic approach. With all my heart, I reiterate to echo my sincere feelings and express my profound thanks to each and every valued contributor. This journal continues to nurture and enhance the capabilities of one and all associated with it.

We as a team with relentless efforts are committed to inspire the readers and achieve further progress. Aim is to sustain the tempo and improve. We acknowledge with pleasure that our readers are enjoying the publications of Sucharitha Publishers. We solicit to receive ideas and comments for future improvements in its content and quality. Editor -in-Chief explicitly conveys his gratitude to all the Editorial Board members. Your support is our motivation. Best wishes to everyone.

Dr.K.Victor Babu
Editor-in-Chief

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SMALL ARMS AND NATIONAL SECURITY IN SOUTH ASIA:KEY CONCERN*

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Abstract

In view of recent developments at the local and global levels, particularly with the arrival and reproduction of globalisation, small arms had a qualitative transformation with respect to its proliferation and use. Never did the world see such an easy availability and at the same time grandeur yet demonic use of weapons. In global terms, the proliferation of small arms is more marked in South East Asia and South Asia. In comparative between the two, South Asia stands out more starkly in terms of small arms proliferation and also thousands of casualties inflicted by them. It is also a region affected by armed conflicts in all of its forms, from interstate war and sectarian conflict to guerilla warfare and organised crime. The widespread proliferation and easy availability of small arms is also pressing threat to the security of the states and some areas are becoming a weapon-dependent society. Thus small arms are a prominent feature of all of these. The proliferation of small arms and light weapons has increased conflict and violence in the region especially during the last two decades. South Asia has been perpetually plagued by numerous intractable threats and challenges, particularly those emanating from unresolved territorial and boundary disputes. It is arguably the second most dangerous region in the world after West Asia.

Key words: Small Arms, Proliferation, Security, Threat, South Asia.

The uncontrolled proliferation of small arms and light weapons in South Asia threatens peoples, communities, states and the region as a whole. Among other effects, small arms undermine human and state security, impair development and exacerbate conflict and crime. While there is no accurate information regarding the number of legal and illegal small arms flowing into and out of neither the region, nor how many weapons are circulating internally, it is clear that no state in the region remains unaffected by the problem. Although a few South Asian countries do not have widespread ownership or criminal use of weapons, many countries are involved in the production of small arms or are used as conduits for the financing and trafficking of illicit arms. Porous borders coupled with weak and uncoordinated enforcement efforts ensure that the problems caused by small arms in one state are felt in neighbouring ones.

In view of recent developments at the local and global levels, particularly with the arrival and reproduction of globalisation, small arms had a qualitative transformation with respect to its proliferation and use. Never did the world see such an easy availability and at the same time grandeur yet demonic use of weapons that have been conventionally



categorised as 'small.' The terms 'small arms' and 'light weapons' - often used co-terminously - have come into common use in recent years. The definition of the light arms and light weapons used by the Small Arms Survey covers both military-styled weapons and commercial firearms (handguns and long guns). Small guns include weapons like revolvers and self-loading pistols, rifles and carbines, assault rifles, sub-machine guns and light machine guns. Light weapons are heavy machine guns, hand-held under barrel and mounted grenade launchers, portable and anti aircraft guns, recoilless rifles, portable launchers of anti-tank and anti-aircraft missile system and mortars of less than 100-meter caliber.

Small arms are widely available relatively cheap and durable so that they can be reused in one conflict zone after another. This has made them the weapon of choice for non traditional and non-state combatants who do not have access to larger weapons. In conflicts, the proliferation of weapons in the hands of new and often undisciplined groups has outpaced efforts to ensure compliance with the basic rules of warfare and has led to a deteriorating situation for civilians. The widespread availability of arms not only makes wars more lethal, it also obstructs relief efforts, hinders the reconstruction of society and impedes reconciliation between the parties to the conflict once fighting ends. It also makes it easier to resort to conflict as a means of resolving differences. Even those places that have escaped war are not immune to the devastation that small arms engender, easy access to weapons facilitates violent crime and replaces the rule of law with the law of the jungle. Small Arms are often the currency or tool of trafficking in drugs or other illegal goods, and so increase the proliferation of those commodities as well.

When the international community considers the biggest challenge to peace in South Asia, it immediately thinks of the nuclear rivalry between India and Pakistan. However, the weapons that pose the most immediate threat to people in the region are far simpler and far deadlier. Small Arms and Light weapons have killed and maimed the greatest number of people in this region. In addition, the severe effects on the peace and stability of South Asia are immeasurable.

Rather, in the light of current developments, it appears that they have become an indispensable menace in the South Asian societies. In the case of India and Pakistan relations, alongside mutual deep-rooted mistrust and bitterness that have paved the way to nuclear arms race, there are many simmering internal conflicts on both sides that have kept the proliferation of small arms very much alive. The same applies to Sri Lanka and Bangladesh. The Tamil separatists in Sri Lanka in their fight for autonomy have always been heavily armed. In Bangladesh, arms were used extensively in the war of independence of 1971. Until recently an insurgent movement in the Chittagong Hill Tracts region, in the name of sub national aspirations and autonomy of a section of the indigenous people has been waging an insurgency campaign against the government. In the case of Bangladesh, the use of arms has spread more widely, to the extent that expressions of any disagreement between political parties in power and in the opposition are found to be violent. In recent times the illegal transfer and flow of small arms and light weapons and their accumulation as well as proliferation poses a real threat to our national security. Bangladesh is considered a transit point for trafficking the illegal arms.



Its open-ended import and export laws, along with its extensive coastline and shared borders with many conflict-ridden areas, make it an ideal transshipment point for weaponry for this reason Bangladesh experiences a tremendous amount of illegal smuggling of arms, explosives and ammunition. No doubt that South Asian region has now turned into a large illegal arms trading centre due to the conflict between India and Pakistan, as well as internal violence in Sri Lanka, Kashmir, Nepal and Myanmar. Civilians are the largest category of gun owners in the South Asian region, accounting for far more weapons than the military, police and insurgents. Geographical location, poor border management failing to tackle different criminal syndicates and separatist groups have turned Bangladesh as one of the main transit routes for arms trafficking in South Asia.

The frequency of violence has increased over the decades with such an ease that can be dangerous in the security in any modern state system. What is then the link between small arms proliferation and security? How does it affect the regional stability? Regions in South Asia have significant possibility of experiencing small arms proliferation problems because of ethnic, cultural and political diversity, violence, inadequate policing in the regions, and the emergence of major organized crime.

The idea of small arms being a threat to security in South Asia is a very relevant issue, with countries in the sub-continent. Pakistan, is not only a source of weapons, but has had to deal with the resultant humanitarian fallout, due to the easy availability of weapons. The flow of small arms into Pakistan begun with the Central Intelligence Agency (CIA) as the main supplier. Not only did the CIA pump an estimated \$2 billion into the Mujahideen funds, but there was the interesting and un-debated aspect of procuring weapons from the 'arms pipe line', which led to China. The flooding of the Pakistani market in weapons, spilled over into society, with cities such as Karachi witnessing a surge in violent sectarian and gang related violence.

Sri Lanka has also had to deal with the problem of small arms, with the LTTE a major purchaser of weapons on the International arms procurement network, or the black market. The easy availability of funds from the Sri Lankan Tamil Diaspora, estimated at \$1 million per month without taking into account collections from the US, allows the organization access to a wide spectrum of weapons.

The Indian market for small arms is interestingly placed between the global black market in Southeast Asia and the surplus of arms in Central Asia. According to a 1994 Human Rights Watch report, the supply of weapons into Jammu and Kashmir is largely controlled by Pakistan's ISI; the militants also dip into the arms bazaar of the NWFP. India's North Eastern region poses an interesting situation with majority of the regions borders being international in nature, accounting for a cross-border flow of arms.

Bangladesh on the other hand, has a large supply of weapons with no internal conflict, resulting in arms being used for political and criminal related activities. While Nepal is faced with an insurgency problem, there is very little use for the weapons, with the Maoists relying on their strength in numbers as a tool to counter the state.



The illegal domestic production of fire arms in India, though a serious issue, does not receive due attention. Indigenous weapons come at a cheap price, and while their accuracy cannot be guaranteed, they are highly destructive and impossible to trace using ballistic fingerprinting. In 2002, a total of 9249 deaths occurred due to firearms, of which, 956 happened in Kashmir and 215 in Assam. The highest number (4098) of casualties however came from Uttar Pradesh where country-made weapons killed 3695, which is roughly four times the casualty caused by small arms of military specification in a conflict zone.

Another important issue which has repeatedly highlighted by India in international is the use of Improvised Explosive Devices (IEDs). IEDs provide terrorists with an illusive, cheap, easy to make and very deadly weapon, capable of causing widespread damage and loss of life. The use of RDX by militants, provides a target and time specific alternative to fire arms, and while it is not being given much attention by the international community as of yet, it is likely to be a weapon of the future.

Current Situation of Small Arms Proliferation in South Asia

- Although there is no precise figure as to the number or proportion of Small Arms users in the South Asian, statistics available from country to country present a grim picture. Apart from the major theatres of conflict, which are a large, but not the only source of proliferation, there are numerous areas of armed activity. For example, Bihar state in India, there are 40000 illegal arms in circulation and in neighbouring Madhya Pradesh, Rajasthan and Uttar Pradesh, private ownership of Small Arms is widespread.
- The transfer of Small Arms from governments to non-state actors is equally problematic. Sri Lanka for example, 90% of illegal arms come from the government. Furthermore, most of the conflicts in South Asia could be classified as a consequence of governments exporting weapons to non-state actors. Re-export among these non-state actors is also spreading weapons throughout the region. For example People's War Group in the Indian State of Andhra Pradesh is alleged to be a supplier of arms to Maoist rebels in Nepal.
- Possession of Small Arms by Politicians is growing problem across the subcontinent. Politicians and their supporters are acquiring Small Arms to intimate opponents and voters or to protect themselves. This poses a serious threat to the democratic process itself. Voters, particularly women or people from marginalized groups are increasingly afraid to exercise their right to vote or express their opinions.
- The mushrooming of private security is also a source of proliferation while the increasing number of affluent households and multinational companies are plentiful source of employment for private security guards, there are numerous reports of guards renting their weapons to members of the underworld at the end of the each work day.



General Concerns and Key findings

- Small Arms availability and use have a broad range of secondary impacts from forced migration across borders and internal to collapse of household entitlements and access to basic needs.
- The problems caused by small arms are primarily regional, sub-regional and internal (i.e., within states) in nature.
- The virulence of conflict and violence is increasing as a result of newly introduced technology. All types of weapons are used for the conflict and crime.
- Small arms have directly killed thousands of people in South Asian countries especially in the North Eastern parts of India and in Sri Lanka and also other countries of South Asia.
- The effect of small arms has undermined the development process.
- Most small arms are manufactured licitly but become illicit by virtue of the conditions of their possession or their misuse.
- Weapons transferred illegally or legally are used to victimize innocent people resulting in a huge cost for peace and stability in the region.
- Small arms often are transferred through multiple points before reaching their final destination and flows of weapons follow demand. There has been very limited empirical or theoretical work done that examines the interactions of supply and demand and licit and illicit national and international markets.
- Possession of Small Arms by Politicians is growing problem across the subcontinent. Politicians and their supporters are acquiring Small Arms to intimate opponents and voters or to protect themselves. This poses a serious threat to the democratic process itself.
- There are several areas where the data and information on current arms control legislation is incomplete.

Recommendations

- Build a regional advocacy network to address small arms proliferation
- Promote transparency of arms transfers between states
- Close monitoring is required so that illicit transfer does not take place under the cover of legal trade, and that captured weapons are not re-cycled back to the criminals.
- Socio-Economic development and removal of educated unemployment to root out the causes for the spread of use of small arms.



- Given that small arms proliferation and possession cannot be singularly regulated by supply-side control, humanitarian and development agencies would do well to begin considering alternative approaches to arms control.
- Since proliferation of Small Arms is a problem common to all the countries in South Asian, effective control requires consistency and coordination among the nation in monitoring legal trade and in setting penalties for illicit exchanges.
- Export and Import licenses and documentation should be standardized and contain information such as the date of issue, name of country of export and import, description and quantity of firearms etc. Furthermore, none of the national laws clearly specify what law applies if a problem occurs at a transit point in the transfer of arms.
- None of the national legislations address the issue of brokering, which is a lucrative part of the illegal trade in the region. Legislation should stipulate registration of broker's authorization for brokering transactions and penalties for illicit brokering activities within the states jurisdiction and control.
- All five countries should require proper marking for both locally manufactured and imported firearms.
- It would be useful for all countries of the region to extend mandatory record-keeping rules on small manufacturers of government agencies and their own stockpiles, as well as to individuals holding licenses to possess guns for private use.
- Increasing penalties for offences resulting from arms proliferation and the illegal use of weapons.
- Introducing tougher laws to curb underworld criminal operations and political patronage.
- The existing legislations on small arms need to be reviewed and revised by South Asian countries.
- While concerted efforts have been made to address the multifaceted problems related to Small Arms, inconsistent adherence to global standards still persist. To address the ill effects of Small Arms effectively, concerted global action is required, expanding the leadership role of multilateral institutions, not only as norm-setters, but as facilitators, matching needs with resources and enabling the establishment of regional arrangements.
- Additionally, there is a pressing need to enhance dialogue with external actors, such as INTERPOL, arms manufacturers, brokers and NGOs. Enhanced communication with private actors and civil society increases understanding of weapons users and the conditions that lead to weapons misuse and abuse.



- South Asian states blame each other for spreading small arms, however, possibilities of regional cooperation are there but a uniformity of ideas and efforts are needed.
- Public awareness and involvement of civil society is also necessary for curbing the element of violence in South Asian societies and prolonged awareness campaigns would serve to source the public apathy into civic action. To this end, informal exchanges, seminars and workshops at the level of non-governmental organizations, academics and media representatives could serve a useful purpose. Governments and civil society need to work together to implement the UN Programme of Action on Small Arms.
- Creating a quantitative database on small arms would help further researchers analyzing the problems associated with small arms transfer not only in South Asia, but throughout other regions in the world.
- Proliferated small arms are mostly manufactured in western countries. There is a need to trace out their routes.

Conclusion

The proliferation of small arms and light weapons has increased conflict and violence in the region especially during the last two decades. The resultant situation, in turn, has exacerbated poverty, economic and human development and added to the general misery of the people. Weapons transferred illegally or legally are used to victimize innocent people resulting in a huge cost for peace and stability in the region.

The widespread demand for small weapons has worsened by breakdown of local security and easy access. Relatively simple technology also means that manufacture and assembly does not require advanced industrial techniques. Their major challenge, however, will be to ensure that this is done in a consistent manner across the region.

Arms proliferation is not the sole or main cause of tensions and conflicts. Regulating and controlling arms transfers to conflict areas is just one of the potential tools for achieving a more peaceful world. For this an effective implementation of the legislation requires concerted action by all States at national, regional and international levels. At the same time, it is also essential to recognize and address the SALW problem in all its dimensions including human security, development, law-enforcement, de-weaponization and arms control. For effective law enforcement in combating the proliferation and illicit trade in small arms and light weapons, reforms in the organizational structure, responsibilities, equipment and facilities of the Police force is required.

This can also work only if there is greater commitment to peace, honesty and complete transparency with the South Asian countries and globally in arms trade issues particularly as existing initiatives have been undermined due to particular national interests. Governments have to control their weapons industries and enforce common values thus ensuring that only legitimate arms trade in accordance to international law is carried out.



It is high time that strict actions be taken to bring this large scale activity to an end, with strong security measures being the need of the hour. Regulation of the manufacture of Arms and ammunition, controlling the stockpiling, dismantling the trafficking networks, addressing the root causes of soaring crime rates, could be some of the measures taken by the Government to rid the society of the growing danger and give more space for Peace and Prosperity to prevail. Global securities are at risk and let's hope that amendments are done internationally before it is too late.

Along with governmental actions, NGO's role is crucial, as they can be most useful in raising awareness, in research and monitoring and in criticizing the government's lack of action. In South Asia, the evidence focused is largely anecdotal. Thus action researches on this provide a more concrete basis for policy action. Also, NGOs can help promote accountability and responsibility through different programs. Educating the young on the impact of weapons and on alternative conflict resolution tools is also much desired in South Asian countries.

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TRIBAL MOVEMENTS IN INDIA

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Tribal revolts in India before the independence from the British rule in the year 1947. The list covers those tribal uprisings that occurred during the period of **British rule in India**. The Scheduled Tribes (STs) constitute 8 per cent of the total population of the country. In 2001 their number was around 820 lakh persons. They can be divided into two categories: (1) frontier tribes; and (2) non-frontier tribes. The former are inhabitants of the northeast frontier states—Arunachal Pradesh, Assam, Meghalaya, Manipur, Mizoram, Nagaland and Tripura. Except Assam, all the other states are landlocked between Assam and India's neighbours—Burma, China and Bangladesh. They, therefore, occupy a special position in the sphere of national politics. They constitute 11 per cent of the tribal population.

The non-frontier tribes, constituting 89 per cent of the total tribal population, are distributed among most of the states, though they are concentrated in large numbers in Madhya Pradesh (23 per cent), Orissa (22 per cent), Rajasthan (12 per cent), Bihar (8 per cent), Gujarat (14 per cent), Dadra Nagar Haveli (79 per cent) and the Lakshadweep Islands (94 per cent). The STs are known as tribes, adivasis, and aboriginals or as autochthonous. Social scientists have not examined the term 'tribe' in the Indian context rigorously. They have largely followed government categorisation (Shah 1984; Sengupta 1988). Article 366(25) of the constitution has defined 'Scheduled Tribes' as 'such tribes or tribal communities or parts or groups within such tribes or tribal communities as are deemed under article 342 to be Scheduled Tribes for the purpose of this constitution'. By the Constitution (Scheduled Tribes) Order, 1950, issued by the president in exercise of the powers conferred by Clause (1) of the Article 342 of the constitution of India, 212 tribes have been declared to be Scheduled Tribes. 'Isolation, backwardness and cultural distinctiveness', of a social group, though undefined in legal and sociological terms, have guided the state for inclusion to a community in the 'schedule'. Later, by an-act of Parliament, some other groups were also included in the 'schedule'.

Tribals are ethnic groups. Different tribes have their own cultures— dialects, life styles, social structures, rituals; values, etc.—differing somewhat from those of the dominant non tribal peasant social groups. At the same time, most of them are settled agriculturists-and social differentiations have developed among them. Their agrarian problems were and are, to some extent, the same as those of other non-tribal peasants. Studies are now available to show how the tribals have, in course of time, become peasants (Upadhyay 1980; Shah 1984; Pathy 1984). Many scholars treat tribal movements as peasant movements (Gough 1974; Desai 1979; Guha 1983). Peasant leaders like Ranga and Sahajanand Saraswati described tribals as aboriginal kisans. K. S. Singh joins issue with these scholars and political activists. He argues, 'such an approach



tends to gloss over the diversities of tribal social formations of which tribal movements are a part, both being structurally related' (1985: 119).

Because of the concentration of the tribals in certain areas, their social and political organisation and relative isolation from the 'mainstream', their leadership pattern and modus operandi of political mobilisation may differ from those of other peasants. Some of the champions of Hindutva ideology consider tribals as vanvasis or forest-dweller caste-Hindus. There seem to be less socio-economic differentiations within a tribe than are seen among caste-Hindu peasants; and their 'community consciousness' is strong. Singh argues, while the peasant movements tend to remain purely agrarian as peasants lived off land, the tribal movements were both agrarian and forest based, because the tribals' dependence on forests was as crucial as their dependence on land. There was also the ethnic factor. The tribal revolts were directed against zamindars, moneylenders and petty government officials not because they exploited them but also because they were aliens (1986: 166).

John MacDougall, in two studies (1977, 1978) on the Sardar and Kherwar movements in Bihar between 1858 and 1898, shows that the nature of movements varies 'as the consequence of variations in the peasantisation of adivasi society'. When and how have the movements of the tribals taken the form of peasant movements? What are the striking features of tribal movements which differentiate them from the peasants? In what manner, if any, were tribal movements linked with peasant movements during the colonial and post-colonial period? K. S. Singh and MacDougall attempt to explore these questions, but more rigorous efforts are needed to answer them. Raghavaiah (1971) lists seventy tribal revolts' from 1778 to 1971. He also gives the chronology of these revolts. A survey of tribal movements conducted by the Anthropological Survey of India identified thirty-six ongoing tribal movements in India in 1976.

As early as 1945, Man in India brought out 'A Rebellion Number', presenting four papers on various tribal revolts. The editorial of the number remarks: 'These revolts have been neither numerous nor gravely frequent, yet there is scarcely any major tribe in middle or eastern India which at some time in the last one hundred and fifty years has not resorted to this gesture of despair.' The publication did not cover tribal revolts in the northeast frontier region. Three volumes on Tribal Movements in India, edited by K.S. Singh (1982, 1983a, 1998) are an important contribution to the relatively scant literature on the subject. The first volume (1982) deals with the northeast frontier tribes, the second volume (1983a) focuses on central and south India and the third volume confines itself to a survey of literature on tribal movements in different parts of the country. The first two volumes deal with tribal movements which primarily took place in the post-independence period.

The major part of the second volume is confined to the movements of central India and Andhra. There is only one paper on the tribal movements of south India—Tamil Nadu and Kerala—and the Nicobar Islands. The third volume also has one chapter focusing on tribal movements in Lakshadweep and southern India. This is evident in the survey of literature by P.R.G. Mathur (1998). The reason is that there were an insignificant number of movements or none at all among the tribals of the southern states. K.S. Singh states, The tribes down south are too primitive, too small in numbers, and too isolated in their habitat to organise movements, in spite of their exploitation and the



resultant discontent' (1983a: XVI). L.K. Mahapatra also offers a similar observation: 'We do not find any significant social movement, religious, status mobility or political, among the numerically small, migratory tribes, like the Birhor, Korwa, Pahira, the hill Kharia, or the shifting cultivators like the Hill Maria, the Hill Saora or the more primitive Kond' (1972: 408).

Surajit Sinha makes similar observations regarding the small tribes in Bihar (1972). This may be true, but it is based on limited data as very few studies have been undertaken regarding the tribals of south India. One has to study these tribes before arriving at any conclusion regarding the capabilities of small tribes for revolt. There are quite a few studies dealing with tribal movements in central and eastern India during the pre-independence period. These studies include K.K. Datta's *The Santal Insurrection of 1855-57* (1940), Kumar Suresh Singh's study on the Birsa Munda movement in Chhota Nagpur during 1874-1901 (1966), J.C. Jha's study on the Kol insurrection of Chhota Nagpur during 1831-32 (1964) and the Bhumij revolt in 1832-33 (1967), Haimendorfs (1945) and David Arnold's (1982) studies on the Gudem Rampa risings in Andhra Pradesh (the former covers the Rampa rebellion of 1879-80 and the latter covers the series of tribal uprisings between 1839 and 1924), and L.P. Mathur's study (1988) on the 'resistance movement' of the Bhil of Rajasthan in the nineteenth century. There are only a few studies on tribal movements involving northeast frontier tribes during the pre-independence era.

They include Stephen Fuchs's (1967) sketchy study on Kabul and D. Mukherjee's and others' studies on the Zeliangrong movement in 1925, messianic movements among the KachaNaga during 1881-1930 (1982) and Gautam Bhadra's (1975) study on the Kuki uprising in Manipur during 1917-19. This however, should not lead us to conclude that there were very few uprisings in the northeast during the British period. Raghavaiah has noted a number of revolts by the tribals of the northeast frontier since the occupation by the British. Some of them need detailed study. K.S. Singh (1985) gives an overview of the tribal movements in the country. However, except for the Kuki uprising in Manipur, he mainly focuses on eastern and central India. Different scholars have evolved different typologies of tribal movements. Mahapatra (1972) applies the typologies widely used for social movements to tribal movements: (1) reactionary; (2) conservative; (3) revisionary or revolutionary. The reactionary movement tries to launch a movement to bring back 'the good old days', whereas the conservative movement tries to maintain the status quo. The revisionary or revolutionary movements are those which are organised for 'improvement' or 'purification' of the cultural or social order by eliminating 'evil' or 'low' customs, beliefs or institutions. Surajit Sinha (1968) classifies the movements into: (1) ethnic rebellion; (2) reform movements; (3) political autonomy movements within the Indian Union; (4) secessionist movements; and (5) agrarian unrest. K.S. Singh (1983a) makes more or less the same classification except that he uses the terms Sanskritisation instead of reform movement and cultural movements instead of ethnic movements. S.M. Dubey (1982) divides the tribal movements in northeast India into four categories: (1) religious and social reform movements; (2) movements for separate statehood; (3) insurgent movements; (4) cultural rights movements. In fact, there is a very thin line dividing the (2), (3) and (4) types. D. Doley follows more or less the same categories of the tribal movements in the northeastern region (1998).



There is no substantial difference among the scholars who use different typologies. Mahapatra excludes political movements whereas others do not. These typologies do not include the recent movements around the issues of forest rights and environment, and displacement of the tribals due to 'development' programmes of the state and the market. By the turn of the twentieth century, K.S. Singh observes. In recent years, with the rise of the international movement of indigenous people in the post-modernist phase, the focus has shifted to self-determination or self-management of the resources, identity, and ethnicity.

The environmental movement has focused on communities in situ, their relationship to resources, their rapport with nature, their worldview. Therefore with the growing concern for environment, particularly bio-diversity, pluralism, ethnicity, and identity—all are now interrelated—the tribal movements are assuming a new character. They are all now becoming more and more identity-based movements, with various issues concerning control over resources etc. being considered as ramifications of this central issue (1998: 9-10). For brevity we might reformulate the typologies as follows: (1) ethnic movements which include culture/religion identity; (2) agrarian and forest rights movements; (3) environmental movements (4) involuntary displacement and rehabilitation movements; and (5) political movements around the nationality question for a separate state. Not only is there a great deal of overlapping among all five types, but they are also interconnected, and one leads to the other. ISSUES Tribal society has undergone changes and so have the issues that agitated the tribals and led to their struggles.

K.S. Singh (1985) divides the tribal movements into three phases. The first phase was between 1795 and 1860. It coincided with the rise, expansion and establishment of the British Empire. The second phase covers the period between 1860 and 1920. It coincided with the intensive phase of colonialism, 'during which merchant capital penetrated into tribal economy affecting their relationship with the land and forest'. The third phase covers the period from 1920 till the achievement of independence in 1947. During this phase the tribals not only began to launch the so-called 'separatist' movements, but at the same time participated in nationalist and agrarian movements. During the nineteenth century, the British came in conflict with various tribes in different parts of the country when they annexed tribal kingdoms and introduced British administration in the tribal areas.

The tribals in general and the chieftains in particular felt the loss of power and resources in the new administration. They revolted against the British (Mathur 1988). Various messianic movements in different parts of the country were launched by 'rebellious prophets' who promised their followers that they would drive out the outsiders and bring back the golden age of the past (Orans 1965; Fuchs 1967; Singh 1966; Troisi 1976). Their aim was to re-establish their Raj and maintain the tribal organisation and culture. The Birsa Munda movement in Chhota Nagpur aimed at the 'liquidation of the racial enemies, the Dikus, European missionaries and officials and native Christians. The Mundas would recover their "lost kingdom". There will be enough to eat, no famine; the people will live together in love' (Singh 1966:193).

These were not fanciful dreams about the past. Religion provided them with courage and hope for a better future and vigour to fight against the oppression by alien



rulers (Arnold 1982). Most of these movements took place during the early British period. K.S. Singh (1985) calls them 'the millenarian movements'. They were not confined to major tribes alone. The Konda Dora of Salur in the Vishakhapatnam area and the Naikda in Madhya Pradesh and Gujarat who were relatively small in number, also launched movements against the British officers and caste-Hindus with religious fervour. Some tribes had an apprehension that after independence they would lose their identity. The Naga, for example, expressed the fear in 1947 that their culture—their ancient laws and customs and village organisations which they had retained—would be destroyed by the Hindu rulers of India. They argued that 'a constitution drawn by the people who have no knowledge of Nagaland and Naga people will be quite unsuitable and unacceptable to the Naga people.

Thrown upon forty crores of Indians, the one million Naga with their unique system of life will be wiped out of existence' (Yonuo 1974: 167). They, therefore, demanded a separate independent state outside the Indian Union. Similarly, 'the fear of domination by the Assamese and the consequent threat of disintegration and destabilisation haunted the minds of most of the Khasis. This was the underlying factor which influenced all Khasi political movements' (Mathur1983: 192). Some tribal groups launched Sanskritisation movements to assert their status as casteHindus. These movements are also known as Bhagat movements. A large number of studies by sociologists and social anthropologists and historians are available on such socio-religious movements (Bodding 1921; Kalia, 1962; Orans 1965; Fuchs 1967; Ekka 1972; Ekka 1983; Bhatt 1983; Lal 1983; Mann 1983; Hardiman 1984, 1987). Religiosity and religious idioms were used by the oppressed groups against dominance and exploitation. David Hardiman (1987) argues that religiosity had 'a profound bearing' on the state of consciousness of the adivasis. It provided them with a practical code of 'political ethics' to resist and struggle against their exploitation. Persons of low social status were pleased when they were treated with respect by the people of higher status.

This was a new experience for them (Fuchs 1967). Recently, some tribes have evolved their script with a view to revive their culture (A. R. Das 1982). Such cultural or revivalist movements are conscious efforts of tribal leaders 'to construct a more satisfying culture' (Singh 1985). These movements raised their aspirations and provided a sense of solidarity which enabled them, in some cases, to fight against their exploiters. In some areas like Gujarat and Madhya Pradesh, social reform movements led tribals to participate in the nationalist movement against British rule (Hardiman 1984). In Rajasthan, the Bhagat movement was also aimed at raising the political objective of creating an independent kingdom of the Bhil (Mann 1983). During the late 1990s tribals were mobilised in some parts, particularly in Gujarat, Madhya Pradesh and Rajasthan, by Hindutva forces, against Muslims and Christians (Shah 2002b, Hardiman 2002; Joshi 1999) which divided the tribals along religious grounds and converted them to militant Hindus. This aspect of mobilisation and its impact on tribal-non-tribal relationships has so far not drawn the attention of many scholars. Economic issues involved in the tribal movements were often somewhat similar to those affecting non-tribal peasant movements. The main difference between the two in the last century was that the tribals had their own communal agrarian structure which was different from that of the non-tribal peasants.



The non-tribals started penetrating the forest and hill areas to exploit economic resources, thereby undermining the traditional economy and society of the tribals (Arnold 1982). The newly imposed British land system was radically different from that prevailing among many tribals. K.S. Singh observes, 'the transformation of the Mundari agrarian system into non-communal, feudal, Zamindari or individual tenures was the key to agrarian disorders that climaxed in religious-political movements of Birsa' (1966: 1). In many villages in different tribal areas in Bihar, Bengal, Madhya Pradesh, Orissa, Andhra Pradesh, Gujarat and Maharashtra, tribals slowly lost their land to the non-tribal moneylenders and landlords, reducing their status to that of tenants or labourers.

In some places, tribal chiefs were converted to Hinduism and invited the non-tribal peasants to settle in tribal areas. The latter being experienced farmers seized the land from the tribals and employed the natives as labourers. J.C. Jha observes: The Kol insurrection of 1831-1832 was born out of frustration and anger—frustration with the new system of Government and laws, and anger at the people who either enforced them or took undue advantage of them. The real tragedy of the tribal people of this area was that their chiefs, alienated by their conversion to Hinduism, and the English administrators, born and bred in the tradition of tribal ownership of land or idea of peasant proprietorship. That was why the former brought in non-tribal settlers and the latter a complex administrative machinery run by an unsympathetic society. Against these the tribal people found no remedy except unrest and violence. It becomes clear that from two sides their traditional society was being undermined: custom was being undermined by contract, a barter economy by a money economy they had not yet learned to handle, divisions of the land determined by tribal custom were replaced by a landlord-tenant relationship, and tribal solidarity was being destroyed from within by the pressures of the British raj (1962: 240).

The landlords frequently imposed and enhanced rents on tribals. Moneylenders unscrupulously charged heavy interests. The tribals were unable to pay enhanced rent or interests on money that they borrowed and their land was usurped by non-tribal moneylenders and landlords. The tribals became tenants on their own land or even bonded labourers. The government officers—particularly police and revenue officers—used their authority to enslave the tribals. They used their labour for personal and government work without any payment. Furthermore, the courts were indifferent to the plight of tribals as they were ignorant of tribal agrarian systems and customs. These factors were common to the Munda, Santhal, Kol and Bhil revolts in the last century. Tribals refused to pay rent for cultivating their land (Datta 1940; Archer 1945; Jha 1964; Orans Besides these factors, the Kuki of Manipur revolted against the British government when the government tried to recruit them into the army as coolies during World War I. They were unwilling to go to far-off places. Moreover, the recruitment of able-bodied youths adversely affected their own agriculture (Bhadra 1975; Chaube 1982). Land alienation, usury, forced labour, minimum wages, land grabbing, etc. continued to be the main issues of tribal movements on the eve of independence and thereafter.

The tribals of Andhra Pradesh participated in the Telengana movement and fought against the landlords and the forced labour which they imposed (Pavier 1981; Dhanagare 1983). The Warli of Maharashtra struck work in 1944 during the harvest season, demanding higher wages. They fought against a system of bonded labour and



exploitative landlords. They launched a strike in 1946 demanding higher wages for forest work (Parulekar 1975; Parulekar 1979). Some tribals of western India launched movements against moneylenders and landlords and liquor sellers in the 1920s (Hardiman 1987). They launched no-revenue and land grab movements in Gujarat in the 1950s (Shah 1975; Desai 1977), declaring that they were the natives and original owners of the land. Adivasis of Pardi taluka of south Gujarat launched a movement for the implementation of land reform acts and distribution of land to the tillers (Desai and Desai 1997, Desai 2002).

The struggle was led by the Socialist Party in the 1950s. In the late 1960s, the main constituents of the Naxalbari movement in West Bengal and Andhra Pradesh were the tribals who fought against exploitation (Mukherji 1979; S. Banerjee 1980; T. Banerjee 1980; Adhikari et al. 1983). Struggles for minimum wages, repudiation of debts and exploitation, against landlords, were resorted to by the tribals of Andhra Pradesh, Bihar (Balagopal 1988), Maharashtra and Gujarat (Bremar 1974; Augustine 1984, Pinto 2002). So also the tribes in Bihar, Madhya Pradesh, Maharashtra and Andhra joined the land grab movement of 1969-70. The main participants in the Shahada and Bhoomi Sena movements in the 1970s, in Maharashtra, were the tribals (Mies 1976; De Silva et al. 1979; Kulkarni 1983).

The tribals of the Chhota Nagpur region launched a movement against the diku, the exploiters who were moneylenders and landlords during the British period. The same issue has continued to be the main factor in post-independence political mobilisation (Sharma 1976; Pardesi 1980; Singh 1983b). Most of the tribes live in forests on which they are dependent in more ways than one. It is one of the main sources of their livelihood- In order to get the forest products the British government introduced certain regulations and permitted timber merchants and contractors to cut the forests. These regulations not only curtailed the rights of tribals over forest products, but also made them victims of harassment by the forest bureaucracy. Tribals resented this. Verrier Elwin (1945) observes that the tribals firmly 'believe that the forest belongs to them and that they have a right to do what they will with it.

They have been there, they say, for centuries; it is their life and they consider themselves justified in resisting any attempt to deprive them of it' (ibid.: 257). The Saora of Andhra revolted violently against the forest department. Opposition to the toddy tax was an important issue in the Rampa rebellion in Andhra Pradesh. The Kharwar of Palamau, Bihar, participated in the forest Satyagraha in the 1930s demanding restoration of their customary rights to extract timber and collect forest produce for consumption (Singh 1983d). The problem continued to persist in the post-independence period. The Kharwar again launched a Satyagraha movement in the 1950s (ibid.).

The tribals of Garhwal region launched a movement against forest contractors in the 1930s and 1970s (Dogra 1980; DasandNegi 1983). Adivasis of the Dangs, Gujarat struggled without success over a decade in the late 1980s till the mid-1990s against the Forest Act and Forest Department which deprived them of land and the right to collect forest products (Engineer 2002; Joshi 2002; Shah 2002a). Some scholars classify the struggles around the issues of forest rights and control over land as environmental movements (see Chapter 10). Adivasis of eastern Gujarat struggled to get minimum wages for forest work, the right to-collect forest produce and cultivate forest land. The



movement was led by voluntary groups (Jani 2002). Several adivasi groups have demanded more and more welfare programmes including reservation of jobs in government offices. They submitted memoranda and issued press statements, but there has been no mobilisation of tribals on a large scale. These issues attain prominence in elections (Mathur 1982, 1983). However, we have to examine the reasons why such efforts have not succeeded in sustaining political movements. Before and since independence several tribes launched movements demanding 'autonomous' states or districts in which they could manage their own affairs. They strongly felt that alien administration and outsiders ruined their culture and economy. The Kol insurrection and the Santhal rebellion of the last century were, in a sense, direct political movements, as their objective was to establish their own Raj, expelling the outsiders— Indians as well as the British. Orans argues. At least those who led the rebellion foresaw in victory not only economic relief but increased political power and an opportunity to improve the rank of the Santal.

The goal of rank improvement is suggested by a number of ritual practices emulative of Hindu customs which accompanied the rebellion, such as putting on the sacred thread, ritual use of sun-dried rice and oil and vermilion, and purification with cow dung (1965: 33). Similar demands for a separate political entity as a state or a district, within or outside the Indian Union, have been made by various tribes of eastern and central India, and those of the northeast frontier. The tribals of Dang launched a struggle demanding a separate district within the former bilingual Bombay state (Shah 1972). Some tribal leaders of Gujarat demanded an autonomous tribal state, though they failed to seek mass support and remained nothing more than a slogan (Desai 1971). Though this movement faded away, mobilisation around adivasi identity or adivasivad, assertion against domination of the ruling classes, continues to appeal to tribals of south Gujarat. Pinto observes, The Adivasi Ekta Parishad (AEP), which formally came into existence and became active after the Rio Summit in 1993, was led by Adivasi intellectuals from the four western states of Rajasthan, Madhya Pradesh, Maharashtra and Gujarat. AEP seeks to assert Adivasi identity through a cultural revival movement for 'self-respect' and 'selfesteem' (Pinto 2002: 222).

The Gond tribe of Chhattisgarh demanded the formation of a separate state for the tribals in the 1950s (Singh 1983c). The tribals of Chhota Nagpur have been demanding separate statehood to protect them against the exploitative tactics of the diku since 1938. Their demand for a separate state has continued in one form or another to this day. By now, a number of studies dealing with the Jharkhand movement are available (Sharma 1976, 1993; Dhar 1980; Singh 1983b; Iyer and Maharaj 1986; and Das 1990; Devally 1992; Mullick 1993; Basu 1994; Prakash 2001; Tirkey 2002). The Nagas submitted a memorandum to the Simon Commission in 1929 demanding that they should be excluded from the scope of proposed constitutional changes and be kept under the direct administration of the British. They expressed their apprehension that the Indians would introduce their laws and customs 'to supersede our own customary laws'. Their demand for a separate state outside the Indian Union has continued after independence.

They received statehood within the Indian Union. The same is the case with the Mizo tribe who demanded a separate state outside the Indian Union after 1960 (Misra 1974, 1982; Anand 1980; N.K. Das 1982; Goswami and Mukherjee 1982; Shah 1984;



Misra 2000' Vashum 2000; Kumar 1995). These political demands are accompanied by ethnic and economic demands. N. K. Bose (1967) characterises these movements as the growth of sub-nationalism' among the tribals on the basis of their religion and language. Roy Burman (1969), on the other hand, calls it 'infra-nationalism'. According to him the tribes are involved in a progressive movement, in a phase of expansion from a primitive state of 'tribalism' towards 'nationalism'. At this phase of infra-nationalism agglomerates of tribes are in search of identity at a higher level of integration than tribalism. Some call it a 'nationality' movement (see various papers published in APRU 1982; TDSS 1987). The nature of tribal movements, in terms of their solidarity and the issues that they raise, depends upon a variety of factors.

The tribals of eastern and central India have close interaction with caste-Hindus, therefore, they do not demand political status outside the Indian Union, whereas the tribals of the northeast frontier do not have close contacts with the Hindus. In fact, many of them have embraced Christianity, and are located on the international border. Therefore, they ask for secession from the Indian Union. Sinha argues that the nature and the degrees of involvement of tribal groups in solidarity movements, depend upon a number of factors, such as, the locale of the tribal groups vis-à-vis the core peasant matrix, the numerical strength of tribals, the degree of their exposure to, and interrelations with, the non-tribals.

He further argues: the intensity of tribal solidarity/separatist movement will be positively correlated to an optimum convergence of the following factors: 1. ecological and socio-cultural isolation of the bulk of the tribal population vis-à-vis the core peasantry; 2. a certain level of numerical strength and economy to provide the striking powers of solidarity movement; 3. location near the international and inter-civilization frontier; 4. a certain level of literacy and education to provide elite leadership; 5. historical incidence and awareness of conflict with the peasantry and the political superstructure of the peasantry; 6. the opportunity for political rank path combined with limited scope for economic emolument (Sinha 1968: 420). A number of studies on tribal political movements in different parts of the country have to be carried out to examine the validity of the argument advanced by Sinha. According to one estimate, 213 lakh persons were displaced by irrigation projects, mines, thermal power plants, wildlife sanctuaries, industries, etc., between 1950 and 1990 in India.

Eighty-five per cent of them are tribals (Fernandes and Paranjpe 1997). Their land and habitats are acquired by the government or private industries with negligible compensation. They often protest against the forced displacement. Their protests have taken the form of organised movements in some areas. The first recorded organised struggle against displacement was in 1921 and continued till 1924 against the Mulshi project near Poona. The majority of the affected persons under the project were nontribals. It was led by Senapati Bapat (Fernandes and Paranjpe 1997; Vora 2002).

In recent years, the Narmada Bachao Andolan has struggled against the construction of the dam which has displaced a large number of adivasis. In some places they demanded more compensation and a better rehabilitation policy and sometimes they raised the issue of 'development' which deprives them from their rights over natural resources (Baviskar 1995b; Dwivedi 1998; Vora 2002; Iyengar 2002). These studies



describe the nature of the loss that the tribals suffer but research on the extent and nature of their mobilisation in the struggles is scantily done.

Adivasi mine workers joined hands with non-adviasi workers in mines and industries for justice. Shankar Guha Niyogi formed the Chhattisgarh Mukti Morcha in 1978 with the commemoration of the martyrdom of Veer Narain Singh, a tribal leader who had been hanged to death by the British in 1857 for mobilising adivasis against imperialist rule. The Morcha mobilised tribals and non-tribal workers on several issues related to the exploitation of the Chattisgarh region. In July 1992 there was police firing in Bhilai in which 18 people were officially declared dead, although unofficial estimates of the death toll went as high as 50. It was the culmination of 19 months of struggle demanding a minimum wage for unorganized workers. It was a demand supported by the unorganized workers in Bhilai, Urla, Tedesera, Kumhari and the farmers, youth, women and landless of many parts of Chhattisgarh (Roy 2002: 40).

Though the struggle received coverage in the media and a dossier was compiled by a non-government organisation (NGO) (Lahiri 1998), full-fledged analytical study by researchers is yet to be undertaken. PARTICIPANTS Most social scientists, both of Marxist and non-Marxist persuasion, treat adivasis as homogeneous groups having no class differentiation. Therefore, they have not examined which strata or class of tribals actively participated in the movement. Recently, a few political sociologists and historians have started examining class differentiations among the tribals. It is argued that Naga, Mizo, Jharkhand and similar movements demanding political autonomy are dominated by the tribal educated middle class (Weiner 1978; Shah 1984). H.K. Sareen (1980) alleges that earlier the British government, and during the last few decades America and China have 'encouraged secessionist tendencies' among the English-educated tribals of northeast India.

As mentioned earlier, some scholars have argued that small and isolated tribes have less potential for launching political movements. Regarding the various tribes in the northeast states, Rao (1976) observes that the tribals of the Khasi hills were politically more active than those of the Garo hills. On the basis of studies on some tribal movements, K.S. Singh concludes that tribal unrest assumes an organised character only among large homogeneous, landowning tribal communities who have a relatively strong economic base, such as the Munda, the Santhal, the Bhil, the Gond, etc. Very few of the primitive tribes, who rely on pre-agricultural technology, participate in such movements (1983b).

These groups react strongly to the issues concerning land or forests on which they subsist, On the other hand, in the course of political movements, various tribes develop stronger ethnic identities and sometimes a pan-tribal identity. Various tribes of Nagaland or Mizoram have built up an alliance for achieving political demands. Not only that, the tribals of Chhota Nagpur have also begun to unite with the non-tribal toiling masses to fight against exploiters. They raise mainly economic and political demands. However, Rupert Moser (1978) feels that movements like the Jharkhand Mukti Morcha still have 'revivalistic and religious tensions'.

But this is not the view of others. They feel that all the producers, irrespective of caste and creed, are being united in the recent phase of the movement (Roy 1982; Maharaj and Iyer 1982). It is their contention that this is a movement of the proletariat



(Simeon 1982). Whether this is a reality or wishful thinking on the part of the activists needs serious consideration. ORGANISATION AND LEADERSHIP Most of the studies on tribal movements do not deal with their organisational aspects. It is assumed that the movements are 'spontaneous'. But this is not correct. Even the earlier Santhal, Munda and Kol movements were organised and a good deal of preparation had gone into them.

Orans observes, 'The rebellion [Santhal] was not begun on the spur of the moment as a result of sudden passion. The Santhal had made many attempts to present their grievances to the government but were rebuffed for various reasons and by various means. Numerous meetings and communications between Santhal villages preceded armed revolt' (1965: 32). Similarly, the recent Naga and Mizo movements are organised but we know very little regarding their organisational structure. Das and Gupta (1982) tell us something about the organisational structure of the Ahom movement which demanded a separate state for upper Assam. It is argued by some scholars that tribal, social and political structures facilitate the organisation of their political movements. Maharaj and Iyer (1982) observe that the Jharkhand movement adopted the traditional social institutions operating at the village, inter-village and community level. The tribal leadership of the Santhal, the Kol and the Munda rebellions came from religious leaders, or leaders who proclaimed themselves to be the incarnations of God. Birsa Munda is an example (Singh 1966).

A similar case is that of Sido and Kanhu, the leaders of the Santhal rebellion who claimed that they received messages from supernatural powers. Such leaders gained a powerful influence over their followers. Fuchs observes, 'All leaders of messianic movements in India have demanded great and often heroic sacrifices from their followers not only for admission into their movements but also as a condition for staying on in them' (1967:229). K.S. Singh observes that, 'while the leadership of the first phase (1795-1860) emerged from the upper crust of tribal society, that of the second rose from the lowest rung of it. The Santhal brothers were landless, Birsa Munda was a riyat or a praja (sharecropper) and Govind Giri was a hali (bonded labourer)' (1985: 151).

Many studies show that the leadership in post-independence movements has come from educated tribals. The recent tribal solidarity movements are primarily the product of the initiative and interest of a limited coterie of the educated tribal elite, and there is a considerable communication gap between the interests and ideas of the elite leaders and the tribal masses (Weiner 1978; Shah 1984). The leadership of some of the tribal peasant movements such as those of the Telengana, the Warli, the Shahada, the Bhoomi Sena, the Naxalbari and Pardai, was provided by non-tribals coming from different political groups (Mies 1976; Parulekar 1979; De Silva et al, 1979; S. Banerjee 1980; T. Banerjee 1980; Desai 2002). At the same time, local leadership among the common tribals has also emerged. Amarsingh in Dhuliya and Kalu Ram in Thana are examples (De Silva et al. 1979; Kulkarni 1983), Political parties such as the Communist Party of India (CPI), the Communist Party of India (Marxist-Leninist) (CPI [ML]) in the case of the Naxalbari movement and the Socialist Party in the case of the Pardi satyagraha played an important role in setting objectives and programmes of the tribal movements.

Sumanto Banerjee's study of the Naxalbari movement and Hakumat Desai and Kiran Desai's study on the Pardi Satyagraha examine the parties' role in the movements.



More analytical studies on this aspect are needed. In the last two decades non-party organisations like the Chhatisgarh Mukti Morcha in Madhya Pradesh, Deesha in Gujarat and several others have played a proactive role in the mobilisation of adivasis. They need to be studied. OVERVIEW Various studies on tribal movements highlight the militancy of adivasis in various struggles during the pre- and post-independence period. They also point out that the line between the changing nature of issues that the tribals raised in the past and the present movement is thin and getting blurred as tribals become peasants. Few scholars believe that adivasis because of their locale and dependence on natural resources are closer to nature. They respect nature. Hence their struggles are considered as a part of environmental struggles. In the past, studies on tribal movements, particularly of the nineteenth century largely focused on their land and forest rights.

However, during the last three decades, issues of identity and ethnicity are increasingly emphasised. Though the number of studies on tribal movements is large, only a few are intensive and well documented. Many of the studies are sketchy. Moreover, the studies on tribal movements in south, central and northeast India are very few. Many of the tribal struggles have so far remained unexplored. Political scientists and social historians have almost neglected this field.

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JAGJIVAN RAM ROLE IN THE FREEDOM STRUGGLE AND HIS EFFORTS TOWARDS SOCIAL EQUALITY DURING THAT PERIOD

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Introduction

His role in the Freedom Struggle and also efforts towards Social equality during that period. In 1931, after passing his B.Sc, he reached his village Chandwa. His mother Basanthi and others at home were quite happy after exam result. His mother wanted him to join a high government position when a letter came for an interview for an excise inspector's post Jagjivan Ram was unwell. SantLal was extremely disappointed. He was worried about his young brother's future. The illness had come a good excuse.¹ He wanted to please his mother by joining government service but his burning desire to work for the upliftment of dalits and also for the independence of the country prevented him from doing so Mahatma Gandhi was a source of inspiration and basis of BabuJagjivan Ram's intense patriotism and endeavours for the welfare of the untouchables. At this time there was famine in Bihar. There were starvation death everywhere and people were dying in larger numbers. Epidemics raged and the resident of Bihar were a ravaged lot. In this honor of distress, BabuJagjivan Ram worked tirelessly.

Those were the days when Dr. B.R. Ambedkar was making headlines as the spokesman of the untouchables. Gandhi had his own conservative outlook. Jagjivan Ram wanted something more radical. But society was to be changed Mahatma Gandhi established Anti-untouchability League on 30th September 1930 in Bombay. The aim of the League was to educate caste Hindus with a view to eradicating all vestiges of untouchability and to mark for the uplift –educational, Social and economic of the untouchables G.D. Birla was elected as the provisional president of the League. Later, when Gandhi evolved a new word, 'Harijan' for untouchable while in jail, the League was renamed as Harjansvaksangh in November 1930. The untouchables were now 'Harijans' or children of God and serving them was like serving God. At this time there was county wide talk of separate electorates for Harijans. Jagjivan Ram was opposed to the idea of separate electorates B.R. Ambedkar however had made an issue of it. Under the proposed arrangement only an untouchable would be eligible to vote for an untouchable candidate. Gandhi thought that this would isolate the Harijans. By this arrangement the Harijans would be damaging themselves as well as Hindu society Jagjivan Ram organized many meetings in Bihar at which he spoke that the separate electorate idea was generally harmful to Harijans.² Ambedkar then demanded reservation for the Harjians Gandhi did not agree immediately as he had consulted the other leaders about it. He was however willing to keep an open mind on it.

When Gandhi returned to India after Round table conference in December 1931, the political situation has changed for the worse. The British officials and few others had began to dub the Indian National congress as a Hindu organization. M.C. Rajah, the first Harijan to become a member of the central Assembly supported Gandhi's stand though he himself was not a member of congress. The participants in the Round table conference had not reached any conclusion regarding communal representation. The P.M of English Ramsay Macdonald announced his award on August 17 1932. He announced the formation of communal representation electorates based on



communities and creeds special constituencies were carved out for the depressed classes and they could exercise their votes in reserved as well as in the general constitutions. There were numerous reserved constituencies in the Madras Presidency. Muslims, Dalit's, backward classes, Indian Christians, Anglo-Indian's, Europeans, business and industrial groups, farmers workers, university teachers, Sikhs, Women (general), Women (Muslim) women(sikh), Women(Christian) Women (Anglo-Indian) – all these categories were declared minorities. A Hindu could vote only for Hindu and a Muslim only for a Muslim. This was a master stroke to promote disunity and to destroy the rise of national unity According to this communal proclamation, the seats for Dalits were. Madras-18, Sindh and Bombay-10, Bengal-10, united provinces-12, Bihar and orissa-7, central provinces -10, Asian-4, a total of 71 seats.

From the point of view of strengthening imperialism, the British Government declared that the congress was a party of middle-class Hindus only. This declaration had nothing to do with equitable social concerns. The government said that the untouchables and the backward classes did not support the congress. Gandhi came back to India after taking part in the second round table conference in December 1931. In 1932, he restarted the civil disobedience movement. The British government and the viceroy Lord Willington came down heavily upon the congress. In January 1932, Gandhi and other senior leaders of the congress were arrested, the congress party was declared illegal, the properties of the agitators seized and public meeting were banned. Gandhi was in jail but he saw through the divisive policies of the government. He warned that if the untouchables were given separate electorates, he would fast unto death as a protest. But did not concede Gandhi's point and he commenced his fast on September 20, 1932 at Yerrawada jail.

Malaviya convened a meeting of the leaders on the eve of fast. Sapru appealed to the British to release Mahatma Gandhi Unconditionally. Rajendra Prasad, Tej Bahadur Sapru, M.R. Jayakar, C.B. Mehta, C. Rajagopalachari and B.R. Ambedkar, conferred in Calcutta some of the had been shuttling between Bombay and Yerrawada Jail. Gandhi now made it clear that he was not against reservation of seats for Harijans but was only against separate electorates.³ Dr. Ambedkar favoured the British stand on this issue. The British backed him against Gandhiji in order to spread disunity in the nationalist movement, The general public was highly agitated Gandhiji was a symbol of freedom for the common man Therefore, It become necessary for a middle path to be chosen between separate electorates and joint electorates. Finally an agreement was reached on 24 September 1932 called the Poona pact that gave extensive right to Dalits.

Jagjivan wrote a letter to Gandhiji and asked him why he had undertaken the fast. He himself could not go to Poona to attend the meeting of Hindu leaders as brother Sant Lal was ill to resolve crisis on separate electorate to Harijans. He received a reply from Gandhiji's secretary pyare Lal that he himself was against any type of electorates for scheduled castes separate from Hindus. The basic points of this pact signed in Poona were:

- 1) The seats for Dalits would be reserved in provincial assemblies from the number of general seats as follows: Madvies-30, Bombay and Sindh-15, Punjab-8, Bihar and Orissa-18, Central provinces-20, Assam-7, United provinces-20, a total of 148. These numbers formed part of the total number of seats in provincial councils that had been initially declared by the British government.
- 2) The seats would be elected by a joint electoral policy through the following method. All Dalits whose names were registered in the electoral list of the area would form an electoral



group that would choose a panel of four Dalit candidates for each reserved seat. The selection would be on the basis of a single vote. The four candidates who got maximum votes in this initial election would be considered Candidates eligible for general elections

- 3) For the central Legislature, the representation of Dalit would be according to point 2 above.
- 4) The election of Dalits in the central Legislature would also be as above. The reserved seats would be 18 percent
- 5) The electoral process mentioned above for central and state Legislatures would end after ten years. If both parties agreed then it could be withdrawn earlier too, according to section 6.
- 6) The above method of representation of Dalit seats in central and state Legislatures would continue fill both sides agreed to withdraw it
- 7) The electoral rights of Dalits for these state and central Assemblies would be according to the directives given in the Lithian Committee report. Members of the Dalit section would no longer be considered ineligible for elections in local boards and government services because they were considered untouchables. All attempt would be made to fulfill the requires representation of Dalits. They would be appointed in government job according to educational qualifications laid down for them.
- 8) In all provinces, funds have to be provided for facilities for the education of Dalit children.

In 1932, the Bihar provincial Anti-untouchability conference was held at Patna in the Anjuman Islamia auditorium at Patna. Dr. Rajendra prasad was invited as the chief Guest. Jagjivan Ram was also invited as a speaker. Jagjivan Ram listened to speeches made by many leaders. He inter acted with everyone but the speeches made by upper caste Hindus depressed him. They were full of sermons and advised Dalits to give up eating meat and drinking alcohol. They urged them lead a life of cleanliness. Hearing these words, he spoke eloquently and impressively. “The objective of our life is to uproot the British rule from India, under the guidance and the leadership of Mahatma Gandhi. He is in Yerrawada prison now. The British government is imprisoning thousands of Youth people too in the country. At jail, they endure several problems. Meals are not provided in time, the food is of inferior quality. These patriots striving for freedom, are tortured in many ways. If one falls sick, no medical treatment is administered. All types of pressure is exerted on them to force them away from the struggle for independence and to cooperate with the British Mohammed Ali Jinnah has exhorted the Muslims to form a separate country. Dr B.R Ambedkar has demanded the arrangement of separate electoral Zones for the untouchables some people are of the opinion of that such condition have weakened the fight for the freedom of the country. This is not so, it is clear to the public, in this crisis who does or does not aspire for the country’s freedom. The Muslims are trying to convert the untouchables to Islam Christian pope and the missionaries are tempting the untouchables with several offers to convert to Christianity. They are offering good housing, lumpsum cash, land and free education for children. Buddhist propagandists are guiding them to accept Buddhism. At this time, I want to ask these contractors of religion whether they can convert to Hindusim, foresaking their own religion? If not, then is it not a detestable joke to ask the untouchable thus? In this not a cruel blow of a repressive religious policy, upon us thousands of poor untouchables? I agree that religious favour is justifiable to a certain extent but it is a bad



influence upon crossing that limit. I am against all religions conversions. The untouchables are Hindus. We were born as Hindus and shall die so. We have created the nation, not vice-versa. This is our nation Indians only shall have to attempt to unify India. Presiding over the recently organized All India congress committee, Mahatma Gandhi, among other things, has also decided that untouchability shall have to be eradicated. "All have strongly supported this congress proposal. It has given new hope to the oppressed people. It is my firm belief that Gandhi, Dr. Rajendra Prasad, Pandit Jawahar Lal Nehru and Vittal Bhai Patel shall implement this proposal in the interest of the nation. I also vow that for this, I shall not hesitate in making sacrifices. We shall have to collectively oppose the unjust and untimely demands that some people have made to the British rulers, during the Freedom struggle. Ever since, I have come of age, despite being a student, I am at the fore front in this fight for freedom of the country. From tomorrow, I am again undertaking a tour of central and South India. We shall have to rouse the society against religious conversions. Practice of discrimination (against lower castes) shall have to be given up. People of all religions and castes shall have to associate themselves with this fight for the freedom of the country. Come, let us take on oath today, to contribute actively in the mass movement, under Mahatma Gandhi's guidance and also ensure the integrity of the country besides securing its independence."⁴ His outspokenness stunned every one. The Arya Samajists criticized him in the meeting itself. But Dr. Rajendra Prasad was quiet and thoughtful. He had listened very attentively to his speech and he did not make any comments. He called Jagjivan Ram, had a long discussion with him and told him to make Bihar the field of his activities, not Calcutta. Jagjivan Ram accepted his advice.⁵ Dr Rajendra Prasad wrote to Mahatma Gandhi about Jagjivan Ram's calibre and intense devotion who in reply called Jagjivan an Anmol Ratna a priceless Jewel.

In the meanwhile, Jagjivan Ram had occasion to meet the Mahatma once again. On his return from second Round Table conference at London, Mahatma Gandhi was given a rousing reception in Bombay. The next day, in the presence of Dr. Rajendra Prasad, Gandhi gave Babu Jagjivan Ram guidelines for a more active role in the struggle for independence of India. Gandhi also entrusted the State level responsibilities of the work of Harijan Sevaksangh in Bihar province to Babu Jagjivan Ram. He then returned to his village Chandwa.

The events of 1931, 1932 left Jagjivan Ram more convinced than even that the Mahatma Gandhi was the leader whom he should follow and who was doing his utmost for the 'Harijan cause'. He came in to contact with other leaders who thought similarly. He was getting closer to Dr Rajendra Prasad also. Jagjivan Ram was appointed as secretary of Bihar state Harijan Sevak Sangh and he emerged as a young leader of the depressed classes.

The first opportunity for real work which would put his administrative mettle, his organizing capacity and leadership to test came during the relief operations following the Bihar earthquake of February 1934, which had wrought untold misery to the people and heavy damage both in life and property. He came in close contact with Rajendra Babu during the relief operation. There was a tremendous earthquake in Bihar with devastating results. The damage was heavy in North Bihar, particularly in Monghyr. The area of devastation was over thirty thousand square miles with a population of about fifteen millions. The casualties were estimated at over thirty thousand dead. Jagjivan Ram had discussions about relief work. Nehru also visited the affected areas. Dr. Rajendra Prasad and Jagjivan Ram attended to the relief work in Bihar. They arranged for funds as well as blankets and sent them to various places. As the means of communications were completely cut, Jagjivan Ram and his fellow relief workers travelled long distances in country boats. Dr Rajendra Prasad was recovering from an illness and so the bulk of the heavy work fell on the shoulders of Jagjivan Ram and he rose to the occasion magnificently.⁶ A public meeting was



called in Patna and the announcement of a central Relief committee was made. The members of the committee were named by Dr. Rajendra Prasad taking Dr. Rajendra Prasad into confidence.

Branches of the Relief committee were set up in all the districts and the work was coordinated by Jagjivan Ram. The committee began receiving contributions in the shape of money, rice utensils, clothes, blankets and medicines from all over the country. They were stored in Patna and distributed to various centers according to their requirements. Sardar Patel was in Jail and could not come to Patna, but Mahatma Gandhi and Jamanlal Bajaj visited the earthquake-affected areas and gave valuable suggestions about organising relief on efficient grounds Jagjivan Ram was benefited by their guidelines.⁷ To keep donors, sympathizers and workers informed of developments Babu Jagjivan Ram was in charge of the printing and distribution of this bulletin. Roads and bridges were repaired. Jagjivan Ram was in the midst of all this work literally wiping off the tears of weeping humanity. He helped build thousands of houses that had been destroyed or damaged considerably. Fields that had been productive were now covered with sand and the Sand had to be removed and the lands of reclaimed. Every reconstruction work was under taken with the co-operation of the willing Villagers.

During his student days, to successfully organized a number of Ravidas sammelans and had started celebrating Guru Ravidas Jayanti in the different parts of Calcutta. In 1934 he founded the all India Ravidas Mahasabha in Calcutta. The first session was held in March 1934. Jagjivan Ram was the main organizer. In this session he held talks with leaders from different provinces. He stressed that Dalit leaders of all political parties needed to come together to be more effective with their combined strength.⁸ it was at this conference that Jagjivan Ram met for the first time social workers like Dharam Prakash, Ram Prasad Jaiswal and others, Jagjivan Ram suggested that all harijan leaders of whatever shade of opinion should meet on one platform. An Appeal for this organization was drafted and sent to various persons at various places and the foundation laid for the Depressed classes League. The Depressed classes leaders unity conference took place in Kanpur in May, 1935. Ambedkar and M.C. Rajah did not attend it. At the conference, Jagjivan Ram stated that the Dalits were not making an impact all over India in political and social affairs. Dalits needed to keep pace with national activities and form an all India organization. At the same time, Dalits formed organizations according to their different sub-castes. These groups were engaged in welfare work, but for political influence, it was essential to have a united forum that should be pan-India, Dalits should not separate themselves from nationalist politics because social change alone was not enough, Dalits needed a political space and that could happen by creating a united forum. Without political power, there would always be dependence on the high-caste Hindus. It was a historical necessity to have an all-India level, well organized and well planned movement of the Dalit or oppressed section of the society.⁹ The All India Depressed classes League was formed Rasikal Biswas was elected as the president and P.N.Rajbhog and Jagjivan Ram as the secretaries of the new organisation. All nationalist Dalits leaders joined this organization and state units started functioning.

In his book, caste challenge in India, "Babu Jagjivan Ram writes, "progress is inherent in the idea that we extend our social horizons and generates awareness in social life. Definitely this will work towards promoting the ideals of high social reform. The social consciousness of the people caught in the endless cobweb of casteism, is nearly nil. Untill the misarrangement of casteism is eliminated, it is impossible to establish a society that is based on the sentiment of uniformity.¹⁴ Babu Jagjivan Ram became a crusader for social equality. Jagjivan Ram appealed to the depressed classes to struggle for a socially interdependent society which would be so changed and revolutionized so that they could participate in it on terms of rights and obligations.¹⁵



Jagjivan Ram first wife died in 1933. He married Indrani, daughter of Dr. Birbal in June 1935 at Kanpur after his second marriage, he plunged into the work of the Depressed classes League. By August 1935, he organized the Bihar branch of Depressed classes League and was elected as its president.

According to the Government of India Act, 1935, elections were due to be held in 1936. He realized that elections had a very important role to play in the growth of democracy in India. Dalits had been given the right to vote, but merely getting electoral rights was not enough. They had to be told about the importance of their vote, Dalits had to be educated to use them properly. It was essential that the names of all Harijans eligible to vote were in the voters list. Complete electoral list had to be prepared. At the same time, awareness men was essential in respect of delimitation of constituencies in areas where more than one member had to be chosen. Jagjivan Ram started taking a deep interest in the problems relating to the voting rights of Harijans. He met Bihar's welfare Minister Mansfield and a later deposed before the Hammond commission in Ranchi. His disposition was about the following issues (oct, 1935): the issue of demarcating constituencies for the Dalits for the provincial Legislative council of Bihar to decide the method of voting and polling, making arrangement to prevent atrocities or bribery of Dalits by upper caste during elections the educations qualifications of Dalits for franchise should be reduced to middle from matriculation.¹⁰

After the Poona pact, relations between caste Hindus and Harijans deteriorated instead of improving In October 1935, there was a conference of harijans at Bombay. Ambedkar urged for Harijans to give up the Hindu religion. There was some correspondence between Mahatma Gandhi and Ambedkar on this point but Ambedkar was not to be easily satisfied. It became clear that only a small section of the Mahars in which community Ambedkar himself was born, was sympathetic to his opinion. M.C. Rajah came out with a statement opposing Ambedkar and saying that Ambedkar's stand would be destructive of harijan interests. Rasik Lal Biswas, Jagjivan Ram, R. Srinivasen, Solanki, Kajjrolkar and Jaiswal declared themselves opposed to Ambedkar. The depressed classes league met under the president ship of M.N Mandal and took serious and adverse note of Dr. Ambedkar's call to the harijans to leave the Hindu fold. But undeterred, Dr. Ambedkar announced in December 1935 that he had decided that he and his followers would not remain any longer in the Hindu fold Dr. Ambedkar's call for conversion made him the centre of attraction in the entire Indian Social setup. Leaders of different religions came forward to persuade the eight or ten crore dalits into their fold. But ultimately this call did not affect the country as a whole. Dr. Ambedkar was chiefly the leader of the Mahar Dalits of Maharastra who were most influential in the Bombay region. Jagjivan Ram as the leader of the depressed classes League opposed this call and all the state branches of the organization followed his lead.

At this time the Hindu Mahasabha was making efforts to reduce the influence of casteism in the country. The Seventeenth session of the Hindu Mahasabha was organized at Poona on 29th December 1935. The subject of the session was the prevention of Harijans from conversion from the Hinduism Jagjivan Ram also participated in the meeting. He was of the view that the injustices on the Harijans would neither end nor can they get social status by adopting another religion. He rather exhorted them to raise themselves with their own efforts, Join the mainstream of the nation and work for its advancement. At the meeting he spoke thus. In the progress of the country lies our progress, in its salvation our salvation and in its emancipation our emancipation.¹¹ In a resolution which was Supported by Rasik Lal Biswas, the Mahasabha agreed to give equal access to all Hindus, irrespective of their caste or creed, to all public amenities and institutions such as schools, wells, Ghats, places of water supply, hotels, roads, parks, temples and public places of worship,



burial grounds etc. it recommended the abolition of all distinctions in the Hindu society, based on birth or caste, in the spheres of public, social and political life. But the resolution was not passed without a tussle between Jagjivan Ram and Sankara charya. The latter moved an amendment to the resolution to the effect that while temple should be opened to the Harijans they should not be permitted entry in to the 'garbha' or innermost chamber of the temples. Jagjivan Ram, with thirty depressed classes' members of the conference following his lead, opposed the amendment and pressed another amendment stressing that no discriminations was to be shown against the historically abused untouchable class. It was a big fight. Shankaracharya. Commanded a considerable following and the Hindu Mahasabha delegates naturally had great regard for them Jagjivan Ram, with his strong group of thirty, threatened to walk out of the conference. Malaviya made a stirring speech supporting his stand. Munje and Jayakar supported Jagjivan Ram. Ultimately shankaracharys amendment had to be shelved and Jagjivan Ram's point of view was incorporated in the resolution.¹² Not only his group but even many of the Ambedkar's supporters congratulated Jagjivan Ram on his bold stand.

Jagjivan Ram went to Bombay from Poona and met Dr. Ambedkar, who welcomed him and treated him with respect. Ambedkar wanted to convert Jagjivan Ram to his policy of religious conversion and presented a number of arguments in its support. Jagjivan Ram replied that conversion was not the solution to the problems of Dalits. He tried to persuade Ambedkar to desist from religious conversion, saying that the entire Indian society suffered from caste discrimination Islam as a religion did not believe in caste differences, but Islam in India had been affected by this system. When those who were manual scavengers converted to Sikhism, they were called Mahajabi Sikhs. The chamars who converted to Sikhism were called Ramdasias. Among converts to Christianity, too there were distinctions because of the caste and class they converted from. Instead of converting from Hinduism, Dalits should fight for equal rights within the Hindu religion. Conversion for Jagjivan Ram meant a cowardly running away. His thinking was that unless the entire Indian Society changed, there would be no solution to the problem. Ambedkar disagreed saying that slowly may be after a couple of generations there would be a change of attitude towards converts. Jagjivan Ram's response was that people who had converted ten generations ago still faced discrimination.¹³

After coming back from Bombay, Jagjivan Ram worked hard for the Depressed classes League. On 16th February 1936, he inaugurated a branch of depressed classes' League of Danapur sub-Division in Patna district. He also held sessions of the Depressed classes League at Chhapra and Monghyr.¹⁶

In April, 1936, Babu Jagjivan Ram attended the 49th session of the All Indian congress committee held under the president ship of Pandit Jawaharlal Nehru at Lucknow. On April 14, 1936, Babu Jagjivan Ram presided over the conference of All India Depressed classes League at Lucknow. Gandhi also attended it. At the meeting Jagjivan Ram expressed his independent opinion based on personal experience, in the process exposing the painful and sordid reality of social discrimination. His basic social theme was that the exploited and Marginalised Depressed classes wanted to merge completely in a changed and revolutionized and socially inter dependent Hindu community and end forever the separatist tendencies represented by the Poona pact. His fundamental economic approach was that only major economic reforms, including a complete reorganization of India agriculture, which would end not only 'Zamindari' but the system of land tillage by hired workers and provide avenues of alternative employment could solve the economic problem of the 'Harijan's and as these would follow and not precede independence . The political independence of India was more vitally urgent for the depressed masses whose problems were the



problems of the poor. Independence could bring out these changes. He declared strongly, “our rise is linked to the nation’s rise A free nation will free us too. The welfare of the Nation is our welfare”¹⁷ His analysis of the problem was deferent. His assessment of the role of nationalism Vis-à-vis depressed classes was different. His evaluation of Gandhi’s stand on the Harijan problem was different. He bitterly criticized the so called humanitarianism of the caste Hindus and stated. “They would, of course, feign to work for amelioration, so that their own interest did not suffer.” He protested against the imposing of the name ‘Harijan on the untouchables. Instead of bridging the gulf it widened it and perpetuated and accentuated the separation. It had the same old stench. He however praised Ambedkar and stated that the Poona pact, a result of the communal Award, was as much Gandhiji’s as Ambedkar’ handiwork. The Caste Hindus patronized the ‘Harijans’ and emphasized their duties. Jagjivan Ram resented the vague patronization and emphasized for the political rights. More jobs in services, Land to the Landless and protection of artisans. His speech was revolutionary in many ways. It opened the eyes of Gandhi and even Nehru.¹⁸ Gandhi later wrote to Dr.Rajendra Prasad to seek clarification from Jagjivan Ram. Dr. Rajendra Prasad wrote that his taking objecting to the word ‘Harijan’ his aspersion on caste Hindus his praise of Ambedkar were all very objectionable and suggested that the speech might have been written in a hurry, thereby making it easy for him to relent. Young but radical Jagjivan Ram replied accepting that the address was written in a hurry but thought fully and that he would have like to qualify his remark about caste Hindu reformers as there were honorable exceptions and would have withdrawn if he had time to consider his address. He would have also withdrawn the observation that if caste Hindus did not work the Poona pact both in letter and spirit the depressed classes would go in separate electorates. But to the rest of his speech he stuck maintaining that it required no explanation. Every word came from his heart.

An All Religion Conference was held at Lucknow on May 22, 1936, by the followers of Dr.Ambedkar, attended by the representatives of all religions from India and abroad. The purpose of the conference was to enable the Depressed classes to choose one religion to which the Depressed classes will convert.¹⁹ Buddhist, monks, Maulvies, Sikhs, Jain’s, Aryasamajists, Christian Missionaries have all come to woo the Harijans. Babu Patit Pawan Dass of Nagpur, who has undergone a longfast to secure temple entry rights for the Harijans in the Nasik temple, presided. Dr. Ambedkar was not present at the conference. Jagjivan Ram was not invited to the conference, but he come as a visitor with a number of colleagues. Rajik Lal Biswas as an invitee. The conference was a pro-conversion meet of the loyalists and Ambedkar supporters. From the very beginning Jagjivan Ram was against any conversion, when the nation was fighting the British. He was of the opinion that any change of religion will not solve Dalit problem. Not even social status. Status is achieved through education, culture and economic better meet. There were others who shared Jagjivan Ram’s view point. He managed to get his own man, Rasik Lal Biswas, elected as president, and scuttled the whole move by referring to a committee the question of comparative study of all religions and to report after a year. Rasik Lal Biswas, was the president of the All India Depressed classes League which has been formed by the Nationalist Depressed Classes and this League had emerged as an effective challenge to Ambedkar’s leadership Rasik Lal was now elected as the president of the All India Depressed classes conference and this was distinct from the League conference.

The entire strategy was planned by Jagjivan Ram. Many of the nationalist ‘Depressed classes leaders had decided under Jagjivan Ram’s guidance that it was better strategy to declare themselves pro-conversionists if they had to carry the Ambedkarites with them. Their strategy and tactics succeeded. The nineteen-men committee, with powers to co-opt others, elected by the conference to examine the different aspects of all religions and, after considering the whole matter



in the interest of Depressed classes to submit a report to the next All India Depressed classes conference, had a majority of nationalist 'Depressed classes leaders.' They had posed at the conference as pro-conversionists' and had assented to a resolution expressing full confidence in Ambedkar. Jagjivan Ram was the moving spirit behind the strategy and he kept himself deliberately in the background. He neither spoke in the delegates conference, nor did he personally canvas. But the resolution on the subject was his draft. He felt greatly satisfied when the conversion issue was deferred and the committee elected by the conference had a majority of men of his view. The conference was inconclusive. The question mark was – how much time the Depressed classes will take to renounce Hinduism and adopt another faith. But Jagjivan Ram and his colleagues knew that the 'poor, illiterate Depressed classes' masses were not going to renounce Hinduism. They were confident of reforming Hinduism. The majority of men in the All Religion committee supported Jagjivan Ram's viewpoint. The resolution was his draft. He directed his people to save the millions of people, the poor Harijan masses from chaos. He was of the opinion that Dr. Ambedkar's manoeuvrings were directed towards that coming election in 1937 under the Government of India Act 1935. He had a shrewd suspicion that even the conversion move was but a bargaining counter and a method of creating and sustaining mass hysteria and keeping all on tenter hooks. In his own state, Dr. Ambedkar was having backing of some Mahars. Others like chamars, Kolis and other depressed and exploited classes never bothered and supported the idea of conversion.

The Government of India act, 1935 referred to untouchables as scheduled caste for the first time. The term scheduled referred to those castes, tribes or lineages that were previously Known' as achut or untouchables' untouchables had many disqualifications.

To determine the disqualifications in society, T.L. Hutton, the census commissioner during the 1931 census, asked the following questions on the criteria for determining status.

- 1) Could the caste or section under question avail of the services of a Brahmin?
- 2) Barbers, tailors, washer men and other serve all Hindus. Could the caste or section under question avail of their services
- 3) Does contact with the caste or section under question defile caste Hindus?
- 4) Is the caste or section under question such that caste Hindus can drink water offered by them?
- 5) Is the caste or section deprived of using public comforts like roads, wells, schools?
- 6) Is the caste or section under question prevented from using Hindu temples?
- 7) Does an educated member of this group /caste under question get the same treatment in society as an educated caste Hindu?
- 8) Is the group / caste under, question considered Dalit and disqualified because of ignorance, lack of education and poverty; and does it have any other disability?
- 9) Is the caste or section called Dalit of pursuing a particular vocation? Does it have any other social disqualifications?

The Lithian Franchise committee's test for determining Dalit Status had been: whether the section is prevented from entering Hindu temples and whether a caste Hindu is defiled by their touch. The representation was given to Dalit sections under the Act of 1909 and 1919. After the communal award of 1932 by the British government, Dalits received general and separate electoral rights. The Poona pact made improvements to that communal Award.²⁰

Before the elections, Jagjivan Ram made an extensive tour of the whole of India exhorting the Dalits not to drift from the main national current and consolidate the All India



Depressed classes League. His reputation as the leader of the Depressed classes League was on the increase. After the Government of India Act, 1935, Orissa was demarcated as a separate state from Bihar. After this separations, there was left no depressed classes member of the council in Bihar, the only 'Dalit' nominated member of Bihar and Orissa. It was proposed to nominate a caste Hindu in the vacancy. Jagjivan Ram announced his intention of starting province-wide agitation if it were not filled up by a Dalit from Bihar. The Government nominated him in August 1936. On the opening day of the Bihar legislative council session attended by him, there was a tussle between the non-official and Treasury benches in connection with reduction of canal rates. As a nominated member he was supposed to vote with the treasury benches. The demand for reduction of rates was justified and the Government attitude appeared to Jagjivan Ram to be entirely unimaginative and bureaucratic. So he thought of voting with the opposition. His friends advised him not to enter into open conflict with the government on the very first day of his attending the council. But Jagjivan Ram did not want to turn back. He voted with the opposition. The Independence of outlook was his principal character. He also displeased Congress men some time later when he went to receive the Governor at the station as matter of pure courtesy. The Bihar Legislative Assembly began on 30 August 1936 in Ranchi and continued till 12, September, 1936.

On 27, March 1937, in a press statement opposed the so called All India Depressed classes conference being organized during the second week of April at Patna to reiterate finally the decision of the Depressed classes to break away from the Hindu fold. He declared neither the Bihar provincial Depressed classes League, the only organization of the Depressed classes in Bihar, nor any member of that organization had anything to do with it. He hit at the organizers, the Baldeo Prasad Jaiswar- Christian missionary axis. He observed that the conference was being convened by pro-conversionists, all of whom were not necessarily members of the Depressed classes. He was of the opinion that the interested parties wanted to create division amongst the Bihar Depressed classes to give an opportunity to religious Zealots of various sects to swallow up as many as possible the depressed classes. He argued that the proposed conference was bound to disintegrate Hindu solidarity, peace and social harmony and hamper the rising spirit of nationalism among the 'Dalits. He requested to all not to have anything to do with the conference and specially directed the Depressed classes of Bihar to boycott it. The conference was broken due to intervention of his followers.

Under the Government India Act 1935, there was a provision for provincial elections. The electoral process began in December 1936 and the election campaign came to an end in the beginning of 1937. The congress so as to clarify its policy with regard to this election, elaborated on its decision taken at the Faizpur session to resects the Government of India Act, 1935 which has been imposed on the Indian public against their wishes. The congress believed that to extend support to the 1935 Act was to betray the freedom movement. The British government wanted to retain authority in its own hands therefore it made utmost efforts to scuttle the so-called Faizur resolution. Before the elections were held, Babu Jagjivan Ram agreed to contest elections from Depressed classes League with congress in the province of Bihar. He decided to field candidates in the elections in agreement with congress in 14 seats of the Legislative council in Bihar province. Taking these elections as a challenge, Jagjivan Ram worked hard. Ultimately under his leadership, all the candidate were victorious. Jagjivan Ram was declared elected unopposed. In this way, for eleven Legislative councils in the country, elections were held at 1,585 places. Congress was successful in 715 seats of the 482 seats reserved for the Muslims, 108 seats were won by Muslim League.



In these elections, congress won a majority in Bombay, Madras, the united provinces, M.P and Orissa. In the province of Bihar, congress needed the con-operation of Legislators of other parties to form a government.

Meanwhile congress had to decide whether or not to constitute provincial governments. It had become necessary to consider, the issue seriously since the British administration had bestowed such privileges upon the Governors in provinces due to which they did not hesitate to pose obstacles in the administrative set up. To counter this situation, a proposal was passed in congress Executive session that “congress executive permits the constitution of cabinets in those provinces where the congress has majority but this action will not be considered as valid until it becomes convinced that the governors will not exercise their rights to interfere and reject the advice of a minister in constitutional matters.” This decision of the congress executive forced the British administration to curtail the administrative powers of the governor. Viceroy Lord Linlithgow issued a notice from Simla that the governors will not interfere in cabinet policies nor obstruct the daily administration in the provinces nor use unilaterally, their special privileges. The governors will function in consultation with ministers in all matters of cabinet jurisdiction including those of the minorities and the position of the military. The cabinet’s responsibility will be towards the state legislatures and not the British parliament.”²¹ considering this declaration as timely and a fair one, Gandhi gave permission to form a council of ministers in the provinces where congress was in majority. Consequently, Congress formed governments in seven out of the eleven provinces.

In Bihar province, it’s a different matter Jagjivan Ram has the support of 14 legislators from the Depressed classes League. For any political group, to constitute a council of ministers, the support of Depressed classes League is necessary. Mr. Mohammed Yunus sought the support Babu Jagjivan Ram to form a cabinet. Yunus sent Gurusahai Lal for seeking support of Jagjivan Ram’s 14 legislators. Jagjivan Ram was offered a ministerial berth and several other facilities. But he was not swayed away by these. He conveyed to Dr. Rajendra Prasad, in detail all that had transpired with regard to the temptations offered by Mr. Yunus with British backing. His heaving down the offer was talked about all over the country. There was praise from many quarters. Dr. Rajendra Prasad informed Ram’s sincerity and political maturity to Mahatma Gandhi. The Harijan legislator determined not to join the cabinet. Dr. Rajendra Prasad told to Gandhi about the great sacrifice of Jagjivan Ram. Jagjivan Ram, who is from oppressed class, had shown to the world how high ideals can be maintained even while living in poverty, morale can be kept high and self-respect preserved despite insults and high handedness senior leaders, social workers intellectuals from all over the country praised Jagjivan Ram. Mahatma Gandhi publicly described Babu Jagjivan Ram as a ‘Jewel’ and Ram had emerged from fire as burnished gold.”²²

Had Jagjivan Ram accepted this offer it would have led to a chain reaction in other provinces and would have been a major setback for the freedom movement. A congress government was formed instead of a puppet governor in Bihar. With all the other legislators of Depressed classes League he accepted the membership of congress.

Jagjivan Ram’s speeches were frank and he was always a target of criticism from various sections. He believed in speaking the truth and never compromised to avoid criticism on April 24, 1937 he presided over the District conference of the Depressed classes League at Champaran. He said that the Harijans had been inspired to join politics because of some basic social and economic problems. As a fearless fighter for the Harijan cause he stressed, “The whole nation supported the congress in the elections but this togetherness has been only for political purposes. It has made no



change in the nation and in the thinking of Hindus. The reactionary forces in society are still strongly rooted. It would not surprise me if the increasing self – awareness and feeling of self dignity among the Harjians and its expression might create tension between caste Hindus and Dalits.”²³ On July 10, 1937, he presided over the Bihar provincial Depressed classes conference held at Mashraq in saran district. The conference was attended by Dr. Rajendra Prasad, Dr. Sri Krishna Sinha, Anugrah Narain Sinha and other Bihar leaders. The general consensus was the inclusion of Jagjivan Ram in the Bihar cabinet. Jagjivan Ram also attended the All India Depressed classes League session at Gopalganj on July 12, 1937. The meeting was attended by Rajendra Prasad, Srikrishna singh and Anugraha Narayan singh. The main items of agenda were to consider the elimination of untouchability and work for the progress of Harijans. A true Gandhian Dr. Rajendra Prasad reviewed in his speech the progress made in the direction of removing untouchability and expressed satisfaction at the achievements. He said, ‘The foundation of untouchability had been shaken and its complete removal was a matter of some more time. He referred the happenings in Travancore and other places. He asked the Harijans to be patient. Messages came from Sardar patel, Pandit Nehru and Dr. Ambedkar and these were read by Jagjivan Ram. Pandit Nehru had said that he did not like any people to think themselves or call themselves as depressed classes. He further stated that congress stood for the removal of the stigma of untouchability and the creation of a society without social barriers. Since the real removal of the disabilities of the Harijans suffered from could be only with political and economic freedom in India, the exploited and the suppressed ‘Harijans should take their full share in the movement for freedom.’²⁴

Jagjivan Ram, in his impressive and radical presidential address did not share the hopefulness of Rajendra Prasad and while he agreed with the basic formulation of Pandit Nehru, he left that the contents of the untouchables’ social, economic and political freedom were not the same as those many other classes who were the constituents of Indian National congress. The congress as an anti-imperi a list united front had necessarily an amorphous programme which could not the objective of the suppressed millions. Starting with the history of the movement of reforms of Hindu social order and the failure of all the reform movement, he pointed out that the congress way of achieving the objective of social equality through the ‘Harijan Sevak Sangh’ was erroneous in conception, faulty in emphasis and halting in execution. After five years of reform activities, the Harijans were they were before. They still suffered from religious, social, economic and educational disabilities Harijans needed free education and this had to be taken up in an environment full of Zeal and enthusiam. The condition of the farm labourers was piteous. ‘Ninety percent of our brothers work in farms. They are not labourers but slaves. If you want to see slavery, go to any village. Look at the man ploughing the field. To earn a meager wage just sufficient to keep him alive he has pawned his life to a prosperous farmer. He has no freedom to move to any other village where he may get higher wages. If he dares to take this step, there are arrangements in place for torturing him in various ways. Zamindari abolition alone will not end this exploitation. Fields must be distributed to the people who work on them.’²⁵ He added that opening the temple doors to Harijans was not a great attraction. He felt that Dalits should not depend upon Brahmins to perform religion functions. They should prepare suitable people from their own section for these activities. He repeated that the love the caste Hindus had for the congress was only for political reasons. There had been no change in their social thinking and social patterns. Dalits only converted to other religions when they were desperate and felt that there was no hope of any improvement in their lot. This was the moral challenge posed by religious conversion. If this is not met, it would be harmful for the congress party. The congress party was made of people from different sections of society and was affected by their thinking. Therefore, it was important for Harijans to also have an independent organization of their own.²⁶ He also pleaded for a unity of the



depressed classes with a view to forging sanctions for the over-delayed social and economic revolution which only would remove the disabilities of the Harjians.

He founded Bihar provincial Khet Mazdoor Sabha (landless labourers society) on 10th, July, 1937. It was started to protest against evil practices like beggar (working without payment for the upper castes, low wages and atrocities). The prime objectives were to ensure fair wages to the agricultural labourers, arrange best education for their children, organize the labourers, reform their financial conditions, raise voice against the land-owners atrocities and efforts for the elimination of Zamindari system. There were demonstrations by lakhs of labourers in front of the Bihar Assembly for the achievement of the objectives of the organization. Jagjivan Ram organized this rally. This rally made the labourers aware of their rights. His radical views on land reforms created concern in the landlord circle.

On August 1, 1937, the congress Ministries were formed in nine provinces. A ministry was formed in Bihar and Sri Krishna Singh became the chief Minister or premier. Babu Jagjivan Ram was appointed as the parliamentary secretary in the First congress Ministry in Bihar. Had Babu Jagjivan Ram thought of becoming a cabinet minister, he would have certainly become a cabinet minister. But Shri Jagan Lal Choudhary, a dalit, claimed the ministerial post. Babu Jagjivan Ram withdrew from the scene saying that Jagan Lal Choudhary had experience and age. Shri Jagan Lal Choudhary became a minister due to Jagjivan Ram's sacrifice. This step certainly strengthened congress organization and this step of Ram was praised and lauded by Dr. Rajendra Prasad and other congress leaders. Jagjivan Ram was made the parliamentary secretary under the Education and Development minister, Dr. Sayed Mahmood. There were seven other parliamentary secretaries. Jagjivan Ram became very popular because of his dedicated fight for the Dalits and his services for them. The Education Ministry had two departments- education and development. Jagjivan Ram was in charge of development and it comprised of Agriculture, Co-operation, Industry and Rural Development. He announced free education for Dalits. He was not in charge of education but he arranged for scholarships for Harijan students only. The government paid attention to villages. Wells were dug at different places even without government help.²⁷

Jagjivan Ram was chosen as a delegate in January, 1938 for the Haripura session of the Indian National Congress to be held in February 1938. He attended the Haripura session. The session was presided over by Netaji Subhas Chandra Bose. It was the 51st plenary session. The session considered the possible future plans and programmes to attain independence and preserve the integrity of the country. Subhas observed that in his opinion the Congress will not alter its attitude towards the Federal scheme. The main resolution at the Congress read as follows: "The Congress is not opposed to the idea of Federation as such but it should consist of free units enjoying, no more or less, the same measure of freedom. The Federation as it is now contemplated will, instead of building up Indian unity, encourage separatist tendencies and involve the state in internal and external conflicts."²⁸

Jagjivan Ram spoke on almost all the resolutions that came up in the Congress. The president Subhas Chandra Bose already knew him and he was further impressed favorably by Jagjivan Ram's performance.

After the Congress session at Haripura was over, Jagjivan Ram organized a conference of Khetihar Mazdoor (conference of landless labour). Sardar Vallabhai Patel inaugurated the session. The main objective of organizing the session of Khetihar Mazdoor Sabha was to make the landless



labourers from this province aware of their rights and unite them so that better organized, they may be successful in preventing the atrocities by the landowners and securing suitable wages. Many feudal elements in congress as well as communist supported Kisan leaders were against this organization. He tried to organize landless labour in Gujarat.

In 1938, Jinnah took a sharp and communal turn. He accused the congress of having adopted a most brutal, oppressive and inimical attitude towards the All India Muslim League. The Muslim League wanted that in some particular provinces like U.P, the Muslim Leagues should be made cabinet Ministers. They had secured only a few seats in U.P. Assembly and the claim was not based on any strength of achievement. Jinnah began to speak as if he were the lone leader of the Muslims all over the country. Congress Muslims and other independent Muslim leaders raised their voices against Jinnah's claims. The U.P. cabinet had one Muslim in it – Rafi Ahmed Kidwai, but he was persona non grata with Jinnah. Jinnah played on the susceptibilities of the Muslims and raised the slogan "Islam in danger." Speaking at the annual session of the Muslim League in Patna, Jinnah observed that 'Muslims would adopt all possible means sectioned in their religion in order to defend their rights and interests and would not hesitate to make any sacrifice to active that end. Jinnah's speech was direct incitement of his followers to take the law into their own hands. Jinnah of course would not allow the Muslim League to take any action against the British. His call for action was understood by his followers as a call to riots.

A few days after Jinnah's speech at Patna, Jagjivan Ram had occasion to address half a dozen meetings in various towns. In Bhagalpur he declared; "Mr. Jinnah should know that more Bihar Muslims have voted for the congress than the Muslims League. In towns and villages the Muslim brothers in Bihar have lived side by side with Hindus. They have lived peacefully for the last so many generations. Jinnah's utterance at Patna not only amounts to disservice to the country but would ultimately spell ruin to the poor people living in the countryside. Never has any Muslim been prevented from saying his Nammaz and Jinnah's bogey of 'Islam in danger' is in fact the real threat to the poor Muslims in carrying on their normal work in a peaceful manner. We, in Bihar will fight the evil tendencies through all peaceful means."²⁹

Jagjivan Ram's popularity rose to new heights in 1938. In public esteem he stood next only to Rajendra Prasad. The year also saw the birth of his only son. Despite heavy work at office he found time to tour remote villages and rub shoulders with the people of the countryside. He met them individually and also in manageable groups, listened to their problems and carried their grievances to their Departments concerned for quick action.

The congress leaders decided that they should work for an awakening among the people in the princely states. The time was ripe for a political movement in the states. The All India states people's conference met at Ludhiana on February 16, 1939. The congress pressed a resolution appreciating the political awakening in the various states all over India. In Rajkot people demanded responsible government. The Thakur Sahab refused to accept their demand and there was a hartal followed by prolonged satyagraha. Gandhi went to Rajkot on February 27. When Thakur refused to accept Gandhi's suggestions, Gandhi started an indefinite fast on March 3. Jagjivan Ram went to Rajkot and stayed with Gandhi for a week. A commission had been appointed and it had already named three persons who would administer the state affairs from day to day. Thakur refused to honour his commitment and Gandhi intervened again. The Viceroy, Lord Linlithgow referred the matter to the chief Justice, Sir Maurice Gwyer. Gandhi ended his fast on 7th of March and Jagjivan Ram was with him that week.



The next plenary session was held in Tripura, in 1939. After the A Haripura congress, Gandhiji did not want Bose to be made president again. Against Gandhiji's wishes, Subhas Chandra Bose became president again in 1939. Owing to his powerful and charismatic personality Subhas Chandra Bose managed to defeat Pattabhi Sitaramayya in the election to the post. This was a defeat for Gandhi who had made his preference clear before the election and declared that Pattabhi Sitaramayya's defeat would be his defeat. At the congress session held in Tripura on 11 and 12 March 1939, Jagjivan Ram voted in favour of Subha Chandra Bose.³⁰ There were many disagreements on many issues between the two leaders. So a deep distrust had developed. The most important was Bose's determination to give the British government an ultimatum to grant complete independence to India within six months. If this demand was not met then Bose wanted to launch a civil disobedience movement. Gandhi disagreed with this. When Netaji put this proposal against Gandhi's wishes, Gandhi's follower's opposed it vigorously. Netaji were not able to form his working committee and the previous committee suddenly resigned on 29 April 1939 and Dr. Rajendra Prasad was made the congress president. There was a resolution on the people's movement in the princely states at the Tripura session. The resolution said, "The great awakening that is taking place amongst the people of the states may lead to the relaxation or complete removal of the restraint which the congress has imposed on itself thus resulting in the increasing identity of the congress with the state's people. The congress desires to reiterate the its objective, complete independence, is for the whole of India including the states, which are an integral part of India "Among the persons who spoke on this resolution were Hira Lal Shastri, Jai Narayan Vyas and Jagjivan Ram. In the conflict of 1939, Jagjivan Ram and his friends decided to stick to Gandhi.

Meanwhile in 1939, the international situation grew grim with Germany launching a war. Britain declared war against Germany on 3 September 1939 within a few hours, without consulting nationalist leaders; British passed the Government of India Amending Act and included India in the war. This move of the British government was severely criticized in the entire country. The viceroy was given sweeping powers. This Government of India (amendment Act) and India Deference Act allowed the viceroy to have power to suppress democratic rights. Now viceroy could even use his special prerogatives through the medium of Governors to adjourn or dismiss the legislatures in the provinces. The provincial governments were in a quandary. If they continued without having any say in the central government they would lose their popularity and would be seen as puppet governments. Not just the congress but other political parties too wanted the government to clarify the proclamations of its war aims.

To reduce the growing public dissatisfaction with the government, the viceroy started discussing with various political groups. The congress leaders demanded an assurance of total independence after the war, but Lord Linlithgow was not in a co-operative mood. He also did not want any help from the congress or any other India political party in the central government administration. He wanted to maintain a status quo. After the Second World War started, other parties like the Muslims League, the Hindus Mahasabha and the separatist Harijan leadership did not go a long with the congress party on the twin questions of war and independence for India. There parties opposed the congress demands on the twin question of the war and independence for India There parties opposed the congress demands. The congress had claimed that it represented the entire nation, while other parties were more concerned about the constitutional position of the groups and sections they led. Four Dalits leaders Ambedkar, R.Srinivasan and N. Shivraj and M.C.Raja, started raising queries about the constitutional status. Their one point programme was to oppose the congress party and its call for freedom. These sepearalist leaders tried to prove false the congress claim of representing the entire country. They did not accept that the congress represented the Dalits. On the question of war, they supported the efforts of the British government.



The British government rejected the congress demand for independence by saying that there were many communities, parties and individuals whose opinion on the war issue and on freedom for India differed from the views of the congress. As far as Dalits were concerned, India's Home secretary L.R. Amery stated in the British parliament that despite Gandhi's serious efforts the Dalits were a separate group from the Hindu community that the congress represented. Lord Linlithgow said on 17 October in a statement that the aim of the British government was to grant domain status to India. But for the time being the Government of India Act of 1935 would remain in place. He also announced the formation of an advisory council.

The congress party too adopted a severe attitude towards the government's policy. The congress stated that government announcements made it appear that the war was being fought for imperialist purposes. The Indian army started being sent to the war front under the circumstances, the congress felt that carrying on the provincial governments had no meaning. In October 1939, instructions were given to all the congress ministries to resign.

The British opinion that the Dalits did not support the congress was wrong. It was a mischievous and calculative move by the government to split the mainstream of the national movement. The All India Depress classes League was with the congress on the issue of war and independence. The All India Depressed classes League was a nationwide association of Dalits. The working committee of the All India Depressed classes League held a meeting on 24th October, 1939 at Allahabad. Its chairman was Jagjivan Ram. The League passed a resolution stating that the congress was the only organization that had the right to represent the various communities and sections in India. The League also demanded that the Dalits should get proportional representation and security in government services and in elected bodies.³¹ Jagjivan Ram also resigned along with the congress Ministry in Bihar.

The Dalits leaders who opposed the demand for freedom assured of their support during the war. Supporting the stand of the government, Ambedkar called the congress position on the issues of war and independence improper and untimely.

In January, 1940 Jagjivan Ram was elected as a member of All India congress committee. In March, 1940 he also contested and was elected as the general secretary of Bihar provincial congress committee.

At that time the onus of organizing the training camps of congress was one of the important functionalities of the youth congress. In Bihar province, arrangement for providing training to the activities of youth congress were entrusted to Jagjivan Ram who sincerely accomplished this. According to the programme set by the congress, he organized people at several places in Bihar province and directed them to face all situations. While on one hand, he contributed in strengthening the congress on the other hand, through the medium of Depressed classes to work for the congress without a hidden agenda, connecting to this biggest organization in the country. As the General secretary of the Bihar provincial congress committee, Jagjivan Ram was given the responsibility by the All India congress committee to set up a congress camp office in Ramgarh in preparation for the full session of congress. This session was organized from 10 to 20 March 1940 and Maulana Kalam Azad presided over it. At this session, a proposal was moved and it stated that only the people of India could prepare a proper constitution and the people of India were not prepared to accept anything less than total independence. The government was also warned that if it



did not from a government answerable to the central legislative Assembly then a civil disobedience movement would be launched.

On the other hand some ministers of the viceroy's Executive council under the union legislature maligned the congress proposals and criticized it. Zafarullah Khan, the then Law Minister said, "Each of his here, feels for the world crisis and we are firmly with the king and the country, with courage and allegiance."³² Those supporting the British government by inclusion in the authority structure or form outside, made constant efforts to perpetuate the British rule in the country. From all corners of the country, congress activities branded Zafarullah's statement as regrettable. At a meeting in Buxar, Jagjivan Ram termed this idea as shameful.³³

At a huge rally, Jagjivan Ram spoke thus, "If the colonies under the imperialist and the vested interests and privileges are to be defined by war then India cannot have anything to do with it. If the Britishers are battling in favor of democracy then they should essentially put an end to colonial subjugation. Therefore, they have to establish a total democracy in India and the Indians should get the right to form their own constitution through the medium of constituent Assembly without any external or internal interference."³⁴

Addressing a huge crowd at Benaras, against the British government and Great Britain's policies, he stated, "In the perspective of this war, only a free and equal India can extend co-operation until this huge change is brought, no leader in the country has the ability to inspire people for a battle that is not ours... Therefore the first step should be the declaration of freedom for India."³⁵

In August 1940, a session of the All India congress committee was held at Patna in which Jagjivan Ram and thousands of congress activities and members Participated, representing the different parts of the country. In this meeting, Gandhi expressed his desire to meet the viceroy. He wanted the British government to concede the congress demand of self rule. According to his wish, efforts were made in this regard but the viceroy declined to meet him. This aroused public ire but the people exercised restraint to follow the Path of non-violence that their leader had shown. In September 1940, another meeting of the All India congress committee was organized at Bombay. It was presided over by Gandhi. He decided to begin a campaign of individual Satyagraha for the dignity of the nation and against the unfair policies of the British administration. He wanted the Satyagraha to be restrictive, disciplined and symbolic. Accordingly, Gandhi's disciple, Vinoba Bhari sought his permission for the same and then courted arrest as a satyagraha activist at pavnar Ashram on 17 October, 1940. Pandit Nehru also courted arrest the same day, as a satyagrah activist. It caused a furore in the country.

On 10, December 1940, in the Sahabad district of Bihar, Jagjivan Ram held meetings along a 40 mile long route telling the people, to disobey the diktat of the British government to include the country in the second world war and obey Gandhi's instructions The same day he was arrested at piru from where he was shifted to Arrah. He was put to trial and sentenced to one year's imprisonment and transferred to the Hazari Bagh Jail. Jaya Prakash Narayan, S.K.Sinha, A.N.Sinha, Prakash Narayan, K.B. Sahal and B.N.Jha were also with him at this prison. This was his first experience of Jail life. His old mother and elder brother Sant Lal were always a source of strength to him. People of Arrah developed political awareness because of Jagjivan Ram's imprisonment there. His elder brother, Sant Lal said, "Jagjivan Ram is in prison for the country. He has brought fame to our family and lineage. We should be proud of this." Babu Jagjivan Ram's



imprisonment for individual satyagraha was a symbol of respectable representation of dalit, in the freedom movement. In the prison, he read Karl Marx's 'Das capital and other books on economics, political science, history, religious literature and English literature. He read newspapers, the search light, the statesman and vishwamitra. He also spinned cloth. He also learnt Urdu there. He wrote from prison several letters to his wife. These letters reflect not only the prevailing conditions but also Jagjivan Ram's in-depth knowledge of social philosophy. On 3rd February 1941, he wrote. "Our life is the same here. We try to bring some newness by making a few changes in the routine. There is a circle of restrictions with in which we can do what we like, but how do we innovate? If we limit our actions willingly, it is not unpleasant. Forced restrictions are irksome. If our valid desires are forcibly restricted then it is bondage, if we restrict our activities ourselves it is different. That is the difference between bondage and freedom. A cage is a case whether it is made gold or iron. One wants to be free oneself from either. This is true in every field, spiritual, worldly or moral. However bonds are welcome if the bondage of the individual leads to the possibility of greater good, universal happiness..... For this aim of a greater good, people like Jesus Christ, Hazrat Mohammed, Swami Dayanand Sacrificed personal happiness for the benefit of mankind. Their lives are sermons for us. For the sake of the universal good, they sacrificed their personal lives, abandoned family and friends. If a man could follow the example of their sacrifice, penance and teachings then he is blessed.

You must have the book socialism and understood what is meant by the term. Today there are or five political systems of governance in the world: imperialism, Nazism, fascism and communism. There is not much difference between Nazism and fascism. Hitler, the ruler of Germany, gave birth to Nazism and fascism stems from the Italian dictator Mussolim. Socialism and communism are not too different. Both believe that all people within the nation or society should get all necessities. Everyone should have equal civilian rights. Inequality with in society should end. Today a person may work hard the whole day but may not get enough to feed himself and another bathes luxuriously in milk without lifting a finger. There are others who are capable of working but fail to get employment and die starving. The aim of socialism and communism relates to this. Everyone should be given work according to his strength and capability, and they should be given everything they need. All property should belong to the nation and every citizen should have a right to it. Under such a system where everyone's needs will be looked after by the nation, there would be no necessity for anyone to possess personal property and there would be no desire for it either. This very briefly is the definition of socialism and communism. You might have more about this. Let me know your ideas about what you have read. I shall write about the other systems to you in my next letter³⁶

In another letter dated 28 March 1941 he wrote: There is inequality in the world. Some differences are natural, but most of have been created by society. Religion, law and economics and their popular interpretations have created inequality in society that has meant grief for countless millions. If we scientifically analyze we discover that the root cause of inequality lies in economic greed. Those who rule society have made laws that benefit their group. The rules of religion, rules of economy all have been under the control of that group. Society has been organized for its benefit. As a result, the capital gains of society continue to be divided in an unfair manner. All struggles either earlier or today have been to change this unfair division of capital. The distribution of capital should be for the good of slavery, so that it should benefit every citizen equally, this is a thumb rule of socialism. Keep reading books, you will enjoy them as you understand more about these things.³⁷



While he was in Jail, his only son fell ill. His son was very delicate and suffered from frequent attacks of illness. Suddenly he becomes seriously ill and Indrani Devi had to take him to her father's place at Kanpur. Even after the best treatment there he could not be cured. Indrani Devi returned to Patna for further treatment. Jagjivan Ram was filled with sorrow and sadness. He had, however full faith in Indrani Devi's capacity. He believed that she would take the best possible care and do all that was possible to save the boy. She had never stood in the way of his hectic political life. He remembered how she sacrificed her own resting time and comforts in order to provide food etc. for his frequent political guests and she did it all so sweetly and uncomplainingly that it filled all who came to know her with respect and affection to her.

By 1941, the long drawn war affected the international situation. The government was also worried about the internal situation in India. The government was bent on splitting the nationalist mainstream and encouraged the separatist leaders who showed loyalty to the British government. Such people were given awards so that the mainstream nationalist movement could be weakened. B.R. Ambedkar and M.C. Raja got special treatment and were made members of the defence council formed by the government in July 1941.

Jagjivan Ram was released from prison on 10th September, 1941. He returned to Chandwa and involved himself again in congress work. He went to Benares to enquire the well being of Pandit Madan Mohan Malviya who was seriously ill then. At that time, Gandhi was at Wardha and sent a special messenger from there to ask Jagjivan Ram to meet him at Wardha. Jagjivan Ram reached Sevagram Ashram at Wardha to meet Gandhi. Dr. Rajendra Prasad was staying nearby, in Bajawade." After a few days stay at Sevagram Ashram, Jagjivan Ram joined Dr. Rajendra Prasad at Bajawade. He discussed various national and scheduled caste problems with Gandhiji and sought clarification. While Gandhi cherished in his heart a fervent desire to uplift the oppressed classes. Babu Jagjivan Ram gave much thought to the issue of the all round development of these people suffering from centuries. Although sometimes doubts would prevail in his mind with regard to this he had drawn a picture of the multi-faceted development of oppressed classes in his mind. During his ten day stay at Wardha, daily, in the evening, discussions would be held with Gandhi, on questions of the liberation of the oppressed classes. Policies would be framed on several aspects regarding the progress of the oppressed classes. Dr. Rajendra Prasad was also involved in these discussions and deliberations.

The congress body was committed to the implementation of its national policies and plans. It also sought the progress of the oppressed classes. In the congress proposals, there was mention of bringing the dalit into the mainstream in the Independent India. According to these proposals, congress based its future plans on several invaluable suggestions of Babu Jagjivan Ram.³⁸ From Wardha Babu Jagjivan Ram returned to Patna and got himself busy with the congress work. He undertook several creative jobs, along with Prof. Abdul Bari and Binodanand Jha deemed as wise social workers. Such social work made Jagjivan Ram a dear leader of people of all castes, religions and sects besides the oppressed classes.

The eight sessions of the All India Depressed classes League (All India Dalits Varga Sangha) was organized and presided over by Jagjivan Ram from 1 to 3 February 1942, in Meerut. This session was important because it was convened to discuss the role of the oppressed classes people in the perspective of the conditions in the country. He said, "we are not only fighting for the freedom of the nation, we are also fighting for the social emancipation of Dalits. We want equality in the Indian society. We want an end to social, religion disabilities and economic exploitation." He



warned the Dalits against the British policy of divide and rule. We should not allow the dalit movement to get splintered. The British government wants to wean away loyalist Dalits to its side, separate them from the nationalists. We should not be tempted by this. We should not think of helping in the war effort.”³⁹ We again demand reservation for Dalits in legislative assemblies and in government services and criticized the rigidity of the caste Hindus.

After the Meerut sessions, Jagjivan Ram came to Delhi and addressed the activists of All India Harijan sevak sangh. There he emphasized the need of the Harijans participating in the freedom struggle. Because of Jagjivan Ram’s influence the depressed classes actively participated in the freedom movement.

This was era of momentous changes in the world. Germany seemed to be gaining an edge over the Allied nations. It had established its supremacy over Poland, Belgium, Holland, France and most of Europe and had attacked Russia, on 17th December 1941, Japan Joined the fighting. It destroyed the American fleet at pearl Harbur and it started advancing by conquering the south east nations, establishing control over the Philippines, Indo-china, Malaya and Burma. The British were fighting for survival. The governments and America, Australia and China Urged Britain to come to a settlement with the nationalist leaders in India. By the beginning of 1942, the war situation worsened in Europe. In Asia too Britain was at the receiving end. The Japanese had occupied Rangoon. It became impossible to ignore the situation in India. At that time, the British government declared that a mission would be sent to India for talks with the India leaders seeking a settlement. The wartime cabinet of Britain sent a mission under Sir Stafford Cripps with constitutional proposals to India. The discussions with the nationalist leaders would be on the basis of these proposals. Cripps reached India with the proposals in March 1942. The aim of the Cripps Mission was to persuade Indian leaders to join Britain in the war for a promise of eventual independence for India. The Cripps mission offered dominion status and promised to form a constituent assembly after the war ended. The constituent assembly would draft the constitution. However, the mission failed because the congress was wary of Cripps promises and wanted immediate self-government for India in return for war support.

Discussions with the congress and other representative organizations on the demands with regard to the freedom of the country remained inconclusive and Cripps had to return to London on 12, April, 1942. Dr. Ambedkar was also disappointed by the constitutional proposals as there was no representation for untouchables and he feared that the untouchables would be bound to Hindu rule for ever. But the British were confident of Ambedkar’s support. The Muslim League also rejected the Cripps proposals as it did not contain a definite guarantee in favour of the creation of Pakistan. After failure of Cripps mission, the government was afraid that the congress would launch a revolutionary movement. The British Planned to deal with such eventualities. Dr Ambedkar was made a member of the Executive of viceroy on July 2, 1942. The viceroy Linlithgow wanted Ambedkar to deliver strong speeches on question of war. These would be speeches opposing congress actions. Dr. Ambedkar acted accordingly and gave speeches before his supporters and maligned the proposed civil disobedience movement against the government by the congress during the war. In the central Legislative Assembly, he supported the governments repressive policies against the nationalists. One week later, he was inducted into cabinet as Labour minister (July 1942).

Jagjivan Ram visited towns and villages and drew the attention of the government to the needs of farm labourers, the need for social reform in favour of Harijans and propagated the



spinning of Khadi and the use of Khadi. The whole of 1941 and half of 1942 was spent in this way, as Gandhi has given instructions to Babu Jagjivan Ram to do constructive work.

The congress executive session was held at Wardha in July 1942. In this session, Gandhi emphasized, "Now the time has come when breaking the several years old chain of slavery, congress should demand strongly, Britishers, quit India."

The historic session of the All India congress committee was held at Bombay on 7th August, 1942. Babu Jagjivan Ram came from Patna to Bombay. He stayed at Hotel Windsor with Prof. Abdul Bari, a senior congress leader from Bihar. Thousands attended this session where, in its proposal, congress stated, "the All India congress committee, for defending India's right to freedom has decided to begin a non-violent public movement on a large scale and on every possible basis so that the country can put to use, the entire non-violent power that it has conserved during the last twenty three years of peaceful struggle. The movement will be under taken under Mahatma Gandhi's leadership. This committee requests him to assume leadership and take such steps as he considers suitable in this regard, to lead the nation."⁴⁰ On 7th August, 1942 at midnight he exhorted, "I undertake the responsibility for leading you, not as a commander or patron but as your humble servant. After all, what crime has the congress committed in demanding freedom for India? Is such a claim a mistake? Is it justified to doubt congress? If all the nations in the world oppose me, if the whole of India seeks to persuade me otherwise then too I shall not budge from the set path. I shall advance on this Path not only for India but for the whole world." This resolution was passed on 8th August, 1942. Gandhi expressed his desire for a meeting with the viceroy but it was not to be and on 9th August, 1942, he was arrested. The same day other congress leaders, Pandit Nehru, Sarojini Naidu, Maulana Kalam Azad, Dr. Rajendra Prasad, Sardar Vallabhai Patel and Asif Ali were arrested. These arrests aroused public ire in the country. Consequently, at several places, telephone and rail tracks were uprooted. Many police stations were attacked and set on fire. The government adopted heavy repressive measures in which many were killed and injured. People were tear gassed and assaulted brutally. A large number were arrested.⁴¹

Jagjivan Ram and Professor Abdul Bari, a top congress leader of Bihar and some other leaders from Bihar, who were put up in a hotel were informed, by a friendly source, in the early hours of the morning of the arrest of national leaders (9th August, 1942). Gandhi had expressed his desire to see both Jagjivan Ram and Prof. Abdul Bari on the 9th morning and they hoped to receive first-hand guidance instructions. But there was complete 'Hartal' in the Bombay city and no conveyance was available police and army men were seen everywhere in Bombay.

Jagjivan Ram and his associates returned to Patna via Allahabad by Calcutta Mail. The British secret police followed them. As secretary of the Bihar congress he would have much to do on reaching there. He wanted to spread the message of the August Revolution. Jagjivan Ram felt that organizational work had become more important than the agitation. If the congress was to lead a resistance movement, it must develop a resistance organization. Local congress leaders were, however, of different opinions. Jagat Narain Lal left for the rural area and Singheshwar Prasad who was guiding the movement at Patna was arrested. All the localities in Patna had been barricaded by British soldiers. The barricades could be crossed only on passes issued by the civil authorities. The passes were naturally not given to the leaders of the rebellion and they would not apply for it. The organization of the proper resistance movement, Jagjivan Ram, felt, was not practicable and feasible. Congress volunteers had not got the necessary training and the conditions were not propitious. The revolt could not be developed into an insurrection and the insurrection into



a machinery for seizure of power. A country-wide well – coordinated resistance, was not thus practicable, and the only way out under the circumstance was to have widely scattered pockets of resistance, unapproachable to army units and where the spirit of the August Revolution would survive.⁴²

Actually while in Jail earlier, Jagjivan Ram read a lot about how to organize revolt against the imperialism He Knew how congress satyagrahis discussed the Russian Revolution which was not fit under the Gandhi plan. It was said that Gandhi’s message was! “Let an each man be his own leader. This message had spread throughout the country like wildfire and people everywhere behaved as they liked. Many congress men came to him and told that they wanted to cut the electricity and telephone line and the water pipes. Jagjivan Ram happened to be at that time the president of the Electric workers and Joint water works union.

He was against disrupting water or electricity supply but permitted the cutting of telephone wires. He was interested in giving the movement a new look of moral responsibility. Post offices were burnt but not a penny was touched. The illiterate masses who burnt the post offices were revolutionaries, not hooligans. Everything went planned and peaceful.

In Bihar, Jagjivan Ram led an intensive campaign for ten to eleven days. In Patna, he spread the message of the ‘August Revolution. He exhorted the people to make this movement successful by a non-violent struggle for the freedom of the country even by losing lives. There was a large Anti British rule demonstration before the Patna secretariat by the student on 11th August, 1942. The students who protested was lathi charged and many were hurt and injured.

He met Annada Prasad chaudhary, a former Bengal revolutionary in a house in Gardanibagh where he was staying. Chakradhar Sharan accompanied him. A lively discussion ensued between them. Jagjivan Ram stood for complete dislocation of the means of communication. He was of the opinion that such a thing would completely. Paralyse the British administration and keep the movement gain time to spread in far-off areas. Annada Prasad chaudhary agreed with him but as a prominent socialist leader he quoted from the chapters of the Russian Revolution to prove his contention that disruption of the means of communication should always be the last stage of the Revolution. As no decision could be reached, it was agreed to consult Ram Dayalu Sinha, the veteran congress leaders, who was ailing at Sri Ganesh-Dutta Sinhas place. Movement from one part of the city to another was becoming increasingly difficult. Barricades had been erected at all important points and none would cross them without a pass. The first question the seasoned old veteran put to Jagjivan Ram was, “Have you obtained a pass for moving about in the city.” On being informed that it had not been done, he advised that the obtaining of passes must be attended to. And they should not wear Khadi of the time being. They should pose as civilians’. Jagjivan Ram was the secretary of Bihar congress. He was of the opinion that the leaders of people in revolt should note seek passes for moving about in his own town. Ram Dayalu Sinha under took the responsibility for arranging for passes for both Jagjivan Ram and Chakradhar Sharan .The passes were subsequently obtained but before they could delivered Jagjivan Ram was also arrested on 20th August, 1942. Thus began Jagjivan Ram second baptism of Jail life. He was kept at Bankipur Jail (Patna). Dr. Rajendra Prasad, Dr. S.K. Sinha, Dr. A.N. Sinha, Saragdhara Singh, Satya Narain Babu, Mahamay Prasad, Phulan Prasad Verma and many others were already here. As soon as the rail link to Hazaribagh was restored, all the political prisoners were transferred to the central Jail there, except Dr. Rajendra Prasad who was undergoing treatment.



He stayed in that Jail for another 14 months. Jayaprakash Narayan escaped from Jail along with Jogendra sukul, Ram Nanda Mishra, and others resulting in harsh and very inconvenient restriction on prisoners He bore many hardships during his prison term. The All India Dalit varg Sangh was held at Amritar in December, 1942 this time, Babu Jagjivan Ram was chosen as its president in absentia. Jagjivan Ram guided this organization and the depressed classes' held secret meetings at various places and they also held demonstrations at various places and they also held demonstrations against the British government The members of All India Dalits Varga Sangh (All India Depressed classes League) were also members and activists of congress. The congress organization was also strengthened by the activities of All India Dalit Varga Sangh.

Babu Jagjivan Ram health deteriorated. He did not recover despite good treatment. So he was released by government on 5th October, 1943. Babu Jagjivan Ram did not recover during his stay at home in Patna and so for a change in Climate he left for Shimla in 1944. He stayed there till September 1944. Later he returned to Patna. In September 1944, he under took an extensive tour of C.P and Bombay both for congress and Depressed classes League work. In September 1944, Babu Jagjivan Ram participated in the Executive Committee meeting of Depressed classes League at Nagpur and prepared a memorandum for presentation to Sapru committee. Later finding that effective and useful political work of the congress could not be carried on he organized with the assistance of Prof. Abdul Bari a constructive workers organization at Patna (Jan 1945) which continued to do useful work till the end of 1945. This organization created and trained workers to work for the rural uplift, Khadi, revival of hand loom, hand spinning and removal of untouchability, Gandhi was released from prison on 6th May 1944. The viceroy also ordered the release of all congress and other leaders.

In July 1945, Attlee became the Labour P.M of British and Lord Patrick Lawrence was the India's secretary. The second world war ended in August 1945 with the surrender of Japan In August 1945, the viceroy announced that elections to the Central Legislative Assembly and the provincial legislative Assemblies would be held in the same year. The Legislative Assembly of the elected India representatives would constitute the new constituent Assembly and a new executive council would also be formed.

In August 1945, under the chairmanships of Babu Jagjivan Ram, the All India Depressed classes League passed a resolution praising Gandhi for his continued efforts for the allround uplift of the Harijans. He also drew the attention of the congress that neither Gandhi nor C. Rajagopalachari had succeeded in their efforts to get a place for scheduled castes in the Interim cabinet during talks between the congress and Muslim League. He also met top congress leaders. Gandhi very anxious for fair representation to Dalits in the Interim Government. Babu Jagjivan Ram signed an agreement which stated that all candidates belonging to the All India Depressed classes League will sign the congress pledge and they would automatically be declared congress candidates.

In September 1945, P.M Attlee in England and Lord Wavell in India declared that as soon as the elections are over, the task of forming the new constitution and making a new executive council would done by India elected representatives. The schedules castes Fedration of Dr. Ambedkar did not have a mass base. Afraid losing the elections it opposed proposal of elections' The Muslim League decided to fight on the Plank of Pakistan. The elections took place in 1946.



The scheduled castes Federation took part in the elections. Before this the federation had fought elections at the provincial level in 1937. The nationalist Dalits fought the elections under Jagjivan Ram's All India Depressed classes League as part of congress seats. He fought from his old constituency and won unopposed. Congress won 123 of the 151 seats meant for scheduled castes. The scheduled castes Federation won only two seats and independents or other parties won twenty six seats. These results demonstrated that India's Dalit majority supported Jagjivan Ram's nationalist thinking and nationalism. They did not support a separate elections process and separate election process and separatist polices.⁴⁴

The cabinet mission reached India on 24th March 1946. The three cabinet ministers of Britain were sir staf ford Cripps, Lord Patrick Lawrence and V.A. Alexander. The aim of the Cabinet Mission was to have discussions with Indian leaders about India's future constitutional structure. The objectives of the mission were to set up a constituent Assembly, constitute an executive council that is supported by all parts in India and to decide up on the ways to draft a constitution. The cabinet mission separately invited the leaders of all the parties and listened to ideas. It also conferred with Dr. B.R. Ambedkar from the All India scheduled castes Federation; about the status of Dalits. The Federation also submitted a memorandum to the commission. The mission also invited Babu Jagjivan Ram through a telegram on 5th April, 1946. He enjoyed the full confidence of the dalit community as the result of the general elections had succeeded in providing it. He appeared before the mission as a representative of depressed classes on 8th April, 1946. Babu Jagjivan Ram was accompanied by the vice president of League, Radhanath Das and secretary privithvi Singh Azad. The memorandum welcomed the statements of the mission, but expressed surprise that Dr. Ambedkar and N.Shivarj had been accepted as representatives of scheduled castes. The Harijans in the Scheduled castes Federation were not too many. The memorandum proved through facts and figures that both in general elections and in parliamentary voting the scheduled castes Federation had been defeated most of the time. The memorandum said, "Dalits are part of Hindu society from a religious and cultural point of view, yet Dalits have distinct political identity of their own. As long as they are socially, economically, politically and academically backward, they need special facilities for the protection of their rights and interests. These special facilities should continue until the people from the Dalits section of society achieve equality with the caste Hindus and gain parity within Hindu society in all respects."⁴⁵ The memorandum further stated that the Indian national congress was the only institution that had people from every section of the society. This was the second time that he had made an important contribution in preventing the breakup of the majority section and in helping the movement towards independence.

In May, 1946, the British government made public the plans of cabinet Mission, In June, 1946, the congress and the Muslim League representatives had talks with the viceroy. Every one accepted the plan. There were some problems in the announcement of the members of the interim government because the Muslim members chosen belonged to the Muslim League only on 16th June, 1946, Lord Wavell declared the formation of interim government. He issued a statement, "The viceroy in consultation with the members of the cabinet Mission has been exploring the possibilities of forming a coalition Government, drawn from the two major parties and certainly of the minorities. It is necessary that a strong Government should be set up to conduct the very heavy and important business that has to be carried through. Therefore the following members are being invited to serve in the Interim Government."⁴⁶

These members were: Sardar Baldev singh, Dr. Rajendra Prasad, N.P.Engineer, H.K. Mahtab, Jagjivan Ram, John Mattai, Pandit Nehru, Mohammed Ismail Khan, M.A. Jinnah, Nawab Liaquat Ali Khan, Khwaja Sir Nizamuddin, Sardar Abdur Rab Nishtar, C.Rajagopalachari, Sardar



Vallabhaipatel. The Congress rejected the viceroy's decision to constitute an interim cabinet since his list did not contain the name of any nationalist Muslim. Babu Jagjivan Ram also contacted the viceroy on 16th August 1946 saying that he did not want to be included in this interim government because no nationalist Muslim had been included in this government He telegraphed Lord Wavell: 'As a representative of the congress and the scheduled castes I think it is improper that no nationalist Muslim has been included' That Jinnah alone should be the patron of minorities is against democratic principles. The representation of scheduled castes is also inadequate. Therefore under present conditions I refuse participation in the interim government.'⁴⁷

Similar telegrams were sent by other congress leaders. When Wavell agreed to include Abul kalam Azad, the Muslim League refused to join in. The Muslim League's protests led to riots in Calcutta. There were many rounds of discussions between the viceroy the congress and the Muslim league. Finally on 2 September 1946, Wavell announced the formation of interim government without the participation of the Muslim League. Pandit Nehru sent to viceroy a list of names of people for constituting an interim cabinet on 21st August 1946. The viceroy again announced the names of 12 persons for constituting the national interim government. The name of Babu Jagjivan Ram figured in this list also. Babu Jagjivan Ram took the oath as the Labour minister in this council of ministers on 2nd September 1946. Jinnah issued an order to observe a day of mourning on the day the interim government took the oath. This led to violence in Bengal, Bihar, Punjab and Bombay. Many unsuccessful attempts were made to solve this problem and finally in October 1946, Jinnah nominated five people. Jagjivan Ram also brought to the notice of Lord Wavell about the inadequate representation of scheduled castes and one member of the scheduled castes Federation was nominated from Jinnah's Muslim League quota.

For preparing India's constitution, a constituent Assembly was to be set up. In July 1946, people were chosen for the constituent Assembly from all parts of the country. In these elections too, Babu Jagjivan Ram was elected unopposed. This is an ample proof of his commitment towards the society and the respect he had from the public.

Babu Jagjivan Ram shouldered heavy responsibilities as Labour Minister in the interim government. On one side he had to discharge governmental duties and on other side he has to work for safeguarding the dalit rights. He guided the dalit candidates chosen for the constituent Assembly or elected to the provincial Legislatures.

The constituent Assembly began its first session on 9th December, 1946 in Delhi Assembly. The session was attended by 208 members. Dr.Sacchidananda Sinha presided over the Assembly. Dr. Rajaendra Prasad was elected as the permanent chairman of the constituent Assembly. The constituent Assembly at first approved the preamble. Later is set up many committees to broadly discuss the several aspects concerned with the formulation of constitution of India. Gandhi was of the opinion that the country can be considered developed one only when there is progress of depressed classes in the country. Gandhi provided guidance to the constituent Assembly about the form of the constitution to direct the country after independence. Gandhi had already discussed with Jagjivan Ram earlier at warda. Since Jagjivan Ram was the prominent leader of the depressed classes, he was appointed to the main committee of the constituent Assembly. Babu Jagjivan Ram addressed the concerns of the depressed classes. He addressed the people of lower classes by the terms, scheduled castes and scheduled tribes. He was of the opinion that each citizen born in India should enjoy unrestricted freedom in the activities concerned with equal opportunities viz., education, medical treatment, trade, Industry, commerce and entry into



places of religious worship. He laid emphasis on the need to consider the principle of equality as the basis. Babu Jagjivan Ram was of the opinion that for the upliftment of depressed classes, special privileges in political sphere and reservation in government services are necessary. So he saw to it that these are included in the constitution.

For several days the discussions continued in the constituent Assembly with regard to reservation.' It is only due to Gandhi's force, Nehru's will power and Babu Jagjivan Ram's determination several clauses concerned with reservation in elected bodies and government services have been incorporated in the constitution of the country The credit goes to Jagjivan Ram for including the provision of reservation for Dalits, in government jobs under sections 16 and 335. Jagjivan Ram wrote in his book, "... The special facilities and privileges should not be deemed as incentives for taking sides but be understand as rightful dues to be provided for years of deprivation."⁴⁸

Babu Jagjivan Ram was the only representative of the Dalits the interim government. While returning from Geneva after attending the International Labour conference, Babu Jagjivan Ram's aeroplane crashed in the desert of Basra, Iraq on 16th July 1947. Babu Jagjivan Ram had a providential escape, though he had severe injuries in his right leg and foot. In this crash, all the employees of the aircraft had died.

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EMOTIONAL INTELLIGENCE AMONG SENIOR SECONDARY SCHOOL STUDENTS IN RELATION TO THEIR HOME ENVIRONMENT

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Abstract

The present study was conducted with an aim to find out the relationship between the variable Emotional Intelligence and Home Environment among senior secondary school students. The sample for the study was 400 Sen. Secondary school students of Kangra Distt. in Himachal Pradesh selected through multistage and random technique. Survey method of research was used keeping in view the objectives of the study. The data collected for each variable was analyzed with objective wise with the help of statistical techniques; Pearson's product moment correlation method and t-test. It was concluded in the end that there exist no significant correlation between the said variables and there is no significant difference between the mean scores on variable Emotional Intelligence as well on Home Environment as for as the gender is concerned.

Key Terms: Emotional Intelligence, Home Environment, Senior Secondary School Students

INTRODUCTION

A good indicator of success in the past has been the level of one's intelligence. It was assumed that the relationship between one's IQ and one's success would be positively correlated. In other words, "smarter" individuals were found to triumph over less intelligent. In addition to intelligence, emotions are equally responsible for performance. In fact emotional intelligence is an indispensable activator and enhancer of IQ.

To exhibit emotions is very easy but doing it at the right time, at the right place, with the right person and the right degree is difficult. The management of emotions has given rise to the most talked about term "Emotional Intelligence". It is a feeling side of Intelligence.

Daniel Goleman(1995), an American psychologist, developed a framework of five elements that define emotional intelligence:

Self awareness



People with high EI understand their emotions and they don't let their feelings rule them. They know their strengths and weaknesses, and they work on these areas so that they can perform better.

Self regulation

This is the ability to control emotions and impulses. People who self regulate typically don't allow themselves to become too angry or jealous, and they don't make impulsive, careless decisions. They think before they act.

Motivation

People with a high EI are willing to defer immediate results for long-term success. They are highly productive, love a challenge, and are effective in whatever they do.

Empathy

This is the ability to identify with and understand the wants, needs, and viewpoints of those around you. Empathetic people avoid stereotyping and judging too quickly, and they live their lives in an open, honest way.

Social skills

People with strong social skills are typically team players. Rather than focus on their own success, they help others to develop and shine. They can manage disputes, are excellent communicators, and are masters at building and maintaining relationships. Education of the child is not the exclusive responsibility of the school. In fact the home is the foundation of all social organizations. It is the first place when we learn our first lesson of living together, working together, helping each other and learning lessons of mutual adjustment cooperation. A healthy family environment leads to happy and harmonious development. Home environment can be seen as a natural environment for the constitution of emotions and emotional attachment.

A **home** is a place of residence or refuge and comfort. It is usually a place in which an individual or a family can rest and be able to store personal property. Most modern-day households contain sanitary facilities and a means of preparing food. Animals have their own homes as well, either living in the wild or in a domesticated environment. As an alternative to the definition of "home" as a physical locale, home may be perceived to have no physical definition--instead, home may relate instead to a mental or emotional state of refuge or comfort.



Home environment refers to aspects of people's domestic lives that contribute to their living conditions. These factors may be physical (poverty, psychological conditions due to parenting; social circumstances (Empty nest, living alone etc. or wider cultural patterns of life related to the location Home environment is important in terms of ensuring the child to overcome the emotional barriers. Parents with supportive attitude arrange home environment in such a way that is enhances emotional sufficiency of children. These parents organize home environment based on the thoughts and suggestions of children, choose and place the furniture and materials the way that this provide emotional comfort in order that children see themselves as a member of the family.

In this fast paced time, life is too complex due to advancements the world of science and technology, with the pressure of international economic competition, and an increased focus on technology, parents, educators, business, local communities, state and national governments are all struggling to encourage improvement in education to help our children prosper. The present study in context of speedy developments of modern world stress is very high and even family bonding becoming weaker and weaker resulting in poor family environment. Thus it is of utmost importance to study the field of home environment and emotional intelligence.

REVIEW OF RELATED LITERATURE

Ozabaci (2006) studied the relationship between EQ and family environment on the total sample of 274 parents who live in Istanbul including 152 females and 22 males. The results of the study revealed that there was a relationship between EQ and family cooperation.

Daulta (2008) conducted a study based on a sample of 120 students drawn from senior secondary schools of Panipat to assess the effect of Home Environment on scholastic achievement of children of class 8th. Results of the study revealed that boys of high home environment group achieved significantly greater mean score than the boys falling in the group of low Home Environment. Results of the study revealed that good quality of home environment had significant positive correlation with high level of scholastic achievement in boys than among girls.

Pushpalata (2009) carried out an investigation in Hisar city of Haryana to assess effect of family environment on social competence of preschoolers on the total sample of 200 students of age 2-4 years. The results of the study revealed that Social Competence of children was influenced by variable such as family income, mother education, father occupation, family size etc.

Jadhav (2010) conducted a study of the relationship between home environment and emotional maturity among college going students of Belgaum District in Karnataka on



the total sample of 200 students .The results of the revealed that there is no positive and significant relationship between home environment and emotional maturity.

Deepshikha(2011) carried out a study to assess family environment of girls and its impact on their socio-emotional adjustment on the total sample of 100 girls of age group between 17-18 years.The results of the study revealed that home environment have significant role in socio-emotional adjustment of adolescent girls.

Kolappan (2011) conducted a study of academic achievement and home environment in economics of higher secondary school students in Namakkal District in Tamilnadu on the total sample of 409 students. The Results of the study revealed that there is a significant difference between the home environment scores of boy and girl students and the urban and rural school students.

Bhatia (2012) conducted a study of emotional intelligence of the students in relation to their family relationship on the total sample of 340 secondary school students of Haryana district .The results of the study revealed that there is significant but negative relationship between emotional intelligence and parental avoidance.

Hasnainand Adlakha(2012) conducted a study to investigate the differences in the levels of self –esteem social maturity and well –being between adolescents with and without siblings on the total sample of 100 students studying in 10th to 12th grades from the schools of Delhi and National Capital Region of India. The results of the study revealed that adolescents with siblings have high social maturity and self –esteem.

Sharma (2013) investigated to assess the level of emotional intelligence of adolescents and influence of home environment, personality and their interaction on emotional intelligence of adolescents on the total sample of 300 senior secondary school students of Haryana. The results of the study revealed that there is significant independent effect of home environment and personality on emotional intelligence.

Kar and Mondal(2014) conducted a study on investigation between human emotions and intelligence on the total sample of 235 students from the Punjab district .The result of the study revealed that residential place plays a significant role for the enlargement of emotional development where as gender does not affect the level of emotional intelligence.

Following research questions were developed on the basis of conceptual framework and a comprehensive review of the literature:

RESEARCH QUESTIONS



1. What is the nature of relationship between scores on the variables of Emotional Intelligence and Home Environment for senior secondary school boys?
2. What is the nature of relationship between scores on the variables of Emotional Intelligence and Home Environment for senior secondary school girls?
3. What is the nature of relationship between scores on the variables of emotional Intelligence and Home Environment for total sample of senior secondary school students?
4. Do senior secondary school boys and girls differ significantly with respect to their mean scores on the variable 'Emotional Intelligence'?
5. Do senior secondary school boys and girls differ significantly with respect to their mean scores on the variable 'Home Environment'?

OBJECTIVES

1. To study the nature of relationship between scores on the variables of Emotional Intelligence and Home Environment for senior secondary school boys.
2. To study the nature of relationship between scores on the variables of Emotional Intelligence and Home Environment for senior secondary school girls.
3. To study the nature of relationship between scores on the variables of Emotional Intelligence and Home Environment for total sample of senior secondary school students.
4. To compare senior secondary school boys and girls with respect to their mean scores on the variable 'Emotional Intelligence'.
5. To compare senior secondary school boys and girls with respect to their mean scores on the variable 'Home Environment'.

HYPOTHESES

1. There is significant and positive relationship between scores on Emotional Intelligence and Home Environment for senior secondary school boys.
2. There is significant and positive relationship between scores on Emotional Intelligence and Home Environment for senior secondary school girls.
3. There is significant and positive relationship between scores on Emotional Intelligence and Home Environment of total sample of senior secondary school students.
4. Senior secondary school boys and girls differ significantly with respect to their mean scores on the variable Emotional Intelligence.



5. Senior secondary school boys and girls differ significantly with respect to their mean scores on the variable Home Environment.

METHOD AND PROCEDURE

Descriptive Method of research was used in the present case which is relevant and justified in view of the objectives of study.

SAMPLE

- i) 20 Senior Secondary schools were selected randomly by lottery method in district Kangra of Himachal State in India.
- ii) 20 students (10 boys , 10 girls) were selected randomly from class 10+1 in each sampled school.
- iii) The total sample was comprised of 400 senior secondary school students (200 boys and 200 girls)

TOOLS USED

- i) Emotional Intelligence test developed by N. K. Chadha and Dr. Dalip Singh.
- ii) Home Environment Inventory developed by Dr. K. S. Mishra.

DATA COLLECTION

Data for present study were collected from each sampled school with the help of requisite number of copies of both the tools. Both the selected tools were administered to sampled students with all the necessary instructions and arrangements.

ANALYSIS AND INTERPRETATION OF DATA

Objective No. 1. To study the nature of relationship between scores on the variables of Emotional Intelligence and Home Environment for senior secondary school boys.

The data obtained have been represented in table 1

Table-1

Variable	N	df	R
Emotional Intelligence	200	398	-0.106
Home Environment	200		



Significant at 0.05 level of significance.

It is evident from above table 1 that the value of product moment coefficient of correlation between Emotional Intelligence and HomeEnvironment come out to be **-0.106**, for senior secondary school boys which is significant at 0.05 level of significance .

Hence the Hypotheses stating that “There will be significant and positive relationship between the variables of Emotional Intelligence and Home Environment among senior secondary school boys.” was rejected. In other words we can say that Emotional Intelligence and Home Environment have negative and significant relationship with each other.

Objective No. 2 To study the nature of relationship between scores on the variables of Emotional Intelligence and Home Environment for senior secondary school girls

The data obtained have been represented in table 2

Table-2

Variable	N	df	R
Emotional Intelligence	200	398	-0.044
Home Environment	200		

Non significantat 0.05 level of significance.

It is evident from above table 2that the value of product moment coefficient of correlation between Emotional Intelligence and HomeEnvironment come out to be **-0.044**, for senior secondary school girls which is non significant at0.05 level of significance.

Hence the Hypotheses stating that “There will be significant and positive relationship between the variables of Emotional Intelligence and Home Environment among senior secondary school girls.” wasrejected. In other words we can say that EmotionalIntelligence and Home Environment have no significant relationship with each other.

Objective No. 3 To study the nature of relationship between scores on the variables of Emotional Intelligence and Home Environment for total sample of senior secondary school students.

The data obtained have been represented in table 3

Table-3

Variable	N	df	R
Emotional Intelligence	400	798	-0.075
Home Environment	400		

Not significant at 0.05 level of significance.

It is evident from above table 3that the value of product moment coefficient of correlation between Emotional Intelligence and HomeEnvironment come out to



be -0.075 , for senior secondary school students which is non significant at 0.05 level of significance.

Hence the Hypotheses stating that “There will be significant and positive relationship between the variables of Emotional Intelligence and Home Environment among senior secondary school students” was rejected. In other words we can say that Emotional Intelligence and Home Environment have no significant relationship with each other.

4. Comparison of senior secondary school boys and girls on their mean scores on the variable Emotional Intelligence.

Objective 4 To compare senior secondary school boys and girls with respect to their mean scores on the variable Emotional Intelligence.

The t- value for comparison of Emotional Intelligence with their number, means, SDs , standard errors of means and df, for the two groups have been represented in table 4

Table 4

Groups	N	Mean	SD	SEM	df	t-value
Boys	200	335.65	25.467	1.801	398	0.938
Girls	200	333.15	27.766	0.963		

Non significant at 0.05 level of significance

It is revealed from the table 4 that t-value come out to be 0.938, which is non significant at 0.05 level of significance at 398 degrees of freedom. This indicates that senior secondary school boys do not differ significantly to the senior secondary school girls on the variable Emotional Intelligence.

Hence, the Hypotheses stating that “senior secondary school boys and girls differ significantly on their mean scores on the variable of Emotional Intelligence” stands rejected . Since mean scores of senior secondary school boys is slightly higher than senior secondary school girls as evident from the table 4. Therefore it may be inferred that senior secondary school boys are slightly higher on variable Emotional Intelligence than girls.



5. Comparison of senior secondary school boys and girls on their mean scores on the variable Home Environment.

Objective 5. To compare senior secondary school boys and girls with respect to their mean scores on the variable Home Environment.

The t- value for comparison of Home Environment with their number, means, SDs & standard errors of means and df, for the two groups have been represented in table 5

Table 5

Groups	N	Mean	SD	SEM	df	t-value
Boys	200	41.88	6.63	.47	398	0.61
Girls	200	42.27	6.21	.44		

Non significant at 0.05 level of significance

It is revealed from the table 3.11 that t-value come out to be .607, which is non significant at 0.05 level of significance at 398 degrees of freedom. This indicates that senior secondary school boys do not differ significantly to the senior secondary school girls on the variable Home Environment. Hence, the Hypotheses stating that “senior secondary school boys and girls differ significantly on their mean scores on the variable of Home Environment” stands rejected. Since mean scores of senior secondary school girls slightly higher than senior secondary school boys as evident from the table 5. Therefore It may be inferred that senior secondary school girls are slightly better on variable Home Environment.

FINDINGS AND CONCLUSION

On the basis of analysis and interpretation of data it was found that :

1. The scores of senior secondary school **boys** on variables Emotional Intelligence and Home Environment have negative and significant relationship with each other.
2. The scores of senior secondary school **girls** on variables Emotional Intelligence and Home Environment have no significant relationship with each other.
3. The scores of senior secondary school total sampled student on variables Emotional Intelligence and Home Environment have no significant relationship with each other.



4. Senior secondary schoolboys and girls donot differ significantly with respect to their mean scores on the variable Emotional Intelligence.
5. Senior secondary schoolboys and girls donot differ significantlywith respect to their mean scores on the variable Home Environment.

It was also found that there is no significant relationship between Emotional Intelligence and Home Environment of senior secondary school boys and girls and is true forthem in totality as well. It can be concluded that mean scores of senior secondary school boys moderately higher than senior secondary school girls on the variable Emotional Intelligence. It can also be concluded that mean scores of senior secondary school girls moderately higher than senior secondary school boys on the variable Home Environment.

It can also be inferred on the basis of present study that Emotional Intelligence and Home Environment are independent of each other. We can say that Home Environment does not contribute or affect Emotional Intelligence of the senior secondary school students. This conclusion should be viewed in the context of present study only while in most of other researches done previously Home Environment and Emotional Intelligence are significantly correlated with each other.

DISCUSSION OF RESULTS

The presentstudies very clearly suggestthat roles played by parents in making the adolescents more emotional intelligence are evident. Likewise, well -being of adolescents with siblings seems to be independent of self-esteem and emotional intelligence. There is no significant relationship between home environment and emotional intelligence of Senior Secondary School Students except in case of boys alone. The results in case of boys are contrary to other researches conducted in the same area and such results may be attributed to the sampling errors or biased responses by the sampled students. Social competence of children is influenced by variables such as family income, mother education, father occupation, family size etc. It was found that parental control, exercised in a supportive environment, is widely recognized as a facilitator of social development in adolescents. It is the type of group that an adolescent belongs to that determines his/her social disposition. Congenial home environment and healthy parenting are crucial for proper mental and social development of children. similarfindingswerefound by;**Jadhav (2010) and Kar and Mondal (2014)**in their studies while other researchers; **Ozabaci (2006), Daulta (2008), Pushpalata (2009), Deepshikha (2011), Kolappan (2011), Bhatia (2012), Hasnain and Adlakha (2012), and Sharma (2013)** who have different view in similar type of study.

EDUCATIONAL IMPLICATIONS

Efforts should be made by parents to provide conductive home environment to build emotionally intelligent children, so that they can better fulfill their various roles in life.



Negative unfavorable home environment attributes lower emotional intelligence. Thus, it is important to provide favourable home environment to adolescents. Thus it has implication for counseling adolescents as well as their parents.

Gender does not have any significant impact emotional development as well as home environment therefore this general assumption that girls are emotionally less competent or balanced might be a myth and needs to be studied more.

As the effect of parents in the development of emotional intelligence, maturity level of individuals is highly emphasized, some programs supporting emotional intelligence may take place in parent education.

It would be beneficial to design some social emotional learning programs, which can help the parents in reinforcing the above mentioned aspects for better emotional development of children.

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INDO - RUSSIAN RELATIONS-A STORY OF INEXORABLENESS

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Abstract

This paper is an attempt to examine the role and application of constructivism as a theory in international relations. It aims at understanding the strategic partnership characterized as natural between India, erstwhile Russia (Soviet Union) and the Russia of the 21 century. It is true; Russian and Indian national interests coincide, or at least do not contradict each other. Geopolitical considerations predetermine the need to strengthen these mutual ties. In its regional context, the situation of India is remarkably similar to Russian. The two countries strive for integration into the world economy to expand their competitive capacities to fulfill the dreams of their citizens, while protecting domestic economies.

It is a known fact that, the bilateral relationship of Russia-India has endured many setbacks too in this process. It is here that there is some space for an inquiry to find out as to how the theory of constructivism is focusing its arguments to explain the relationship between the two countries keeping in view the norms and ideals of the states in focus. In order to examine this it is attempted in this paper to dissect the events that envelopes these two countries in their attempt to better their politico-economic environment keeping the priorities of the foreign policies intact. This paper has in this sense, tried to explore the relevance of the theory of Constructivism as a construct of shared ideas that determine the structures of interaction at a time when realism and neo-realism are at their prominence in examining the international relations. The paper runs to about seven pages with several subheadings and its limitation is its authorship, since they are not experts in this area.

Key Words: Constructivism, Identities, Fabian Socialist, Affiliation, Glasnost, Perestroika, Enforcement, Vladimir Putin, Boris Yeltsin, Regime)

A. Introduction

Foreign Policy of any nation seems driven by theories that base itself around sets of values that a nation pronounces from time to time given its geo-political and spatial considerations and the shared history that it enjoys with the nation in focus.

There are quite a few major theories of international relations that are familiar to us, however the most popular among them as we consider (through survey of the literature) are, Classical Realism and Neo-Realism. In simple terms the Classical Realism (is a state



centered theory) believes that all states seek power (nature of state). While the Neo-Realism believes, (it is a system-centered theory) that the cause of all the power struggles is (not because it is the nature of states) because, it is the nature of the international system where these states operate.

However, there is also another theory that helps us understand the International Relations in general and the Indo-Russian inexorable relations in particular familiarly known as the Constructivist theory (there are many versions of it, but here we have taken the argument of Wendt) attributed to Alexander Wendt (*Social Theory of International Politics* -1999).

Based on the theory mentioned above, I will try briefly to explore the Indo-Russian relations in the most unconventional way since I am not a serious student of International Relations.

B. Brief History of the Constructivist political theory

Constructivist political theory actually goes back to the Greek period and as per Lebow (2001 (547) Thucydides is in a way is the father of constructivism, as his work explains how language and convention establish identities and enable power to be translated into influence. This clearly indicates that Wendt was not the first to explain human interaction this way.

In this way, Constructivism is the shared ideas that determine the structures of interaction. Identities and interests are thus the constructions of shared ideas. Viewed in this manner, constructivism is both idealistic and structural. This makes constructivist theory richer and more vibrant in accounting for the structure of international relations than offered by Neo-realism, which ignores idealism in favor of naked structure, or by Marxism, which ignore structure in favour of ideas.

This theory bases its arguments in the norms and ideals of state that are embed in the behavior of international system. The system as we are aware is primarily composed of states (as in neo-realism). These embedded ideals guide and direct the interaction of states though not visible. Implicit in this delineation is the assumption that states have "human" traits such as the national (self) "interests", "needs", etc. (Wendt 1999, 10). Thus, bringing in to focus the main unit of analysis the state through which the articulation at the international system takes place.*

C. Indo-Russian Relations: its Context and Contour

Since independence India, maintaining its stance of non-alignment chose to be closer to the erstwhile Russia (Soviet Union). Geographical compulsions apart the economic and ideological moorings of Jawaharlal Nehru (he was a Fabian Socialist) also brought it nearer to Russia. This no doubt helped India to maintain territorial integrity, protect



democracy, regaining its territory from colonial forces. Above all this helped India get technological assistance in almost all fields and to promote itself to the new age it had entered.

On the other hand, Soviet Union was no looser; it got support and influence in South Asia policy of a new independent nation with a mindset against colonialism, balance of power, food grain, market for Soviet goods and arms. Thus, the relationship culminated a meaningful, strong, beneficial, friendly and an emotional base in both of the country.

The Perestroika and Glasnost (literally meaning openness in English) experienced a pro-western and pro-capitalist tendency in the stand taken by the erstwhile Russia in every issue including the foreign policies. Perhaps the truth about Russia at that time was that it was economically and politically (morally) a bankrupt country.

It was unable to modernize her society, polity and economy. Her abilities in terms of her military were weak and the society in all its occupations was inadequate. Ineffectiveness of law enforcement was a way of life that lead many fold developments in that society that brought down further the grace the country has had. It was apparent that the hostile forces wanted Russia to collapse in every sphere, burdening Russia being one of the 15 countries to pay the debts. India with a grim Yeltsin could hardly make any inroads to alleviate Russia (or it did not have that capacity to do so was aloof). It was only after Putin's entry in to the mainstream politics in Russia that the situation improved.

The present status of this Indo-Russian relationship (the old Indo-Russian Bhai bhai (brother), is largely an extension of this affiliation. However, the context, obligation, contours of this relationship have been changed significantly since the fall of Soviet Union. This is true of India too in the context of Globalisation (which record a major shift in ideology)

D. The Power of Putin and the pressures of the inevitability

The situation changed when Putin assumed the office of the Prime Minister first and later his presidency. Russia started to recover economically, militarily. Law and order resumed though in our opinion not completely (lot of political vengeance and silencing is on). Quality of life changed significantly. Putin a conservative by all yardsticks with his old schooling in the erstwhile camps of Russian secret service - KGB started to concentrate on Indo-Russia relationship. He even succeeded largely in solving the border issues with china and mending fences with them easily than expected for they shared common ideology (their pairing did well in containing US in case of Syria). Indian hunger for technology in the age of World Trade Organisation (WTO) and Intellectual Property Rights (IPR) ** regimes could be well attended by Russia especially in the areas like space and nuclear industry. Russia also got the benefit of large defense contract from India, thus helping Russian military industry to sustain.



In the 1990s, the shift in the congress regime elevating the BJP (Bharatiya Janata Party) rule brought about certain faint changes in the Indo-Russian relations. Russian esteem as a powerful or influential friend became diffuse. The media took head-on to depict Russia as a country with no grace or hope. The market economy caught on this to divert the tone of India's foreign policy from a friendly conservative Bhai-Bhai to an entrepreneurial Indian voice of the growling Asian Tiger. The pan American texture in the foreign policy was tenable to the ruling elites and those who had invested in it. Thus, India brushed aside gently the Russian centric foreign policy. Fortitude was the merit of Russia during this period and it helped India and understood its compulsions. Indian military and air bases in ex-soviet republics, Indo-Russian co-operation in the field of energy are some examples of a matured Russian response to the Indian shift in its foreign policy during this period.

E. BRICS and the Baton

BRICS, laid the needed foundation for the renewed Indo-Russian relationship. Indian students extended help to strengthen this endeavour. Significant investments in each other's territory in the areas of Telecom, Banking, and Pharmaceutical, Energy, Space Industry and Military sectors only strengthened the contour of this affiliation.

However, the gloomy side of this story is the Indian attraction towards US for reasons like countering Chinese influence in south East Asia, strengthening the Indian economy through trade between India and USA, opting for state of art defense priorities and manufacturing units through US military industry to empower its people. Nuclear deal became the icing on this cake of egotism.

However despite all these depressing changes in the Indo-Russian relations, as a non-specialist in this field of study with only an interest in application of a theory my feeling is that the Indo-Russian relationship is here to stay and grow in leaps in the years to come. This is merely my optimism and I do not at hand have any data at this time for establishing this thesis (hope). However, the current literature should help one to trust my optimism.

F. The Status

India Russia concluded the annual summit just four months prior to this new year of 2014 (21 October 2013). An appraisal of this was done in the year end (December). Missing in this engagement was the defense technical cooperation. However, the summit earlier to this in September had highlighted the commonness of concerns between India and Russia in matters related to Syria, Iran, Afghanistan and BRICS (Brazil, Russia, India, China and South Africa) while SCO (Shanghai Cooperation Organisation) was also discussed with references to Indian membership in SCO and UN Security Council (for permanent



membership). Terrorism had some space; relegated to insignificance was trade though it was on the top of the agenda.

Nevertheless, it is clear today that India and the United States have become, “partners of first resort,” while there is far greater ideological congruence and legacy of relations with Moscow. Strong people to people and business relations will sustain Indo US partnership while strategic ties will continue to be very proximate between India and Russia.

G. Discussion

Constructivism (many assume it to be postmodern and antipositivist) as discussed earlier is the shared ideas that determine the structures of interaction. It is idealistic too. Realism and Neo-realism on the other hand ignores the idealism in favor of naked structure or while in case of Marxism, ideas ignore structure.

Thus, the theory in focus though seen with great skepticism, bases its arguments in the norms and ideals of state that accordingly gets embed in the behavior of international system. The behaviour of the states reflects this while determining their foreign policy (Richard Ashley; 1988) is the centrality of this theory. In order to examine this let us dissect of the events so far narrated. The system (neo-realism) is primarily composed of states (as in realism) having the norms and Ideals (which neo-realism does not speak). These embedded ideals guide and direct the interaction of states (though not visible).

Implicit in this delineation is the assumption that states have "human" traits like national "interests", "needs", etc. (Wendt 1999, 10). Thus, the main unit of analysis here is the state through which the articulation at the international system takes place.

Having said this, in the paper it is my attempt is to see if as Alexander Wendt argues there is anything called the ‘ideals and norms’ in the behaviour of the states. If so does that actually determine the structures of interaction between the states (they are the main/primary units of analysis) in an international system or as realism and neo-realism argues there are mere states and structures or as Marxian thinking pledges are there only ‘ideals’ and no structures. In his own writing Wendt argues that Social structures have three elements: shared knowledge, material resources, and practice. He further goes to explain that, social structures defined, in part, by shared understandings, expectations, or knowledge. These constitute the actors in a situation and the nature of their relationships, whether cooperative or conflictual.

In order to understand this it is necessary to look at the trends of exchanges (intersubjective exchanges) that takes place between India and Russia in an international environment (both in the context of a cold war era and in a globalised world).



Therefore, the arguments that we make below, have reference to the paragraphs C, D, E and F.

A reader while reading these paragraphs tends to get an idea that the countries in focus are naturally (geo-physically) poised to cooperate and interact. Further, it would also compel them to believe that the geo-physical positioning of these two countries, in a way determine their conduct of foreign relations.

However, if one observes closely the interactions of these (two) nations, a different judgment may affect our preliminary understanding and reveal the real intentions of these states.

In para, C if one can observe closely, there was the traditional touch to the Indo-Russian relations, which in other words seem to be a continuation of the compulsive relationship of the cold war era. It was more of an ideological and geo-physical (geographical contiguity factor) posturing of the two nations. There seems no influence of any structure since the structures during this period did not favour this relationship (communist vs. democratic).

However, in case of para, D there appears to be a shift in their political preferences depending on the leadership provided to them. In case of Russia, it was new wine in an old bottle (new wave democratic-capitalism under the charge of Putin) and in India, it was the rightist ideology, the BJP in the driving seat (although in the true sense these uni-linear ideological scale of Right, Left and Centre have lost their significance in recent years).

Here emphasis is more on the changing economic system at the international level and its suitability to the domestic conditions in these countries that seems to determine their foreign policy.

Although the wave of Globalisation (free market capitalism/neo-liberalism) swept the old ideology (state control/socialism) and its guards in the erstwhile Russia (Soviet Union) in the name of Perestroika and Glasnost exposing the hollowness of the Socialist-Communist propaganda, it is distressing to note that the authors of these were also of no consequence to this neo-liberal ideology. Similarly, in India the idea of a socialistic republic is in the preamble without much effect on the ground.

This neo-liberal ideology was governing the international system when the changes as mentioned in the para D occurred. Para D is thus an extension or the logical continuation of such a policy among the nations around the world in the given international political environment. Nevertheless, there was still some amount of compulsive coherence in the Indo-Russian relations for reasons of cultivated traditions and lack of radical shifts in



their foreign policies. Two questions that arise here at this stage make our inquiry interesting.

- a. The question is the possible space for oscillation to an actor to produce an action that may deviate (away) from the constraints of the structure. This is important because constructivist perspective wishes to know if an action of an actor does or does not reproduce both the actor and the structure
- b. Similarly, this theory also enquires as to how much do structures constrain and enable the actions of actors and how much can actors' deviate from the constraints of structure. There is need to find answers to these.

However, paragraphs E and F are deviations of this logic where you find these nations making choices freely (especially India) devoid of any traditional binding. The nature of the foreign policy of these countries as exposed in the paragraphs mentioned above are driven directly by self preservation, self-centeredness and survival interests in an atmosphere of economic hostility (those who adhere to neo-liberalism survive and those who do not perish) in the international system.

At this stage, these two actors developed their relations with an understanding of the other through the medium of norms and practices that guided the neo-liberal philosophy and governed the structures at the international level. Since structure is meaningless without some intersubjective set of norms and practices these exchanges brought meaning to the actions of the states and determined.

Their bi-lateral agreements and the shift in their choice of the areas for such agreement depended on the dictums of both the norms and the ideals of the day that was prevalent in the international system. As a result, one can observe that there was a digression in their relationship. Clearly, India focused and preferred USA to Russia for its self-perpetuation.

The above argument thus goes out to explain prima facie the fact that the determination of a nation's foreign policy results from the ideals or norms that decodes its survival in an international system. As Thomas Hobbes said, "In pure self-interest and for self-preservation men (state) entered into a compact by which they agreed to surrender part of their natural freedom to an absolute ruler in order to preserve the rest". It is this self-interest and self-preservation of the states, embedded in the international system that is driving the 'will' of states in the form of foreign policy.

It needs to be understood therefore, whether it is this ideal and norm (self-interest and self-preservation of the states) to maximize their gains out of an international structure that Wendt argued in favour in his explanation of the theory of Constructivism.



If that is so then it is true that the states have behaved the way they have for relative or absolute gains seeking. Alternatively, is it that this behaviour has lent them an identity that implies its preferences and consequent actions?

This I raise because the constructivist theory also argues that, Identities are essential in international politics and democratic societies alike in order to ensure at least some minimal level of predictability and order.

Durable expectations between states require intersubjective identities that are sufficiently stable to ensure predictable patterns of behaviour and is it this that these states have exhibited?

In telling who you are, identities strongly imply a particular set of interests or preferences with respect to choices of actions in particular domains and with respect to particular actors.

It is our felt opinion at this stage of discussion that constructivism has undoubtedly succeeded in broadening the theoretical contours of International Relations by giving meaningful interpretations of events in international politics. However, we must state that they have overemphasized the role of international structures, ideals and norms at the expense of the agents who help fashion and transform them.

Finally, it is also our apprehension that constructivism by its stated position is more a method than a theory. If it has to earn the status of a theory, then there is a need to integrate their insights and assumptions with middle-range theory to accomplish this task, otherwise, the empirical adhocism will plague this and stall it as a method.

Thus, the above discussion, which began by defining constructivism and its approach to the study of Indo-Russian relations, considers the empirical context of this Indo-Russian relationship and by reviewing them attempts to construct a theory. If this has to be successful to mount a sustained challenge to their competitors in contemporary International Relations, constructivism as said above will have to work it through hard way.

Conclusion

The strategic partnership between India and erstwhile Russia has been natural and objective. Russian and Indian national interests coincide, or at least do not contradict each other. Geopolitical considerations predetermine the need to strengthen mutual ties. In its regional context, the situation of India is remarkably similar to Russian. This determines similar approach of India towards Commonwealth of Independent States. Moreover, Russian and Indian foreign economic goals are also similar. The two countries



strive for integration into the world economy to expand their competitive capacities to fulfill the dreams of their citizens, while protecting domestic economy.

From a qualitative perspective, these countries today belong to different genera. While Russia still has wishes to climb higher in world politics and technologically, India is unlikely to enter the post-industrial phase of development or take part in the world politics as ambitiously and aggressively as Russia. This shifting clears the doubt that Russia has no illusions about India being thankful for economic, political, and military support it rendered in its erstwhile history. Because India has long forgotten those earlier ties and Russia does not remind India about them. In the post-bipolar period, Russia has taken no action to improve its image abroad. The West continues to shape Russia's image on the global stage, which is inherently biased, India while keeping its democracy and liberal ideology intact is set to make hay at the cost of its traditional friendship.

It is a known fact that, the bilateral relationship of Russia-India has endured many setbacks. Owing to the scaling down of Russian propaganda in India, this relationship may have to face more hardship in the years to come. It is only when one of them is seen to be better than the other is politically and economically that the priorities of the foreign policies will witness some change until then their relationship will remain an inexorable one and attempts like this to explain their behaviour employing theories will continue.

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A STUDY ON EMPOWERMENT OF SCHEDULED TRIBALS IN HIGHER EDUCATION THROUGH RAJIV GANDHI NATIONAL FELLOWSHIP

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Abstract

Tribal development has known as a serious field for spearheading development efforts to enhance the support of this specific weaker section of society. Its associate degree evergreen incontrovertible fact that the Education may be a landmark of social group students' authorisation generally and specific in social group community. As a result of it allows them to retort to the challenges, to tackle their ancient role. It's a very important tool to alter the socio-economic situation of a community; so no one will neglect the importance of education in relevancy social group youth authorisation. Although Asian nation goes to realize the position of a major power, a developed country by 2020; but, still the expansion of social group education in rural areas is extremely slow. Until currently an outsized variety of Tribals' of our country square measure illiterate, weak, backward and exploited. Education additionally brings a discount in inequalities and functions as a method of up their standing at intervals the family. Education additionally will increase equalities and brings social justice.

Introduction:

India is that the seventh largest country in terms of space and second in terms of population. It's been delineated as 'a melting pot of races and tribes' by several of the anthropologists and researchers, attributable to its multi-cultural and racial characters. The social group population constitutes eight per cent of the entire population unfold everywhere the country. It's calculable that the predominant social group areas comprise concerning fifteen per cent of the entire region of the country. Their main concentrations square measure the central social group belt in middle Bharat and in- the Northeast. Further, concerning fifty per cent of the social group population of the country is focused within the states of Chhattisgarh, Jharkhand and province. Additionally, a sizeable social group population is found within the states of geographical region, Gujarat, Rajasthan, state, united province, province and Kerala, The Tribals' of Bharat board forests, hills, hillocks and naturally isolated areas that made them geographically



isolated economically weak, socially and educationally under privileged and much away to get pleasure from the fruits of development programmes and schemes. Nevertheless they are made in cultural aspects and behaviorally easy and trustworthy. The Government of Bharat provided in its Constitution a comprehensive framework for the socio-economic development and for safeguarding the tribes from exploitation from outsiders. Article forty six of the Constitution directs the State (both Central and State Governments) to market with special care the tutorial and economic interests of the weaker sections, and, particularly tribes, to safeguard them from social injustice and every one styles of exploitation.

The Tribals' square measure insulation behind in education compared with alternative social teams and also the formal education has little or no impact on them. Since most of the social group individuals reside in abject poorness below subsistent economy, the youngsters of the Tribals' ought to contribute to their families' economic development. As a result, education becomes a luxury that they'll hardly afford. despite the fact that, the govt. has established many faculties within the social group areas, the Tribals' like better to send their wards to figure instead of to send them to colleges because the child's financial gain supplements family financial gain.

Though there has been gradual increase in their attainment rates since independence, this position is much from satisfaction. Per our Constitution, everybody has elementary right to be educated. Therefore, all sections of the society whether or not favored or deprived, made or poor, precocious and handicapped, rural or urban, male or feminine, social group or general should be supplied with academic opportunities. However even currently in our society, the creamy layer of individuals enjoys all academic facilities. Therefore there's a necessity to produce special care and academic opportunities to the current weaker section. The social group ladies attainment is way less then feminine of general and ladies of scheduled castes additionally. If it's compared with rural and concrete than education level of urban individuals square measure over rural individuals. Sadly most of the social group ladies board country.

Government initiatives to market social group education throughout the last four decades, the governments each at the state and centre levels are adopting varied special measures for the tutorial development of Tribals'.

- Various incentives and special facilities like fixing school building and hostels square measure a number of the measures taken by government to motive and facilitate their participation in education.
- The central government in some social group states adopted versatile policies and norms for establishing central universities and appointment of academics from native those who have minimum needed qualification.



- Tribal welfare department has special provision of help to the school going schedule tribe students. It's distributed through school administration among social group ladies additionally.

EMPOWERMENT OF SEHCDULED TRIBE:

Tribal management allows autonomy and management over their lives. The scceptered tribals become agents of their own development, ready to exercise decisions to line their own agenda and be robust enough to challenge and alter their subordinate position within the society. So as to realize this, stress ought to air formulation of applicable organization for tribals to facilitate communication, learning and arranged action. Management is individual self worth and collective mobilization for difficult basic power relations like social injustice and mobilization of resources. Management is self governance autonomy and self-maintenance. Management within the Bharat context suggests that the event of tribals capability to create knowledgeable alternative and growth of their capability to manage their domestic and economic atmosphere expeditiously. It's unneeded to mention that India's economic development is additionally closely tangled with the method of social group oppression. Unless it's removed, it's uphill to realize expected target.

This should be taken note of by all policies and action meant to achieve the packaging, development and management of tribals.

Undoubtedly, the govt. had taken actions each at the notice levels by organizing programme and activities like seminars, workshops and conference to boost the notice level and to tell the ladies cluster concerning their rights and opportunities. The govt. had additionally brought out several schemes and programmes for management of tribals. These schemes and programmes enclosed largely income-generation schemes to enhance their economic conditions, literacy, health, nutrition and allied areas for management of tribals.

NATIONAL FELLOWSHIPS ROLE IN AUTHORISATION OF TRIBALS

The Rajiv Gandhi National Fellowship (RGNF) theme for scheduled Caste and scheduled Tribes is developed and funded by Ministry of Social Justice & authorization and Ministry of social group Affairs. The theme is hospitable the candidates WHO belong to scheduled Castes & scheduled Tribes and need to pursue higher studies like regular and full time M.Phil and hydrogen ion concentration. PG Degrees in Sciences, Humanities, Social Sciences and Engineering & Technology. Initially, there are 2000 slots for scheduled Caste and 667 slots for scheduled Tribe candidates each year for all the themes.

OBJECTIVE OF RGNF

The theme has been initiated keeping in sight the social background of the candidates for the disadvantaged section of the society and to supply them chance to undertake advanced studies and analysis. The target of this award is to supply



fellowships within the type of money help to students' happiness to SC/ST to pursue higher studies resulting in M.Phil and hydrogen ion concentration.D degrees in Sciences, Humanities and Social Sciences and Engineering & Technology

TARGET CLUSTER RGNF

SC/ST Candidates who have passed the Post Graduate examination in involved subject and who need to pursue analysis while not JRF of UGC-NET or UGC-CSIR internet.

ELIGIBILITY OF RGNF

The candidate ought to belong to SC/ST and may have passed the Post Graduate examination. The choices are going to be created on the idea of advantage of the candidates. The candidate should get himself/herself registered for M.Phil. /Ph.D. at the primary offered chance however not later than at intervals an amount of 2 years from the receipt of award letter. However, the particular payment of fellowship are going to be created with result from the date of approval of fellowship or date of connection whichever is later.

NATURE OF HELP OFFERED BENEATH THE THEME

The tenure of fellowship is initio for 2 years beneath the RGNF theme. Before end of this era, the work of the guy are going to be evaluated by a Committee of 3 members comprising of Head of the Department, Supervisor and one outside subject knowledgeable to be recognised by the involved Department of the /University/Institution/College. If the analysis work is found satisfactory, his/her tenure are going to be extended any for an amount of 3 years beneath the improved emoluments of the Rajiv Gandhi National Senior analysis Fellowship (RGNSRF). The advice of the Committee shall be submitted to the UGC for up gradation to the amount of RGNSRF. The work done and therefore the time spent on scholarships or fellowships of any agency apart from the UGC won't be taken into consideration whereas considering the proposals for improvement within the worth of fellowship. The fellowship is also withdrawn if the work isn't thought-about satisfactory or the candidate fails in any of the examinations associated with hydrogen ion concentration. Just in case the work for the primary 2 years isn't found satisfactory, an extra year are going to be given to him/her for improvement. However, throughout this era he/she are going to be selected as Rajiv Gandhi National Junior analysis Fellow. In such cases work are going to be evaluated once more before third year of the tenure, and if improvement is found, the guy can get 2 a lot of years beneath the RGNSRF. Thus, the entire amount of fellowship (RGNJRF and RGNSRF) is for 5 years, with no any provision of extension.



THE ELIGIBLE CANDIDATES HAVE THE SUBSEQUENT MONEY HELP

Fellowship in Humanities, Social Sciences, Sciences, Engineering & Technology	@Rs.25000/-p.m. for initial two years @Rs.28000/-p.m. for remaining tenure	RGNF(JRF) RGNF(SRF)
Contingency A	@Rs.10000/-p.a. for initial two years @Rs.20500/-p.a. for remaining tenure	Humanities & Social Sciences
Contingency B	@Rs.12000/-p.a. for initial two years @Rs.25000/-p.a. for remaining tenure	Sciences, Eng. & Technology
Departmental Assistance	@Rs. 3000/- p.a. per student to the host institution for providing infrastructure	For all disciplines
Escorts/Reader assistance	@ Rs. 2000/- p.m. in cases of physically handicapped & blind candidates	For all disciplines
HRA	As per rules of the University/ Institutions	For all disciplines

CONCLUSION

Social disparities area unit still prevailing. Since, teaching is tool for social and economic equality, UGC has been addressing the national concern of access and equality by promoting many schemes for the underprivileged teams notably SC/ST, that facilitate in eliminating social disparities. In vision for twenty first century it's declared, "UGC is following a forward wanting strategy for development of an individual's resource which can not solely meet the demand for consummate human power however conjointly safeguard the interest of country". Therefore, it might be applicable to undertake a scientific study to seek out bent what extent the implementation of strategies/special schemes are translated into social returns. It's potential that the end result of such exercises would possibly create UGC proud, for causative to authorisation of Tribals' in teaching through Rajiv Gandhi National Fellowship (RGNF).



HYDRO GEOCHEMISTRY OF PALEOCHANNEL IN THE CENTRAL GODAVARI DELTA, A.P., INDIA

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Abstract

The Godavari delta in southern India is a major wave dominated delta of a tropical monsoon-fed river with one of the largest sediment deliveries into the Bay of Bengal. The chief sources of surface irrigation in Godavari delta are through canals and tanks, and irrigation schemes. The area is having good groundwater potential, which is also developed by means of dug wells, bore wells, tube wells and filter point wells at some locations in the Godavari delta. The quality of ground water in shallow alluvial aquifers exhibit wide range of variations, due to deltaic nature of the deposits, paleochannel and drainage conditions. In alluvial aquifers the deeper aquifers are invariably saline. Therefore, the demand for fresh water for drinking purposes in deltas is increasing due to population growth.

In such situations, detailed studies to identify fresh water pockets in the deltaic areas need to be addressed for better utilization of surface water and groundwater. Keeping in view such conditions, it is necessary to study and demarcate the paleochannels, which contain and yield fresh water in significant quantities. These Paleochannels have hydraulic connection from the original river course from where they get recharged. An attempt has been made to identify such paleochannels during the present study.

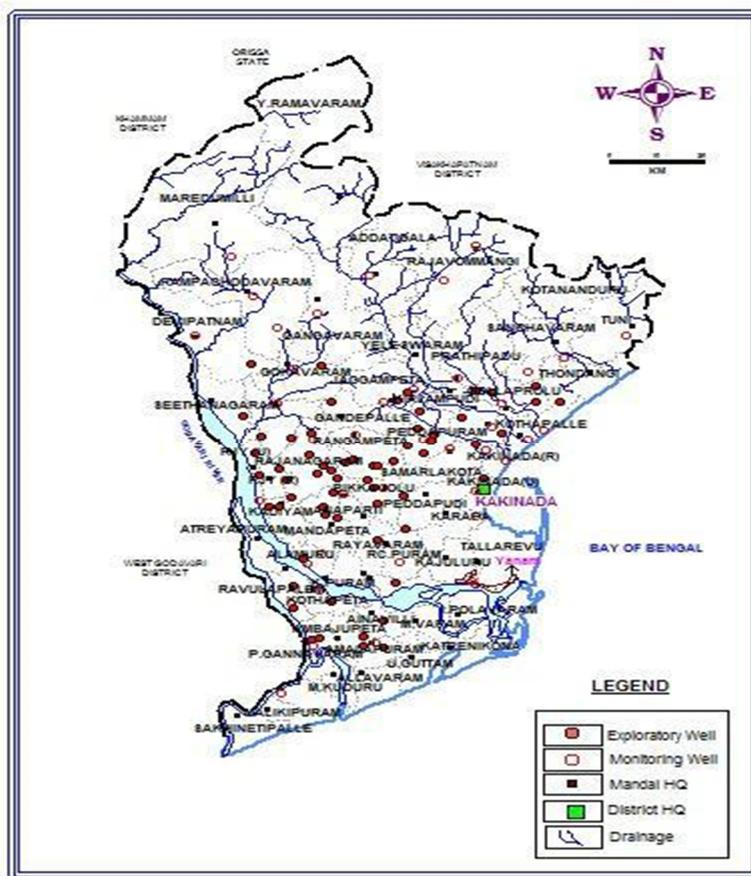
The paper deals with characterization of hydrochemistry in and around the identified paleochannel spatially and temporally. The chemical analysis has indicated that, the Electrical Conductivity (EC) of paleochannel water ranged from 650 to 750 $\mu\text{s}/\text{cm}$. Whereas the nearby groundwater has an EC of 2000 to 4100 $\mu\text{s}/\text{cm}$. the hydrochemistry of paleochannel water indicated that there presence of significant salinity. It has been observed that recharge to the paleochannel is mainly from river water and canal water rather than rainwater. The optimum utilization, planning of this limited fresh water resources in identified paleochannel is of importance in order to protect its quality from anthropogenic activities.

Introduction

East Godavari district, of Andhra Pradesh is one of the nine coastal districts. The soil of the district is fertile and produces a variety of seasonal and commercial crops. The

district forms part of the Godavari delta region and is endowed with vast potential of surface water resources. Fig.1. Shows the administrative divisions of East Godavari District.

Fig.1: Administrative Divisions of East Godavari District, A.P.



(Source: CGWB Report)

Location and Accessibility

The district is bounded by north latitude 16°30' and 18°00' and east longitude spreading over an area of 10,807 Sq.km. Toward the East and South by Bay of Bengal and west by West Godavari district. Yanam, one of the regions in the Union Territory in the south eastern part of the district. The district is well connected by network of road and rail facilities.



Drainage Network

The Godavari river is the major river which is perennial and flows along the western boundary of the district. Near Rajahmundry, the river bifurcates into two viz., Gautami Godavari in the East and Vasista Godavari in the West. The Godavari River further splits into smaller rivulets before it drains into the Bay of Bengal. The general drainage pattern is dendritic to sub-dendritic. The drainage density varies from less than 0.4 km/sq.km in poorly drained alluvial areas which covers the entire southern parts of the district to 0.6 km/sq.km in the Northern parts occupied by crystalline rocks.

Irrigation

The East Godavari district is having both surface and ground water irrigation sources. The chief sources of surface irrigation are through canals & tanks, and are harnessed by major, medium and minor irrigation schemes. Ground water is developed by means of dug wells, bore wells, tube wells and filter point wells in the district. The total net area irrigated is 280412 ha. by means of all sources of irrigation available in the district.

Geomorphology & Soil Types

The deltaic region in the south comprises low-lying deltaic and coastal plains having a gentle easterly slope and are characterised by landforms of both fluvial and marine origin. The marine landforms include palaeo beach ridges, palaeotidalflats, active beach and spit. The deltaic plain shows a relief between 15 m at its apex to 2 m near the coast.

The predominant soils in the district are alluvial soil, coastal sandy soil. The deltaic alluvium which is grey brown to black in color with fine to medium texture, moderate to poorly permeable and are prevalent in the canal irrigated areas as seen around Kothapeta, P.Gannavaram, amapuram, Razole. The coastal sandy soils occur all along the coast with a width of about 6 to 10 kms and is highly porous and lack of binding material.

Hydrogeology of the study area

The district is underlain by different geological formations comprising oldest Archaeans to Recent Alluvium. The rock types are classified as consolidated, semi-consolidated and unconsolidated formations. The consolidated formations include khondalites, charnockites & granitic gneisses of Archaean group, deccan traps of Tertiary period. The semi consolidated formations are represented by tertiary and upper gondwana formations like Rajahmundry & Tirupati sandstones and unconsolidated formations comprise deltaic and river alluvial deposits of Quaternary period. Prominent lineament

are trending in NE-SW, NW-SE and NNW-SSE Ground water occurs in all most all geological formations and its potential depends upon the nature of geological formations, geographical setup, incidence of rainfall, recharge and other hydrogeological characters of the aquifer.

Identification of Paleochannel

Most of the upper Godavari delta area exhibits a number of abandoned/buried river courses. When river courses or channels cease to be part of an active river system, they become Paleochannels. These are the remnants of stream channels cut in older formations and filled by the sediments of younger formations Identification of these Paleo river channels has an important bearing in understanding the past fluvial regimes and also in estimating the groundwater potential of the area. The orientation of these channels also indicates the location of Paleoriver environment. The Godavari river changed its course several times in the past. As a result, numerous river channels were formed and later filled by the sediments brought by the river. Satellite image clearly shows such fluvial features in the delta plain. Most part of the upper fluvial plain is traversed by the Paleochannels. The identified paleochannels based on satellite data interpretation include the following:

- East and South of Tanuku
- West of Palakollu
- Near Valamaru in the Western part of the delta
- Amalapuram and Ambajipeta
- Razole in the central part
- Mandapeta surroundings on the Eastern part are some locations where such Paleochannels occur in the Godavari delta region.

The details of the study area considered in the central Godavari delta is shown in Fig.2.

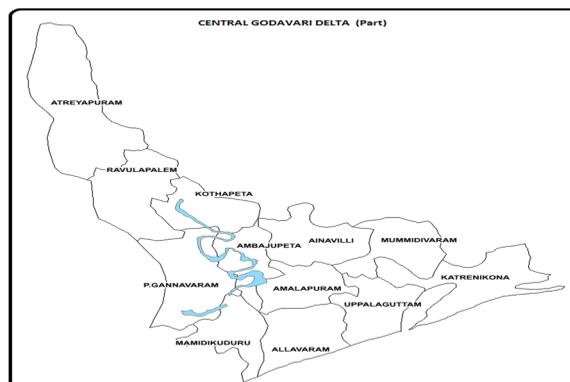


Fig. 2 : Study area and paleochaneel map



Research Methodology:

A total of 12 representative groundwater samples were collected from the observation wells and Dug wells from study area (Kundalapalli village, in P.Gannavaram Mandal, Machavaram village, in Ambajipeta Mandal and Mandapalli village in Kothepta Mandal in East Godavari District, Andhra Pradesh, to investigate the chemical composition of the groundwater during pre monsoon and post monsoon season in 2014 and 2015. The techniques and methods for collection and analysis of water samples followed in this study, were carried out as per the standards of the American Public Health Association (1992). Physical parameters of groundwater samples like pH, TDS and Electrical Conductivity were measured in the field immediately after the sampling work. Chemical parameter tested include Carbonate (HCO_3), Bicarbonate (CaCO_3), Chloride (Cl), Fluoride (F), Nitrate (NO_3), Sulphate (SO_4), Sodium (Na), Potassium (K), Calcium (Ca), Magnesium (Mg) and Total Hardness. All the concentrations are expressed in mg/l except electrical conductivity (EC) in $\mu\text{Siemens/cm}$.

Ground water quality

In alluvial aquifers, the deeper aquifers are invariably saline. The quality of ground water based on the chemical analysis is shown in Table.1, 2 and 3.

S.No	Machavaram Village (Ambajipeta Mandal)				
	2014 Pre M	2014 Post M	2015 Pre M	2015 Post M	
1	pH at 30 Degree Centigrate	8.465	8.623	7.29	8.368
2	Sp.Cond. at 25 ⁰ c in Micro siemens/cm	307	1550	1081	335
3	T.D.S. Calculated mg/lit.	196.48	992	691.84	214.4
4	CO ₃ as Ca CO ₃ mg/lit.	20	40	0	20
5	HCO ₃ as Ca CO ₃ mg/lit.	50	180	40	110
6	Chloride (Cl) mg/lit.	19	180	275.5	19.6
7	Sulphate (SO ₄) mg/lit.	12	108	3	13
8	Sodium (Na) mg/lit.	15.94	183.6	113.6	31.68
9	Potassium (K) mg/lit.	1.82	139.8	26.8	2.04
10	Calcium (Ca) mg/lit.	20	24	88	24
11	Magneisum (Mg) mg/lit.	17.017	38.896	9.724	14.586
12	T.H Expressed as CaCo ₃ mg/lit.	120	220	260	120

Table.1. Quality of ground water at Machavaram village



S.No	Kundalapalli Village (P.Gannavaram Mandal)				
		2014 Pre M	2014 Post M	2015 Pre M	2015 Post M
1	pH at 30 Degree Centigrate	8.542	8.732	9.16	9.934
2	Sp.Cond. at 25 ⁰ c in Micro siemens/cm	4100	3610	1494	639
3	T.D.S. Calculated mg/lit.	2624	2310.4	956.16	408.96
4	CO ₃ as Ca CO ₃ mg/lit.	80	60	81.6	220
5	HCO ₃ as Ca CO ₃ mg/lit.	240	290	193.8	20
6	Chloride (Cl) mg/lit.	570	500	127.4	49
7	Sulphate (SO ₄) mg/lit.	265	235	38	10
8	Sodium (Na) mg/lit.	392	372.5	180	108.93
9	Potassium (K) mg/lit.	678.7	494.7	177.2	8.35
10	Calcium (Ca) mg/lit.	24	16	16	8
11	Magneisum (Mg) mg/lit.	72.93	82.654	19.448	14.586
12	T.H Expressed as CaCo ₃ mg/lit.	360	380	120	80

Table.2.Quality of ground water at Kundalapalli village

S.No	Table.3: Mandapalli Village (Kothapeta Mandal)				
		2014 Pre M	2014 Post M	2015 Pre M	2015 Post M
1	pH at 30 Degree Centigrate	7.668	9.173	8.2	8.552
2	Sp.Cond. at 25 ⁰ c in Micro siemens/cm	572	327	1070	407
3	T.D.S. Calculated mg/lit.	366.08	209.28	684.8	260.48
4	CO ₃ as Ca CO ₃ mg/lit.	0	30	0	20
5	HCO ₃ as Ca CO ₃ mg/lit.	120	20	40.8	100
6	Chloride (Cl) mg/lit.	38	34.3	147	39.2
7	Sulphate (SO ₄) mg/lit.	12	55	207	16
8	Sodium (Na) mg/lit.	26.68	12.37	25.56	17.26
9	Potassium (K) mg/lit.	2.1	8.32	0.86	2
10	Calcium (Ca) mg/lit.	56	12	80	24
11	Magneisum (Mg) mg/lit.	24.31	24.31	72.93	38.896
12	T.H Expressed as CaCo ₃ mg/lit.	240	130	500	220

Table.3.Quality of ground water at Mandapalli village



Interpretation of Results:

From the results of the physical and chemical properties of the ground water collected and analysed in the study area, it has been observed that the quality of the ground water is not suitable for the human drinking purpose. Based on physical and chemical parameters of the study area with world health organization (WHO) and Bureau of Indian standards institution (BIS, 2003). The suitability of groundwater for drinking purpose has strong constraints, since the overall tone of human metabolic process can be disturbed by the improper quality of drinking water.

S.No	Parameters	WHO	BIS
1	pH	6.50 – 8.50	6.50 – 8.50
2	EC	400 - 2000	400 - 2000
3	TDS	500 - 1000	500
4	Total Hardness	300	300
5	Ca	100 - 200	75
6	Mg	30 - 50	30
7	Na	20 – 175	200
8	K	10 – 12	10 – 12
10	NO ₃	45	45
11	Cl	25 – 600	250
12	SO ₄	25 - 250	150
13	F	1.5	1.2

Table.4: Chemical parameters standards of WHO & BIS

As can be seen from Table-4, the quality of pH values in the drinking water contain a pH varies from 6.50 – 8.50 whereas the quality of ground water samples obtained from observation wells has indicated is mostly indicate high alkaline in nature, having high pH values.i.e. (>6.5). Based on the recommended standards for safe drinking water as per the Indian standards (BIS: 2003) the water cannot be used for drinking purpose.

Similarly, drinking water should have EC between 400 – 2000 Micro siemens/cm, (Ref.Table.4.), the EC values vary from 307 to 4100 Micro siemens/cm in observation wells, it which indicates that the groundwater in present area is mostly indicate high Salinity in nature, The recommended standards for safe drinking water as per the Indian standards (BIS: 2003) Therefore the water cannot be used for drinking purpose.

The drinking water should have TDS between 500 – 1000 mg/lit, beyond this limit palatability decreases and may cause gastro intestinal irritation. the TDS values vary from 193 to 2624 mg/lit. in observation wells, it which indicates that the groundwater in present area is mostly indicate high TDS in nature, The recommended standards for safe drinking water as per the Indian standards (BIS: 2003) Therefore the water cannot be used for drinking purpose.



Drinking water should have Cl between 250; the Cl values vary from 19 to 570 mg/lit. in observation wells, it which indicates that the water cannot be used for drinking purpose.

In the study area Sulphate (SO₄) is above desirable limit as per BIS (2003). Drinking water should be have Sulphate between 25 – 150 mg/lit., the value vary from 3 – 265 mg/lit.. This water not use full for drinking purpose. Sulphate enters into groundwater through sulphate bearing underground strata. Sulphate along with magnesium cause purgative effect on bowels. Sulphate can also enter into raw groundwater supplies causing their pollution by discharging effluents from fertilizers and sulphuric acid manufacturing industries.

In the study area Total Hardness is beyond the permissible limit (300), it varies from 120 to 500 mg/lit. Permanent hardness is caused by sulphate and chloride of the metal. The groundwater in area of investigation is hard. It's not use full for drinking purpose.

Drinking water should have Ca values range is 75 mg/l, in the study area Ca values vary from 8 to 88 mg/lit. in observation wells, it which indicates that the water moderately cannot be used for drinking purpose.

Drinking water should have Na values between 20 to 200 mg/lit., the Na values vary from 15 to 392 mg/lit. in observation wells, it which indicates that the water cannot be used for drinking purpose.

Drinking water should have Potassium values between 10 to 12 mg/lit., the Potassium values vary from 2 to 678 mg/lit. in observation wells, it which indicates that the water cannot be used for drinking purpose.

Drinking water should have Mg values between 30 to 50 mg/lit., the Mg values vary from 10 to 83 mg/lit. in observation wells, it which indicates that the water moderately cannot be used for drinking purpose.

Ground Water Related Issues and Problems

Water logging and salinity are the major problems in the delta and coastal area of east Godavari district. Due to intensive irrigation, there is an excess recharge over discharge of ground water leading to a rise in the water table. The most of the command area is either water logged or seasonally water logged. The intensive irrigation, near flat topography, low ground water development, poor drainage and clayey soils are the factors responsible for the water logging. In the deltaic area and coastal area the brackish/saline ground water occurs in hydraulic contact with fresh ground water. The quality of ground water varies widely from place to place within short distances and the deeper aquifers are invariably saline. The salinity of ground water is caused due to geomorphic



landform, water logging conditions, sluggish nature in ground water movement and excess use of chemical fertilizers

Conclusion:

The study, based on the collection of samples followed by physical and chemical analysis of the ground water collected and analysed has indicated that the ground quality is not meeting the WHO and BIS standards for safe drinking water. The reasons for the variation of ground water quality is due to the influence of ingress of seawater through the paleochannels, which are buried in the subsurface strata. The paleochannels act as favorable pathways for potential ground water pockets and identification of paleochannels and mapping the favorable areas will provide good quality water for storage and consumption.

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HYPOTHESIS OF CHART IN THE INFORMATION PERIOD

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Abstract:

This instructional exercise gives a review of the information mining process. The instructional exercise likewise gives a fundamental comprehension of how to arrange, assess and effectively refine an information mining venture, especially as far as model building and model assessment. Methodological contemplations are talked about and showed. In the wake of clarifying the way of information mining and its significance in business, the instructional exercise portrays the fundamental machine learning and factual systems included. It portrays the CRISP-DM standard now being utilized as a part of industry as the standard for an innovation nonpartisan information mining process model. The paper finishes up with a noteworthy delineation of the information mining process strategy and the unsolved issues that offer open doors for exploration. The methodology is both viable and theoretically stable keeping in mind the end goal to be valuable to both scholastics and specialists.

Keywords: Charts, Data, Machine Learning, Information Period

In the previous decade, chart hypothesis has experienced a momentous movement and a significant change. The change is in substantial part because of the humongous measure of data that we are stood up to with. A principle approach to deal with enormous information sets is to manufacture and analyze the system framed by interrelations. For instance, Google's effective Web look calculations depend on the WWW chart, which contains all Web pages as vertices and hyperlinks as edges. There are a wide range of data systems, for example, organic systems worked from natural databases and interpersonal organizations framed by email, telephone calls, texting, and so forth., and in addition different sorts of physical systems. Specifically noteworthy to mathematicians is the coordinated effort diagram, which depends on the information from Mathematical Reviews. In the coordinated effort chart, each mathematician is a vertex, and two mathematicians who composed a joint paper are associated by an edge.¹ Figure 1 illustrates a portion of the collaboration chart comprising of around 5,000 vertices, speaking to mathematicians with Erdős number 2 (i.e., mathematicians who wrote a paper with a coauthor of Paul Erdős). Diagram hypothesis has two hundred years of history examining the essential numerical structures called charts. A chart G comprises of an accumulation V of vertices and a gathering E of edges that interface sets of vertices. Previously, diagram hypothesis has been utilized as a part of an extensive variety of territories. Nonetheless, at no other time have we defied charts of not just such tremendous sizes but also remarkable extravagance and multifaceted nature, both at a hypothetical and a commonsense level. Various testing issues have pulled in the consideration and creative ability of scientists from material science, software

¹ L. Lovász and M. Simonovits, Random walks in a convex body and an improved volume algorithm, Random Structures and Algorithms 4 (1993), 438–445.



engineering, building, science, sociology, and arithmetic. The new territory of "system science" rose, requiring a sound scientific establishment and thorough analysis for which graph theory is in a perfect world suited. In the other heading, case of true charts lead to focal inquiries and new headings for examination in diagram hypothesis. These true systems are monstrous and complex however outline astonishing rationality. Exactly, most true charts have the accompanying properties: • sparsely—The quantity of edges is inside a consistent various of the quantity of vertices. • little world wonder—Any two vertices are associated by a short way. Two vertices having a typical neighbor will probably be neighbors. • power law degree distribution — The degree of a vertex is the quantity of its neighbors. The quantity of vertices with degree j (or having j neighbors) is relative to $j^{-\beta}$ for some fixed consistent β . To manage these data systems, numerous fundamental inquiries emerge: What are essential structures of such vast systems? How would they develop? What are the fundamental rule that manage their conduct? How are subgraphs identified with the expansive (and frequently inadequate) host diagram? What are the fundamental chart invariants that catch the heap properties of such substantial diagrams? To answer these problems, we first delve into the abundance of information from the past, despite the fact that it is regularly insufficient. In the previous thirty years there has been a lot of advancement in combinatorial and probabilistic methods, as well as spectral methods. Be that as it may, conventional probabilistic techniques for the most part consider the same likelihood circulation for all vertices or edges while genuine charts are uneven and bunched. The traditional logarithmic and expository strategies are efficient in managing profoundly symmetric structures, while genuine diagrams are an incredible inverse. Guided by case of certifiable diagrams, we are constrained to ad lib, broaden and make new hypothesis and techniques. Here we will examine the new advancements in a few themes in chart hypothesis that are quickly creating. The subjects incorporate a general arbitrary diagram hypothesis for any given degree circulation, permeation when all is said is done host charts, PageRank for speaking to quantitative connections among vertices, and the diversion parts of charts.²

chart in $G(n,p)$ has the same expected degree at each vertex, and in this way $G(n,p)$ does not catch a portion of the fundamental practices of certifiable graphs. Nevertheless, the approaches and methods in traditional arbitrary diagram hypothesis give the establishment to the investigation of irregular charts with general degree appropriations. Numerous arbitrary diagram models have been proposed in the investigation of data system charts, however there are essentially two different approaches. The "online" model impersonates the development or rot of a powerfully evolving system, and the "offline" model of arbitrary graphs consists of specified families of charts as the likelihood spaces together with some specified likelihood conveyance. One online model is the supposed special connection plan, which can be portrayed as "the rich get wealthier". The special connection plan has been getting much consideration in the late

²A. Frieze, M. Krivelevich, and R. Martin, The emergence of a giant component of pseudo-random graphs, *Random Structures and Algorithms* 24, ACM New York (2004), 34–41.



investigation of complex systems³, however its history can be followed back to Vilfredo Pareto in 1896, among others. At every tick of the clock (in a manner of speaking), another edge is included, with each of its endpoints picked with likelihood relative to their degrees. It can be demonstrated⁴ that the special connection plan prompts a force law degree circulation. There are a few other online models, including the duplication model (which is by all accounts more achievable for organic systems, see)⁵, and in addition numerous late expansions, such as adding more parameters concerning the "ability" or "fitness" of every hub⁶. There are two primary offline diagram models for charts with general degree dissemination—the configuration model and irregular charts with expected degree arrangements. An arbitrary chart in the configuration model with degree successions d_1, d_2, \dots, d_n is defined by picking an irregular coordinating on $P_i d_i$ "pseudo hubs", where the pseudo hubs are apportioned into parts of sizes d_i , for $i = 1, \dots, n$. Every part is connected with a vertex. By using results of Mollohan Reed⁷, it can be demonstrated⁸ that under some gentle conditions, an arbitrary force law chart with example β most likely has no monster segment if $\beta \geq \beta_0$ where β_0 is an answer for the condition including the Riemann zeta capacity $\zeta(\beta-2) - 2\zeta(\beta-1) = 0$. The general irregular chart model $G(w)$ with expected degree arrangement $w = (w_1, w_2, \dots, w_n)$ takes after the soul of the Erdős-Rényi model. The likelihood of having an edge between the i th and j th vertices is defined to be $w_i w_j / \text{Vol}(G)$, where $\text{Vol}(G)$ denotes $\sum w_i$. Moreover, in $G(w)$ every edge is picked freely of the others, and in this manner the examination can be completed. It was demonstrated in⁹ that if the normal degree is entirely more prominent than 1 in an irregular diagram in $G(w)$, then there is a goliath part (i.e., an associated segment of volume a positive division of that of the entire chart). Furthermore, the

³A.-L. Barabási and R. Albert, Emergence of scaling in random networks, *Science* 286 (1999), 469–472; M. Mitzenmacher, A brief history of generative models for power law and lognormal distributions, *Internet Math.* 1 (2004), 128–131

⁴B. Bollobás and O. Riordan, Robustness and vulnerability of scale-free random graphs, *Internet Math.* 1 (2003) no. 1, 6–25.; F. Chung and L. Lu, *Complex Graphs and Networks*, CBMS Lecture Series, No. 107, AMS Publications, 2006, vii + 264 pp., M. Mitzenmacher, A brief history of generative models for power law and lognormal distributions, *Internet Math.* 1 (2004), 136–141

⁵F. Chung, L. Lu, G. Dewey, and D. J. Galas, Duplication models for biological networks, *J. Computational Biology* 10, no. 5 (2003), 586–597

⁶J. S. Kong, N. Sarshar, and V. P. Roychowdhury, Experience versus talent shapes the structure of the Web, *PNAS* 105, no. 37 (2008), 12614–12529

⁷M. Molloy and B. Reed, A critical point for random graphs with a given degree sequence. *Random Structures and Algorithms* 6 (1995), 51–68; M. Molloy and B. Reed, The size of the giant component of a random graph with a given degree sequence, *Combin. Probab. Comput.* 7 (1998), 185–215

⁸W. Aiello, F. Chung, and L. Lu, A random graph model for massive graphs, *Proceedings of the Thirty-Second Annual ACM Symposium on Theory of Computing*, ACM Press, New York, 2000, pp. 171–180.

⁹F. Chung and L. Lu, Connected components in random graphs with given expected degree sequences, *Annals of Combinatorics* 6 (2002), 28–45



mammoth segment clearly has volume $\delta \text{Vol}(G) + O(\sqrt{\log 3.5 n})$, where δ is the special nonzero base of the accompanying condition¹⁰:

$$(1) \quad \prod_{i=1}^n x_i = 1$$

$$\sum_{i=1}^n w_i e^{-w_i \delta} = (1 - \delta)$$

$$\prod_{i=1}^n x_i = 1$$

$$w_i.$$

As a result of the strength of the $G(w)$ model, numerous properties can be inferred. For instance, a random graph in $G(w)$ has average distance almost without a doubt equivalent to $(1 + o(1)) \log n \log \tilde{w}$, and the distance across is most likely $\Theta(\log n \log \tilde{w})$, where $\tilde{w} = \sum_{i=1}^n w_i / \sum_{i=1}^n w_i$ gave some gentle conditions on w are satisfied¹¹. For the reach $2 < \beta < 3$, where the force law types β for various genuine systems dwell, the force law diagram can be generally depicted as an "octopus" with a thick subgraph having little measurement $O(\log \log n)$ as the center, while the general width is $O(\log n)$ and the normal separation is $O(\log \log n)$ (see)¹². For the spectra of force law charts, there are fundamentally two contending approaches. One is to demonstrate analogs of Wigner's crescent law (which is the situation for $G(n, p)$), while alternate predicts that the eigenvalues take after a force law dissemination¹³. In spite of the fact that the crescent law and the force law have extremely different depictions, both as sections are essentially correct if the appropriate frameworks connected with a diagram are viewed as¹⁴. For $\beta > 2.5$, the biggest eigenvalue of the nearness network of an irregular force law chart is without a doubt $(1 + o(1)) \sqrt{m}$, where m is the most extreme degree. In addition, the k biggest eigenvalues have power law conveyance with example $2\beta - 1$ if the most extreme degree is sufficiently vast and k is limited above by a capacity relying upon β, m and w . At the point when $2 < \beta < 2.5$, the biggest eigenvalue is intensely assembled at $cm^{3-\beta}$ for some consistent c relying upon β and the normal degree. Moreover, the eigenvalues of the (standardized) Laplacian fulfill the half circle law under the condition that the base expected degree is moderately huge¹⁵. The online model is clearly much harder to dissect than the offline model. One conceivable methodology is to couple the online model with the offline model of arbitrary diagrams with a comparable degree dispersion. This way to find the proper conditions under which the online model can be sandwiched by two offline models inside some blunder limits. In such cases, we can

¹⁰ F. Chung and L. Lu, The volume of the giant component of a random graph with given expected degrees, *SIAM J. Discrete Math.* 20 (2006), 285–365

¹¹ F. Chung and L. Lu, The average distances in random graphs with given expected degrees, *Proceedings of National Academy of Sciences* 99 (2002), 4878–4884.

¹² F. Chung and L. Lu, *Complex Graphs and Networks*, CBMS Lecture Series, No. 107, AMS Publications, 2006, vii + 154 pp.

¹³ M. Faloutsos, P. Faloutsos, and C. Faloutsos, On power-law relationships of the Internet topology, *Proceedings of the ACM SIGCOM Conference*, ACM Press, New York, 1999, 341–452

¹⁴ F. Chung, L. Lu, and V. Vu, Eigenvalues of random power law graphs, *Annals of Combinatorics* 7 (2003), 1–6.; , The spectra of random graphs with given expected degrees, *Proceedings of National Academy of Sciences* 100, no. 11 (2003), 5213–5218

¹⁵ F. Chung, L. Lu, and V. Vu, The spectra of random graphs with given expected degrees, *Proceedings of National Academy of Sciences* 100, no. 11 (2003), 5213–5218



apply the methods from the offline model to foresee the conduct of the online model (see)¹⁶.

Irregular Subgraphs in Given Host Graphs Almost all data arranges that we watch are subgraphs of some host diagrams that regularly have sizes restrictively substantial or with inadequate data. A characteristic inquiry is to endeavor to conclude the properties of an arbitrary subgraph from the host chart and the other way around. It is important to comprehend the associations between a chart and its subgraphs. What invariants of the host chart can or cannot be translated to its sub graphs? Under what conditions would we be able to foresee the conduct of all or any sub graphs? Could a scanty sub graph have exceptionally different conduct from its host diagram? Here we talk about a portion of the work in this bearing. Numerous data systems or informal communities have very small diameters (in the range of $\log n$), as dictated by the so-called small world phenomenon. In any case, in a late paper by Liben - Nowell and Kleinberg¹⁷, it was watched that the tree-like sub graphs got from some networking letter information appear to have generally expansive width. In the investigation of the Erdős-Rényi diagram model $G(n,p)$, it was indicated¹⁸ that the distance across of an irregular spreading over tree is of request \sqrt{n} , interestingly with the way that the breadth of the host chart K_n is 1. Aldous¹⁹ demonstrated that in a standard diagram G with a specific ghostly bound σ , the width of an arbitrary crossing tree T of G , meant by $\text{diam}(T)$, has expected quality fulfilling $c\sigma\sqrt{n\log n} \leq E(\text{diam}(T)) \leq c'\sigma\sqrt{n\log n}$ for some total consistent c . In²⁰, it was demonstrated that for a general host chart G , with high likelihood the distance across of an irregular crossing tree of G is amongst $c\sqrt{n}$ and $c'\sqrt{n\log n}$, where c and c' rely on upon the ghastrly crevice of G and the proportion of the snippets of the degree arrangement. One approach to treat irregular subgraphs of a given chart G is as a (bond) permeation issue. For a positive quality $p \leq 1$, we consider G_p , which is shaped by holding every edge autonomously with likelihood p and disposing of the edge with likelihood $1-p$. A crucial issue of interest is to decide the basic likelihood p for which G_p contains a goliath associated part. In the uses of scourges, we consider a general host diagram being a contact chart, comprising of edges shaped by sets of individuals with conceivable contact. The topic of deciding the basic likelihood then relates to the issue of finding the scourge edge for the spreading of the infection. Permeation issues have for quite some time been studied in hypothetical material science, particularly with the host diagram being the cross section chart Z_k . Permeation issues on cross sections are known not famously difficult notwithstanding for low measurements and have just been determined as of late by bootstrap permeation. Previously, permeation issues have been inspected for various unique host charts. Ajtai, Komlós, and Szemerédi considered the permeation on hypercubes. Their work was further stretched out to Cayleycharts and consistent

¹⁶ F. Chung and L. Lu, Coupling online and offline analyses for random power law graphs, *Internet Math.* 1 (2004), 308–341.

¹⁷ David Liben-Nowell and Jon Kleinberg, Tracing information flow on a global scale using Internet, *PNAS* 105, no. 12 (2008), 5623–5738.

¹⁸ A. Rényi and G. Szekeres, On the height of trees, *J. Austral. Math. Soc.* 7 (1967), 387–406

¹⁹ J. S. Kong, N. Sarshar, and V. P. Roychowdhury, Experience versus talent shapes the structure of the Web, *PNAS* 105, no. 37 (2008), 24624–254572

²⁰ F. Chung, P. Horn, and L. Lu, Diameter of random spanning trees in a given graph, preprint



diagrams. For expander charts with degrees bounded by d , Alon, Benjamini, and Stacey demonstrated that the percolation threshold is more prominent than or equivalent to $1/(2d)$. In the other course, Bollobás, Borgs, Chayes, and Riordan demonstrated that for thick charts (where the degrees are of order $\theta(n)$), the monster segment limit is $1/\rho$ where ρ is the biggest eigenvalue of the nearness network. The extraordinary instance of having the complete chart K_n as the host diagram concerns the Erdős-Rényi chart $G(n, p)$, which is known not the basic likelihood at $1/n$, and also the "twofold bounce" close to the limit. For general host diagrams, the answer has been slippery. One approach to deliver such inquiries is to look for suitable conditions on the host chart with the goal that permeations can be controlled. As of late it has been indicated²¹ that if a given host diagram G satisfies a few (gentle) conditions depending on its spectral gap and higher snippets of its degree arrangement, for any $\epsilon > 0$, if $p > (1+\epsilon)/d$, then asymptotically most likely the permeated subgraph G_p has a goliath part. In the other heading, if $p < (1-\epsilon)/d$, then without a doubt the permeated subgraph G_p contains no monster part. We take note of that the second request normal degree \tilde{d} is $\tilde{d} = \sum_v d_v^2 / (\sum_v d_v)$, where d_v indicates the level of v . All in all, subgraphs can have otherworldly holes exceptionally different from those of the host diagram. In any case, if a diagram G has all its nontrivial eigenvalues of the (standardized) Laplacian lying in the reach inside σ from the worth 1, then it can be demonstrated that without a doubt an arbitrary subgraph G_p has all its nontrivial eigenvalues in the same extent (up to a lower-request term) if the degrees are not very little.

PageRank and Local Partitioning In chart hypothesis there are numerous key geometrical thoughts, for example, separations (ordinarily, the quantity of bounces required to achieve one vertex from another), cuts (i.e., subsets of vertices/edges that different a part of the diagram from the rest), flows (i.e., blends of ways for steering between given vertices), et cetera. Nonetheless, true charts display the little world wonder, so any pair of vertices are associated through a short way. Along these lines the standard idea of chart separation is no more exceptionally helpful. Rather, we require a quantitative and exact plan to differentiate among hubs that are "neighborhood" from "worldwide" and "associated" from "divergent". This is precisely what PageRank is intended to accomplish. In 1998 Brin and Page introduced the notion of PageRank for Google's Web look calculation. Different from the usual methods in pattern matching already utilized as a part of information recovery, the curiosity of PageRank depends totally on the fundamental Web diagram to decide the "significance" of a Web page. In spite of the fact that PageRank is initially planned for the Web chart, the idea and definitions function admirably for any diagram. For sure, PageRank has turned into a significant device for looking at the relationships of pairs of vertices (or pairs of subsets) in any given chart and henceforth prompts numerous applications in diagram hypothesis. The beginning stage of the PageRank is a commonplace arbitrary stroll on a diagram G with edge weights w_{uv} for edge u, v . The likelihood move framework P is defined by: $P(u, v) = \sum_u w_{uv} / \sum_u w_{uv}$, where $d_u = \sum_v w_{vu}$. For an inclination vector s , and a hopping consistent $\alpha > 0$, the PageRank,

²¹F. Chung, P. Horn, and L. Lu, The giant component in a random subgraph of a given graph, Proceedings of WAW2009, Lecture Notes in Computer Science, vol. 5427, Springer, 2009, 67–78.



indicated by $\text{pr}(\alpha, s)$ as a column vector, can be communicated as a progression of arbitrary strolls as takes after:

$$\text{pr}(\alpha, f) = \alpha$$

$\infty \sum_{k=0} (1-\alpha)^k s P^k$. (2) Equivalently, $\text{pr}(\alpha, s)$ satisfies the accompanying repeat connection: $\text{pr}(\alpha, s) = \alpha s + (1-\alpha) \text{pr}(\alpha, s) P$. (3) In the first definition of Brin and Page²², s is taken to be the consistent capacity with quality $1/n$ at each vertex spurred by demonstrating the conduct of a common surfer who moves to an irregular page with likelihood α and clicks a connected page with likelihood $1-\alpha$. On account of the nearby association of PageRank with arbitrary strolls, there are exceptionally efficient and vigorous calculations for registering and approximating PageRank. This prompts various applications, including the fundamental issue of finding a "decent" cut in a diagram. A quantitative measure for the "integrity" of a cut that isolates a subset S of vertices is the Cheeger proportion: $h(S) = |E(S, \bar{S})| / \text{vol}(S)$, where $E(S, \bar{S})$ indicates the arrangement of edges leaving S and $\text{vol}(S) = \sum_{v \in S} d_v$. The Cheeger consistent h_G of a diagram is the base Cheeger proportion over all subsets S with $\text{vol}(S) \leq \text{vol}(G)/2$. The conventional gap and-overcome methodology in algorithmic configuration depends on finding a cut with little Cheeger proportion. Since the issue of finding any cut that accomplishes the Cheeger steady of G is NP-hard, a standout amongst the most generally utilized estimate calculations was a ghastly dividing calculation. By utilizing eigenvectors to line up the vertices, the unearthly dividing calculation lessens the quantity of cuts under thought from an exponential number of conceivable outcomes to a straight number of decisions. In any case, there is still an execution ensure gave by the Cheeger imbalance:

$$2h_G \geq \lambda \geq$$

$$h^2 f^2 \geq$$

$$h^2 G^2$$

, where h_f is the base Cheeger proportion among subsets that are beginning sections in the request dictated by the eigenvector f connected with the ghostly hole λ . For huge diagrams with billions of hubs, it is not practical to process eigenvectors. Likewise, it is important to have neighborhood cuts as in for given seeds and the specified size for the parts to be isolated, it is attractive to find a cut close to the seeds isolating a subset of the wanted size. Moreover, the cost/intricacy of finding such a slice ought to be relative to the specified size of the isolated part yet free of the aggregate size of the entire chart. Here, PageRank becomes an integral factor. Prior, Spielman and Teng²³ presented nearby apportioning calculations by utilizing irregular strolls with the execution examination utilizing a blending aftereffect of Lovász and Simonovitz (additionally see). Things being what they are, by utilizing PageRank rather than arbitrary strolls, there is an enhanced dividing calculation for which the execution is upheld by a neighborhood Cheeger imbalance for a subset S of vertices in a chart G :

$$h_S \geq \lambda_S \geq$$

²²S. Brin and L. Page, The anatomy of a large-scale hypertextual Web search engine, *Computer Networks and ISDN Systems* 30 (1–7), (1998), 208–278.

²³D. Spielman and S.-H. Teng, Nearly-linear-time algorithms for graph partitioning, graph sparsification, and solving linear systems, *Proceedings of the 36th Annual ACM Symposium on Theory of Computing*, ACM Press, New York 2004, pp. 1–8.



$h_2 \geq \lambda_S \cdot \text{vol}(S)$

$h_2 \geq \lambda_S \cdot \text{vol}(S)$

, where λ_S is the Dirichlet eigenvalue of the instigated subgraph on S , h_S is the neighborhood Cheeger steady of S defined by $h_S = \min_{T \subseteq S} h(T)$, and h_g is the base Cheeger proportion over all PageRank g with the seed as a vertex in S and α properly picked depending just on the volume of S . This estimate allotment calculation can be further enhanced utilizing the way that the arrangement of seeds for which the PageRank prompts the Cheeger proportion fulfilling the above neighborhood Cheeger disparity is entirely substantial (about portion of the volume of S). We take note of that the nearby parceling calculation can likewise be utilized as a subroutine for finding adjusted cuts for the entire chart. Note that PageRank is communicated as a geometric entirety of arbitrary strolls in (2). Rather, we can consider an exponential entirety of irregular strolls, called heat piece pagerank, which thus satisfies the warmth condition. The warmth piece pagerank prompts an enhanced nearby Cheegerdisparity by evacuating the logarithmic variable in the lower bound. Various issues in chart hypothesis can exploit PageRank and its varieties, and the full ramifications of these thoughts stay to be investigated.

System Games In morning traffic, each worker picks his/her most helpful approach to get the opportunity to work without paying consideration on the outcomes of the choice to others. The Internet system can be seen as a comparable universe that capacities neither by the control of a focal power nor by facilitated rules. The fundamental inspiration for every individual must be derived by covetousness and narrow-mindedness. Each player picks the most helpful

course and uses procedures to amplify conceivable payoff. At the end of the day, we confront a mix of diversion hypothesis and chart hypothesis for managing huge systems both in quantitative investigation and calculation outline. Numerous inquiries emerge. Rather than simply demonstrating the presence of Nash balance, we might want to plan calculations to effectively process or estimated the Nash harmony. How quickly can such calculations unite? There has been a lot of advancement in the computational unpredictability of Nash balance²⁴. The investigation of selfish steering falls into place without any issues in system administration. What amount does clumsy directing affect the execution of the system, for example, strength, blockage, and postponement? What are the exchange offs for some restricted direction? The purported cost of political agitation alludes to the most pessimistic scenario investigation to assess the loss of aggregate welfare from selfish steering. There has been broad examination done on selfish directing . The peruser is alluded to a few studies and some late books on this subject. Numerous established issues in chart hypothesis can be reevaluated from the point of view of amusement hypothesis. One mainstream theme on diagrams is chromatic chart hypothesis. For a given diagram G , what is the base number of hues expected to shading the vertices of G so that nearby vertices have different hues? Notwithstanding hypothetical interests, the chart shading issue has various applications in the setting of concocter solution. Forexample, each employee (as a vertex) wishes to calendar classes in a set number of classrooms (as hues). Two employees who have classes with covering

²⁴C. Daskalakis, P. Goldberg and C. Papadimitriou, Computing a Nash equilibrium is PPADcomplete, to appear in SIAM J. on Computing



time are associated by an edge, and afterward the issue of classroom booking can be seen as a diagram shading issue. Rather than having a focal organization to make assignments, we can envision an amusement theoretic situation that the employees coordinate among themselves to decide anon conflicting assignment. Supposethere is a payoff of 1 unit for every player (vertex) if its shading is different from every one of its neighbors. A legitimate coloringisthena Nashequilibrium, sincenoplayer has a motivating force to change his/her methodology. Kearns et al. led a test investigation of a few shading recreations on specified systems. Numerous cases were given to show the difficulties in breaking down the elements of expansive systems in which every hub makes basic yet selfish strides. This calls for thorough examination, particularly along the line of the combinatorial probabilistic strategies and summed up Martingale approaches that have been created in the previous ten years²⁵. Some work in this bearing has been done on a different round model of diagram shading amusements , yet more work is required.

Conclusion

It is clear that we are toward the start of another trip in diagram hypothesis, developing as a focal part of the data insurgency. It is far from the "seven bridges of Königsberg", an issue postured by Leonhard Euler in 1736. As opposed to its starting point in recreational arithmetic, chart hypothesis today utilizes advanced combinatorial, probabilistic, and ghostly strategies with profound associations with an assortment of areas in arithmetic and software engineering. In this article, some dynamic new headings in diagram hypothesis have been chosen and depicted to outline the extravagance of the arithmetic required, and in addition the use through real strings of current innovation. The rundown of the sampled topics is by no means complete, since these territories of diagram hypothesis are still quickly creating. Inexhaustible open doors in exploration, hypothetical and connected, stay to be investigated

²⁵K. Chaudhuri, F. Chung, and M. S. Jamall, A network game, Proceedings of WINE 2008, Lecture Notes in Computer Science, Vol. 5385, Springer Berlin/Heidelberg (2008), 522–530.



ALCOHOLISM IS ONE OF THE MAJOR CAUSES OF ROAD ACCIDENTS

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1. INTRODUCTION:

Alcohol is neither a medicine for tension nor a solution for stress; it is nothing other than a slow poison otherwise under prescription. Consuming alcohol is ultimately dangerous to health. In recent years consuming alcohol has turned as a hobby for teen ages. They are of the opinion that it is a must thing to be consumed as an adult otherwise their friends will not associate with them. It is one and only most commonly used and most damaging drug among young people.

2. PRESENT SCENARIO OF ALCOHOLISM AND ITS CONSEQUENCES:

Alcohol is good for nothing there are no nutrients or minerals in alcohol; it slows down the process of brain and makes people drowsy, sleepy for some times. On the other hand for sure alcohol consumption causes major health problems. Researchers have found that consuming alcohol can cause and also leads to more than 60 diseases¹. There are other serious diseases related to heavy drinking: like anemia, cancer, cardiovascular diseases etc. Habitual drinking can also cause a disease called cardiomyopathy, a condition in which the heart muscle weakens and finally fails, It causes rapid loss of consciousness and, in the absence of immediate treatment, sudden death. some major diseases caused by alcoholism are as follows:

Anemia: Heavy drinking can cause the number of oxygen-carrying red blood cells to be abnormally low. This condition, known as anemia, can trigger a host of symptoms, including fatigue, shortness of breath, and lightheadedness².

Cancer: "Habitual drinking increases the risk of cancer," says Jurgen Rehm, PhD, chairman of the University of Toronto's department of addiction policy and a senior scientist at the Centre for Addiction and Mental Health, also in Toronto. Scientists believe the increased risk comes when the body converts alcohol into acetaldehyde, a potent carcinogen. Cancer sites linked to alcohol use include the mouth, pharynx (throat), larynx (voice box), esophagus, liver, breast, and colorectal region. Cancer risk rises even higher in heavy drinkers who also use tobacco.

¹ Alcohol does all kinds of things in the body, and we're not fully aware of all its effects," says James C. Garbutt, MD, professor of psychiatry at the University of North Carolina at Chapel Hill School of Medicine and a researcher at the university's Bowles Center for Alcohol Studies. "It's a pretty complicated little molecule."

² www.webmd.com



Heavy drinking, especially bingeing makes platelets more likely to clump together into blood clots, which can lead to heart attack or stroke. In a landmark study published in 2005, Harvard researchers found that binge drinking doubled the risk of death among people who initially survived a heart attack.

i. Global Information System on Alcohol and Health (GISAH)

The Global Information System on Alcohol and Health (GISAH) is an essential tool for assessing and monitoring the health situation and trends related to alcohol consumption, alcohol-related harm, and policy responses in countries. The harmful use of alcohol results in the death of 2.5 million people annually. There are 60 different types of diseases where alcohol has a significant causal role. It also causes harm to the well-being and health of people around the drinker. In 2005, the worldwide total consumption was equal to 6.13 litres of pure alcohol per person 15 years and older. Unrecorded consumption accounts for nearly 30% of the worldwide total adult consumption.

3. Statistics of alcoholism in India:

In India 80% of drinkers likes to have hard liquors and distilled spirits over beers. More specifically 20% of the people in India have tasted alcohol. The ratio of alcohol consumers have increased from 1 in 300 to 1 in 20. The Lancet reported that more than half of those who consume alcohol in India are in dangerous position. Approximately 14 million people in India are living under the influence of alcohol. Drunken driving is a major problem in India. More than 70% of the road accidents are due to drunken driving” every **year more than 1.34** lakh lives are **lost in** road accidents in India.³ As per the World Health Organization’s Global Status Report on Road Safety it was made clear that 90% of deaths on the world’s roads occur in low and middle income countries (21.5 and 19.5 per lakh of population, respectively) though they have just 48% of all registered vehicles⁴.

Though this is a serious problem, due to lack of research work on this area it is not adequately highlighted. As per the study conducted by Alcohol & drug Information Centre (AIDC), India more than 40% of the road accidents have occurred under the influence of alcohol. Young male drivers are at a high risk of such accidents. Though effective measures are being taken to control the Road Accidents due to drunken driving, considering the severances of the situation it is must to make effective implementation.

4. MEASURES TO PREVENT DRUNKEN DRIVING:

³ IRACST- International Journal of Research in Management & Technology (IJRMT), ISSN: 2249-9563 Vol. 2, No. 4, August 2012,401

⁴ Decades of Action for Road Safety –Saving Millions of Lives, WHO Report.



Numerous prevention policies were introduced by various countries to prevent and control drunken driving. For the first time Norway introduced a law banning drinking and driving in 1936, which made 50mg/100ml as a legal limit, by following this number of countries formulated number of laws but all were of no success.

The motor vehicle Act, 1939, amended up to 1989 contains a clause 117 which reads as: " Driving by a drunken person or by a person under the influence of drugs - whoever while driving or attempting to drive a motor vehicle or riding or attempting to ride, a motor cycle - (a) has in his blood, alcohol in any quantity, howsoever small the quantity may be or (b) is under the influence of a drug to such an extent as to be incapable of exercising proper control over the vehicle shall be punishable for the first offence with imprisonment for a term which may extend to six months or with fine which may extend to two thousand rupees or with both; and for a second or subsequent offence, if committed within three years of the commission of the previous similar offence, with imprisonment for a term which may extend to three thousand rupees, or with both". The above law is very much effective if imposed. But the psychology of drunken drivers is such that they do away by paying some money to the catcher.

Till mid November, 1994, even a smaller quantity of alcohol in the has been an offence but due to the new amendment , Now up to 30 milligrams of intake per 100ml of blood has been permitted to driver before getting behind the wheel. An agency, in order to find out the feedback of the people conducted a research. This found that 86% were of the opinion that this amendment will increase the number of road accidents and 88% feel that this would render roads unsafe⁵.

5. Drawbacks of the Prevention polices in India:

As per legal procedure after the accident, the driver has to be produced before the doctor for examination to check, whether the person under the influence of alcohol, if so a report has to be issued by the doctor. Based on the report the police have to take further actions. In developed countries this immediate action is taken by the concerned officers by themselves or by other persons in their own vehicles. But in countries like India police only has to take action, they will come after several hours. Before that the driver is likely to escape.

The difficulty in finding out the drunkenness is, the drivers will run out of the vehicle after accident they may abscond, after a long period he may be traced by the police before that the effect of alcohol won't be there in that person. One more thing after the accident the public will be concentrating on saving the affected person nobody will take care of the driver to check the drunkenness or in normal case they will beat the

⁵ Loomis .T.A, West. T.C. "The Influence of alcohol On Automobile Driving" Quarterly Journal of Studies on Alcohol, 19:1:30-46, March 1958



driver. Police will arrive lately. Even if they catch hold of the person our hospitals may not have adequate equipments to test the alcohol level in blood level. In developing countries like India maximum percentage of road accidents are only due to drunken driving.

i. Rectifications required:

Separate officers have to be assigned in more traffic areas, and also in remote areas. In each check post breathe test has to be conducted to the drivers. Laws in existence should be effectively implemented. Awareness programs have to be conducted periodically either by the police or by NSS programs in schools. Police officers have to be trained to find out the drunkenness of the drivers. In each and every government hospital must have the facility to check the alcohol content in the blood level.

Education must impose the importance of life, how a drunken person deprives the life of other person has to be taught in schools as well as in collegiate educations. This problem can be rectified only with a targeted action⁶. Laws should be strictly implemented, enforcing officers' numbers should be increased, and road side liquor shops should be changed to remote places. Penalties and punishments should be increased and public knowledge about the drunken driving and its effects has to be promoted.

ii. Problems and limitations

Road related accidents cost India millions every year, but there is no sign of any possible improvement. To despair, there is no available record of precisely how much developmental money is lost due to road related accidents, and how much compensation is paid to road accident victims. National Information centre should be strengthened with appropriate knowledge, skill techniques and resources to include information on driving under the influence of alcohol as an important element in road safety information systems within police and health sectors. No proper laws have been devised and those devised are not meant and dealt properly. India has laws but its effective implementation is still to be worked upon. To make the matter worse the gamble of destiny is that Indian traffic officials are not well equipped with the necessary equipments required to introduce checks on driving in India. Little or no recorded data are available on drunken driving in India. Drunken driving an illegal act should be governed by stern laws which entail not only levying hefty fines or revocation of license, but also prosecution, same as a criminal offense⁷. Usually, driver escape from the scene as the public gets involved in getting the

⁶ .Bahadur. A.P,Former Chief Engineer,MORT&H,NHAI presented at 6th IRF Regional Conference-Road Safety Strategy in India.

⁷ Alcohol Control Policies in South East Asia Region , Selected issues ,WHO Alcohol Control Series3.



injured hospitalized rather than snitch the drunken driver and teaching him a lesson⁸.Highways lack some sort of preliminary road safety measures including first aid emergency services etc. It is really ironical to note that, we have numerous liquor shops, motels, fun parks, and petrol pumps spread all over the highways, but scarce, or to be more precise, negligible trauma centers on highways.

But, contrary to the practice, if we make a commitment to report the incidence to the officials concerned and take a stand against drunk driving, then we may get successful in curbing the menace which has been since centuries a major contributor to the traffic deaths in every, but, the co-relation between alcohol and road safety still remains a matter of more research.

CONCLUSION AND SUGGESTIONS

Though there is much legislation available in India. They are not sufficient enough in prevention of this offence. There is an urgent necessity to undertake experimental studies on drugs and driving for correct assessment of traffic safety situation on Indian roads.

Strict enforcement supplemented with education is one of the most powerful tools to tackle the

Problems and need are to be seriously considered. Latest enforcement mechanism could be reinforced by strict laws, appointment of trained police and dedicated teams, the utilization of breathe analyzer is a must.

Continuous checking should be introduced in every place. The laws in existence must be strictly implemented and penalty should be increased to give deterrent effect. Many other measures like increasing the age limit for drinking; restricting the availability of alcohol in certain times are seems promising. Rest room and retiring rooms along the Highways with good facilities may reduce the drunken driver driving under the influence of the alcohol. Professionalism in driver training and advanced licensing systems both interlinked along with strict enforcement of law will yield good results. Coordination problems between legal and enforcement teams should be mostly avoided.

Even innovative technology solutions such as alcohol ignition interlocks though expensive may be encouraged .Vehicles GPS and GIS facilities with unique user id will help in identification of vehicles involved in accidents. These things will improve the current situation and certainly discourage drunken driving and hence reduce the quantum of accidents and fatalities in future.

⁸ Drinking and Driving ,A Road Safety Manual for Decision Makers and Practioners, WHO Report.



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RELEVANCE OF AMBEDKAR

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Abstract

Relevance of Ambedkar is more than established today. There is no exaggeration in describing Ambedkar as the “man who belong to the ages”. His ideas have been crystallized and his name immortalized in the form of Indian Constitution- the doctrine of social justice, humanism, cultural revolution, revolt against caste-system, land reforms, religious views and emancipation of the oppressed and suppressed. An attempt has been made to evaluate the contributions of Ambedkar to each one of the fields mentioned above to demonstrate how Ambedkar’s ideas are alive today.

Key words: Constitution, Social Justice, Religion, Humanism

Ambedkar has been universally acknowledged as the chief architect of the Indian Constitution. In his capacity as the Chairman of the Drafting Committee, Ambedkar could decisively guide the framing of the Constitution as per his aspirations, dreams and his objectives. Rajendra Prasad, Radhakrishnan, Sardar Patel and Pandit Nehru and host of other Constitutional experts admired the role played by Ambedkar in the Constitution making. It is universally accepted that Ambedkar had made an immense contribution to the philosophy of our Constitution and to Constitutional Jurisprudence. This has led to the belief that Ambedkar was the sole guiding force of the Constitution. He is also regarded as the ‘Father of Indian Constitution and that the Constitution is his brainchild. Therefore Ambedkar is regarded as the sole source of the principles and laws that have been enshrined in the Indian Constitution. Thus the ideas and aspirations, precepts and principles, dreams and desires, have been embodied in the form of the Constitution. Therefore Ambedkar is relevant as long as the present Constitution continues to be the legal instrument of India.

The true Constitutional philosophy of Ambedkar has been fully reflected in the course of Round Table Conferences in England and in the Memorandum which he submitted to the Constituent Assembly on behalf of All India Scheduled Caste Federation. In the document he provided a solid philosophical base to the Constitution of free India by enshrining the aspirations of the common men of the country who in fact constitute the very bedrock of democracy.



DEMOCRACY

It has been well acclaimed that Ambedkar was a true democrat. He looked upon the system of democracy not merely as a form of government but as form and method of government whereby revolutionary changes in the economic and social life of the people are brought about without bloodshed. His perception of democracy was socio-economic democracy, as a form of society. For successful working of the Constitution and democracy, he urged in the Constituent Assembly to his countrymen to abandon the unconstitutional means, when Constitutional methods are open for achieving economic and social objectives. He also reminded Indians to be wary of their age-old disease of hero-worship (Bhakti) and finally the Indians to make their democracy such that it recognizes liberty, equality and fraternity as the principles of life.

Ambedkar, a strict constitutionalist as he was, opposed to the devices of civil disobedience, Satyagraha and non-cooperation which were devised by Gandhiji during the Indian National Movement. These devices no doubt were justified in a colonial government but would cut at the roots of parliamentary democracy established by an independent sovereign state.

In his final address to the Constituent Assembly on the day of enactment of the Constitution, he was so fearless that even Mahatma Gandhiji's creed and praxis never inhibited his expression. Essentially, he was a constitutionalist and felt that violation of law, even in the shape of civil disobedience, might lead to dangerous consequences.

The politics of non co-operation had its limitations to underscore, which was Ambedkar's courageous contribution to the jurisprudence of Civil Disobedience. Free India, with a democratic Constitution had no place for the cult of lawlessness, whatever the grab and whoever the godfather. Ambedkar held the view that democracy attaches great importance to the individual as the centre of all political doctrines. According to him an individual is an end in himself and he has certain inalienable rights which must be guaranteed to him by the Constitution and be protected by the state. He upholds the principles of life, liberty and pursuit of happiness as the essentials of human life. Thus Ambedkar opposed authoritarianism, dictatorship and anarchism wherein the democratic principles are not guaranteed.

Ambedkar held the view that a democratic way of life cannot be conceived without an ideal society. According to him an ideal society is one wherein there would be many interests consciously communicated and shared. He tells: "An ideal society should be mobile, should be full of channels for conveying a change taking place in one part to other parts".

According to Ambedkar "Democracy is not merely a form of government, it is primarily a mode of associated living of conjoint communicated experience. It is



essentially an attitude of respect and reverence towards fellowmen”. By this, he means that certain political rights alone do not constitute the basis of democracy. It has to be both social and moral.

Ambedkar’s concept of democracy attaches greater importance to society than to the state, but he regards the state as an essential human organization in a democratic way of social life, especially when disorder and lawlessness endanger the society. The state has its own role to play, though it has a secondary position in the scheme of human life. Ambedkar does not consider the state to be an absolute value. The state should not interfere so long as the individuals are working well and doing good to one another.

FEDERALISM

Federalism is yet another valuable legacy of Ambedkar. The relevance of the constitutional philosophy of Ambedkar can be examined in the context of the functioning of federalism in India for over six decades.

The major and the most important issue before the Constituent Assembly was the one pertaining to the creation of fortified central authority so as to ensure the unity and integrity of the nation, while providing sufficient safeguards for the minorities of different kinds. Though Ambedkar often championed the cause of minorities, he never thought of sacrificing the national interests to achieve his cherished goal.

Ambedkar believed that the provisions of the Indian Constitution, especially those relating to the federal system, would go a long way in cementing the forces of national unity and integrity. He however warned that once the Constitution came into operation, a host of forces would be unleashed, which could, in the course of time, threaten this unity and integrity. Ambedkar, while moving the Draft Constitution in the Constituent Assembly said that the form of the Constitution was federal. He remarked that it established a dual polity with the union at the centre and the states at the periphery, each endowed with sovereign powers to be exercised in the jurisdiction assigned to them by the Constitution. Ambedkar further explained the centre-state relations by saying that the union was not a league of states, united in a loose relationship, nor were the States administrative units or agencies of the union government. Both the union and the states were created by the Constitution. The one was not subordinate to the other in its own field, the authority of one was to co-ordinate with that of the other.

Ambedkar did not oppose federalism. On the other hand he envisaged system where in there was perfect balancing of powers between the central authority and that of the states and that one exercised a check upon the other. His main point was that the centre should not make an invasion on the power of the states. The Constitution made no provision for the states to frame their own Constitution, as is the case with United States of America. The chief character of federalism based on balance of powers lay in the



separation of the legislative and executive authority between the centre and the units. Ambedkar's view of federal states attached great importance to institutional means for the solution of human affairs.

The relevance of Ambedkar's mechanism of federation is apparent in the context of the controversies pertaining to the centre-state relations since the adoption of the Constitution in 1950. Dravida Munnetra Kazagam, a militant Tamil organization, waged a war against the central government of independent nation hood. Similarly, a couple of attempts by the leaders of Khalistan and Nagaland at seceding from the Indian union have been failure, as they found no justification under the Constitution. But the provisions of the Constitution in this respect were so perfect and unambiguous that the integrity of India was strongly protected. The Sarkaria commission was appointed with the terms of reference including a review of the working of the Indian Federal system in the context of the framework of the Constitution designed to promote the unity and integrity of the nation. The commission in its report has come out with the high appreciation of the Constitution. Such safeguards in the Indian Constitution may be mainly attributed to the forethought and foresight of Ambedkar, who in the Constituent Assembly had stressed time and again that the provisions of the Constitution, which were drafted under certain historical circumstances, were meant to harmonize the relations between the centre and the states. It was hoped that these provisions would be scrupulously adhered to both in letter and spirit. But however, Ambedkar had certain reserves with regard to the formation of the states on linguistic basis. Though he advocated the formation of the linguistic states, he anticipated danger to the union in recognizing the language of each province as its official language. He was of the firm conviction that if the provincial language became the official language, it would lead to the rise of 'provincial nationalities' and this would threaten the very integrity of the nation.

SOCIAL JUSTICE

Ambedkar and other founding fathers of the Constitution emphasized that the main objective of the Constitution was establish an egalitarian society where rights were guaranteed to all without exception. Ambedkar, especially, was of the firm opinion that the right to equality of opportunity has no meaning unless the vast disparities between the rich and the poor are reduced. Political liberties and individual freedom have no value when the people are on the verge of starvation. Right property is meaningless for those who have no roofs over their heads. So also the right to leisure or freedom to choose ones profession becomes a matter of ridicule in case of unemployed person. Therefore Indian Constitution envisaged to attach primacy to the rights of the masses of the minorities, and of the under privileged classes as against the political and civil rights of few privileged individuals. Ambedkar sought to strike a balance between political and civil rights on the one hand and social and economic rights on the other. Herein lay the germs of the doctrine of social justice as against traditional concept of natural justice.



While the fundamental rights guarantee the rights and liberties of the individuals against the arbitrary state action, the Directive Principles of the State seek to achieve economic and social goals. The Directive Principles were aimed at creating a welfare state and a just social order that there was no economic exploitation. That way of thinking is of the past and has become obsolete. It is now universally recognized that the difference between the Fundamental Rights and Directive Principles lies in this that Fundamental Rights are primarily aimed at assuring political freedom to the citizens by protecting them against excessive state action while the Directive Principles are aimed at securing social and economic freedom by appropriate state action.

Thus Ambedkar enshrined the doctrine of social justice in the Indian Constitution under the guise of the Directive Principles of State Policy. The governments after a lapse of half a century have been realizing the significance of the Directive Principles and have been competing among themselves to scrupulously implement them to win over the hearts of the poor and the depressed sections and the minority groups to secure power. The road towards the welfare state or the populist government is being developed election after election in India. All political parties are trying among themselves to win the voters in the name of social justice or the Directive Principles of the State Policy. It is in this context that one is required to recognize the relevance of Ambedkar, despite a big time gap ever since he enunciated the doctrine of social justice some sixty and odd years ago.

HUMANISM

Ambedkar in the final analysis emerges as the prophet of humanism in the true sense of the term. He carried a relentless crusade against inhuman practices and institutions containing the germs of injustice and exploitation in the Hindu social order. He considered the practice of untouchability as a greater crime perpetuated against the pariahs and as a monument of human folly. He was of the firm opinion that democratic society in India would not be possible as long as the untouchables are deprived of human rights. In Hindu society the untouchables were not considered citizens and they were denied equal rights. Ambedkar devoted his entire life for emancipation of the untouchables from the stigma of caste and untouchability. His struggle was directed against oppression and exploitation of man and man against woman as well. He squarely held Hinduism for all such social evils. Ambedkar finally arrived at the conclusion that there were two ways of struggle to achieve equality. First, remaining within the Hindu fold and destroying the sanctity of caste through inter-caste dining and inter-caste marriages. This was not possible since the Hindus did not want it. Secondly, renouncing Hinduism by conversion. According to him, conversion was beneficial for both the communities. As a result, the untouchables would acquire equal status outside the fold of Hinduism and the caste struggle between the Hindu and the untouchables would come to an end.



Further, he favoured this strategy of conversion for he believed truly by conversion all the sub-castes of the untouchables could be united under the banner of one religion and this would inject a remarkable strength to ensure their unity and progress.

After considering the prospects of conversions of Islam, Christianity, Sikhism, he finally expressed his own inclination in favour of Buddhism. Ambedkar advanced lucid justification for his renunciation of Hinduism and acceptance of Buddhism. According to him Hinduism believed in god and Buddhism had no god. In Hinduism all the superstitions and social evils are preached with the justification of having been sanctioned by god. This practice would not be possible in Buddhism since there is no god. Hinduism believes in soul, while according to Buddhism there is no soul. Hinduism believes in *Chaturvarna* and the caste system; Buddhism has no place for the caste and *Chaturvarna*.

To sum up, the discussion on the relevance of Ambedkar, he is venerated as the incarnation of '*Bodhisatva*' who was the embodiment of humanism, dignity, equality, liberty, fraternity, justice and reasoning.

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PANCHAYATI RAJ - A HISTORICAL PERSPECTIVE

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Introduction

Panchayati Raj is an age-old Indian indigenous politico-administrative institution for village autonomy and development. It is a framework to adopt the democratic system in the rural India and ultimately to bring the villagers into the mainstream.

Conceptually, panchayats can be described as an assembly of the village people or their representatives. Gandhiji equated panchayats with 'Village Republics'.¹ He explained his concept of village panchayats thus: "... The government of the village will be conducted by the panchayat of five persons annually elected by the adult villagers, males and females, possessing minimum prescribed qualifications. These will have all the authority and jurisdiction required. Since there will be no system of punishment in the accepted sense, the panchayat will be the legislature, judiciary and executive combined to operate for its office. Any village can become such a republic without much interference even from the present government whose sole effective connection with the villages is the execution of the village revenue. Here there is perfect democracy based on individual freedom. The individual is the architect of his own government."²

The term 'panchayati' literally means a Council of Five. The principle of 'panchayati' is Panch Parmeshwar, which means God speaking through the Five.³ It seems the panchayat was invented with a spiritual tone to take up politico-developmental programmes for the Indian villages. However, the term 'Panchayati Raj' came into vogue in the late 1950's. It referred to a process of governance, which links the people from village to state (in other words, from the Gram Sabha to Lok Sabha). Precisely, the Panchayati Raj system functions as the rural local government in India, ensuring grassroots democracy and decentralised planning. It devolves power to the villages. In the language of Mahatma Gandhi: "When Panchayati Raj is established, public opinion will do what violence can never do. The present power of Zamindars, the capitalist and the rajas can hold sway people non-co-operate with the evil of Zamindari or capitalism, it must die of inanition. In Panchayati Raj only the Panchayat will be obeyed and the Panchayat can only work through the law of their making".⁴ The concept of Panchayati Raj has developed from the idea of a close knit village community to that of an organic base for a three fold revolution social, political and economic.⁵ Briefly, Panchayati Raj means a statutory multi-tier institutional structure endowed with a corporate status by a competent (state) legislature performing functions pertaining to local governments. As such the Indian Panchayati Raj institutions have been designed on the theory of rural local government for the civic development of the villages.⁶ And "local government is that part of the government of a nation or state which deals with mainly such matters as concern the inhabitants of the particular district, or place together with those matters which the Parliament has deemed it desirable should be administered by local authorities,



sub-ordinate to the central government."⁷ As the rural local government, the Indian Panchayati Raj is based on the organised social feelings of common neighbourhood involving the basic necessities of the villagers and also common requirements of rural life. Thus, for the villagers this institution is considered as a necessary good. The rural society is conservative and always feels scarce of the presence of progressive urbanities. That is why the villagers remain united for the common objectives of their own socio-economic development with a separate rural identity. The basic necessity of the Panchayati Raj can be better explained in the Chart:3.1. Accordingly, the basic socio-economic and the common problems of the local villagers necessitate the village local government, i.e. Panchayati Raj in India.

Chart:3.1
Necessity of Panchayati Raj



Apart from its developmental orientations, the Panchayati Raj system essentially exhibits a political character. The panchayati bodies induct the rural people into the political culture of the nation. In a democratic set-up, they provide the training ground for the village people to participate effectively in the democratic process. In a way, these institutions are the extension cords of democracy to the villages.

Panchayati Raj Institutions in India: A Retrospective

Panchayati Raj is an age-old indigenous Indian politico-administrative institution. It owes its origin to the different traditional patterns of governance, in the phases of history, in many parts of India. Being associated with the Indian culture and heritage, the panchayati bodies have been working for the Indian villagers, in some form or other, since ancient times. Villages have been playing pivotal role in the Indian life through the ages and so also the different types of panchayati bodies. A chronological analysis of these bodies will reveal a comprehensive picture of village autonomy and village development in India. However, the Indian Panchayati Raj has been developed on the basis of traditional society and polity of India with a Vedic approach.

Vedic-Traditional Basis

Since Vedic days the village (Gram) in India has been considered as the basic unit of local-self administration. The will of the village people had dominated every



village republic. In the words of Dr. Altekar, “form most ancient times, villages in India have been the axle of administration”.⁸ The evidences, of primitive republican forms of government, are found in certain parts of ancient India especially during the Rig Vedic period.

In Vedic literature, references are available on the popular village assemblies controlling the kings of the numerous states. These popular assemblies for the villages were known as ‘Sabha’ while the ‘samiti’ was a popular assembly for the whole people or the state at the capital. Both of these bodies were treated with high esteem and equated with the twin daughters of ‘prajapati’-the creator. The ‘Sabha’ was the simplest example of village government and all the village disputes were settled by it in addition to other functions like security, political as well as socio-cultural matters.

As has been mentioned, India had small states with republican structure during the Vedic period. The village republics existed with in these small Republic State-fully autonomous, more or less self-sufficient communities, functionally interdependent but based on patron client-relationship, Even after the kingship came into existence, with elective character, the state remained a republic. The king exercised his powers over the villages through the village panchayat headman called ‘Gramin’ or ‘Gramik’ who had civil as well as military powers and functions for the village. In ancient Hindu polity the activities of the village administration were to manage tanks, pastures, temples, markets, dispensation of justice, taxation, etc.

The Arthashastra of Kautilya gives the examples of some village organizations. Several accounts are also available on the exercise of sovereign functions by the village organization over the king, in election or re-election on behalf of the people. The patriarchs of different families formed the governing class and a number of such families formed a canton. A number of cantons formed a Jana presided over by a Janapati or king. The ‘Vayu-Puranas’ give an account of 120 Janapadas of Bharatvarsha’ organized on the basis of social traditions, racial compositions, geopolitical profile and dialects, etc. These were autonomous and self-sufficient, practicing different methods of self-governing.

Shriman Narayan, one of the protagonists of Indian Panchayati Raj movement, tracing its origin describes: "It is believed that the system was first introduced by king Prithu while colonizing the doab between the Ganges and the Jamuna. In the Manusmriti and the Shanti Parva of the Mahabharata, there are many references to the existence of gramsangha or rural communities. A description, of these rural communities is also found in the Arthasatra of Kautilya who lived in 400 BC. In the Ramayan of Valmiki we read about the Janapada, which was perhaps a kind of federation of village republic. An account of the village common wealth during the 17th century is found in Sukracharya's Nitisara. In fact, the village in India has been looked upon as the basic unit of administration since the earliest Vedic times..."⁹

With the rise of the Mauryan Empire (324 BC), the republican and representative institutions declined. The few, which survived, collapsed during the Gupta period (320-511 AD). Accounts of early village communities are available even in the middle ages. South Indian inscriptions relating to Tamil kingdoms of 10th century tell us of the existence of several small committees for local administration in the same village, e.g. six committees, viz. Annual Committee, Garden Committee, Tank Committee, Gold



Committee, Committee of Justice and Panch-Vara Committee.¹⁰ However, the village organizations (panchayats) sustained through the centuries till the Mughal rule (1526-1857), as some kind of consultative machinery.

Under the Mughals, their judicial powers were minimized but the local affairs remained un-administered from the top. The village officers and village level servants remained answerable to the Panchayats. Thus, these institutions went into oblivion but certainly could not be scraped.

British period

During the British period, the local government system passed through two distinct phases. The first phase commenced with from the advent of the British rule and lasted till the Constitutional Reforms of 1919 and the second phase from 1919 to the end of the British rule.

First phase

During the first phase, the advent of the British rule saw the slow disappearance of the self-contained village local government system and the emergence of a local government as the direct projection of the British rule. They used this system to extend their own rule. As a result, the attitude of the people changed. People seemed to lose faith in the age old system of local government. Other conditions too had changed. Direct taxation gave way to indirect taxation. As Mathew rightly points out that “the Village Panchayats were not the first priority of the British rulers. Concentrated as they were mainly around the trading centres, their interest in the beginning was limited to the creation of local bodies of nominated members in the major towns.”¹¹ The revolt of 1857 seems to have been largely responsible for creating the conditions for the adoption of Lord Mayo's resolution on local self-government reviving the traditional village Panchayati system in Bengal. The transfer of authority to the local institutions, was a financial necessity in the context of imperial financial strains and stresses in the wake of the mutiny, and that it called for, 'a comprehensive political philosophy involving the transfer of authority from the imperial level to the local representatives with legal, administrative and financial implications.'¹²

Lord Rippon's Resolution (1882)

The report of the Famine Commission of 1880, pointing to the absence of institutionalized local bodies, as a major impediment in the process of bringing relief supplies to the affected people, further strengthened the case for the transfer of authority to local bodies. As a result in 1882, the Government of India Resolution on local self-government was announced. It envisaged a comprehensive geo-administrative country-wide principle for the local self-government institutions. "Lord Rippon's government sent circulars to the governments in the provinces on the subject of local self-government, in order to seek the popular, public opinion. The issues in the circular became the basis for the Government of India Resolution (1882). Then came into being the Local Bodies Act of 1885. This was the basis for setting up of local self-governing institutions, but they had a majority of nominated members down to the village level.”¹³

Royal Commission on Decentralization

Lord Rippon was liberal in his outlook towards the problem of local self-government. He thought the local self-governing institutions would act as instruments of political and popular education. Another major step in this direction was the report of



the Royal Commission on Decentralization. This Commission was set up in 1907 and it submitted its report in 1909. The Commission recommended that it could be desirable for effective decentralization to associate people with local tasks and village affairs through the village panchayats. The Commission recommended that, "it is most desirable, alike in the interests of decentralization and in order to associate the people with the local tasks of administration that an attempt should be made to constitute and develop village panchayats for the administration of local village affairs."¹⁴ Both the recommendations contained in the Rippon resolution as well as those made by the Royal Commission on Decentralization, were not implemented and remained on paper only.

Lahore Resolution of 1909

In 1909, the 24th Session of the Congress was held at Lahore. It adopted a resolution urging the government to take early steps to have elected local bodies from village panchayati upwards with elected non-official chairmen for the local bodies and to provide them with necessary financial support. But all these efforts remained largely on paper.

Second phase

During the second phase various reforms were introduced largely as a consequence directed result of the developments that characterized from the first phase. The Montague-Chelmsford Reforms Act of 1919, under the proposed scheme of dyarchy, made local self-government a transferred subject. This meant that local self-government was brought under the control of Indian Ministers in the provinces. The idea was to make the local bodies' representative with popular control. However, it did not make the panchayati institutions truly democratic because of various constraints. A large number of Acts were passed for the establishment of village panchayats, almost in all provinces, in order to fulfill the condition of transferring this subject to the domain of Indian Ministers in the provinces.

These included "Bengal Village Self-Government Act of 1919, Madras, Bombay and United Provinces Village Panchayat Act of 1920, Bihar and Orissa Village Administration Act, Assam Rural Self-Government Act of 1926, and Punjab Village Panchayat Act of 1935, etc".¹⁵

In subsequent years, similar laws were adopted by some other states. These Werei-Bikaner (Village Panchayat Act,1939), Karauli (Village Panchayat Act,1939), Hyderabad (Village Panchayat Act, 1940), Mewar (Gram Panchayat Act, 1940), Jasdan (Village Panchayat Act, 1942), Bhavnagar (Village Panchayat Act, 1943), Porbandar (Village Panchayat Act, 1943), Bharatpur (Village Panchayat Act, 1944), Marwar (Gram Panchayat Act, 1945), Wadia (Village Panchayat Act, 1946), Dharangadhra (Village Panchayat Act, 1946), Morvi (Village Panchayat Act, 1946), Sirohi (Village Panchayat Act, 1947), and Jaipur (Village Panchayat Act, 1948). However, these statutory panchayats covered only a limited number of villages and had, generally, a limited number of functions.¹⁶

These Acts aimed at looking after the village affairs and their development only. The local self-government even had the powers to try minor cases also. But these bodies were not democratic in the real sense because most of their members were not elected but were nominated by the government. They had few powers given to them and their



financial resources were also limited. It was the time when Gandhiji categorically defined his vision of village panchayat thus-his idea of village Swaraj is that it is a complete republic independent of its neighbours for its own vital wants and yet interdependent for many others in which dependence is a necessity. The government of the village will be conducted by the panchayats of five persons annually elected by the adult villagers, men and women, possessing minimum prescribed qualifications. These will have all the authority and jurisdiction required. Since there will be no system of punishment in the accepted sense, the panchayats will be the legislature, judiciary and executive combined to operate for its year of office. Any village can become such a republic today without much interference even from the present government whose sole effective connection with the villages is the execution of village revenue. Here there is perfect democracy based upon individual freedom. The individual is the architect of his own government.¹⁷

Although the last few decades of the British rule witnessed a large number of state acts being passed for the establishment of village panchayats, the situation remained more or less the same till India achieved her independence.

Post-Independence period

All through the freedom struggle, the Indian National Congress perceived the Panchayats as people's institutions. Local self-governance was seen as the true voice of democracy. Village Panchayats were central to the ideological framework of India's national movement. Many of our leaders, mainly Mahatma Gandhi were wedded to the concept of Gram Swaraj. The idea was to have democratic process operating at the grass roots level as much as at the state and national levels. However, all this could not be translated into action, when India got her independence.

Article-40 of the Indian Constitution - 'Organisation of Village Panchayats'

It is what Mathew (1994) calls a “sad commentary on India's national commitment to democratic decentralisation that despite the village, having a history as the basic unit of administration and despite the nationalist movement's commitment to Panchayats and Mahatma Gandhi's unequivocal propagation of the ideal, the first draft of India's Constitution did not include a provision for panchayats.”¹⁸ This was in spite of the fact that Gram Swaraj (village self-rule) was a major slogan in the national liberation movement. It is unfortunate that the founding fathers of our Constitution did not take notice of these facts, while preparing the first draft of the Constitution.

It is said that 'When Mahatma Gandhi came to know about it, he felt both disturbed and depressed'. Rightly so, because 'Gram Swaraj' was the post-independence model of governance in rural India that Mahatma Gandhi had dreamt of presumably, noticing his distress, an amendment was moved for inserting Article 40 in Part IV of the Indian Constitution-Directive Principles of State Policy which says that, “the state should take steps to organize village panchayats and endow them with such power and authority as may be necessary to enable them to function as units of self-government.” This provision of the Constitution was primarily advisory in nature and therefore not taken seriously both by the Central and the State Governments. It is a fact that the Indian State, immediately after attaining independence, was more committed to industrialization and rural transformation through economic growth than democratic decentralization through Panchayati Raj. As a result, what followed was not an effort to usher in Panchayati Raj in the country, but to bring about socio-economic transformation through



the 'Community Development Programme (CDP)',-a bureaucratically controlled state funded development intervention.

The First Development Initiative-CDP

The introduction of Community Development Programme (CDP) in 1952 with people's participation as its central concern was thus conceived as an instrument to transform the social and economic life of the village community. Right from the beginning, the programme was blown out of proportion as one of the most beneficent revolutions (Toynbee) and one of the major experiments of the 20th century (UN Mission). The CDP was soon strengthened by a National Extension Service to tackle the problems of growth and development at different local and functional levels. Even this could invoke only token public participation. It is, however, true that CDP was the first comprehensive programme for socio-economic transformation of rural areas. It is also a fact that it succeeded in establishing, for the first time, an organized administrative set-up at the national, state, district and block levels for the implementation of development programmes. It is equally true that the objective of self-reliance and people's participation could not be achieved through CDP, as it did not pay adequate attention to the objective of developing responsible and responsive leadership. The CDP followed a 'top-down' approach; thus, there was, relatively speaking, only token public participation effected through nominated representatives of the public.

The programme raised immense expectations. The expectations so raised could, however, not be fulfilled. There was also a lack of enthusiasm among people in the Community Development Programmes because of the non-association of the people, particularly the disadvantaged rural poor and their representatives, in the planning and execution of development schemes meant for them. The people were not sufficiently motivated and there was a lack of strong commitment to the interests of the people among the inadequately trained development workers. As a result, dependence of the people on the government for material resources continued, and self help did not take roots at the expected level.¹⁹ People continued to ask the government for material resources.

There was a growing feeling among the policy makers that the development schemes would perhaps work only if the masses participated in them. It became increasingly self-evident that socio-economic transformation could not be achieved without democratic participation. Thus a study team on Community Projects and National Extension Service was set up in January, 1957 to assess the situation and to make necessary recommendations.

Birth of the Panchayati Raj System in Independent India

The study team on 'Community Projects and National Extension Service' headed by Balwanth Roy Mehta was set up in January, 1957. In its report the study team observed that, "Development cannot progress without responsibility and power. Community Development can be real only when the community understands its problems; realizes its responsibilities; exercises the necessary powers through its chosen representatives and maintains a constant and intelligent vigilance on local administration."²⁰ It will be pertinent here to refer to some of the observations made by the study team in its report, which are relevant even today. On the state of resources the report states that, "one of the most important reasons for comparative lack of success of



our non-urban local self-governing bodies is their exceedingly limited and inelastic resources.” Similarly, on the role of panchayati samities the report mentions that, "the establishment of the panchayati samities with a wide devolution of power by the State government has to be an act of faith-faith in democracy.”²¹ The team expressed concern about the lack of popular participation in the Community Development Programme and made a strong plea for establishing elected local bodies as soon as possible and for the devolution of power to lower levels through Panchayati Raj. Basic principles suggested by Mehta team were:²²

- It should be a 3-tier structure from village to the district bodies having organic linkage with each other.
- There should be genuine transfer of powers and responsibility to them.
- Adequate resources should be transferred to the new bodies to enable them to discharge their responsibilities.
- All development plans/programmes at these levels should be channelled through these bodies.
- The system evolved should be such as will facilitate further devolution and transfer of powers and responsibilities in future, and
- The higher level body, the Zilla Parishad, would play an advisory role.

Planners and policy makers realized that the development efforts in rural areas could be fruitful only if the development strategy is based on invoking people's participation through panchayats as recommended by the study team. The study team report aptly sum up its findings in the following words, “Development cannot progress without responsibility and power. Community Development can be real only when the community understands its problems, realizes its responsibilities, exercises the necessary powers through its chosen representatives and maintains a constant and intelligent vigilance on local administration.”²³

Rise of Panchayati Raj (1959-1964)

The states of Rajasthan and Andhra Pradesh were the first to adopt this system. On the occasion of inaugurating Panchayati Raj System in the country on 2nd October, 1959 at Nagaur in Rajasthan, Pandit. Jawaharlal Nehru hailed it as the most revolutionary and historical step in the context of new India.

By 1959, all the states had passed Panchayat Acts, and subsequently Panchayats were set up in all parts of the country. “More than 2, 17,300 village Panchayats, covering over 96 per cent of the 5, 79,000 inhabited villages and 92 per cent of the rural population had been established. On an average, a Panchayat covered a population of about 2,400 in two to three villages. There were 4526 Panchayat Samities at the Block/Tahasil level covering 88 per cent of the blocks in the country. On an average a Panchayat Samiti covered about 48 Gram Panchayats. There were 330 Zilla Parishads covering about 76 per cent of the districts in the country and each Zilla Parishad had on an average 13 to 14 Panchayat Samities and about 660 Gram Panchayats.”²⁴

No doubt it was an impressive beginning. “There was a lot of enthusiasm generated in rural India and the people started feeling that they could have a say in affairs affecting their daily lives. Those were the promising days of Panchayati Raj Institutions



in India.”²⁵ Thus the period between 1959-1964 (some call it Nehru...S.K. Day period) was a period of ascendancy as far as the Panchayati Raj system in India is concerned.

Stagnation and decline (1965-1977)

Unfortunately this enthusiasm could not be sustained as it did not develop the requisite democratic momentum and failed to cater to the needs of rural development. The system was faced with several problems. These among others included,

- i). change in development priorities,
- ii). lack of clarity about the concept of local self-government,
- iii). lack of funds,
- iv). the Panchayati Raj system adopted by the various states was not uniform, and
- v). political and bureaucratic resistance at the state level in to the sharing of powers and resources with the local level institutions. One explanation given is that, “strengthening of local government institutions and adoption of community development approach did not go hand in hand with adequate delegation and devolution of powers, particularly in respect of planning and administration.”²⁶ On the other hand, national development planners were busy experimenting with other development initiatives, like Green Revolution in the 1960’s and Target Group Approach in the 1970’s. This was partly due to their anxiety to show over night results in food situation and partly to reach target groups to contain poverty. As a result, the Panchayati Raj system passed through a period of stagnation between 1965 and 1969 and went through a phase of decline from 1969 to 1977. It seems that perhaps power holders were not ready to share power with people. With the possible exception of Maharashtra, Gujarath, Karnataka and West Bengal, elsewhere these institutions were either superseded or allowed very little freedom to operate, which inevitably led to their decline.²⁷ As a result, local self-government system nourished through history and promised through the Constitution of India started languishing. It was only when development planners again realized that community participation in development planning was not forthcoming on expected lines and the poverty situation was showing little signs of recovery that they started looking back at local self-government through Panchayati Raj during the late 1970’s as a possible way out to catalyze rural development. With the change of government at the national level in 1977, Ashok Mehta Committee was constituted to have a fresh look at the Panchayati Raj System.²⁸

Ashok Mehta Committee, 1977

The appointment of Ashok Mehta Committee in 1977 marked a turning point in the growth of Panchayati Raj.²⁹ It recognized the importance of the recommendations of earlier committees and reviews undertaken and clearly defined its focus stating that India has gathered wide experience in the practice of democratic decentralization in the wake of recommendations of Balwanth Roy Mehta study team.

The committee, after a comprehensive review of the literature and the situation, provided a definite philosophical treatment to the Panchayati Raj system. On the performance of Panchayati Raj during 1959-1977, the Committee observes: “The story of Panchayati Raj has been a story of ups and downs. It seems to have passed through three phases-the phase of ascendancy (1959-1964); the phase of stagnation (1965-1969) and the phase of decline (1969-1977)” .³⁰ It observed that rural India was the backbone of all



development programmes. The future of India would depend on the welfare of the villages. Panchayati Raj as a system should contribute to the philosophy and functions of rural life in India. The main recommendations of the Committee were the following.³¹

- The district should be the first point of decentralization and tender popular supervision below the state level. Below the district there should be Mandal Panchayats comprising a group of villages with a total population of 15,000 to 20,000. The Block level Panchayat Samities should be converted into non-statutory executive committees of Zilla Parishad, and most of their functions would be taken up by Mandal Panchayats when the latter becomes active. At the village level, the people would be involved in Mandal Panchayats through Village Committees which would look after municipal functions and the related welfare activities.
- Election to Panchayati Raj bodies should be conducted by the Chief Election Officer of the State in consultation with the Chief Election Commissioner. Political parties should be allowed to participate in the elections as it would “facilitate healthier linkages with higher level political process.”
- With the district as the strategic level for economic planning, the Zilla Parishad should be made responsible for planning at the district level. A professionally qualified team should be stationed at the district level for the preparation of district plans.
- The Zilla Parishad should consist of six types of members, viz., members elected from suitably demarcated electoral divisions, Presidents of Panchayat Samities as ex-officio members, nominees of bigger municipalities, nominees of district level cooperative federation, two women who get the highest number of votes in the Zilla Parishad elections and two co-opted members. They are, one who is especially interested in rural development and the other drawn from University/College teachers.
- All the development functions relating to a district would have to be placed under the Zilla Parishad. Some of the functions which could be so decentralized including agriculture and allied sectors, health, education, communications, rural industries, marketing, welfare of backward classes, family welfare, etc.
- Mandal Panchayats would be responsible for implementation of schemes and projects assigned by the Zilla Parishad.

The most significant recommendation of the Committee was the two-tier Panchayati Raj system. According to this recommendation, the Zilla Parishad at the district level was to be established as the first point of decentralization. It recommended the formation of Mandal Panchayats. A Mandal Panchayat was conceived to cover a group of villages, which would make necessary links with the system in developing focal points. It was also expected to develop links between rural and urban areas. One major weakness of the Ashok Mehta Committee was that it ignored the importance of the Gram Sabha.³²

The States of Karnataka, Andhra Pradesh and West Bengal passed new legislation based on the Committee's Report. Even though the experiences of Karnataka and West Bengal were encouraging there was hardly any follow up at the



Central level. The Chief Ministers' Conference in 1979 rejected the idea of two-tier system and favoured the continuation of the three-tier system.

G.V.K. Rao Committee, 1985

The G.V.K. Rao Committee was set up in March, 1985 by the Planning Commission to review the then existing administrative arrangements for rural development and poverty alleviation programmes, and to recommend appropriate structural mechanism to ensure that they are planned in an integrated manner and implemented effectively. The terms of reference of the committee, among other things included the study of the role of Panchayati Raj bodies and their relationship with the proposed administrative set up, and to make appropriate recommendations in this regard. The Committee noted "States have been generally lukewarm to the process of democratic decentralization. In most states the Panchayati Raj bodies have been allowed to languish without powers and resources. The Committee is of the opinion that there should be a significant decentralization at the district level."³³ The major recommendations of this committee were:³⁴

- a. The Committee felt that the time had come to take a total view of rural development, so that it encompasses all economic and social development activities handled by different agencies at the field level,
- b. Panchayati Raj institutions have to be activated and given all support needed so that they can become effective organizations for handling people's problems. Elections to these bodies should be held regularly,
- c. The district should be the basic unit for policy planning and programme implementation. The Zilla Parishad should, therefore, become the principal body for the management of all development programmes that could be handled at that level,
- d. Panchayati Raj institutions at the district level and below should be assigned an important role in respect of planning, implementation and monitoring of rural development programmes,
- e. Some of the planning functions at the state level might have to be transferred to the district level for effective decentralized district planning.

Dr. L.M. Singhvi Committee, 1986

The Government of India set up a committee in June, 1986 headed by Dr. L.M. Singhvi to prepare a concept paper on the revitalization of the Panchayati Raj Institutions. The Committee felt that the concept of Panchayats was a part of the philosophy of Purna- Swaraj and Gram Swaraj. It considered Panchayati Raj institutions as basic units of self-government. The Committee was of the view that, "It has been a fundamental error to regard Panchayati Raj institutions primarily as convenient tools for administrative programmes and development projects. That error had the effect, in greater or lesser measure, of devaluing and downgrading the role of these institutions as units of self-government and relegating them to a secondary position, harming and hampering both democracy and development."³⁵ The committee believed that the concept of Panchayati Raj institutions must draw its inspiration from the quintessential concept, of Gram Swaraj. This according to the committee is the explicit mandate and background of Article 40 of the Constitution. The committee was of the view that the concept of village panchayats as units of self-government is central and integral to the Constitutional mandate and is vital in terms of the living rural reality. The Committee



attached a lot of importance to Gram Sabha and considered it as the embodiment of direct democracy.³⁶ Some of its major recommendations were:

- Local self-government should be constitutionally recognized, protected and preserved by the inclusion of a new chapter in the Constitution. Local self-government and more particularly, Panchayati Raj institutions should be constitutionally proclaimed as the third-tier of government.
- Elections to the Panchayati Raj bodies should be held promptly at the end of the specified term. A Constitutional provision should be made to ensure, regular, free and fair elections for Panchayati Raj bodies and the task should be entrusted to the Election Commission of India operating through State Commissions or similar apparatus. No Panchayati Raj Institution should be allowed to, remain superseded for more than six or seven months.
- In order to avoid apprehensions and charges of political bias or interference, the Committee recommended that Panchayati Raj Judicial Tribunal should be set up in every state to adjudicate controversies in relation to elections, suspensions, supersessions, dissolutions and other matters relating to the working of Panchayati Raj institutions and their elected personnel.
- Ways and means should be found to ensure availability of adequate financial resources for Panchayati Raj Institutions to function effectively. The Committee suggested that the Finance Commission appointed by the Union Government under the Constitution should make an adequate earmarked provision for Panchayati Raj Institutions.
- Participation of individuals attached to political parties should be discouraged. The Committee noted that it is neither practicable nor desirable to injunct the participation of individuals associated with political parties in Panchayati Raj Institutions by law.
- The Nyaya Panchayat should be given the functions of mediation and conciliation in addition to adjudication. The committee was of the view that the institution of Nyaya Panchayats is a valuable aid to the development of social habits of self-government and rule of law. It suggested that there may be a Nyaya Panchayat for a cluster of villages constituted by election or appointed from a special panel to be prepared for the purpose.

P.K.Thungon Committee, 1988

By the end of 1988, a sub-committee of the Consultative Committee of Parliament under the chairmanship of P.K. Thungon made recommendations for strengthening the Panchayati Raj system. One of its important recommendations was that Panchayati Raj bodies should be recognised constitutionally.

V.N.Gadgil Committee, 1989

Similarly, a Congress Committee headed by V.N. Gadgil was set up in 1989. The committee recommended a three-tier system of Panchayati Raj, a fixed term of 5 years and reservation for Scheduled Castes/ Scheduled Tribes and women. These recommendations became the basis for drafting the constitutional amendment bill.

The Constitution (73rd Amendment) Act, 1993

The amendment phase began with the 64th Amendment bill (1989), which was introduced in Parliament for constituting panchayats in every State at the village,



intermediate and district levels. It proposed that the Legislature of a State could by law endow the panchayats with such powers and authority as may be necessary to enable them to function as institutions of self-government. Unfortunately, though the Bill got a two-thirds majority in the Lok Sabha, it was struck down in the Rajya Sabha on October 15, 1989, by just two votes.

The next government headed by V.P. Singh also made an abortive effort to provide Constitutional status to the Panchayati Raj system through the introduction of 74th Amendment. These failures notwithstanding, the government declared its commitment to the philosophy of Power to the People and to achieve this objective provided the much needed constitutional status to Panchayats. The then Congress-I government headed by P.V. Narasimha Rao initiated the 73rd Amendment to the Constitution in 1991. A comprehensive amendment was introduced in the form of Constitution (72nd Amendment) Bill in September 1991, which was subsequently referred to a Joint Select Committee of the Parliament in December 1991 for a detailed examination.

Finally, after including the necessary amendments, the amendment was passed with near unanimity in the Lok Sabha on December 22, 1992 and in the Rajya Sabha on December 23, 1992. The bill got the President's assent on April 20, 1993 and the Constitution 73rd Amendment Act came into effect from April 24, 1993. This Amendment has, in effect, made the transfer of power to Panchayats a part of the most basic document of this nation the Constitution of India.

The Seventy-Third Constitutional Amendment Act of 1992, poured new vigour to Panchayati Raj Institutions in all parts of rural India. As per the 73rd Constitutional Amendment Act, 1992, the Panchayati Raj Institutions are working in 28 States and 7 Union Territories of India with slight modifications.

Development activities and 73rd Amendment

Act gives powers and responsibilities to the panchayats to plan and execute economic development programmes. It involves making plans for economic development, social justice and the implementation of schemes listed in the XI Schedule. The activities earmarked for Panchayat Raj Institutions may be grouped under five categories for academic purposes.

1. **Economic Development:** There are 11 items which talk about economic development. One of them relates to anti-poverty programmes, such as JRY, IRDP, etc. Other areas are agriculture, land improvement, minor irrigation, animal husbandry, fishery, social forestry, minor forest produce, small scale and cottage industry, fuel and fodder.
2. **Education:** There are five items under this category. Primary and Secondary Schools, non-formal education, libraries, technical training, cultural activities, etc.
3. **Health:** There are two items related to health, such as health and sanitation and family welfare.
4. **Welfare, including Women and Child development:** There are four items which include social welfare: welfare of weaker sections, public distribution system, women and child development.
5. **Infrastructure Development:** There are seven items here such as roads, housing, drinking water, markets, electrification, maintenance of community assets, etc.



Among these, there are certain items (apart from the items on anti-poverty programme) which are meant for the poor or the under privileged. Schemes for weaker sections or programmes for women and child development fall under this category. The benefits of public distribution system should also go to the poor. Land reforms is central to all, particularly distribution of waste-land enforcement of the tenancy laws constitute a frontal attack on poverty.

Evolution of Panchayati Raj System in Andhra Pradesh Ancient and Medieval Period

Often it is claimed that the Panchayati raj of today has descended from the Panchayats of ancient India. Much of the inspiration for the system of rural local government comes from the Panchayats that existed in the past. Information on the subject is, however, not easily available. It is from a close study of the inscriptions of the time and of stray references it found in literature that historians have been able to get some idea of it. Historical records reveal that Panchayats were flourished in villages from the days of the Satavahanas, who ruled Andhra from 271 BC. to 174 AD. to the days of the Kakatiyas, from whom power was wrested by the Muslim invaders in 1323 AD. Although this long period villages enjoyed a great deal of autonomy in the sense of freedom from the control of the state. Even though the ruling dynasties changed tune from time to time, there was not much of a change in the nature and degree of village autonomy, through the internal structure. The village was the lowest unit of settlement and administration in early times.

The people in each village were divided into a number of castes and professional groups. The principle of mutual duties and obligations was accepted and all worked together in a spirit of harmonious unity. There was little room for caste and personal rival. The spirit of unity was responsible for the construction of many works of public utility- wells, tanks, choultries, schools and hospitals without any consideration as to which caste or class would be benefited by it.

Every village had a number of functionaries known as Ayagars or Grama Bhatas. The normal number of Ayagars was twelve but it might be a little less or more according to size of the village, its population and its prosperity. The twelve Ayagars were: (1). Reddy or Peda Kapu (2). Karanam (3). Talari (4). Purohit (5). Blacksmith (6). Goldsmith (7). Carpenter (8). Potter (9). Washerman (10). Barber (11). Vetti and (12). Shoe-Maker.³⁷

Among the Ayagars, the Reddy occupied a position of primacy. He was the Pedda Kapu or the Head Man of the village, He was the successor of the Gramani, the Gramunda, the Gramika, the Gramakuta or the Pabbalika, the names used for the holder of the headship of the village at different times and in different places. In early times the Reddy represented the villagers in their dealings with the state ruler and he also represented the ruler in dealings with the villages. He, thus, served as a link between the two. He was responsible for the collection of all taxes due from the village to the ruler.

The Talari was the policeman of the village working under the Reddy. It was his duty to go on rounds day and night and bring offenders and bad characters to book. In addition to him there was also a Barikapu (corrupt form of Prahari Kapu) the person keeping a watch over the Prahara or boundary wall of the village and over the cultivated fields.



There were many territorial divisions above the village like Nadu, Mahanadu, Vishaya, Seema, Rajya, Sthala, etc. But the information available on these divisions is scanty.

The biggest local assembly was known as Mahanadu which brought different local corporations under its organization and created common understanding among them in pre-Vijayanagar Andhra. Mahanadu was the largest assembly corresponding to Mahanadu in medieval Karnataka and Periyannadu in Tamil Nadu. G.S. Dikshit says that, the Mahanadu was the district assembly,³⁸ While K.V. Subrahmanya Ayyer calls it the largest provincial organization.³⁹ The Mahanadu met occasionally. Merchants took initiative in holding its meeting. Thus, its leadership remained with them.

Andhra passed through several political vicissitudes after the fall of Warangal in 1323 AD. Part of the country came under the rule of Muslims, part under that of Vijayanagar, the Gajapatis of Orissa and several other dynasties. In the later days of Kutub Sahis the whole of Andhra came under their control and after their overthrow the rule of Mughals was established. Then came the rule of Nizam-ul-Mulk, who made himself independent of the Mughal emperor in due course and of his successor Nizams of Hyderabad. But the latter, like many other Indian rulers of the day, proved themselves incapable of defending their territory against the superior military strength of the British with the result that by 1300 AD a large part of Andhra (coastal area and Rayalaseema) came under the rule of the British. Telangana alone continued to be ruled by the Nizam. During the five centuries following the fall of Warangal there were no changes of any appreciable character in the system of rural local self-government. The situation, however, underwent a change with the establishment and consolidation of British rule.

Panchayati Raj Institutions in Andhra Pradesh under Colonial Rule

During the period of British rule the isolation of the village had completely broken and with that, age long economic self-sufficiency and the community spirit received a serve blow. The administrative policies pursued by the British strengthened the force leading to the disintegration of the village as a community. One prominent feature of British rule was the establishment of direct connection between the Central and Provincial governments on one side and the individual inhabitants of each village on the other.

The structure of rural local self-government created in Andhra region of Madras Presidency was along the lines suggested by Lord Rippon though on a restricted democratic foundations. In the Telangana region of the present state of Andhra Pradesh rural local governments similar to those established in the Andhra region of Madras Presidency were created since the promulgation of the Dastur-III-Amal in 1888 AD. However, in Andhra region the members of the local bodies were elected by those who possessed property or education while the local bodies of Telangana consisted of nominated non-officials only. There was considerable official domination over the local bodies in both the regions. Starting from 1920 villages panchayats have come to be established in the Andhra region, while legislation for the creation of similar institutions in Telangana was undertaken only in 1941. A close examination of the political events since the 1930's reveals that with the intensification of the freedom struggle, the issue of local self-government receded completely in to the background. However, one important



development, viz., the abolition of the Taluq Boards took place in the Andhra region in 1936. At the time of independence the rural local bodies were completely managed by the government officials with the District Collector directly taking over the charge of the District Board.⁴⁰

Three-tier System of Panchayati Raj

The Andhra Pradesh Panchayat Samithi and Zilla Parishads Act, 1959 was an important landmark in the evolution of panchayati raj in Andhra Pradesh. This act was the outcome of the recommendations made by the Balwanth Roy Mehta team. The Government of Andhra Pradesh accepted almost all the recommendations of the Mehta team. A white paper was issued by the State government in November, 1957 pronouncing their new policy relating to rural local governments. Adhoc Panchayat samithis at the rate of one for each district were created in May 1958. Satisfied with the working of the adhoc bodies the Panchayat Samithis and Zilla Parishads Act was adopted on September 15, 1959. According to the provisions of the Act, 235 Panchayat samithis started functioning from 1st November, 1959, formation Day, and 20 Zilla Parishads from 1st December, 1959.⁴¹ The powers and functions discharged by the erstwhile District Boards along with their assets and liabilities were vested with the Zilla Parishads and Panchayat Samithis. By 1962-1963, the entire state was covered by the three-tier system of panchayati raj with 448 panchayats are concerned two separate acts were in force in Andhra and Telangana regions. They were amalgamated with the passing of the Andhra Pradesh Gram Panchayats Act in 1964.

Reforms to Panchayati Raj Institutions

Initially, people evinced keen interest in the system and the representatives of the people participated in various development activities, by offering liberal contributions in cash and kind for laying roads, providing drinking water facilities, establishment of primary schools, primary health centres and for provision of various other amenities in the rural areas. The initial euphoria did not really last long. As Prof. Ram Reddy, a serious analyst of Panchayati raj noted that, "the enthusiasm lasted about a decade and was then followed by a decade of criticism".⁴² The initial enthusiasm and public participation which were in evidence in the earlier period of panchayati raj seem to have gradually diminished on account of politicization of these bodies.

In 1960's several bureaucrats of the top and middle echelons who had all along been irked by the erosion of their authority, seized the opportunity to convey to the political chiefs about the need for reform. Accordingly, a scheme envisaging the formation of Zilla Development Boards was introduced in 1967.⁴³ Under the scheme a Zilla or District Development Board (ZDB) was constituted with the District Collector as Chairman and Chairman of the Zilla Parishad as a Member. The Zilla Development Board was made responsible for the formulation and implementation of policies relating to the agricultural and industrial growth of the district. This measure went contrary to the country wide trend of devolution of development functions to elected rural local bodies. To that extent, it subordinated the Zilla Parishad to the Zilla Development Board.

There was disenchantment with the structure and functioning of Panchayati raj in Andhra Pradesh, particularly after the introduction of ZDB Scheme. So there is a growing concern for reform of rural local government. Perhaps, the attempts at reform and their fruition are characterized by a high frequency. Several steps were taken to



improve the functioning of the rural local bodies and attempts were made to remove the structural bottlenecks in the functioning of these bodies since the early 1960's.

Committees were appointed to go into the working of these institutions and suggest changes in their organizational structure. The important committees which expressed views on various aspects of the panchayati raj are the J. Vengal Rao Committee (1968) and the C. Narasimham Committee (1972 and 1981). While reiterating their faith in the panchayati raj these committees had suggested structural changes to make the panchayati raj institutions more democratic and also more effective as instruments of rural development.

Jalagam Vengala Rao Committee (1968)

The creation of the new institution of District Development Board and the enhanced role of bureaucracy was bitterly criticised and resented by the politicians. It was alleged that the functioning of the above Board was counter to the recommendations of Balwanth Roy Mehta and further never synchronized under these circumstances a committee of the Congress Legislature Party under the headship of J. Vengala Rao consisting of 13 Members of Legislature Assembly was set up in 1968 to consider all aspects relating to the Panchayati Raj and to suggest improvements and amendments to the concerned Acts. It felt that the DDBs could not justify their existence or claim superiority of performance by merely planning castles in the air.

The committee identified certain factors that accounted for public dissatisfaction with Panchayati Raj. It pointed out that Panchayati Raj had,

- a) lost its dynamism mainly because of paucity of funds.
- b) that the mode of constitution of its different tiers and the pattern of Election to its bodies left much to be desired, and
- c) it suffered from lack of functional freedom.

Further, the committee felt that strengthen of the hands of the bureaucracy at the district level had demoralized the entire setup. Lack of independent and adequate financial resources had also made mockery of the concept of local self-government. Hence, committee made the following recommendations:

- MPs and Legislators should be debarred from holding elective posts in the two upper tiers. They could have membership in the Zilla Parishads but with out voting rights.
- The Sarpanch, the Samithi President and the chair person of the Zilla Parishad should not have any independent powers and should act strictly in accordance with the decisions of the committees of the respective bodies.
- Use of party symbols should not be permitted in elections at any level, and
- The Panchayats should be provided with adequate resources so that their perpetual dependence on the government for funds can be removed. For this purpose government lands, road margins, tank bunds, and similar other areas within a Panchayats territory ought to be handed over to the Panchayats for plantation, fisheries and other income generating activities.

The major recommendation of the committee to improve the financial position of the Zilla Parishads was that the annual per head grant to them be raised from 25 paise to one rupee. However, very minor changes were made in the Panchayati Raj structure in the state.⁴⁴



Narasimham Committee

In 1971 the Government of Andhra Pradesh appointed a committee under the chairmanship of Sri C.Narasimham to examine the working of Panchayati Raj system and make proposals for reorganising it. This Narasimham Committee submitted its report in 1972. Here are some important recommendations made by the committee.

- (1). The members of legislative members of parliament should be kept out of Panchayati Raj system.
- (2). The Panchayati system must be modelled on that of the Maharashtra pattern.
- (3). In the place of District Collector, another IAS officer should be appointed as the Chief Executive Officer of the Zilla Parishad.
- (4). The Village Panchayat Sarpanch be elected directly by the people.
- (5). The members of Panchayati Samithi be elected directly by the people.
- (6). The members of Zilla Parishad should also be directly elected by the people.

The Ashok Mehta Committee had also submitted its proposals for reorganization of panchayati raj so as to equip it to play a larger role in planning and implementation in the field of rural development. Keeping the recommendations of these committees and also the views of the panchayati raj functionaries the state government amended the Panchayat Samithis and Zilla Parishads Act of 1959 and Gram Panchayats Act of 1964 several times.

Andhra Pradesh Mandala Praja Parishads, Zilla Praja Parishads and Zilla Pranalika Abhivrudhi Mandals Act, 1986

A Cabinet Sub-Committee was set-up by the Telugu Desam Party government to suggest measures to reorganize the Panchayati Raj institutions in the state. The Cabinet Sub-Committee examined the mandal system, recommended by the Ashok Mehta Committee, and also the functioning of the Panchayati raj administration in Andhra Pradesh and other states and made its recommendations. Based on the recommendations of the committee, the Andhra Pradesh Mandal Praja Parishads, Zilla Praja Parishads and Zilla Pranalika Abhivrudhi Mandals Act was enacted and the Andhra Pradesh Panchayat Samithis and Zilla Parishads Act, 1959, was repealed in July, 1986. Under the provisions of the act 1104 Mandal Praja Parishads (MPPs) came into existence on 15th January, 1987, the pongal day of sankranti in the place of 330 panchayat samithis. In other words, there are 3 or 4 Mandal Parishads in the place of one panchayat samithi. The Mandal Parishads were constituted for a population of 35,000 to 55,000 covering 20 to 25 villages with certain relaxation in tribal areas. Ranga Reddy District bordering state capital has the minimum number of 33 Mandal Parishads while the maximum number of 65 in the Southern district of Chittoor, closely followed by Mahaboobnagar district in Telangana with 64 Mandal Parishads.⁴⁵ The changes brought by 1986 act continued till the enactment of Andhra Pradesh Panchayati Raj Act in 1994. The Andhra Pradesh Panchayati Raj Act, 1994 (Act 13 of 1994) came into force with effect from 27.05.1994. The present structure of the Panchayati Raj institutions is based on this act.

Andhra Pradesh Panchayati Raj Act, 1994

In order to incorporate the mandatory provisions as envisaged in the 73rd Constitutional amendment, the Government of Andhra Pradesh enacted a comprehensive law on Panchayati Raj institutions entitled Andhra Pradesh Panchayati Raj Act, 1994 and the salient features of this Act are as follows⁴⁶:-



1. There will be Gram Panchayati at the village level composed of members elected from the wards carved out on territorial basis.
2. The Sarpanch for every Gram Panchayati shall be elected by the persons, whose names appear in the electoral roll for the Gram Panchayati and his term of office would be five years.
3. There will be a Gram Sabha consisting of all electors in the village, which will meet twice a year.
4. There will be Mandal Panchayati to every Mandal composed of the members directly elected from the territorial constituencies carved out for the purpose (MPTCs).
5. The President of Mandal Parishad would be elected from among the elected members of the Mandal Panchayati.
6. There will be Zilla Panchayati for every district consisting of Zilla Parishad Territorial Constituency members.
7. All members elected from the Mandals in the district and each Mandal will be a territorial constituency for the purposes (ZPTCs).
8. Only the elected members of the Zilla Parishad will elect the Chairman of the Zilla Panchayati.
9. There will be reservations of seats of members as also the offices of Sarpanch, President, Mandal Panchayats and Chairman, Zilla Panchayats for the Scheduled Castes, Scheduled Tribes and Women as provided in the Constitutional Amendment Act and at 33 per cent to Backward Classes.
10. There will be election commission for the conduct of elections to conduct elections for Panchayati Raj bodies headed by a person, who is holding or has held an office not less in rank than that of a Principal Secretary to Government.
11. There will be Finance Commission headed by a person who has experience in public affairs.

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మోహమ్మద్ ఖాన్ కవితాతత్వ విశ్లేషణ

డా॥ బూసి. వెంకటస్వామి
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ఆచార్యనాగార్జున విశ్వవిద్యాలయం,
గుంటూరు

సంచార జీవితాన్ని విడచి స్థిర నివాసాన్ని ఏర్పాటు చేసుకున్న మానవుని జీవితంలో సాహిత్యం ఒక ప్రముఖ భూమికను పోషించినది. మనిషి తన అంతరంగాలలో ఉన్న అనుభూతులను, భవాలను అలోచనలను అభిప్రాయాలను వ్యక్తీకరించడంలో సాహిత్యం ఉపకరించినది. మానవుని అనుదిన ప్రయాణంలో ఎదురైన అనేక విషయాలను పద్యాల ద్వారా, పాటల ద్వారా, కథల ద్వారా, కవితల ద్వారా, కథానికల ద్వారా ఒక తరంనుండి ఇంకోతరానికి అందించుటలో సాహిత్య ప్రక్రియకు కొంత బలంచేకూరినది. ఫలితంగా అనేక సాహిత్య ఉద్యమాలు వెలుగులోనికి వచ్చాయి. ప్రాచీనకవులు పద్య సాహిత్యానికి అధిక ప్రాధాన్యత నిచ్చి గ్రాంథిక భాషలో తమ అభిప్రాయాలను వ్యక్తీకరిస్తూ వచ్చారు. మద్య యుగంలోని కవులు పద్య సాహిత్యంకంటే గద్య సాహిత్యానికి ప్రాధాన్యత నిస్తూ శిష్ట వ్యవహారిక భాషలో తమ అభిప్రాయాలను వ్యక్తీకరిస్తూ వచ్చారు. ఆధునిక కాలంలోని కవులు వచన కవితలకు అధిక ప్రాధాన్యత నివ్వడం జరిగినది. సగటు మానవుని ఎదలోని భావాలకు అనుభూతులకు జీవన విధానానికి అద్దం పట్టిన కవిత్యం, వచన కవిత్యం. వచన కవిత ద్వారా కవి తన అభిప్రాయాలను స్పష్టముగా, నిర్దిష్టముగా వ్యక్తీకరించటానికి వీలౌతుంది. ప్రకృతిలోని అనేక రకములైన దృశ్యాలను వర్ణించుటలోనూ, ప్రేయసీ ప్రీయుని మద్య జరిగే ప్రణయ సన్నివేశాలను అభివర్ణించుట లోనూ, దేశాభిమానాన్ని పెంపొందించుటలోనూ సగటు మానవుని జీవనవిధానాన్ని కళ్ళకు కట్టినగా అభివర్ణించుటలోనూ వచన కవిత్యంలో స్పష్టత కన్పిస్తుంది. అందుచేతనే అనేక మంది ఆధునిక కవులు తమ రచనా విధానాన్ని వచనకవితల ద్వారా కొనసాగింపుతో తెలుగు సాహితీ ఉద్యాన వనంలో వచన కవిత్యంలనే వుప్పుం విరాజిల్లుతూ పరిమళ సుగంధాలను వెదజల్లుతూ ఉంది. ఆ కోవకు చెందిన వచన కవిత్యాన్ని అందించిన ఆధునిక కవి మోహమ్మద్ ఖాన్.

మోహమ్మద్ ఖాన్ - జీవన రేఖలు

సవ్యాంధ్ర ప్రదేశ్ కు అయువుపట్టు అయిన కృష్ణాజిల్లాలో వెల్లివిరిసిన ఆణిముత్యం మోహమ్మద్ ఖాన్. మహ్మదీయు కులానికి చెందిన వ్యక్తి అయినప్పటికీ తెలుగు భాషపై మక్కువతో తెలుగు భాషను అభ్యసించి తెలుగులో అనేక వచన కవితలను రచించి ఆబాల గోపాలాన్ని అలరింపజేసిన మహోన్నత వ్యక్తి మోహమ్మద్ ఖాన్. హిందూతత్వంలోని హైంద వత్సాన్ని, క్రైస్తవ్యంలోని కరుణను మహ్మదీయంలోని మమకారాన్ని కలబోసి కవితలు అల్లిన ఆధునిక కవి మోహమ్మద్ ఖాన్.



మోహమ్మద్ఖాన్ కృష్ణాజిల్లాలోని కైకలూరు గ్రామంలో జానబ్. మహ్మద్వారిస్ఖాన్, రహీమున్నీసాబీ పుణ్య దంపతులకు జన్మించారు. ప్రాథమిక, ఉన్నత విద్యాబ్యాసాన్ని స్థానిక ప్రభుత్వ పాఠశాలలో పూర్తిచేశారు. బి.ఎ., పట్టాను ఆంధ్ర విశ్వ విద్యాలయం విశాఖపట్టణంనుండి పొందారు. వృత్తి రిత్త్యా శానిటరీ మేస్త్రిగా తనజీవితాన్ని ప్రారంభించిన ఖాన్ అంచలంచలుగా శానిటరీ ఇన్స్పెక్టరుగ్రేడ్-1 గా, కలరా సూపర్ వైజరుగా, ఎస్టికూటీవ్ అఫీసరు గ్రేడ్-1 గా, ఉన్నత శిఖరాలను అధిరోపించారు. ప్రవృత్తిగా సాహిత్యాన్ని ఎన్నుకుని వచన కవిత్వంలో తనదైన శైలిలో రచనలు గావించారు. డా॥ సివారే గారి చేత ప్రేరణపొంది అద్దేపల్లి రామోహనరావు గారి ప్రోత్సాహంతో కృష్ణాజిల్లా రచయిత్రుల సంఘం సహకారంతో ఇప్పటికీ సుమారు 66 రచనలు రచించారు. 48 కవిత్వ సంకలనాలను, 2 హైకు కవిత్వ సంకలనాలను, 2కథలు(అముద్రికలు) 2 కథానికలను, 2 ధీర్ఘకవితా సంకలనాలను, ఇప్పటి వరకు జాతీయ, రాష్ట్రస్థాయిలో 3 గోల్డ్ మెడల్స్, 6 సిల్వర్ మెడల్స్ పొందారు. జాతీయస్థాయిలో 2011 సం॥నకు రంజని కుందుర్తి అవార్డు హైదరాబాదులో అందుకున్నారు.

మోహమ్మద్ఖాన్ కవితాతత్వ విశ్లేషణ

మోహమ్మద్ఖాన్ వృత్తిరిత్త్యా శానిటరీమేస్త్రిగా సమాజాన్ని దగ్గరా పరిశీలించి సగటు మానవుని జీవితం లో ఎదురయ్యే అనేక అంశాలను తన రచనా విధానములో కథావస్తువులుగా తీసుకొన్నారు. ఇతని రచనలను పరిశీలిస్తే ప్రధానముగా మూడుఅంశాలు గా మనకుకన్పిస్తాయి. అవి:

1. ప్రకృతి రమణీయత కూడిన రచనలు
2. మానవీయ కోణానికి సంబంధించిన రచనలు
3. దేశభక్తితో కూడిన రచనలు.

మోహమ్మద్ఖాన్ రచనలు - ప్రకృతి వివరణ

ప్రకృతిలోని ప్రతి వస్తువుని పరిశీలిస్తే ఎంతో మాధుర్యాన్ని అనుభూతిని పొందవచ్చు. ప్రకృతి నుంచి అనేక అంశాలను మానవుడు నేర్చుకుంటాడు. “బుతువులు” “ప్రకృతి నేర్పినపాఠం”, “స్వజాతి స్వభావం”, “తుమ్మెద”, “తెగింపు”, “తీర్పు” వంటి వచన కవిత్వ ద్వారా ప్రకృతిలోని అనేక గూఢాంశాలను గురించి వివరించారు. ప్రకృతిలో ఉన్న పంచభూతాలు అయిన నేల, నీరు, నిప్పు, అకాశం, గాలి ఈ సృష్టికి మూలమైన ఒకే కాన్పులో జన్మించిన వీరవనిత యొక్క బిడ్డలుగా అభివర్ణించాడు. నిప్పు తన పరాక్రమమేమిటో ఈ లోకానికి చూపిస్తుంది. నీరు ఎంతో హుందా ప్రవహించి ప్రాణులకు జీవనాధారమైంది. నేల ఎన్నో విధాలుగా మానవునికి ఉపకరిస్తుంది. గాలి అదృశ్య శక్తిగాఉండి ప్రాణులకు జీవనాధారమైంది. అకాశం తన విశ్వరూపాన్ని స్థిరంగా, ఒక ఆకారంగా చూపెట్టలేకపోయింది. ఈ పంచభూతాలు సృష్టికి మూలమై ప్రకృతి రమ్యతను అందిస్తూ ఉంటాయి. “పరిపక్వత” అనే గుణాన్ని మానవుడు ప్రకృతి నుండి అలవర్చుకోవాలి అనిఅంటారు. పూసిన ప్రతిచిగురూ ఆకయ్యి విస్తరించదు, తోడిగిన ప్రతి మొగ్గ పువ్వుయి విరబూయదు, విరభూసిన ప్రతి పువ్వు పిందెలా రూపాంతరం చెందదు. పిందెలా రూపుదిద్దు కున్న ప్రతి పిందే కాముగా అలరారదు, కావున ప్రతి గుత్తిపండుగా పరిపక్వత పొందజాలదు అని అంటారు.



“ప్రకృతి నేర్పిన పాఠం” అనే వచన కవిత ద్వారా మానవుడు ప్రకృతి నుంచి నేర్చుకోవలసిన అంశాల గురించి వివరించారు. తోటి పక్షి కి కష్టం వస్తే పక్షుల సమూహంతో కలిసి ప్రార్థించి స్వస్థత బొందాయేగాని ఎవర్ని ప్రాధేయపడి అడగలేదు. శత్రువర్గం దండెత్తి పప్పుడు పక్షులన్ని అరచి గోలచేసి మూకుమ్మడిగా సర్పాన్ని తరిమి తమను తాము రక్షించు కొంటాయి. కానీ మానవులు కట్టుబాట్లు, క్రమశిక్షణ, సంప్రదాయం అనేవిరుతో తనకుతానే సంకెళ్ళు విధించుకుంటూ తన స్వేచ్ఛను తానే అరించుకొనుచూ బానిస బతుకు బతుకుతూ వున్నారు. “తుమ్మెద” అనేక కవితలో పువ్వులలోని మకరందాన్ని తుమ్మెద ఎలా గ్రహించి లోకానికి తీయ్యని తేనును అందిస్తుందో అదేవిధంగా కమ్మని కవిత్వాన్ని ఈ లోకానికి అందిస్తుంది. “తెగింపు” అనే వచన కవిత ద్వారా మానవుడు ప్రకృతిని పరిరక్షించవలసిన బాధ్యతను గుర్తెరిగింట్లుగా తన ప్రవర్తన మార్చుకోవాలని అంటారు. ప్రకృతిని రక్షించుకోలేకపోతే మనవుడు ప్రకృతి కోపానికి బలికాకతప్పదు అని హెచ్చరించారు. ప్రకృతి కోపిస్తే మానవజీవితం ప్రశ్నార్థకమౌతుంది అని అంటారు. మృగాలు అడవిలో ఉంటేనే మనకు భద్రత అవి బరి తెగించి సమాజంలోకి వస్తే మానవాళి భద్రతకు ముప్పువాటిల్లుతుంది. అందు చేత ప్రకృతితో చెలగాటమాడకుండా ప్రకృతిలోని ప్రతిదానిని పరిరక్షించాలి అని అంటారు.

“తీర్పు” అనే వచన కవిత ద్వారా ఋతువుల క్రమాన్ని గురించి వివరించారు. కాలం ఋతువులుగా తనని తాను విభజించుకొని రాత్రి, పగలుగా రూపుదిద్దుకుని చీకటి, వెలుగును విడదీస్తుంది. మనిషి వాటికి ఋతువులు అనే నామకరణచేసి గంటలు, రోజులు, వారాలుగా పక్షాలుగా, నెలలుగా, వార్షికాలుగా, పుష్కరాలుగా విభజించుకుని మనిషి తన మనుగడ సాగించుతూ వున్నాడు. గడువు గంటలయినా, వారాలయినా, మాసాలయిన నిర్దేశిత గడువు గడిచినాకే కాలం తన “తీర్పు” ప్రకటిస్తుంది అని అంటారు.

“ఋతువు” అనే కవితలో కాలానుగుణంగా ప్రకృతిలో సంబంధించే మార్పులను సుందర మనోహరంగా వర్ణించారు. వసంతములో ఆకులు రాల్చుకున్న చెట్లు అందహీనమై చెట్లు పెరిగే కొలది మొదలుపైపారలుచిట్టి పేడులు మొదలు నుండి నిష్క్రమించి నేలపై పడతాయి అని అంటారు. అయినప్పటికీ ఆ చెట్లు అనేక పక్షులకు ఆశ్రయాన్ని కల్పించి ఆదరణను ఏర్పాటు చేస్తాయి.

మొహ్మాద్ ఖాన్ - మానవీయకోణం

ఖాన్ గారు తనరచనలలో సగటు మానవుని జీవన విధానాన్ని ఆవిష్కరించారు. ప్రతి వ్యక్తి తన జీవితంలో సంభవించే అనేక సంఘటనలకు కవితా రూపాన్ని కల్పించారు “స్వజాతి” “స్వభావం” అనే వచన కవితద్వారా మానవునికి వుండవలసిన సామాజిక బాధ్యతను గురించి ప్రకృతిలో వున్న వివిధ పక్షులు, జంతువులను ఉదాహరణగా తీసుకొని చక్కగా వివరించారు, పక్షి, పక్షి చెంతనే వాలి తన పవిత్రమైన భాషలోనే అది పలుకరిస్తుంది. పశువు, పశువు చెంతకే వెళ్ళి అంబా అని అరుస్తూ చేరుతుంది. కీటకాలు తమ జాతి సమూహాన్ని వెతుకుంటూ ఎంతదూరం అయినా ప్రయాణమై ఎన్నికష్టాలు అయినా అవి ఎదుర్కొంటాయి. కాని మనిషి, మనిషి వాసన సోకితే చాలు ఉగ్రుడు అవుతాడు. అసూయ, ద్వేషాన్ని వెళ్ళగక్కతూ వుంటాడు అని అంటారు ఖాన్ గారు. ఒక చీమ తన కర్తవ్య పాలనలో అనువులు బాస్తే ఆచీమల దండు చనిపోయిన చీమకు ఎన్ని విధాలుగా అంతిమ సంస్కారానికి పూను కొంటాయో మనం గ్రహించి మానవుడు సమాజంలో సగటు మానవుని పట్ల తనకు వున్న సామాజిక బాధ్యతను గుర్తెరిగేట్లు చేయాలి అందుకోసం ప్రతివ్యక్తి నడుంబిగించాలి అని అంటారు.

“సామాజిక రుగ్గుత” అనే వచనకవిత ద్వారా ఖాన్ గారి యొక్క మానవీయకోణం మనకు స్పష్టముగా



కన్పిస్తుంది. మనిషి పశువుగా మారేందుకు కొమ్ములు, గిట్టలు మొలచి ప్రత్యేకంగా కన్పించనక్కరలేదు. మానవుడు దానవ రూపం ఎత్తటానికి ప్రత్యేక శిక్షణ అవసరంలేదు. మనిషి పుట్టుకతో కాకపోయినా సామాజికంగా సమాజంలో ఈ లక్షణాలు వంట పట్టించు కుంటాడు అనిఅంటారు. దారితప్పిన వీధిబాలలు జూలాయి బ్రతుకు బ్రతకుతూ సమాజంలో చీడ పురుగుల్లా సమాజాన్ని, ప్రభుత్వాన్ని ముప్పటిప్పలు పెడుతూ చివరకు ఖైదీల స్థానానికి వెళతారు అని అంటారు. నిత్యం సమాజంలో కనిపించే సామాజిక రుగ్మతలు క్రమశిక్షణకు మారుపేరైన త్యాగాలను హరించి వేస్తాయి. విశేష శక్తిసామర్థ్యాలు కలిగిన వారు కూడా సామాజిక రుగ్మత అనే దీర్ఘ అంటువ్యాధికి బలిఅవుతూ వుంటారు అనిఅంటారు.

“విలువలులేనివులువలు” అనే కవితద్వారా మానవ జీవితంలో రోజురోజు దిగజారిపోతున్న మానవవిలువల గురించివివరించారు దిగజారిపోతున్న కట్టుబాట్లు, ఆచారాలు గురించి తన ఆవేదనను వ్యక్తపరిచారు. ఆకాశంలో మబ్బులు గతితప్పి విహరిస్తూ గాలిలో కరిగి తమ తమ రూపాలను పోగొట్టుకుంటాయి. దేవాలయాలు, ధ్వజ స్తంభాలు, గోపురాలు, మసీదులు, మినార్లలో, చర్చి, గురుద్వారలలో ఆధ్యాత్మిక చింతనతో దివ్య వాక్కులు అందిస్తూ అహింసా మార్గాన్ని ప్రభోదిస్తున్నాయి. మానవుడు ప్రార్థనా మందిరాలను సయితం అపవిత్రం చేసే నీచ సంస్కృతికి దిగజారి బతుకుతూ ఉన్నాడు. అంతకు మించిన నికృష్ట జీవితం మరొకటివుంటుందా? అని ఖాన్ గారు ఈ సమాజాన్ని ప్రశ్నిస్తున్నాడు.

“అత్యపరిశీలన” అనే కవిత ద్వారా నూతన మానవీయకోణాన్ని ఆవిష్కరించారు ఖాన్ చెడు అలవాట్లు మానవ జీవితాన్ని ఏవిధంగా అధోపాతంలోనికి కొనిపోతుందో మానవ జీవన నౌక ఏవిధంగా గమ్యంలేని నావలాగా మునిగిపోతుందో వివరించారు.

నీవు తాగి
 విసిరేసిన సీసాల చుట్టూ
 ఎన్ని బ్రతుకులు శిథిలమయినాయో
 నీవు ఆడి విసిరేసిన పేకల్లో
 ఎన్ని జీవితాలు నలిగిపోయాయో
 నీవు రాత్రి చీకటి చాటున
 నలిపి పారేసిన మొగ్గల్లో ఎందరి భవిష్యత్తు
 చిందర వందరయి, బజారుపాలైనదో
 ఒక్కసారి నీమత్తును విదిల్చి

వెనక్కి తిరిగిచూడు, నిన్ను నీవు ఒక సారి అత్యపరిశీలన చేసుకో నీయొక్క వైతిక ప్రవర్తననీకు తెలుస్తుంది అంటారు ఖాన్ గారు.

“ తప్పులతక్కెట్ల” కవిత మానవీయతకు అద్దంపట్టిన కవిత మనిషిలో నిజాయితీ లోపించనంత కాలం తప్పులు దొరలవు. తప్పు అనేది ఎప్పటికీ ఒక వైపు ఉండదు అని అది ఇరువైపులా త్రాసు పళ్ళాలలో తులతూగుతూ హెచ్చు తగ్గులతో డోలాయమానంగా కదులుతూ తరగును మరింత క్షీణింప జేయుటకు బలోపేతపర్చడమో చేస్తూ ఎదుట చూపరులను ఆకట్టుకుంటుంది. తప్పు అనేది రెండు పడవలపైకాలు మోపి విన్యాసం చేస్తూనర్చిస్తుంది. సమయం వికటించినపుడు అది విరుచుకుపడి తప్పంతా నీదేనంటూఎదుటి వ్యక్తిపై అతని బలహీనతను చేపట్టిరెచ్చిపోతూతెగ బాదిస్తుంది. అని ప్రత్యర్థి ఆరునొక్కరాగం లకించుకున్నప్పుడు తోకముడుచుకుని కొంపలో దూరుతుంది. తప్పనేది ససేమీరా ఒకవైపు కాయనేకాయదు. ఈ తప్పుల తక్కెట్ల ఎన్నటికీ తలమానికమౌతుందో అని తన అవేదనను వ్యక్తపరిచారు ఖాన్ గారు.



మొహమ్మద్ ఖాన్ దేశభక్తితో కూడిన రచనలు

ఖాన్ గారి రచనలు దేశభక్తి మెండుగా దర్శనమిస్తుంది. ప్రతి వ్యక్తి తన కన్నతల్లిబుణుణున్ని తీర్చుకోవాలి అని అంటారు. తన దేశాన్ని గౌరవించాలి తనదేశం యొక్క ఓన్నత్యాన్ని ప్రపంచానికి చాటిచెప్పాలి అనిఅంటారు. “సత్యమేవజయతే” అనే కవిత ద్వారా తన దేశాభిమానాన్ని వ్యక్తపరిచాడు. భూమిమీద వున్న ప్రతిచెట్టు సంచరించే ప్రతిపక్షి తన జీవితకాలంలో తాను జన్మించిన భూమి యొక్కబుణుణున్ని తీర్చుకొంటుంది కానీ మనవుడు భూమిలోకి చొచ్చుకుపోయే సమయం వరకు తన పుణ్యభూమి యొక్కబుణుణున్ని తీర్చుకోలేక బుణుగ్రస్తుడవుతున్నాడు. నేనోక చెట్టునయి తోటివారిని అదుకోవాలనివుంది. నేనొక పక్షినియి ఉదాసీనతను చాటుకోవాలనివుంది. పంచభూతాలరూపం శక్తి, ముక్తిలో అణువణున నేను కాలేనపుడు ఈస్పృష్టికి నా సేవల్ని ఎలా అందింగలను అని తన ఆవేదన వ్యక్తపరుస్తూ వుంటాడు. బుణుం తీర్చుకొనేశక్తి నాకులేకున్న ఉడతా భక్తితోనైనా స్పృష్టిలో బాగమై ఈ కలుషిత సమాజాన్ని నా శక్తి వంచనలేకుండా కొంచమైనా బుణుమాగ్గంలో ప్రయాణించేయటానికి ప్రయాణింపచేసే కృషి చేస్తాను. అందుకోసం ముందుగా నాకు నేను పరిశుద్ధ ఆత్మతో“సత్యమేవజయతే” మార్గంలో పయనించి అ జన్మకు నాబుణుం తీర్చుకుంటాను“ మహాత్మా” అనే కవిత ద్వారా గాంధీయొక్క దేశాభిమానాన్ని అంకిత బావాన్ని ఆనంద బాషాలుగా మలిచే మహోన్నతమైన వ్యక్తి నీవు మహాత్మా అని గాంధీజీని కొనియాడాడు. ఆంగ్లేయుల బుల్లెట్లను నిర్వీయ పరచి కత్తుల్ని కటారులను వీణతీగల్లా మలచి సరిగమపదనిసలు పలికించే శక్తి ఓ మహాత్మా నీకున్నది. నీ స్వచ్ఛమైన మనస్సు నేటితరంలో ఎందరికి ఉంటుంది. నీమనస్సు నిత్యం అద్దంలా శుభ్రపరచుకోవాలి. నిన్ను మించిన మహాత్ముడు ఎవరుంటారు? లోకంలో మహాత్మా నీవు నిత్య చిరంజీవిలా వర్ధిల్లుతూ వుండు.

వ్యక్తిత్వం:

మొహమ్మద్ ఖాన్ సాహిత్య ప్రస్థానంలో ఎన్నో రాయి రప్పలు, పూలుముళ్లు ఎన్నో ఎదురైన కొన్ని కొన్ని అనూహ్య పరిస్థితులు జీవిత పద ఘట్టాలు మైలు రాళ్ళుగా నిలిచి పోతాయి ఖాన్ అను నిత్యం వారి ఈతి భాధలను గుర్తించి వాటినే తన కథానికలలో కథా వస్తువులుగా తీసుకొని అద్భుతమైన కథలు కథానికల ద్వారా సాహిత్యాభిమానాన్ని చాటుకున్నాడు. వృత్తిరిత్యా భాదత్యలు నిర్వహిస్తూనే ప్రవృత్తిగా కవిత్వాన్ని ఎన్నుకుని ఎన్నో క్లిష్టమైన సమస్యలకు పరిష్కారాన్ని చూపించాడు. ప్రకృతిలోని ప్రతి వస్తువుకు చేతనత్వం వుంటుంది అని ఆవేదనములో వున్నవాటిని కూడా చేతనత్వంలోకి తీసుకొని మధురమైన కవితలు అల్లిన మహోన్నత వ్యక్తి. కృష్ణాజిల్లా రచయిత్రల సంఘము యొక్క ప్రోత్సాహముతో, సామాజిక కర్తల సహకారంతో నిరంతరం శ్రమిస్తూ మరెన్నో అద్భుతభావాలు కల కవితలు కవిత్వాలు లోకానికి అందించటానికి నిత్యనూతనతో ముందడుగు వేయాలని ఆశిద్దాం.



EMPOWERMENT OF RURAL WOMEN THROUGH DWCRA IN RURAL AREAS

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Introduction

The policies and programmes in respect of women, the concept of empowerment especially economic empowerment, DWCRA Programme at National, State level and in Kurnool, District are brought out in the present chapter. The 1960's saw women as welfare recipient and as reproducers only, the 1970's began to see women as economic producers and as those who acceded Income Generation. The 1980's saw women as those who needed empowerment and 1990's women are seeking equality.

Concept of Empowerment

Empowerment is a multi-dimensional process which should enable individuals or groups to realize their full potential and powers in all spheres of life. It envisages a greater access to knowledge and resources, greater autonomy in decision making for self, to have greater ability to plan one's life, to have greater control over the circumstances which influence one's life and greater capacity to free oneself from shackles, imposed on one by Customs beliefs and practices. Empowerment is a process and not an event.

The concept of empowerment has been defined from varying stand points. It has been defined as 'the process of challenging existing power relations, and of gaining greater control over the sources of power'. The importance of collective approaches for sustained changes has also been emphasized. Empowerment has also been seen as a 'range of activities from individual self assertion to collective resistance, protest and mobilization that challenge basic power relations. Another study on women's empowerment, also in respect of 'Bangladesh emphasizes that empowerment entails 'organizing' people to gain more 'control over resources and institutions'. Empowerment is generally described as a process which enables individuals or groups to change balance of power in social, economic and political relations in society'. It has been more specifically described in the context of empowerment of women in Bangladesh as, 'Freedom of choice for self fulfillment and self development as well as equal access to domestic and community resources, opportunities and power. In most definitions of empowerment, there runs a thread of commonality. Empowerment implies 'greater control', 'more freedom' and 'self fulfillment'. Indeed, 'more freedom' leads to 'greater control and 'self-fulfillment'.



Policy Focus on Women

During 1980's, the political activist organizations found that 'struggle' alone is hard to sustain without women's economic independence. Samta Gram Seva Sansthan (Bihar) moved from struggle on atrocities against women to income generation. So did Baldao foundation, (Bihar) Rural Integrated Development Agency (A.P.). These organizations began from redistribution, and equity, but moved towards "Producing more" along with equity.

Women constitute nearly 50% of the Indian Population and play a significant role both as housewives and also workers, but hardly any attention has been paid to assess their contribution to the economy. Women and girls constitute half. The world population, did two-thirds of the world work hours, and yet received-only a tenth of the world's income and owned less than a hundredth of the world property.

Studies' have shown that Practical Gender Gains' in improved livelihood, education, nutrition and sanitation are not sustained and easily reversed if the 'strategic need' of giving 'women a voice' in the decisions that directly affect their lives, is not equately taken care of. The strategy in the 1990's shifted to empowerment of women and giving them a voice.

Policy in respect of 'Rural Women

The needs of planning' of Rural Development have been fastidiously summarized as 'it should be perpetual in approach, interpretive in nature, integrative in content, dynamic in character, rational in thought and concept, with a serious bent of mind'. Policy in respect of rural women was mostly 'top down' in the 1960's.

In due course it began to be realised that a 'bottom up' approach' incorporating the actual needs of the rural women would be more successful. Rural Development theorists have outlined three 'levels' of development at which women must be incorporated viz., micro level, integrated regional level and macro level. In recent years, the two popularly used approaches in development policy on rural women have been 'Basic needs' i.e. finding cut and fulfilling the needs of rural women and alternately 'Farm Systems' approach where they are viewed as sub systems within a broader system. In the latter approach much emphasis is laid on economic and productive aspects. Many Rural Development' Programmes have, in recent years focused on the economic and productive capacities of women and on their income generating abilities.



Background to Emergence of a Group Approach for Women

Women's 'groups and organizations in India have evolved both independently due to efforts made by the women / voluntary agencies and also through the active intervention of the Government. Both these aspects have been discussed for a comprehensive understanding of the emergence of the group approach for women.

Indian Women in Organized Groups - A Historical Perspective

Indian women participated in an organized form in the Nationalist movement, before independence. They were organized for nationalist, as well as economic causes in the sense of demands for better wages, good Working conditions and also social reform oriented. The above were however not sustained. Once the fervour of the struggle fizzled out, the organization broke up.

Thus the organized effort 'was a passing phase except' a few large scale organizations like young Women's Christians Association and a few politically oriented organizations, which survived. After a long lull, organized efforts on the part of women picked up with the publication of the report on the status of women in India in 1974 and close on its heels, the observance of the International women's year in 1975.

Feminist movements with a pure socio-cultural focus apart, groups and organizations for economic benefit began to gain prominence. Also, rural based organizations began coming up. In fact, the Indian women's movement has been characterized by two ideological and organizational tendencies viz. The 'right wing' which focused on rights and equality and the 'empowerment wing' which stressed personal and community empowerment' of women. The former was primarily urban based while the latter has been both urban and rural based.

The Self-Employed Women's Association (SEWA) was established 1972 by Ela Bhatt. She got together groups of women in petty trades like had loading, garment 'trading, Junksmiths and vegetable vendors to establish a trade union for poor women workers with the aim of fighting for Higher wages, improved working conditions and social security benefits.

SEWA believes that women's groups need to be backed up by 'co-operatives of trades' which would help reduce the structural constraints that poor women face in their trades. SEWA cooperatives which number above seventy span diverse trades and services. SEWA's aim is to enhance women's income earning opportunities and at the same time improve their working environment. It runs a very successful cooperative bank; Training courses in various skills are conducted. Legal services are available to help enforcement of labour laws.



SEWA views co-operatives as an important organizational form which can support complementary multiple occupations and which is in keeping with the realities of rural life. Today the concept of SEWA and its organization lies spread throughout the country, far beyond Gujarat, the land of its birth.

The Annapurna Mahila Mandal is a women's organization set up in 1973 to assist women in getting bank loans at concessional rates of interest from nationalized banks. Its multi-purpose centre in central Bombay provides a number of facilities / services like arranging bank loans, catering, Health programme, creche, legal aid, vocational training in catering and tailoring, shelter, education, research and publication to women under one umbrella.

The working women's forum (W.WF) was launched in 1978 by organizing and mobilizing local women's groups, due to the foresight and initiative of an ex-political activist, Jaya Aruna Chalam. The forum has expanded tremendously and by 1995 it had a membership of 3.5 lakh women and had loaned amounts equal to Rs.140 millions. Renamed as the Indian Co-operative Network for women (ICNW) is characterized by a grassroots orientation, feminist approach and promotion of leadership. The forum seeks to empower poor women by mobilizing them for economic and social action, providing training in entrepreneurial skills, providing credit, inputs and 'supportive services and helping better their lives through health care, education and related services; Credit and training of employees are used as initiating points to foster all round development process.

At present, there are over 12,000 NGO's at the Block, District and state level in India. They have adopted different and innovative approaches to women's problems. SEWA, for example, emphasizes on trade cooperatives for ultimate gain for women, while 'mahiti' focuses on organizing poor rural people around certain issues rather than certain trades.

Many of the NGO's have begun realizing that organizing and empowering the poor necessarily calls for economic achievements. The large scale cooperatives and unions discussed above have contributed significantly to formation of smaller groups of women for productive activity.

Besides these large scale organizations, localized issue based movements also gained prominence from time to time. Issue based groups fought problems like price rise in Bombay, alcoholism in A.P. and Manipur, deforestation in Gadhwal and so on. These were positive indicators of the potential of poor women to organize given the right circumstances. Autonomous movements and groupings apart, consciously organizing and grouping women is by no means an easy task. The problems encountered are discussed in the paras that follows.



Problems in Organizing Women into Groups

Many of the rural poor women who would stand to benefit from grouping suffer from a poor quality of life in terms of health, literacy, education and nutrition along with acute poverty and thereby get into the 'cycle of dependency' and exploitation by the rich and the powerful vested interests. They lack the motivation or strength to try and get out of the cycle of exploitative dependency.

Challenging the existing status and opposing vested interests constitute the 'external problems' to organization of poor women. There are in addition 'internal problems' and problems due to the system. The 'internal problems' comprise women's own fears, division and rivalry among women of various castes and economic strata, lack of confidence and lack of desire to assert. The system too extracts most out of women both within and outside the house and reduces their energy levels. Despite Odds, given the importance of grouping, efforts have been continued to be made to mobilize and organize rural women and involve them in the development process in a more fruitful and productive manner. Studies show the importance of having a strong 'nucleus' around which to organize and the tremendous potential of 'economic activities' to serve as a nucleus for organization. Mobilization around economic activities provides the poor a hope of gaining more material benefits for themselves.

'Shared Oppression' of women is a potential base for cohesion and if skillfully harnessed could form the basis of strong organization and ultimately help women to get out of the exploitative cycle of dependency of which they are victims. An instance in this regard, is a Batik Project in TN where, the rural women who were constantly in a cycle of debt, were helped out by a Swedish Agency 'Swallows', which repaid all their debts, then organized them into productive activity groups, by helping them create their own Revolving fund and borrowing from it interest free - thus freeing them from debt and dependency.

There are also other requisites to successful organization of women and their empowerment. Studies have emphasized the importance of having enthusiastic, committed and empowered development workers and group organizers. Homogeneity and functional compatibility of group members and their informality and involvement are necessary. Intensive contact by organizers at all Stages of organization, 'collective diagnosis' of the local problems and provision 'of requisite support facilities are essential.

Need for Governmental Initiatives

Consciously organizing and grouping women for development and economic betterment requires active Governmental support and intervention. 'Left to Voluntary Agencies and the poor women's own organized pressure, it is unlikely that these kinds of organizations will come up quickly enough and is sufficient by large numbers to make a



significant impression on the situation of these women. The government, given the will and with the machinery under its control can quell vested interests.

The importance of having a national machinery of very high status and has also been emphasized. This will to a great extent quell vested interests like absentee landlords and rural elites who many a time occupy political positions but have little interest in the development of the rural people. Against this background, the emergence of concrete Governmental Policy on Women and groups have been discussed.

Evolution of Governmental Policy on Women and Groups

In India, conscious efforts at a realistic understanding of the status and problems of women with a view to frame suitable policies began in the 1970s, several studies were undertaken to understand the position of women in order to take up effective policy measures for their development.

The committee on the status of women in India (CSWI) was set up in 1970 by the Ministry of Social Welfare, Government of India. The committee, for the first time, provided a thorough, well compiled and well Researched document with the involvement of scores of experts, on the status of women in India spinning diverse aspects like demographic, socio-cultural-religious, constitutional, legal, educational, economic, political and other all policies and programmes for women. Its report submitted in 1974, observed that development had resulted in the accentuation of inequalities in the rural society and called for policies to ensure equality, social justice and full involvement of women in the process of national development.

A series of working groups were constituted subsequent to the submission of this report. The working group on promotion of village level organizations for rural women (1976) under the Ministry of Agriculture and Rural Development, reviewed the inadequacies in the existing programmes and focus in respect of women and called for promotion of self-reliance and collective action, by rural women for improvement of their lives, family, community and village.

The working group on empowerment of women suggested increase in opportunities for employment of women through education, training, credit, inputs and channelising investment to 'women preferred' industries and occupations.

The National Commission for self-employed women and women in the informal sector in India, submitted its report 'shramshakti' in 1988. The Report was an eye-opener on the trials and tribulations of the large part of the women work force in the informal sector falling outside the ambit of projective legislation. The report stressed the need for organization of poor women and for the creation of support structures for them through active Governmental support.



The National Perspective Plan for women (1988 - 2000 AD) took a Holistic view on women's development. It called for coordination at the ministerial level and stressed on the formation of women's cells in all the ministries especially those that had hitherto slow in the process. The plan called for the constitution of a women's unit in the highest policy making body i.e. the planning commission. The plan called for rationalization of resource allocations within mainstream programmes so as to benefit women.

In the sphere of programme implementation it stated that the two major bodies viz., social welfare boards and women's development corporations should have clearly focused spheres of influence to avoid duplication of efforts. While social welfare boards should concentrate on welfare and supportive programmes for women, the focus of women's development corporations should be on economic programmes.

India has always cooperated and sought to benefit from global efforts in respect of women. It has participated in and been enriched by the experiences of all the world conferences on women which includes the first world conference on women at Mexico, the second conference at Copenhagen, the Third world conference at Nairobi and the latest world conference on women held at Beijing.

Set-up for Implementation of Government Policy on Women Groups

Governmental policy in respect of women including that of grouping them has been implemented through institutions created specifically for promoting their development and through schemes / programmes with a separate component or exclusively for women.

Institutions

As regards institutions, the central social welfare board was registered in 1956 and this was subsequently followed by the establishment of state social welfare advisory boards. A separate department of women and child development was created in the Ministry of Human Resource Development in 1985 as an apex body to facilitate formulation and implementation of programmes for the advancement of women. Subsequently, departments for women's development were also introduced in the states. Women's Development Corporations were created in the states including Tamilnadu since 1986-87 with the objective of acting as 'catalytic agents to create sustained income generating activities for women. The National Commission for women was set up in 1992 to ensure and promote legal and constitutional safeguards for women.

A National Resource centre for women is also being constituted for promoting and incorporating gender perspectives in Government Policies and Programmes.



Programmes / Schemes adopted in respect of Women

A number of beneficiary oriented programmes / schemes for the development of women began to be implemented by various departments, ministries and boards including Department of Rural Development, Department of Education, Ministry of Health and Family Welfare, Ministry of Food and Civil Supplies, Ministry of Industry (KVIC, Development Commissioner for Small industries, Ministry of Textiles (Handicrafts), Ministry of Welfare, Ministry of Labour, Department of Women and Child Development and Department of Science and Technology and boards like the central silk board, Food and Nutrition Board. These programmes / schemes covered diverse aspects of women's development like education, health, training, and employment, shelter, technological support, political awareness / participation and child care.

A number of individual beneficiary based programmes / schemes were taken up to benefit women. In due course, the focus shifted towards formation of participatory groups to benefit large number of women. Group based programmes / schemes have been initiated which are discussed in this chapter. In terms of coverage, programmes / schemes for women have been area based, Gender Specific or Special Component types having a special component for women.

The Government is a major policy maker and prime implementing authority in the area of women and groups. However under the aegis of Government sponsored programmes / schemes the government has also been Involving NGO's to benefit from their rich experience²⁴ in organization and development of women. The services of dedicated NGO's have been availed of at all stages of organization and they are good catalysts. They have been involved in schemes / programmes like DWCRA and RMK. Further, larger NGO's have played a vital 'Dual Role' of lobbying in the Government and extracting the best out of it, in addition to organizing women for development. And while 'Community Action' NGO's play this development role, 'support NGO's have financed and provided input support for many of these developmental activities.

The background to the emergence of the group approach in policy and practice was discussed above. The various specific aspects of the group relevant for the present study viz., concept and performance of groups, the group based scheme DWCRA and empowerment through groups are discussed in the paras that follow.

Group based Programmes / Schemes in Operation and Nature and Scope of Groups

A number of group based, programmes / schemes are being implemented for women in India. These are discussed in brief before outlining the nature and scope of groups covered by the present study. Group based programmes / Schemes in operation can be classified under (i). Income generation based (ii).Credit-Savings based (iii)



Improvement in quality of life, overall development or general empowerment based. (i) and (ii) are primarily economic based groups.

Under (i) i.e., income generation or employment based group programmes / schemes is the Development of Women and Children in Rural Areas (DWCRA) which is a sub scheme of the IRDP.

In the 1980's the DWCRA scheme was launched as an off shoot of the IRDP programme. It is a self employment scheme aimed at increasing women's access to skills, training, employment, credit and other support services. Its central focus is on women. Its highlight is its emphasis on the group strategy and it aims at formation of groups of women.

The present study has been carried out mainly in respect of DWCRA groups and hence details in respect of the scheme have been discussed in Chapter I along with evaluation studies on it, to facilitate easy comparison and effective comprehension.

Under (ii) or the savings-credit based group programmes are: (a) Andhra Pradesh Podupulakshmi groups (b) NABARD and other bank promoted groups (c) International Fund for Agricultural Development (IFAD) promoted self-help groups, (d) Revamped Manila Samridhi Yojana (MSY) and (e) RMK (Mahila Kosh)

- To tide over credit crises and problems in depending on money lenders and at the same time utilizing forces to fight social evils that directly affect their lives, the women in Andhra Pradesh grouped together to pool their forces and resources in Podupulakshmi group to get mutual benefit.
- Banks have also been actively associated with helping groups through savings and credit schemes. The NABARD and other commercial banks have devised various schemes to promote and finance SHGs of women. The Women vikas volunteer Vahini directs finance from these banks to women in the rural non farm trades and areas through its Assistance to Rural Women in Non Farm Development (ARWIND) scheme. They are credit schemes like the group guarantee schemes of commercial banks (GRUG), Institutional Programmes like Agricultural Credit Co-operative societies, 'Primary Agricultural Market Societies (PAMS), Rotating Savings and credit association like Nidhis and chits (ROSCA), collateral posting groups to facilitate ownership and use of indivisible assets like wells or tractors among the members. (COPU).
- For assisting the formation and sustenance of SHGs of rural poor women the International Fund for Agricultural Development (IFAD) sponsored a project in some states like Maharashtra, Tamilnadu in 1989-90. The project aimed at socially mobilizing rural poor women by organizing 'them into SHGs for making them



conversant with various community and development issues and the handling of credit and savings with the ultimate aim of improving their economic and social status and empowering them.

- The identification of target women members in coordinated by local NGO's and District Rural Development Agencies (DRDA). The groups are established as saving cum loan groups. These groups choose an animator for coording the group's activities. The IFAD funds the intensive training of these village animators in women's development issues and on the technical and management aspects of the economic activity chosen by the group. The members are required to save and lend within the group for a minimum of three months, maintaining pass books, records etc., before they become eligible for loan assistance with a subsidy ranging from 25% to 50% from the sponsoring bank.
- The MSY was launched in 1993 to encourage thrift among rural women by providing cash incentives for saving at the rate of 25% of the capital and 12% rate of interest for one year lock-in-period of amounts up to Rs.300/-. Restructuring is in progress to make the MSY, a group based programme;
- The RMK is an innovative and potentially important programme to encourage economic groups of women through facilitating credit availability to poor women's groups at reasonable rates of interest.

Poor women are constantly in need of credit to finance small scale self-employment activities during lean agriculture months to earn their subsistence or bring about increase in their daily earnings. This is one aspect of the issue. On the other, financial institutions are reluctant to lend to these poor women who have no collateral and questionable repaying capacity. To reconcile these two aspects i.e. the needs of the poor women on the one hand and security for the repayment of loans on the other the RMK came into being in March 1993.

RMK is a National Credit fund for women with the objectives of providing credit at reasonable rates of interest and to promote economic activities of women, supporting efforts of the voluntary sector in reaching the poor, promoting organization of women's groups and sensitizing government delivery mechanisms to the needs of poor women.

The innovativeness is both in the structure and scheme. The Kosh has a governing body with representatives from the Government, NGC's and experts, The scheme is implemented through NGO's women's credit co-operatives and women's development corporations. As in April, 1997 there were 104 NGO's implementing the scheme. Larger NGO's also act as 'umbrella organizations' to assist in credit availability to smaller NGO's who are not directly eligible to borrow from the RMK.



The NGO's extend credit to SHGs of women. There is group pressure for repayment and recovery is as high as 97%. So poor women by organizing themselves in self help savings groups, can gain access to short term (6-15 months) and medium term (3-5 years) credit which would otherwise not have been easily available to them. The Kosh lends to NGO's at 8%, and they in turn can lend at 12% to SHGs the differential 4% being the amount used to cover their various operational mobilization costs.

A quick study to assess the immediate impact of RMK was made by Same NGO's in AP, UP and Maharashtra. It revealed that credit from RMK had helped the poor women borrowers to increase their earnings which they also used to meet expenses on their children's nutrition, health and education.

The innovativeness and success of RMK's credit delivery system has encouraged it to 'strengthen efforts' to identify and involve all committed NGO's. The Kosh wants to coordinate formation of larger number of SHGs of women.

This is an important group based programme, but it has been excluded from the purview of the present study due to its relatively recent origin.

Under (iii) or organization of groups for improving the quality of life, overall development or empowerment are the following programmes (a) Mahila Swasthya Sangh (MSS) (b) Women in Agriculture Programme (c) Urban Basic Services Programme (UBSP) (d) Mahila Samakhya (e) Integrated Child Development Services (ICDS) Mahila Mandals (f) Indira Mahila Yojana.

Mahila Swasthya Sangh (MSS)

Mahila Swasthya Sanghs or groups are being formed at village level since the inception of the scheme in 1990-91. This is a health information related scheme for sensitizing rural women on issues like family welfare / nutrition and the like. Each sangh is allotted Rs.1,200/- per year for arranging meetings. Its members are also well trained so that they in turn can disseminate information effectively; upto March 1997, about 75,600 such groups had been formed.

Mahila Samakhya

The Mahila Samakhya Programme was launched in 1989 with the support from the Netherlands Government with the aim of organizing women for better access to information on vital aspects touching their lives, role in society, knowledge and skills of practical use etc. The aim was to equip women with knowledge as a basis of power to have greater control over their lives and greater involvement in community and development. The programme is operational in the states of Karnataka, Gujarat, UP, A.P., Bihar and M.P.



Integrated Child Development Services (ICDS) Mahila Mandals

ICDS Mahila Mandals came to be organized under the integrated Child development services since 1987-88. The aim is awareness generation and camps are organized under this programme where rural poor women come together to exchange knowledge and ideas and in the process gain better understanding of their problems and think of solutions drawing on the group experience and enlightenment.

Indira Mahila Yojana

IMY is a recent effort at a coordinated development of women. The programmes focuses on group dynamics and participation for organizing women into groups. Launched in August 1995, the programme aims at covering all sectoral programmes, for women both vertically (i.e. through levels of local, block and district) and spatially (at the diverse programmes that exist for women),strengthening women by making them better informed and aware and helping them become self-reliant and economically Empowered through income generation activities. The programme would be coordinated through Indira Mahila Kendras at the village level and Indira Mahila Block Kendras at the block level. These kendras would be given a one time grant by the government. NGOs identified for acting as facilitators for these kendras would also be similarly given grants.

Empowerment of Women and Rural Development

A few important areas which calls for empowerment of women in rural India are:

- Women and their work force participation.
- Women and their education.
- Women and their health.
- Women and their political participation at the grass roots to deal with atrocities on women and other development issues of rural women.

Women and Work Force Participation

According to 1991 census, 27.06 percent of rural women were found to be workers. Among them 19.07 per cent were main workers and 8 per cent were marginal workers. Of the main workers 31.68 per cent were cultivators. The National Commission for women pointed out that between 1977 and 1991, the percentage of female to male agricultural workers went up from 57 to 60 per .cent. "The rate of female cultivators to



male rose from 14 to 19 per cent. The work force participation rate for women in rural areas was estimated at 32,8% and at 15.5% in urban areas in 1993-94.

Women are overwhelmingly found in the Primary Sector (81% as against 63% of men) and in a few industries. Industries that employ more women than men include processing of edible nuts, domestic services, bidi manufacture, spinning, weaving and finishing of coir textiles. Occupations in which there are more females than males include nurses, ayahs and maids, bidi makers and domestic servants.

Involvement of Women in Grass Root Movements

Women have not only participated in grass roots movements but also been in the forefront in almost all movements for social reform. They have fought for human rights and social causes since the days of Independence. Some of these have been exclusively women's movements. Others have had their active support.

Women have led the battle against bottle. As a result of sustained agitation by women against sale of alcohol, prohibition has been declared in several states like Andhra Pradesh and Haryana. The campaign was waged by rural women, who were battered by drunken husbands who squander the family's earnings. In the hills of Uttar Pradesh, where prohibition has been in force for 30 years, women have been exceptionally vigilant. When the government tried to open some liquor shops in two districts, women threatened self immolation. The shops never began business. They are also active on .this point in Himachal Pradesh, Gujarat and Manipur. Women have been active participants in the Narmada Bachao Andolan, which has spearheaded massive protests against the Sardar Sarovar Dam over the past 8 years. NBA leader Medha Patkar once went on a 26 day protest fast in Bhopal. There have been a series of agitations in Gujarat and Madhya Pradesh in support of the Sardar Sarovar Project in which women have participated in good number.

Thousands of women were involved in the anti-price rise agitation in Mumbai and were active in the Nav Nirman struggle in Gujarat. Started as a students protest in 1974, it became a massive middle-class movement joined by thousands of women. It ranged against the Indian State and was crushed after three months.

The Shahada Movement saw landless Bhil tribals taking on local landlords. Alcoholism and wife beating were ancillary issues. Women played the most militant role going from hut to hut mobilizing people against oppressive landlords.

Economic Empowerment of Women

The primacy of economic empowerment to the over all empowerment process has been emphasized and corroborated by studies. The 'Triangular model' highlights the



interdependence between economic empowerment (which includes asset creation and redistribution, improving skills, income generating projects, institutional and executive support) social empowerment (which includes organization, education, conscientization and change of attitudes and values) and political empowerment (which includes leadership training, full utilization of policies and programmes and participation in public affairs and decision making). But it emphasizes the special importance of economic empowerment by stating, nevertheless, that rural women must first acquire economic strength to reach a position from where they can exercise social and political power.

Increasing control of economic resources especially income, affects gender equations greatly and contributes to the empowerment of women. Income by itself is a source of power according to many studies. There are theorists who believe that money wages have a definite impact on the lives of the earners and money wages itself is a form of power, 'Having an income' regardless of its ultimate use and destination does, undeniably, affect the life situation and perceived situation of many wage-employed women. It is also felt that women working for wages manifest a greater bargaining power' which at times may even extend to the domestic front.

In Kerala's Quilon District for example, the All India Women's Conference had trained women to make wooden articles and when they began earning a good income out of it, their unemployed husbands, gave up drinking and gambling and began to help their wives to procure orders. Studies have emphasized the importance of education and the accompanying employment opportunities and access to economic resources as the prime avenue to the empowerment of women.

Empirical studies have pointed out that mere access to income and resources is not sufficient to empower women if they do not have control over it and this control is divested by their spouses as in the case of the female tea plantation workers of Sri Lanka. Studies suggest that the relation between money wages and power may not be so direct and would depend on several other factors.

DWCRA at National Level

Poverty has remained the biggest challenge in India's development efforts to bring about a perceptible change in the quality of life of its teeming millions. India being a developing country, a vast section of its population suffers from malnutrition, unemployment and poor health care. This is particularly true in the case of four main weaker sections of the society namely women, children, scheduled castes and scheduled tribes. Majority of the rural poor are landless agricultural workers and small farmers with large families.



Poverty is more widespread among females than males. The socially disadvantaged groups of scheduled castes and tribes in India account for more than 30 per cent of rural poor and less than 12 per cent of the rural population. Poverty is correlated directly with family size and inversely with the number of income earners in a family. Women constitute one half of the population of India. The 2001 census accounted 495.7 million females against a total population of 1027.01 million in which 360.5 million women live in the rural areas.

In rural India the high rate of illiteracy and low economic status of women underline the need for increasing their earning power by providing the income generating assets. Provision of employment opportunities and income to rural women is one way to improve their nutrition, health, education and social status. In most of the developing countries greater emphasis is laid on the need for development of rural women and their active involvement in the mainstream of development. In India, the Government has been emphasizing the need for development of rural women and their involvement in development activities.

Nevertheless, the five decades of planned development in India has not achieved much for women, especially rural women. A systematic analysis of the status and role of women in rural development strategies started with the National Plan of Action for Women (1976). The flow of financial assistance to women was too marginal to enable them to cross the poverty line though women, as members of the target group, had been entitled to certain benefits under the Integrated Rural Development Programme (IRDP).

It was felt, that a separate scheme which would motivate women to come together and engage themselves in economically viable activities should be drawn up. With this end in view, the union government in September 1982 launched development of women and children in rural areas (DWCRA) as a sub-scheme of IRDP on a pilot basis in 50 selected districts. By the end of VII plan (1985-90) it was extended to 162 districts. During this period 28,000 groups were formed with a membership of 4.6 lakh women as against the target of 35,000 groups.

During 1990-91 against a target of 7,500 groups 7,139 groups were formed. In 1994-95 19,000 groups were formed which covered about 3.19 lakh beneficiaries. So far 2,19,620 groups have been formed and 35,00,247 women benefited. The Approach Paper to the Ninth Five Year Plan has identified empowerment of women as an objective of the Plan. A central provision of Rs.1,320 crores has been made in 1999-2000 as compared to Rs.1134 crores in 1998-99 (RE) for implementation of various welfare schemes for women and children.



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AFFIRMATIVE ACTION AND MUSLIM REPRESENTATION IN KARNATAKA

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Introduction

Affirmative action refers to; affirmative action, positive discrimination, and strict quotas in school/college admissions and jobs. All these are measures available to help the socially disadvantaged. Constitutionally the use of religion as a criterion for selecting backward classes has not been under challenge openly, the government and courts have rejected its application in practice. It was because of this that the minority groups were not identified as backward for the purpose of special safeguards for the disadvantaged.

Before independence, the British had inducted communities into the political process by granting separate representation. Muslims were no exception to this. In fact it was because of this support from the rulers that many within the Muslim community got in to the various legislative bodies. Although the Assembly's Advisory Committee on Minorities and Fundamental Rights considered the policy of continuing reservations for Muslims, a decisive shift occurred in the Constituent Assembly debates at a later stage that made reservations a casualty of Partition.

The concept of minority was dropped altogether as inappropriate for purposes of affirmative action policies. Social discrimination of a group in the Hindu caste system was considered the only legitimate ground for group-preference provisions. However, in 1956 the Sikhs fought for their rights and were included with Hindus in reservations for scheduled castes.

Again in 1990, Buddhists were accommodated along with Hindus and Sikhs in this category. Only Muslims and Christians were left outside the reservation umbrella, perhaps because they did not have their lobbying done in the right direction or because they found themselves as categories that could not curry the favours of those at the helm of affairs or that they failed to muster the numbers required for getting such benefits through numbers in a democracy. However much to the surprise of many the converters to Christianity or Islam legally disqualified Dalits from the benefits of reservation given to scheduled castes.

Plight of Muslims as minority

Unfortunately even after the independence and with much hue and cry about the secular credentials of Congress that governed the country for long there were no visible benefits for the Muslims in the early years of Independence. India became much more proportional in its approach than it was under Nehru or Indira Gandhi, in the post 1960s. The one major exception to this pattern of exclusion was the Mandal Commission during the period of V.P.Singh, which had declared over 80 Muslim groups to be backward.



The Commission drew up a list of 400 castes classified as backward; most of them belonged to the shudra varna. It also declared over 80 Muslims groups to be backward and thus categorized half of the Muslim population as backward.¹ According to the data used, Muslims constituted a little over 8% of the 27% OBC population; backward caste Muslims were over half of the total Muslim population of 11.2%; and those specified as backward included groups such as weavers, oil crushers, carpenters and dhobis.²

In a major policy shift the Mandal Commission made provisions for reservations for these groups. Various states were directed to implement these provisions with the proportion of reserved positions that would go to them left to state governments to decide. The Mandal Commission objected to declaring Muslims in enmasse as a backward community, enjoying the same status as scheduled castes or tribes.³ The official policy was based on the principle of social and educational backwardness of any class, with such backwardness established by certain defined criterion. It recognized specific communities cutting across religion as backward on the basis of a time-tested criterion of backwardness evolved by different states. Thus according to this understanding, any religious community could comprise of both backward and non-backward sections. As in the case of Hindus, there are caste-like formations among Muslims, which the Commission recognized as the Muslim counterpart of a backward class. However, it is unclear whether the Muslim OBC category refers to the backward-forward division or it was meant to include all occupational groups and all converts of lower ranks known as *ajlaf* (low-born), simply excluding some advantaged groups at the top. This is important because in the case of minorities the issue is not just intra-group but also inter-group inequality. Whatever may be the political history the fact that the Muslims in some form or the other failed to get a fair deal is in the matrix of many of these discourses.

Case of Karnataka

Thanks to the policy of a few state governments to include Muslims in the category of backward castes/classes, some Muslim groups now receive reservation in Kerala, Tamil Nadu and Karnataka, most notably, which have gone ahead to list Muslims as a backward caste. In Kerala, 12% of government jobs are currently reserved for Muslims, who account for 22% of the state's population. But this benefit is available to those who come from families earning less than Rs 2.50 lakh annually. In Tamil Nadu, Muslims are entitled to reservation under the 30% category earmarked for OBCs. Karnataka brought in 4% reservation for Muslims in 1994; again the benefit is given to applicants who come from families that have an annual income below Rs 2 lakh or hold land below a certain ceiling or do not have a gazetted officer as parent.

In these states (Kerala, Karnataka, Tamil Nadu) a mix of economic and social criteria for classification was followed while recognizing backwardness and have already implemented reservations on this basis this approach for Muslims. It is important to remember that these states have not given reservations to all Muslims. But they have been more successful in giving proportionate public employment and government jobs to Muslims. Thereby these states have achieved two distinctive milestones a) the inclusion of an economic criterion and b) provision for a guaranteed minimum for Muslims fixed by the state governments



Political reservation for Muslims in Karnataka an overview

It is indeed sad to note that of the 6.11-crore population in Karnataka as per the 2011 census, the 13th Karnataka Assembly has nine members belonging to the Muslim community, while it would have to be 28 to reflect the community's population. Muslims are estimated to account for more than 12.5 per cent of the state's population. However, The poor representation of Muslims in the 224-member Legislative Assembly becomes evident when it is seen against the claims and counter claims made by both the Congress and the Janata Dal (Secular) over extending political reservation to the community in local bodies, in the run up to the coming Assembly elections.

Historically, the community members have never had representation in the State Legislative Assembly corresponding to their population. With the Congress party's winning the majority in the 14th Karnataka Assembly Election, the battle to form the next government is over. The Congress led the list with 121 seats while the BJP and JD(S) had to settle with 40 seats each while KJP won in six constituencies. The BSR Congress won four seats and the rest 12 were Independents. From the 2008, 2014 the number of Muslim candidates won rose to 11 from mere 9.

Assembly Details	Period	Chief Ministers	Number of Muslim representation
First Assembly	18 June 1952 - 31 March 1957	K. C. Reddy, Kengal Hanumanthaiah, Kadidal Manjappa, S. Nijalingappa	5
Second Assembly	10 June 1957 - 1 March 1962	S. Nijalingappa, B.D. Jatti	9
Third Assembly	15 March 1962 - 28 February 1967	S.R. Kanthi, S. Nijalingappa	7
Fourth Assembly	15 March 1967 - 14 April 1971	S. Nijalingappa, Veerendra Patil	6
Fifth Assembly	24 March 1972 - 31 December 1977 (Dissolved)	D. Devaraj Urs	12
Sixth Assembly	17 March 1978 - 8 June 1983 (Dissolved)	D. Devaraj Urs, R. Gundu Rao	17
Seventh Assembly	24 July 1983 - 2 January 1985 (Dissolved)	Ramakrishna Hegde	2
Eighth Assembly	18 March 1985 - 21 April 1989 (Dissolved)	Ramakrishna Hegde, S. R. Bommai	8
Ninth	18 December 1989 -	Veerendra Patil,	11



Assembly	20 September 1994 (Dissolved)	S.Bangarappa, M. Veerappa Moily	
Tenth Assembly	25 December 1994 – 22 July 1999 (Dissolved)	H.D. Deve Gowda, J. H. Patel	6
Eleventh Assembly	25 October 1999 - 28 May 2004	S. M. Krishna	12
Twelfth Assembly	28 May 2004 - 19 November 2007 (Dissolved)	Dharam Singh, H. D. Kumaraswamy, B. S. Yeddyurappa	6
Thirteenth Assembly	30 May 2008 - 5 May 2013	B. S. Yeddyurappa, D.V. Sadananda Gowda, Jagadish Shettar	9
Fourteenth Assembly	13 May 2013 -	K. Siddaramaiah ^[2]	11

In specific cases like in Bijapur City where the Muslim votes were divided between the two Muslim candidates, the strategy of the congress to put only one candidate as against two in multi member constituencies gave a narrow margin. However this game plan was not successful in Raichur. This indicates that the parties will have to have different strategies for different places. Quazi Arshed Ali, former MLC, in an analysis in *Karnataka Muslims and Politics*, shows that Muslim representation in the Legislative Assembly has been mostly in single digits since the first Assembly elections in 1952. Speaking to *The Hindu*, Mr. Ali sought to contrast the poor representation of Muslims with “over representation” of certain powerful communities such as Lingayat and Vokkaliga, which have nearly 50 members, respectively, in the present Assembly wondering why reservation for Muslims was not introduced in State Assemblies and the Lok Sabha.

Muslims are fielded by mainstream political parties in constituency where there is a concentration of voters is also an issue to be investigated. “Often, secular parties such as the JD(S) and the Congress field candidates from the same constituency, leading to a split of the community’s votes, benefiting the third party are an important consideration. However a possible solution to avoid this in order to strengthen the Muslims to get representation in the State Assembly in proportion to their numerical strength is by pursuing political parties to field more candidates from the community.

Conclusion

Despite all these facts and the success of some individuals Muslims on the whole have not done well in terms of independence in many areas that have given elites to this country. Muslims have fared dismally lower than other communities as per NSSO data revealing the fact that the Muslims face greater deprivation in education and health than any other population. Even though Muslims are disproportionately urban, they no doubt have a marginal role in Karnataka Politics is no different and therefore the call for affirmative action.

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FACTORS AFFECTING PERFORMANCE AND GROWTH OF SMALL AND MICRO ENTERPRISES IN GEDEO ZONE, SOUTHERN REGION, ETHIOPIA

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Abstract

The study was designed to investigate the factors affecting the performance and growth of small and Micro Enterprises in Gedeo Zone, Southern Region, Ethiopia.

A multi stage probability sampling procedure was employed to select the sample Enterprises. In this study both primary and secondary data were collected. Both descriptive and inferential statistical methods of data analysis were used. A multiple linear regression econometric model 'Tobit' was used to identify the determinants of growth of small and micro enterprises in the study area.

The result of the study showed that there are a number of constraints which affect the performance of SMEs in the study area. Lack of access to credit, lack of access to working site and poor market linkage were amongst the major constraints prioritized by sampled SMEs engaged on Construction, manufacturing and trade Sectors, respectively. The extent of the influences of the identified constraints on the performance and effectiveness of the SMEs varies from sector to sector. Besides, some factors like having prior business experiences, amount of initial capital, frequent access to skill trainings and continuous usage of marketing strategies were found to be determinant factors which have a significant direct relationship with the growth of the Enterprises.

Hence, the government, through its concerned structures and organizations should device strategies to alleviate the major problems that hinder the efficient functioning and growth of the enterprises.

Introduction

Poverty in Ethiopia is widespread and remains a major challenge of sustainable development and stability. It is estimated that close to half of the population in urban and rural areas of the country live in absolute poverty due to lack of economic opportunities, governance crisis, inadequate basic household income and poor means of survival (MOFED, 2004 cited by Mammo, 2008). In developing countries, the



SMEs constitutes the major source of employment, income and thereby livelihood enhancement for the urban population.

Our country proclaimed the policy for SMEs in 1998 to serve as a guideline to all partners to stimulate the establishment of new enterprises and enable the existing ones to grow and become more competitive in creating job opportunities, supplying quality products and services that suffice to ensure the profitability of the business and thereby improve the livelihoods of the owners and employees of the enterprises (Ageba, 2004).

To this end, the government has tried its best to create conducive environment to ensure the establishment and development of SMEs through designing and implementing favorable policy frame works and strategies focusing on provision of financial and non financial supports to the upcoming and existing SMEs.

Statement of the problem

Due to the ever increasing unemployment in Ethiopia, the FDRE has undertaken different measures starting promulgation of laws to establishment of executives starting from federal to grass root level to enhance the strength and competence of SMEs and also different micro finance institutions are providing credit for these enterprises.

Consequently, these structures of the government have been providing various financial and non financial supports for the existing and emerging SMEs. Particularly, provision of working sites, credit and saving service, material support, skill trainings, business management trainings, creating market linkage, follow up and advisory service were amongst the supports made to realize the establishment and development of the enterprises and thereby contribute towards poverty reduction in the area in particular, and in the country in general.

However, regardless of such supports of the government, some studies conducted on the performance and growth of SMEs in different urban areas showed that the performance and growth of the enterprises is highly influenced by a number of social, economical and institutional factors which vary across study areas (Kefyalew M. and Chinnan, 2012).

In the study area, Gedeo Zone, numerous SMEs are operating in construction, manufacturing, service, trade and urban agriculture streams. However, any empirical investigation has not yet been conducted, to assess the performance of the enterprises.

Therefore, this study was designed to investigate the factors affecting the performance and growth of the SMEs in the study area.



Objectives

General Objective

The general objective of this study was to investigate the factors influencing the performance and Growth of Small and Micro Enterprises in Gedee Zone.

Specific objectives

- ✓ To assess the factors affecting the Performance of Small and Micro Enterprises in the study area.
- ✓ To identify the Determinants of Growth of Small and Micro Enterprises in the study area.

Methodology

Sampling

In this study a multi stage sampling procedure was employed. Primarily, out of the total six woredas found in the zone, three woredas namely; Bulle, Wonago and Yirgacheffe Woredas and Dilla Town Administration were selected purposively based on ease of accessibility and the extent of establishment of enterprises in the area.

Then, the SMES functioning at each woreda were stratified in to five strata based on its engagement in urban Agriculture, Trade, Manufacturing, Service and Construction. Finally, a total of 82 sample SMEs, were selected using a proportion to sample size simple random sampling technique.

Table 1. Number of sample Enterprises selected from each sector

Name of Sample woredas	Number of Sample Enterprises selected from respective sectors					
	Manufacturing	Trade	Service	Construction	Agriculture	All enterprises
Dilla	9	5	5	7	7	33
Wonago	5	7	3	3	2	20
Yirga Cheffe	5	5	3	3	1	17
Bulle	4	3	5	1	1	14
Total	23	20	16	14	11	84

Source: Own survey, 2015

Type of Data and Method of Data collection

For this study both primary and secondary data were collected. Primary data was collected from officials and experts of the Enterprise Development Offices at different levels and from owners/share holders and employees of the SMEs using interview, focused group discussion and observation.

Secondary data were collected from relevant financial and non financial records and reports of the sampled SMEs, government offices, particularly Zonal and



Woreda Enterprise Development offices.

Generally, The major issues that both primary and secondary data were collected up on include the general socio economic profile of the owners and enterprises (age, sex, educational status, existence of blood relation among owners, number of the shareholders), amount and source and amount of initial capital, Mode of management (owners/ employed), Type of products produced or services delivered, Relative quantity and quality of the products and services. Major customers, Any training attended (skill and management), Marketing strategy of the enterprises, Frequency and amount of credit obtained, Rate of credit repayment, Financial and non financial Supports obtained from the government and NGOs, Access to equipment, devices, machines and any related materials necessary for the business, working capital and revenue (annual), Location of the enterprises, opportunities and challenges for effective performance of the enterprises.

Method of Data analysis

In this study both descriptive and inferential statistical methods of data analysis were used. A multiple linear regression econometric model ‘Tobit’ was used to identify the factors affecting the performance of SMEs.

Model Specification

The econometric model ‘TOBIT’ was used to identify the determinants of the growth of small and micro enterprises in the study area. This model reveals both the probability and level of growth of SMEs. Following Amemiya T. (1985) the Tobit model for the continuous variable Growth Index (GI), can be defined as:

$$GI_i^* = B_0 + B_i X_i + U_i$$
$$GI_i = GI_i^* \text{ if } B_0 + B_i X_i + u_i > 0$$
$$= 0 \text{ if } B_0 + B_i X_i + U_i \leq 0$$

Where:

GI_i = is Growth index for ith enterprise

GI_i^* = is the latent variable and the solution to utility maximization problem of growth of SMEs subjected to a set of constraints per enterprise and conditional on being above certain limit,

X_i = Vector of factors affecting level of growth of enterprises,

B_i = Vector of unknown parameters, and

U_i = is the error term which is normally distributed with mean 0 and variance σ^2 .



Results and Discussion

Factors Affecting performance of Small and Micro Enterprises

In this study the owners/shareholders of the sample SMEs were requested to identify the factors which constrain the performance of SMEs in the study area. Accordingly, as it can be seen from Table 2 below, the result of the study showed that lack of access to credit, lack of access to working site/workshop and poor market linkage were pointed out by 42.86, 34.52 and 22.62 s% of the sample enterprises, respectively, to be amongst the major constraining factors which restrain the establishment, performance and growth of the enterprises in the study area.

Table 2. Major Constraints Affecting Performance of SMEs

List of constraints	No. (%) of enterprises per sector					All enterprises
	Agriculture	Manufacturing	construction	Service	Trade	
Lack of Access to credit	3 (27.27)	3(13.04)	10(71.43)	4(25)	16(80)	36(42.86)
Lack of Access to Working site	8(72.73)	14(60.87)	2(14.29)	4(25)	1(5)	29(34.52)
Poor Market Linkage		6(26.09)	2(14.29)	8(50)	3(15)	19(22.62)

Source: Own Survey, 2015

On the other hand, the result of the study showed that the severity of the influence of the identified major factors on the performance of the SMEs varies across sectors of engagement. That is, for instance, 71.43 % of the sample SMEs engaged on construction and 72.73 (%) of sample SMEs engaged on urban agriculture identified lack of sufficient credit and lack of access to land (to establish/expand farms), respectively, to be major constraining factors.

In addition, the information obtained from focus group discussion held with owners and some officials and experts of the enterprise development office at different level showed that the constraint to access to credit may be reflected in terms of the long and tiresome bureaucratic procedure to get the credit, inadequacy of the amount provided to accomplish the intended business activity and delayed transfer of the amount. Whereas, the marketing challenge is attributed to the difficulty the SMEs face to get market to their products and services, partly due to the establishment of several enterprises engaged on the same or similar sectors nearby to one another and SMEs obsession on local markets and its poor marketing strategy.



Besides, according to the information obtained from group discussions made with some owners of the enterprises, officials and experts of the worded and zone level SMEs Promotion Agency, Poor or weak institutional linkage between and among various stakeholders to be another constraining factor influencing the establishment and growth of the enterprises. This is because, the establishment and development of small business enterprises requires the concerted efforts, coordination and devotions of different stakeholders, and the out coming synergy in large (Solomon, 2004).

Determinants of Growth of Small and Micro Enterprises

The result of the regression analysis, Table 3 showed that amongst the explanatory variables included in the model, prior business experience, size/amount of initial capital, frequent/continuous usage of marketing strategies and access to non-formal skill trainings were found to have significant direct relationship with the growth of the SMEs, at 10 % level of significance.

Variable	Estimated Coefficients	Standard Error	t- ratio	P – value
Constant	0.2572	0.3551	4.3005	0.0000
Educational status	0.3822	0.0051	0.8344	0.9206
	0.0465	0.0534	0.8596*	0.0014
Initial Capital	0.2179	0.2447	0.3206*	0.0280
Contact with experts	0.0437	0.3558	2.3205	0.7000
Skill Training	0.0288	0.0106	6.5733*	0.0306
Marketing strategy	0.1006	0.4555	3.7922*	0.0219
Access to credit	0.2777	0.2970	9.2008	0.6600
Sigma	0.0607	0.0035	17.320	0.0000
Log likelihood Ratio= 192.33				
R ² = 0.682				
P= 0.000				

Table 3. Determinants of Growth of SMEs

Source: Own Survey, 2015

Conclusion and Recommendation

Conclusion

The study showed that there are a number of constraints which affect the performance of SMEs in the study area. The extent of the influences of the identified constraints on the performance and effectiveness of the SMEs varies from sector to sector. Lack of access to credit, lack of access to working site and poor market linkage were amongst the major constraints prioritized by sampled SMEs engaged on Construction, urban agriculture and service Sectors, respectively.



Besides, Poor or weak institutional linkage between and among various stakeholders responsible for the establishment and growth of the enterprises in the area is found to be another constraining factor

The result of the study showed that some factors like having prior business experiences, amount of initial capital, frequent access to skill trainings and continuous usage of marketing strategies were found to have a significant direct relationship with the performance and development of the Enterprises.

Recommendations

SMEs development has become amongst the major policy instruments of the government being implemented to ensure the transfer of knowledge and technology to realize the transformation to industrial economy.

Hence, the government, through its concerned structures and organizations should device strategies to alleviate the major problems which hinder the effective and efficient functioning and development of the enterprises such as lack of access to credit, lack of access to working sites, poor market linkages to products and services of the SMEs and poor or weak linkage among stakeholders.

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SELF-DIRECTED WORK TEAMS: A STUDY

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Abstract

Self-directed work teams represent an approach to organizational design that goes beyond quality circles or ad hoc problem-solving teams. These teams are natural work groups that work together to perform a function or produce a product or service. They not only do the work but also take on the management of that work - functions formerly performed by supervisors and managers. This allows managers to teach, coach, develop and facilitate rather than simply direct and control. Self-managing teams are often associated with terms describing high performance and autonomy.

INTRODUCTION

Self-directed teams, also known as self-managing teams, represent a revolutionary approach to the way work is organized and performed. Over the past few years, self-managed\self directed teams (natural teams or semiautonomous work groups) play a major role with their multiple benefits to the organisation.

Self-directed teams have been used in Great Britain and Sweden since the 1950's. A self-directed team is a multi skilled cross-functional group of employees who share responsibilities for producing a particular service or product.

Definition

A self-directed team is a “multiskilled cross-functional group of employees who share responsibilities for producing a particular service or product”. The difference between a self-directed team and a cross-functional team is the self-directed team possesses full-empowerment of responsibility for results.

FUNCTIONING OF SELF MANAGING TEAMS

Self-managing teams combine the attributes of formal and informal teams. Generally chartered by management, they often take on lives of their own as team members take responsibility for their day-to-day workings. In self-managing teams much of the responsibility and authority for making management decisions are turned over to a group of people who perform interdependently in order to accomplish an assigned task (Katzenbach, 1993). The overarching goal of self-managing teams is to find solutions to problems.

Self-managing teams are often associated with terms describing high performance and autonomy. Perhaps the most self-managing of self-managing teams is



the concept of self-directed work teams (SDWTs). A self-directed work team is an intact group of employees responsible for an entire work process or segment that delivers a product or service (Wellins, 1991).

CHARACTERISTICS OF SELF MANAGING TEAMS

- Face-to-face interaction in natural work groups;
- Responsibility for producing a definable product;
- Responsibility for a set of interdependent tasks; and
- Control over managing and executing tasks.

ROLES AND RESPONSIBILITIES OF SELF-MANAGED TEAMS

These roles provide a common context within which all work groups in an organization can operate on a daily basis. The specific responsibilities housed inside each role do change, however. These responsibilities, and the rigor with which they are carried out, are related to the five stages of self-management. Collectively, the seven roles support an organization's culture and the three streams of work that occur within the organization.

- Uphold organizational and personal values and principles;
- Accomplish the team's work;
- Organize the team's work environment;
- Manage the team's work processes;
- Participate in organization-wide systems;
- Participate in organization-wide strategies; and
- Manage team processes.

INTRODUCING SELF-MANAGED TEAMS TO ORGANIZATION

The following steps provide an overview of the groundwork that we have found to be necessary for establishing successful self-managed teams throughout an entire organization. These steps assume that there is no prior knowledge of self-managed teams in the organization.

1. Orient senior management and union officials, if applicable. This step introduces the overall concept and rationale for the change, relays the benefits others have achieved, outlines the pitfalls that can occur, and obtains leadership (including union) buy-in and support to engaging in exploration.
2. Learn more about how others are using self-managed teams. This step may require field trips, readings, and personal interviews. At this step an organization could discover that another firm that uses self-managed teams is willing to mentor it through these steps. This mentoring may include ongoing dialogue and feedback, as well as upfront support.
3. Decide whether or not to proceed. Is the organization ready to move ahead with design and implementation? If not, determine when it might be more feasible for the organization to initiate these teams. If so, proceed to Step 4.



4. Establish the organization's architecture. From our perspective, organizational architecture includes elements such as values, guiding principles, mission, vision, infrastructure characteristics, and the components of the three streams of work (i.e., vision-directed, mission-directed, and linkage-directed work). This work is typically done by senior management with input and feedback from others within the organization.
 5. Educate all those who will potentially be affected by the change. This education needs to include what is causing leadership to be dissatisfied with the status quo, their vision of this change for the future, and an outline of the steps that will be taken to initiate self managed teams. Pay special attention during this time to the needs of first line supervisors.
 6. Create a "self-managed teams PDCA task force." This task force needs to be composed of individuals from all levels of the organization and be representative of the organization's work. It is responsible for planning, implementing, and evaluating this effort. Before proceeding, the task force needs to be oriented to all work that occurred in the previous steps. Also remember that it is critical for first-line supervisors to be involved in all facets of the task force's work, no matter what level of representation they have on the task force.
 7. Plan the implementation. This step includes:
 - Developing a detailed self-managed team structure. The task force first needs to decide on the appropriateness of the seven roles. It may need to add or delete a role, or tweak the titles of the roles to better match the organization's architecture. Then the task force needs to describe specific responsibilities within each role that are appropriate to the work of the organization, its ability to support self-managed teams, the type of leadership advocated within the structure, the organization's definition of each role, and the various stages of self-management. Finally, it needs to outline the role of "team coordinators/coaches" that will support the self-managed team structure that has been developed.
 - b. Assessing organizational systems. These include systems within human resources and the financial management areas. All systems need to support the structure designed in Step 7a.
 - c. Developing the implementation plan. This plan needs to include training, organizational systems redesign (from Step 7b), time, resources, financial investments, etc. Consider a variety of roll-out options such as pilot teams, phased-in conversion, and total immersion.
 - d. Providing awareness training throughout the organization to set common expectations and orient employees to the details of the implementation plan.
-



8. Implement the plan: Follow the implementation plan.
9. Evaluate the plan: There are two levels of evaluation. These are evaluation of the self managed team structure (including the redesign of organizational systems to support the concept) and the evaluation of the implementation plan.
10. Decide who will monitor the ongoing performance of this effort. Once this has been determined, the task force can be disbanded.

It is not unusual for it to take several years to complete these steps. A number of factors can influence this timeline. Some of these are the size of an organization, the number of teams in the organization, and the stage of self-management of these teams prior to Step 1. However, many organizations may realize benefits as early as Step 4.

ADVANTAGES OF SELF-DIRECTED TEAMS

A recent survey of more than 500 organizations offers several reasons why senior line managers chose to revolutionize their approach to work. Self-directed work teams have resulted in:

- Improved quality, productivity and service.
- Greater flexibility.
- Reduced operating costs.
- Faster response to technological change.
- Fewer, simpler job classifications.
- Better response to workers' values.
- Increased employee commitment to the organization.
- Ability to attract and retain the best people.

DRAWBACKS OF SELF-DIRECTED TEAMS

- Self-managing teams are difficult to implement, and they risk failure when used in inappropriate situations or without sufficient leadership and support (Hackman, 1986).
- A ruling by the National Labor Relations Board (NLRB) regarding teams making decisions regarding pay and security (Robbins, 1996) suggests that management groups must allow teams considerable discretion with regard to the composition and selection of members, the latitude of issues to be handled, and the continued existence of the team.
- Some organizations have been disappointed with the results from self-managing teams.



- Some employees in organizations undergoing layoffs as a result of self-managing teams have come to view cooperating with the team concept as threatening their future employment.
- The overall research on the effectiveness of self-managing work teams has not been uniformly positive.

CONCLUSION

Self-managing teams\self-directing teams help a group of employees to manage their day-to-day responsibility for themselves and the work they do. It also helps them to handle job assignments, plan and schedule work, make production-related decisions, and take action on problems with a minimum of direct supervision. Managers who use self-managing teams are more committed and enjoy increased organizational tenure over managers who do not use them.

Self-Directed Teams is no panacea, nor should it be embraced as a religion. It is an operational strategy that, if implemented properly, can provide a new dimension to competing: quickly introducing new customized high quality products and delivering them with unprecedented lead times, swift decisions, and manufacturing products with high velocity.

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JOB SATISFACTION AT NTPC VINDHYA NAGAR

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Abstract:- The paper attempted to understand the satisfaction level of job in employees, workers & human resources of NTPC's Vindhyanagar. Due to study it is found that employees/workers are satisfied with their work place, work load is not high, there is sufficient safety measures, there is cordial relationship between respondents and their supervisor, relation with co-workers is quite good, respondents are satisfied with the schemes, their salary, chances for promotion, refreshment facilities as well as satisfied with Govt. response and interest towards the observation of works of organization which are done in behalf of job satisfaction. It is found that Overall satisfactions level of the respondents is good.

INTRODUCTION:-

“Job satisfaction does not seem to reduce absence, turnover and perhaps accident rates”. Job satisfaction is not the same as motivation. It is more if an attitude, an internal state of the person concerned. It could, for example, be associated with a personal feeling of achievement. Job satisfaction is an individual's emotional reaction to the job itself. It is his attitude towards his job. Nature of job determines job satisfaction which is in the form of occupation level and job content.

“Job satisfaction is a general attitude towards one's job: the difference between the amount of reward workers receive and the amount they believe they should receive.” - P. ROBBINES

Job satisfaction of industrial workers is very important for the industry to function successfully. Apart from managerial and technical aspects, employers can be considered as backbone of any industrial development. Any business can achieve success and peace only when the problem of satisfaction and dissatisfaction of workers are felt understood and solved, problem of efficiency absenteeism labor turnover require a social skill of understanding human problems.

OBJECTIVES –The objective of the study are:-

1. To know the level of job satisfaction which is provided by the NTPC Vindhyanagar for their employees are sufficient for them or not?
2. To know the attitude of organization toward their employee's job satisfaction.
3. To know about the various scheme which are running by the organization for the job satisfaction?



- To know interest of govt. about organization's schemes related to the job satisfaction at NTPC.

HYPOTHESIS:-

- There is not sufficient job satisfaction level in employees at the NTPC VINDHYANCHAL.
- The organization not pays enough effort towards the employee's job satisfaction.
- Employees are not satisfied with their job or facilities which are provided by the NTPC.
- The Govt. also not forced to organization to work well towards employee's job satisfaction.

RESEARCH METHODOLOGY:-

Data collection plays an important role in any study. It can be collected from various source. I have collected the data from two sources which are given below:

➤ **Primary Data**

- Personal Investigation
- Observation Method
- Information from superiors of the organization

Secondary Data :-

- Published Sources such as Journals, Government Reports, Newspapers and Magazines etc.
- Unpublished Sources such as Company Internal reports prepare by them given to their analyst & trainees for investigation.
- Websites like NTPC official site, some other sites are also searched to find data.

DATA ANALYSIS & DISCRIPTIONS:-

TABLE NO. -1
Work place satisfaction of employee at NTPC Vindhyanagar

S.N.	RESPONS	PERSENTAGE OF RESPONSES
1	STRONGLY AGREE	31
2	AGREE	55
3	NUTRAL	10
4	DISAGREE	03
5	STRONGLY DISAGREE	01
TOTAL		100

Source- Questionnaire

From the above table it is clear that respondents are satisfied with their work place.

TABLE NO. 2
Statement of too much work to do feeling

S.N.	RESPONS	PERSENTAGE OF RESPONSES
1	STRONGLY AGREE	17



2	AGREE	45
3	NUTRAL	23
4	DISAGREE	10
5	STRONGLY DISAGREE	05
TOTAL		100

Source- Personal Interview

From the above table the work load is not high.

TABLE NO.- 3

Statement of the workers with the safety measures provided by the company.

S.N.	RESPONS	PERSENTAGE OF RESPONSES
1	STRONGLY AGREE	17
2	AGREE	45
3	NUTRAL	23
4	DISAGREE	10
5	STRONGLY DISAGREE	02
TOTAL		100

Source- Personal Interview and Questionnaire

From the above table we can say that there is sufficient safety measures for the respondents when they worked.

TABLE NO.-4

Statement showing the cordial relationship with their supervisor

S.N.	RESPONS	PERSENTAGE OF RESPONSES
1	STRONGLY AGREE	35
2	AGREE	55
3	NUTRAL	06
4	DISAGREE	04
5	STRONGLY DISAGREE	00
TOTAL		100

Source- Personal Interview

From the findings due to above table is that there is cordial relationship between respondents and their supervisor.

TABLE NO.-5

Statement showing worker satisfaction with the support from their co-works

S.N.	RESPONS	PERSENTAGE OF RESPONSES
1	STRONGLY AGREE	00
2	AGREE	89
3	NUTRAL	07
4	DISAGREE	04
5	STRONGLY DISAGREE	00
TOTAL		100



Source-Personal Interview

Found the relation with co-workers is quite good.

TABLE NO.-6

Statement of satisfaction with the schemes & facilities which are provided by the NTPC.

S.N.	RESPONS	PERSENTAGE OF RESPONSES
1	STRONGLY AGREE	10
2	AGREE	56
3	NUTRAL	21
4	DISAGREE	12
5	STRONGLY DISAGREE	02
TOTAL		100

Source- Personal Interview

It is easily see in the table that the respondents are satisfied with the schemes provided by the company.

TABLE NO.-7

Statement of fair amount paid to the workers for their work

S.N.	RESPONS	PERSENTAGE OF RESPONSES
1	STRONGLY AGREE	34
2	AGREE	50
3	NUTRAL	12
4	DISAGREE	01
5	STRONGLY DISAGREE	03
TOTAL		100

Source- Personal Interview

It is found that the respondents are satisfied with their salary .

TABLE NO.-8

Statement of Govt. interest towards the observing efforts of the organization for job satisfaction.

S.N.	RESPONS	PERSENTAGE OF RESPONSES
1	STRONGLY AGREE	14
2	AGREE	47
3	NUTRAL	26
4	DISAGREE	08
5	STRONGLY DISAGREE	05
TOTAL		100

Source- Personal Survey

It is found that the employees are satisfied with Govt. response and interest towards the observation of works of organization which are done in behalf of job satisfaction.

TABLE NO.-9



Statement of satisfaction in employees with the chances of their promotion.

S.N.	RESPONS	PERSENTAGE OF RESPONSES
1	STRONGLY AGREE	43
2	AGREE	36
3	NUTRAL	11
4	DISAGREE	07
5	STRONGLY DISAGREE	03
TOTAL		100

Source- Field Survey of NTPC Vindhyanagar

It is found that the employees are satisfied with their chances for promotion.

TABLE NO.-10

Statement of satisfaction in employees with the refreshment facilities

S.N.	RESPONS	PERSENTAGE OF RESPONSES
1	STRONGLY AGREE	16
2	AGREE	57
3	NUTRAL	12
4	DISAGREE	07
5	STRONGLY DISAGREE	08
TOTAL		100

Source- Personal Survey

It is found that the respondents are well satisfied with refreshment facilities which offered by the company.

TABLE NO.- 11

Statement of overall satisfaction with the job.

S.N.	RESPONS	PERSENTAGE OF RESPONSES
1	STRONGLY AGREE	38
2	AGREE	53
3	NUTRAL	06
4	DISAGREE	02
5	STRONGLY DISAGREE	01
TOTAL		100

Source- Personal calculation with survey

The above table is evident that Overall satisfactions level of the respondents is good.

PROBLEMS AND OUTCOMINGS:-

PROBLEMS:-

Problems are as follows-

- Data collected is based on questionnaire.
- The number of employees in NTPC (VSTPS) is more, so sample size is limited by 100.
- The information collected by the observation method is very limited.



- The result would be varying according to the individuals as well as time.
- Some respondents hesitated to give the actual situation; they feared that management would take any action against them.

OUT COMINGS:-

Due to this survey I m finds that if planned properly and administered, it will usually produce a number of important benefits, such as-

- Study indicates specific areas of satisfaction or Dissatisfaction Company can works in these areas to increase their HR utilities and avoid the grievances.
- The study is an intangible expression of management's interest in employee welfare, which gives employees a reason to feel better towards management.
- Job satisfaction surveys are useful for identifying problem that may arise.

CUNCLUSION: - From the study, I have come to know that most of the respondents are satisfied with their job. The management has taken the best efforts to maintain cordial relationship with the employees. Due to the working conditions prevailing in this company, job satisfaction of each respondent seems to be the maximum.

SUGGESTIONS:- The Job Satisfaction at NTPC is very good but it can be made more effective by maintaining following:-

- There should be better working condition for employee.
- Arrange yoga classes and meditation for mental piece of employees.
- There should be benches in park of residential as well as in the road side in between main gate and plant gate.
- Company should use transparency in policy so that worker and employee can get easily.

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ECONOMIC AND POLITICAL ASPECTS OF SMALL STATES IN INDIA

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Abstract

Federalism as an idea and a process enriches democracy in a multi-national/cultural country like India, as it tends to promote democratic values and temperament by recognizing, accommodating and protecting diverse regional identities and rights. The creation of smaller states would contribute to the federal agenda of enhancing democratic development based on decentralized governance and greater autonomy for units. The last few years have seen a constant tug of war between the champions of smaller states and larger states. There have been persistent demands for the creation of separate state. Political parties such as the BJP and the BSP are in favour of small States on the grounds that such States are administratively more convenient and give greater chance to the local populace in matters of governance.

Division of states means that every state will have its own leaders. By simple maths, there will be more efficiency in the administration and less pressure of performance on the governance. Better administration fuels growth. It is a known fact that the capital city is where the people of the state go to air their grievances as all major government offices, judicial houses like state high courts and political quarters are housed there. In a larger state, the problem is the allocation of funds by the centre can never be evenly distributed. So some parts stand to lose and thus remain backwardly developed, while the part which holds maximum political affiliate gains. Dividing states definitely solves this problem. A small state is likely to face limitations in terms of the natural and human resources available to it. Moreover, it will lack the kind of agro-climatic diversity required for economic and developmental activities. All these factors would only make it more dependent on the Centre for financial transfers and centrally-sponsored schemes. A new small state may find itself lacking in infrastructure (administrative and industrial), which requires time, money and effort to build. There is massive amount of infrastructure needed for building up new capital and to make new states self-sufficient. Mobilizing capital required for such big infrastructure setup is a herculean task, which will add more pressure on the already dwindling fiscal reserves of India. Rather a systematic and planned approach for development within the current state can handle the issue of growth better than division.

INTRODUCTION:

The Indian 'model' of federalism has several marked differences from the classical federal models one finds in countries like the United States, Canada, and



Australia. One notable difference has been the unilateral power of the union parliament to reorganize the political structure of the country by forming new states and to alter the areas, boundaries or names of existing states. Despite having the constitutional power, overwhelming concern for nation-building and economic reconstruction based on the development planning model, initially dissuaded the national leadership from conceding to demands for the creation of smaller regional states. Even states formed based on language, an accepted basis of the formation of independent

Nation-states in 19th century Europe. Only after India witnessed popular unrest, were linguistic states created in the late fifties and sixties, and this process remained incomplete. During the last few years have seen a constant tug of war between the champions of smaller states and larger states. There have been persistent demands for the creation of separate states of Telangana in Andhra Pradesh, Vidharba in eastern Maharashtra, Bodoland and Gorkhaland in the North East, etc. Mayawati even proposed to divide Uttar Pradesh into four smaller states - Purvanchal, Bundelkhand, Awadh Pradesh and Pashchim Pradesh. Political parties such as the BJP and the BSP are in favour of small States on the grounds that such States are administratively more convenient and give greater chance to the local populace in matters of governance.

The recent announcement by the congress government declared that a new state Telangana by separating from Andhra Pradesh, everyone in India started to discuss about the advantages and disadvantages of small states. In this present paper attempt has been made to analyze the Economic Prospects and problems of small States.

OBJECTIVES:

1. To analyze the Economic and Political aspects of Small States.
2. To analyze the advantages and disadvantages of Small States.

NEED FOR STUDY:

Some of the public argues that the division of states into smaller states is nothing but political drama for cheap electoral gains, It's just because of their vested interest they try to rake up the issue of caste, creed and insist a sense of insecurity in their minds and even go to the extent of saying that bifurcation of the state is the only viable option to elevate their standard of living which the present government is not focusing upon.

Contrary to this some argues that there would be chances of better governance and administration, better government policies, better use of funds allocated by government etc., as there will be less population. They also argue that Smaller the state betters the management of it. "Federalism is not only good politics but also good economics."



ARGUMENTS IN FAVOUR OF SMALLER STATES:

There are number of positive and negative arguments in favour of small states. There are three major arguments in favour of smaller states.

First, the argument that ‘small is beautiful’ finds resonance in the developmental experiences of the newly created smaller states. Factual analysis shows the development and efficiency argument worked in favour of the new states when compared with the parent states. During the tenth five-year plan period, Chhattisgarh averaged 9.2 percent growth annually compared with 4.3 percent by Madhya Pradesh, Jharkhand averaged 11.1 per cent annually compared with 4.7 percent by Bihar, and Uttarakhand achieved 8.8 percent growth annually compared with 4.6 percent by Uttar Pradesh. Arguably, getting ‘a territory of their own’ unleashes the untapped/suppressed growth potentials of the hitherto peripheral regions.

Second, comparatively smaller but compact geographical entities tend to ensure that there is better democratic governance, as there is greater awareness among the policy makers about the local needs. Smaller spatial units having linguistic compatibility and cultural homogeneity also allow for better management, implementation and allocation of public resources in provisioning basic social and economic infrastructure services. A relatively homogeneous smaller state allows for easy communicability, enabling marginal social groups to articulate and raise their voices.

Third, smaller states provide gains for the electorates in terms of better representation of their preferences in the composition of the government. In a patronage-based democracy like in India, the amount of the transfer of state resources/largesse a constituency/region gets depends crucially on whether the local representative belongs to the ruling party. Understanding this electoral logic of patronage distribution, the electorates of smaller region have a propensity to elect representatives with preferences more closely aligned to those of the bigger region within the state. Such a motive, however, would no longer operate once the region constitutes a separate state.

ARGUMENTS AGAINST SMALLER STATES:

We also need to address some of the negative arguments raised against creating small states.

First, reminiscent of ‘partition anxiety’, many fear the rise of regional and linguistic fanaticism as threats to national unity and integrity. A global surge in ethno-nationalist conflicts serves to rekindle these fears. No region has ever experienced secessionist movement after being reorganized as a separate state except for a brief time in Punjab.



Second, many believe that bigger states ensure cohesion and stability; however, there are myriad forms of political violence going on unabated in the big states (eg. Uttar Pradesh, Andhra Pradesh and West Bengal). In these cases, violent movements are expressions of a demand for recognition, justice and autonomy; relatively homogeneous smaller states would always be better poised to provide a wider range of policies in response to local conditions.

Third, smaller states (like mineral rich Chhattisgarh and Jharkhand) are often viewed as being much more vulnerable to the pressures of the corporations and multi-nationals due to their small-scale economies and the greed of the newly emergent regional elite. Now, if this is so then what explains the presence of coal mafias and land sharks in the bigger states like Andhra Pradesh and Karnataka? Corruption or political wheeling-dealing in high places is not confined to the smaller states as any discernable observer of Indian states would be able to tell.

Fourth, political expediency and opportunism rather than the objective evaluation of democratic and developmental potential are said to be involved in the making of new states. Even if this was present in some instances, it is not the norm. Certain principles have always been adhered to without exception with the establishment of states in the past. The demand for a new state: a) is not to be communal or secessionist in nature; b) should have popular support and enjoy a broad consensus; c) should be agreed upon by the parent state, d) aims at the creation of socially and economically viable state.

Keeping in view the above two different arguments a small attempt has been made to analyze the positive and negative aspects of small states in India.

POSITIVE ECONOMIC ASPECTS OF SMALL STATES:

- 1. More targeted governance:** Division of states means that every state will have its own leaders. Looking at the bigger picture, this means that a government who had to formulate policies for 5 crore people, will now have to do the same for only 2 crores. By simple maths, there will be more efficiency in the administration and less pressure of performance on the governance. Better administration fuels growth.
- 2. Proper utilization of central funds:** In a larger state, the problem is that the allocation of funds by the centre can never be evenly distributed. So some parts stand to lose and thus remain backwardly developed, while the part which holds maximum political affiliate gains. Dividing states definitely solves this problem.
- 3. Proximity of capital city:** It is a known fact that the capital city is where the people of the state go to air their grievances as all major government offices, judicial houses like state high courts and political quarters are housed there. A new state would more often than not, mean a closer capital city and thus provide relief to the people. This



cannot be said about larger states. For e.g. : If a citizen in western UP were to be heard in any of the state commissions or courts, he has to travel over 600 km to Lucknow, spending large amounts of money in an attempt to get justice. Thus, reduced distances between the state capital and peripheral areas would improve the quality of governance and administrative responsiveness and accountability.

- 4. Increased Growth Rate:** According to planning commission data, Gross State Domestic Product (GSDP) for Chhattisgarh rose from 3.1% average growth over 1994-95 and 2001-02 to 8.6% average since 2004-05. Even Uttarakhand shows similar trend (4.6 % to 12.3 %). Also, the industrial sector in Chhattisgarh grew at 13% over this 5-year period while the growth rate was only 6.7% for Madhya Pradesh. With an efficient and more targeted administration, growth is inevitable.
- 5. Better Living Standards:** Per Capita income of people in Uttar Pradesh rose from Rs.9721 in 2000-2001 to Rs.17349 in 2010-11. The same for Uttarakhand rose Rs.14932 to Rs.44723, much better than its mother state. Over 2004-09, Uttarakhand and Jharkhand have done a better job in reduction of poverty than their mother states reducing the poverty rates by 14.7% and 6.2% respectively while Uttar Pradesh and Bihar could manage figures of 0.9% and 3.2% respectively. These figures speak for themselves.

NEGATIVE ASPECTS OF SMALL STATES:

- 1. Governance and Administration:** Much more than the size of a state, it is the quality of governance and administration, the diverse talent available within the state's population, and the leadership's drive and vision that determine whether a particular state performs better than the others. Devolution of powers to the grass root level and an accountable bureaucracy is what you need for governance, not division. If that was the case, Jharkhand should have been a developed state. But that is far from true. Corruption in mining licenses and Naxalites haunt the state. Both Chhattisgarh and Jharkhand account for 68% of insurgent attacks.
- 2. Make It More Dependent On The Centre:** A small state is likely to face limitations in terms of the natural and human resources available to it. Moreover, it will lack the kind of agro-climatic diversity required for economic and developmental activities. All these factors would only make it more dependent on the Centre for financial transfers and centrally-sponsored schemes. Taking example of Telangana, post division, Telangana became a landlocked state by losing out on major ports, coastline, golden quadrilateral and major railway freight corridors.
- 3. Lack of Infrastructure:** A new small state may find itself lacking in infrastructure (administrative and industrial), which requires time, money and effort to build. There is massive amount of infrastructure needed for building up new capital and to make



new states self-sufficient. Mobilizing capital required for such big infrastructure setup is a herculean task, which will add more pressure on the already dwindling fiscal reserves of India. Rather a systematic and planned approach for development within the current state can handle the issue of growth better than division.

4. Hurts The Motto Of Unity In Diversity: If states are divided on the basis of religion, caste, creed, language, culture etc, the whole idea of making “One India” as laid down by Sardar Vallabhbhai Patel goes down the drain. Such divisions causes more hatred amongst the states, which is not favorable for inter state tourism as well as trade. India is a museum of cults and customs, creeds and cultures, faiths and tongues, racial types and social systems. Dividing India on such fragile factors can only lead to anarchy. We cannot go back to following “Divide and Rule” policy of the British Era.

CONCLUSION:

Federalism as an idea and a process enriches democracy in a multi-national/cultural country like India, as it tends to promote democratic values and temperament by recognizing, accommodating and protecting diverse regional identities and rights. The creation of smaller states would contribute to the federal agenda of enhancing democratic development based on decentralized governance and greater autonomy for units. The recent decisions on creating new states have been taken under political pressures, but the situation demands that the government needs to handle the issue by better political governance, fiscal management and rule of law. Division of states hurts the motto of Unity in Diversity. All thoughts of regionalism, sectarianism and casteism are a deterrent to united India and they have to be stemmed out as soon as possible. Rather, Division of states calls for a thorough evaluation of physical features like land quality and topography, agro-climatic conditions, socio-cultural factors, natural and human resource availability, density of population, means of communication, existing administrative culture and effectiveness of its district and regional administrative units and so on.

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SOCIOLOGICAL CHALLENGES IN INCLUSIVE EDUCATION

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Abstract

Inclusive in education is an approach once thought only necessary for educating students with special **educational** needs. **Inclusive education** brings all students together in one classroom and community, regardless of their **strengths** or **weakness** in any area, and seeks to maximize the potential of all students. Inclusive education is about how we develop and design our schools, classrooms, programs and activities so that all students learn and participate together. Aims and object of sociological challenges are **Promote innovative** programs and **support the community** in its capacity to identify out-of-schoolchildren, youth and adults in order to get them into school, **education, training program**. Programs related to sociological challenges in inclusive education are Special education teachers. The implementations concluded are There is a need to: **facilitate the transition between different levels of education** and the **move into employment**; to facilitate inclusive education from the beginning of schooling and place special emphasis on early **identification** and **intervention** .The 'Inclusive Education: A way to promote social cohesion' international conference, which involved approximately 300 delegates from around 40 countries, aimed to provide an opportunity for reflection on ways to integrate the principles of quality, efficiency and equity at all levels of education. The special schools impart better education to the student and also help them to adapt with the social changes of the growing society or economy.

Key Words:Objectives, programs, remedial class, collaboration, implementation

MEANING OF INCLUSIVE EDUCATON

Inclusive in education is an approach once thought only necessary for educating students with special **educational** needs. Now it is crucial that all teachers ensure **inclusive** practice for all students in their classroom and the wider school.

DEFINITION OF INCLUSIVE LEARNING

Inclusive education brings all students together in one classroom and community, regardless of their **strengths** or **weakness** in any area, and seeks to maximize the potential of all students

WHAT IS INCLUSIVE EDUCATION

Inclusive education means that all students attend are welcomed by their neighbor-hood schools in age-appropriate, regular classes and are supported to learn, contribute and participate in all aspects of the life of the school.



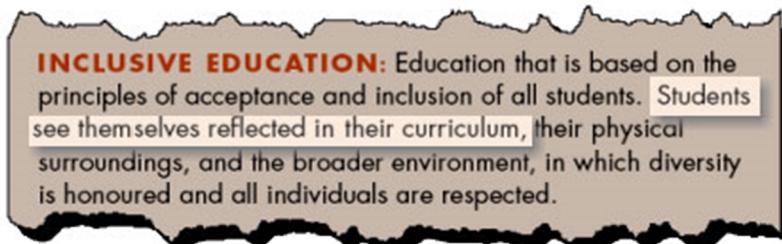
Inclusive education is about how we develop and design our schools, classrooms, programs and activities so that all students learn and participate together

AIMS AND OBJECTIVES OF SOCIOLOGICAL CHALLENGES OF INCLUSIVE EDUCATION

- **Promote innovative** programs and **support the community** in its capacity to identify out-of-school children, youth and adults in order to get them into school, **education, training program;**
- Ensure that policies **reflect rights-based** and **pro-poor approaches** and **target disadvantaged children;**
- Conduct **awareness campaigns** via **media, posters, conferences** and **training.**

IMPORTANCE OF SOCIOLOGICAL CHALLENGES IN INCLUSIVE EDUCATION

- Realistic goals
- Motivation
- Support
- Resources
- Clarity of purpose
- Evaluation



above: p.4, "Ontario's Equity & Inclusive Education Strategy"

DIMENSIONS OF SOCIOLOGICAL CHALLENGES IN INCLUSIVE EDUCATION

- **Direct benefits** to children
- Wider impact on **policies, practices, ideas and beliefs**
- Enhanced children's participation
- **Reduced discrimination** (e.g. gender, disability, caste, minority status, etc)
- **Strengthened partnerships and improved collaboration** between ministries, at the national and local level of government and at the community level
- **Development and strengthening of the education system**, technology and pedagogy to include all learners

SOCIOLOGICAL THINKING IN INCLUSIVE EDUCATION

- That **special educational policy, provision and practice** were unquestionably good for both the pupils involved and the actual system as a whole.
- That the **predominant perspectives** about within-the-child factors were a sufficient explanation for understanding the significant issues involved in terms of disabled pupils and children's experiences and opportunities.
- That **professional decision-making** was overwhelmingly in the best interests of those for whom the decisions were claimed to be made.

PROGRAM OF INCLUSIVE EDUCATION

Special education teachers

Special Education programs are designed for those students who are mentally, physically, socially and/or emotionally delayed. This aspect of "delay," broadly categorized as a developmental delay, signify an aspect of the child's overall development (physical, cognitive scholastic skills) which place them behind their peers. Due to these

special requirements, students' needs cannot be met within the traditional classroom environment.

Resource room of learning assistant teacher

A **resource room** is a separate, **remedial classroom** in a **school** where students with **educational disabilities**, such as specific **learning disabilities**, are given direct, specialized instruction and academic remediation and assistance with **homework** and related assignments as

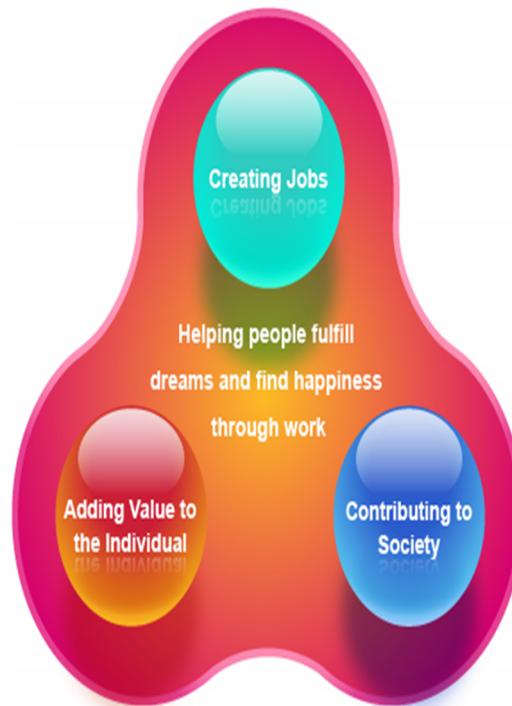
Special education consultant

A **special education consultant** is someone who works with school districts, teachers, students, and parents to help make sure this goal is achieved.



BENEFITS AND PRINCIPALS OF SOCIOLOGICAL CHALLENGES IN INCLUSIVE EDUCATION

- **All children can learn**
- **All children** attend age **appropriate regular classrooms** in their local schools
- All children receive appropriate **educational programs**
- All children receive a **curriculum relevant** to their needs
- All children **participate in co-curricular** and **extracurricular activities**
- All children benefit from **cooperation, collaboration among home, among school, -among community.**



IMPLEMENTATION OF SOCIOLOGICAL CHALLENGES IN INCLUSIVE EDUCATION

- There is a need to support **co-ordinate policies** among all sectors involved as well as to support the exchange of **good practices**.
- There is a need to set up **adequate mechanisms** to collect and analyses the required information in order to **monitor policies** as well as good practices through **indicators**.
- These indicators will allow the factors that **contribute to exclusion** and those that facilitate inclusion to be identified.
- There is a need to: **facilitate the transition between different levels of education** and the **move into employment**; to facilitate inclusive education from the beginning of schooling and place special emphasis on early **identification and intervention**



CONCLUSIONS

The 'Inclusive Education: A way to promote social cohesion' international conference, which involved approximately 300 delegates from around 40 countries, aimed to provide an opportunity for reflection on ways to integrate the principles of quality, efficiency and equity at all levels of education. The special schools impart better education to the student and also help them to adapt with the social changes of the growing society or economy.

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CONCLUSIONS AND SUMMARY OF MAINSTREAMING OF SCHOOL DROPOUTS

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INTRODUCTION

The most innocent phase in human life is the childhood. It is that stage of life when the human foundations are laid for a successful adult life. It is the phase when we are carefree, fun loving, learning, playing... A child is said to be the most beautiful creation of God. But not all children lead a happy life except those lucky ones who receive proper care and affection from their parents. There are children who had never enrolled in school. There are many children who drop out from school at a very early age. These children are deprived of basic education required for their socio-psychological development on sound lines, which would hamper their progress in the adulthood phase, thereby adversely affecting their meaningful participation in the development of a Nation.

The phenomenon of students discontinuing studies and repeating grades or completely dropping out from studies before completing elementary level of education is a major impediment in achieving the objective of Universalization of Elementary Education (UEE) in India. Besides, children never enrolled in school add to the problem.

The school dropout problem is a complex, multi-faceted problem, and the decision to drop out of school is a process, not an event. The contributing factors for this problem could be student-related, family-related, community-related, or school-related. While there are many risk factors that indicate the potential to drop out, the presence of these factors or combinations of these factors do not necessarily mean that a student will drop out. The school dropout problem has been continually troubling the primary education system not only in India but also in other developing countries.

The dropout problem at school level is influenced by a series of independent factors namely school environment, prevalence of child labour, age of the child, negative attitude of parents towards education and the need to earn livelihood at an early stage of life among certain sections of children. Family migration and changes in residence are also responsible for dropout problem at school level.

The school dropout problem is primarily and directly related to the problem of child labour. Hence, it is important to address the problem of child labour in order to effectively tackle the school dropout problem. It is also true that effective tackling of school dropout problem results in eliminating the problem of child labour. Thus, an intricate relationship exists between these two problems. Not all the child labourers are school dropouts; there would be some children never enrolled in school. At the same time, not all the school dropouts are child labourers; there would be some children who sit at home. Nevertheless, it is true that most of the school dropouts are child labourers and vice versa.



STATEMENT OF THE PROBLEM

According to the Constitution of India, everyone has the fundamental right to be educated. Therefore, all sections of the population whether advantaged or disadvantaged, rich or poor, gifted or handicapped, rural or urban, male or female, Scheduled Tribe or Scheduled Caste, must be provided with educational opportunities. This is especially true in the case of the children since the Constitution has provided for compulsory education to all children in the age group of 6-14 years. Accordingly, the government initiated efforts to achieve universalization of elementary education. But, a large number of children are discontinuing their education before completion of their schooling even in the present times. The large investments made by the government on education are being wasted. Several projects/ schemes have been implemented to arrest and reduce the dropout rate among the children in the age group of 6-14 years, but have not been effective in eliminating the 'school dropout problem'.

The government of India has implemented the National Child Labour Projects since 1988 with a focus on mainstreaming of school dropouts in the age group of 6-14 years through Residential Bridge Courses in all the districts with a high incidence of child labour. Despite such massive efforts, the school dropout problem still exists in some districts, which calls for in-depth investigations at the grassroots levels to analyse the reasons for this situation and to address the issue more effectively than before. Against this backdrop, the present study makes an attempt to examine the process of mainstreaming the school dropouts, to what extent this has been successful, what are the major impediments encountered, and how these can be overcome to realize the avowed aim of universalization of elementary education in the country.

NEED FOR THE STUDY

Studies pointed out differential access to education or uneven distribution of education across different spatial and socio-economic groups as the main reason for the varied performance of different states in achieving universalization of elementary education. Empirical evidence indicated a sharp trade-off between child labour and child schooling and gender bias in favour of boys' schooling. Some studies made efforts to determine the factors responsible for the school dropout problem in different contexts. Some studies focussed on factors motivating the students to remain in school. Some other studies attempted to identify the shortcomings or constraints in implementation of different schemes aimed at reducing the dropout rate among school children by increasing the enrolment and retention rates. A few other studies addressed the issues of divergence relating to construction of indicators for dropout and methods of estimating the dropout rate.

Most of the studies were based on secondary data and attempted to bring out the relationship between school dropout problem and other factors such as poverty, literacy rate, educational status and absence of schooling facilities at the macro level. Not many studies were conducted at the grassroots level, focussing on the factors responsible for the persistence of child labour and school dropout problems and on identifying the constraints in the implementation mechanism, besides the rules and procedures governing the implementation of different schemes for achieving universalization of elementary education. Considering the widespread prevalence of the problem and large-scale variations in socio-economic and physical characteristics, the number of studies



conducted across different states and socio-economic groups could be considered as scarce. Further, comprehensive studies analysing the problem from the point of view of children who dropped out from school, parents of school dropouts, schooling system and implementation mechanism of specific projects/ schemes aimed at mainstreaming the school dropouts are rather limited. Very few studies were conducted at grassroots level in Andhra Pradesh, especially in drought prone and backward regions like Rayalaseema. In this context, the present study is a modest attempt to examine the issues and problems in mainstreaming the school dropouts in a backward district of Rayalaseema region in Andhra Pradesh.

OBJECTIVES OF THE STUDY

The study aimed to examine whether the interventions made in mainstreaming the school dropouts were successful and whether the process resulted in eliminating the school dropout problem, in the context of Kurnool district of Andhra Pradesh, where the intensity of the problem was high. The specific objectives of the study are:

1. To study the school dropout problem in all its dimensions in Andhra Pradesh with special reference to Kurnool district;
2. To understand the socio-economic characteristics of the school dropouts and their households, and to ascertain the causes for their dropping out from school in the study area;
3. To examine the role of government agencies and NGOs in mainstreaming the school dropouts in the study area;
4. To identify the constraints in the implementation of National Child Labour Project and Sarva Siksha Abhiyan programme in the study area; and
5. To suggest measures, in the light of the findings of the study, for effectively mainstreaming the school dropouts and to eliminate the menacing problem of child labour.

METHODOLOGY

Being a study undertaken by an individual researcher, it was decided to confine the study to one district in Andhra Pradesh. Kurnool district, which had the highest number of out-of-school children (school dropouts and never enrolled children) in Rayalaseema region, was specifically chosen for the purpose of the study.

All the out-of-school children who were enrolled in residential bridge course centres (RBCs) in Kurnool district during 2007-08 and 2008-09 constitute the universe of the study. The RBCs were started as part of National Child Labour Project (NCLP) with the objective of mainstreaming the out of school children including school dropouts by giving them adequate orientation and ensuring their admission into formal education system (government residential and non-residential schools). Since the reference period of the study was 2009-10, the enrolment in RBCs during the immediate two preceding years was taken as the criterion for determining the universe, because there is not much lapse between the enrolment in RBCs and admission into government schools and the recall regarding the process would not be a problem.

A combination of Multi-stage, purposive and random sampling methods was used to select the sample for the study. At the first stage, it was decided to give representation to all the revenue divisions in Kurnool district. The district had three revenue divisions, viz., Kurnool, Adoni and Nandyal, comprising a total of 54 revenue



Mandals. At the second stage, it was decided to choose one mandal from each revenue division on the basis of highest enrolment in RBCs during the period under consideration (2007-08 to 2008-09). The details of out-of-school children enrolled in RBCs during the period under consideration were collected for the selected three mandals. At the third stage, 2-3 villages were chosen from each selected mandal, again based on the highest enrolment in RBCs during the period under consideration. At the last stage, it was decided to choose a sample of 80 out-of-school children enrolled in RBCs during the period under consideration from the selected villages on the basis of random sampling method. Thus, the study covers a sample of 240 out-of-school children (mostly school dropouts) enrolled in RBCs during the period under consideration (2007-08 and 2008-09) from 8 villages falling under 3 mandals of all the three revenue divisions in Kurnool district, as shown below:

Sampling Framework of the Study

Name of the Revenue Division	Name of the Mandal	Name of the Village	No. of Respondents
Adoni	Peddakadabur	1. Peddakadabur	20
		2. Gavigattu	60
Nandyal	Allagadda	1. Allagadda	30
		2. Obulampalli	30
		3. Ahobilam	20
Kurnool	Kallur	1. Lakshmipuram	30
		2. Chinna Tekur	20
		3. Weavers Colony	30
Total		8	240

Besides, secondary data regarding educational scenario and schemes in India and in Andhra Pradesh and data regarding enrolment and dropout rate in Kurnool district were collected from different published and unpublished records, which include Reports of the Department of Education, Ministry of Human Resource Development, Government of India, Reports of the Directorate of Education, Government of Andhra Pradesh, Reports of Office the Sarva Siksha Abhayan, Kurnool and records of District Educational Office, Kurnool district, Statistical Abstracts of Government of Andhra Pradesh and Kurnool District, etc.

OPERATIONAL DEFINITION OF TERMS USED IN THE STUDY

The operational definition of the important terms used in the study is given below:

Dropout rate: Refers to the percentage of pupils/students who for any reason leave educational institutions during the school years (in any given grade or level) and did not come back to finish the grade or level during that school year to the total number of pupils/students enrolled during the previous school year.

Gross enrollment Ratio: Refers to the total enrolment of students in a grade or level of education, regardless of age, expressed as percentage of the corresponding eligible official age group population in a given school year.



Net enrollment Ratio: Refers to the number of students enrolled in the official specific age group expressed as a percentage of the total population in that age group.

Repetition Rate: Percentage of pupils/ students who enroll in the same grade/year more than once to the number of pupils/ students enrolled in that grade/year during the previous year.

Transition Rate: Percentage of students who graduated from one level of education, e.g., primary, secondary, etc., and moved on or enroll to the next higher level.

Completion rate: The percentage of pupils/students enrolled at the beginning grade/year of the level of education who finished or graduated from the final grade/year at the end of the required number of years of that level of education.

Education system: Refers to the entirely organized and sustained process of providing education to groups of people regardless of age according to their learning needs. The activities, structure and hierarchy may differ from one setting to another. The process of delivery to the learners comes in such basic forms as formal and non-formal by either a public/government entity or a private organization.

LIMITATIONS OF THE STUDY

The study was confined to only one district in Rayalaseema region of Andhra Pradesh, and hence, the results cannot be generalized at the state or national level. The primary data was collected from the school dropouts and their parents by using recall method, and the data may not be precise, despite efforts made to probe into the details. The secondary data collected from various published and unpublished sources may not be accurate, given the deficiencies in the methods of collecting and compiling the data and the loopholes in the administrative system. These limitations may be borne in mind while analysing the results of the study.

SIGNIFICANCE OF THE STUDY

In spite of the above limitations, the study assumes significance as it is based on primary data and attempts to capture the perspectives of school dropouts and their parents on the school dropout and child labour problems. The study also assumes significance as it focuses on examining the implementation of National Child Labour Project insofar it is concerned with mainstreaming the school dropouts at the grassroots level and attempts to identify the constraints in the implementation process. The study is also important as it makes judicious use of information collected from different sources and attempts to examine the success of interventions to tackle the school dropout problem, which may throw light on measures needed for eliminating the problem of child labour. Besides, the study is an attempt to fill the research gap in the field to some extent.

MAJOR FINDINGS OF THE STUDY

The major findings of the study could be summarised as follows:

Scenario at the National level

1. The 2011 Census indicates the existence of 43.53 lakh child labourers in India. The NSSO survey in 2010-11 shows that the proportion of child labour in total workforce of the country stood at 1.09 per cent, being highest in respect of rural females (1.53 per cent) and lowest in the case of urban males (0.53 per cent).
2. Both the Child Work Participation Rate (children employed per 1000 children) and the Child Labour Force Participation (children employed as well as seeking



any kind of employment per 1000 children) stood at 20, being highest in rural males and lowest in urban females.

3. Between 2009-10 and Dec 2012, 4.23 lakh child labourers were mainstreamed in different states of India under the National Child Labour Project.
4. Between 2009-10 and 2012-13, the annual average dropout rate in primary education declined from 9.1 per cent to 4.7 per cent. The dropout rate, though declining from year to year, still remains a major challenge. The overall dropout rates in Classes I-V, Classes I-VIII and Classes I-X were 40.7 per cent, 53.7 per cent and 68.6 per cent respectively. The transition rate (from primary to upper primary stage) increased from 81.1 per cent in 2007-08 to 89.6 per cent in 2012-13.

Situation in Andhra Pradesh

1. There has been a growth in the number of primary schools in Andhra Pradesh to the tune of 36.4 per cent between 1996-97 and 2011-12, while the corresponding figure with regard to the number of teachers in primary schools stood at 77.4 per cent. Surprisingly, the enrolment in primary schools recoded a negative growth of -6.4 per cent during the same period. Similarly, the number of schools and teachers in upper primary schools increased by 103.8 per cent and 92.9 per cent, respectively, while the enrolment recorded only a marginal increase of just 1.3 per cent.
2. The Government has been making efforts to achieve teacher pupil ratio of 1:40. The teacher-pupil ratio in Andhra Pradesh declined from 1:45 in 2000-01 to 1:28 in 2009-10 at the primary level, while the corresponding figure declined from 1:38 in 2000-01 to 1:23 in 2009-10 at the upper primary level.
3. There has been a steady decline in the dropout rate at the state level between 1971-72 and 2011-12. The Dropout Rate during 2011-12 stood at 15.60 per cent in Primary Stage (Classes I-V) 20.79 per cent in Upper Primary Stage (Classes I-VII), and 45.71 per cent in Secondary Schools stage.
4. Under NCLP, about 1.64 lakh out-of-school children were enrolled into regular/bridge schools at the state level. About 1.341 lakh of children were enrolled in 522 Residential bridge courses and 3,063 Alternative and Innovative Education (AIE) centres at the state level.
5. Total enrolment at the state level during 2011-12 was 129.81 lakhs in schools, out of which 52.77 lakhs (40.7%) were in Primary Schools, 21.58 lakhs (16.6%) and 54.08 lakhs (41.7%) were in Upper Primary and High Schools respectively, and the remaining in Higher Secondary Schools.

Kurnool District Scenario

1. The total number of schools in the Kurnool district gradually increased between 2005-06 and 2011-12. In 2005-06, there were 3503 schools in the district, which increased to 3902 in 2011-12, i.e., by 11.4 per cent. On an average, 66 schools were started per year in the district.
2. The gross enrolment ratio (GER) increased for both boys and girls in the age group of 11-12 years from 89.77 and 73.46 respectively in 2005-06 to 95.88 and 80.92 respectively in 2011-12 in Kurnool district. Similarly, the GER increased for both boys and girls in the age group of 13-15 years from 58.16 and 41.61



- respectively in 2005-06 to 72.35 and 63.36 respectively in 2011-12. Thus, it could be inferred that the girls are lagging behind boys in respect of GER in all the age groups in 2011-12, more so in the age group of 13-15 years.
3. The total dropout rate of students in classes I to V declined from 29.44 in 2005-06 to 14.28 in 2011-12 in Kurnool district, being higher in the case of boys than girls. More or less the same trends were noticed in case of other two stages of classes, i.e., I-VII and I-X. The dropout rates were still high in class I-X both for boys and girls at 53.42 and 61.54, respectively, in 2011-12.
 4. On the whole, 52144 children were enrolled in bridge courses out of which 28698 children (55%) were mainstreamed into the formal schooling system under NCLP in Kurnool district between 1995-96 and 2013-14. The performance in terms of the number of children enrolled and the number of children mainstreamed reached its peak during the period between 2001-02 and 2007-08.
 5. The micro level survey conducted in Kurnool district to identify the reasons for the children to be out of school revealed that household work, migration and earning compulsion were the main contributing factors for the school dropout problem.
 6. The percentage of OOS children to total children in the age group of 6 – 14 years declined from 7.63 in 2004-05 to 1.22 in 20010-11 at the district level, which again showed a marginal increase to 2.17 in 2012-13.
 7. The most important strategy adopted in the district was enrolment in residential bridge courses (56.7%) in 2007-08, followed by enrolment in Madarsaa/ Maktab (study centre for Muslims) (32.8%) and enrolment in non-residential bridge courses (10.5%). In 2009-10, the most important strategy adopted for mainstreaming of OOS children was direct admission into schools (30.4%), followed by enrolment in non-residential bridge courses (24.9%) and enrolment in residential bridge courses (20.6%).
 8. Funds received and expenditure incurred under NCLP in the district were high during the period from 2000-01 to 2007-08. Thereafter, there was a gradual decline in the funds received and expenditure incurred under the NCLP. This decline could be attributed to a decline in the OOS children to the total children in the age group of 6-14 years, mainly due to intensive efforts made under the NCLP and partly due to other socio-economic changes taking place in the district.
 9. Due to efforts made under NCLP and SSA, the GER and NER increased at the district level in the age group of 6-11 years and 11-14 years from 2006-07 to 2010-11. The dropout rate declined from 30.63 per cent in 2006-07 to 10.26 per cent in 2010-11 in the age group of 6-11 years, while it declined from 39.76 per cent in 2006-07 to 18.68 per cent in 2010-11 in the age group of 11-14 years.
 10. There is near parity at the district level in respect of transition rate from Primary to Upper Primary level for all the children and SC children, but the ST and minority children are slightly lagging behind. Similar trends could be noticed in respect of GER and NER in primary and upper primary levels. But, the gender
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disparities still persist in respect of GER and NER, especially at the upper primary level across all social groups.

Socio-economic Profile of Sample Children and Households

1. The sample children (240) comprised 44 per cent boys and 56 per cent girls. A vast majority (89%) of the sample children were Hindus, while the remaining 11 per cent Muslims. A majority (51%) of the sample children belonged to Backward Classes (BCs), followed by Scheduled Castes (SCs) who accounted for 33 per cent.
2. The sample children households comprised 1207 persons, out of which there were 573 males (47.5%) and 634 females (52.5%). The sex ratio (number of females per 1000 males) worked out to 1106, which is very high when compared to the district average of 988 according to 2011 Census. Even the household size (5.0) was found higher when compared to the district average.
3. The percentage of children aged 14 years and below comprised about 47 per cent of total members in the sample children households, which looks on the high side when compared to that of general population.
4. The literacy rate of 45 per cent for all members aged 7 years and above in the sample children households could be considered very low when viewed against the district average of 60 per cent as per 2011 Census. Likewise, the male and female literacy rates of 51 per cent and 40 per cent, respectively, could be considered very low as compared to the district averages of 70 per cent and 50 per cent, respectively, according to 2011 Census.
5. About 34 per cent of members in the sample households were engaged in agricultural labour as their primary occupation, followed by 25 per cent in non-agricultural labour and 9 per cent in cultivation. The percentage of females was higher than that of males among those pursuing agricultural labour and non-agricultural labour as their main occupation.
6. Despite the fact that 240 children from the sample households were covered under NCLP, there were still 109 dropout children and 116 never enrolled children in these households. The large-scale presence of out-of-school (OOS) children in respect of the sample households is a clear indication of high potential for child labour in the study area.
7. A majority of children (54%) in the school-going age group were doing some work or the other. It was found that about 41 per cent of children were taking up work on full-time basis, while the remaining 13 per cent were undertaking part-time work, mostly in the agricultural sector.
8. A majority (61%) of the sample children households do not possess any agricultural land. Of those who possessed some agricultural land, most of them possessed agricultural land to the tune of 1-3 acres.
9. About 66 per cent of the sample households were residing in their own house, more so among the female children households (70%) when compared to male children households (60%). About 31 per cent of the sample households resided in government-given houses.
10. About 43 per cent of sample children households lived in pucca houses and 31 per cent in semi-pucca houses. About 26 per cent of the sample households



lived in Kachha houses or huts. A vast majority (88%) of the sample children households had the electricity connection. On the other hand, a preponderant majority (94%) of them had no access to sanitation facility and 92 per cent of them depended on public tap as the main source of drinking water.

11. The sample children households were placed low in terms of possession of movable assets; only 35 per cent of the sample households possessed the electric fans, while those possessing Television stood at just 24 per cent and only 28 per cent had access to cooking gas provided by the government under Deepam scheme. The value of movable assets possessed stood at less than Rs.10000 in respect of 70 per cent of the households.
12. Even though all the sample households were in debt, the amount of outstanding debt is less than Rs.25000 in most cases (88%).

Past History of Sample Children

1. A vast majority (91%) of the sample children were school dropouts. It means that they have had access to formal education before dropping out of school. Only 9 per cent of the sample children were never enrolled into the school.
2. A vast majority (81%) of the sample children dropped out from school while in 4th Class to 6th Class. A majority (58%) of the sample children had dropped out from school even before they completed 10 years of age, while the rest had dropped out from school in the age group of 10 to 13 years.
3. The parents and relatives took the decision to drop the sample children from school in the case of 67 per cent, while 33 per cent of sample children took the decision to drop out from school on their own.
4. The main reasons to drop out from the school include financial constraints (45%), followed by domestic factors (23%), school related factors (18%), and child related factors (14%), according to the parents of the sample children.
5. About 89 per cent of the sample children had taken up some work or other, after dropping out from school and before joining bridge courses. The important occupations pursued by the sample children include stone breaking (31%), construction (23%) and agricultural labour (22%).
6. A majority (60%) of sample children took up work for the first time at the age of 10 years, followed by 14 per cent at the age of 11 years and 13 per cent at the age of 9 years.
7. A preponderant majority (90%) of sample children suffered due to illness while performing economic activities before joining bridge courses. The important diseases suffered from by the sample children include chikungunya (38%), malaria (33%) and other diseases like Dengue, Pneumonia, Diarrhoea, Chicken pox, etc. (19%). While about 73 per cent of the sample children were taken to government hospitals, 17 per cent approached the RMPs. They often consulted quacks in times of minor illnesses.
8. About 80 per cent of the sample children felt that their health condition was much better now as compared to the situation when they were engaged in some economic activity or the other.



9. A majority of the sample children reported that the employer's treatment towards them was not good; they tended to be exploitative in nature and extracted maximum work from the children.

Process of Mainstreaming the Sample Children

1. Only about 40 per cent of the sample children were willing to go back to school, while 49 per cent were not willing to go back to school. The remaining 11 per cent could not decide on this issue.
2. The government teachers, RBC coordinators and NGO functionaries were the main persons who motivated 38 per cent, 37 per cent and 25 per cent, respectively, of the sample children and their parents in persuading the sample children to re-join the school through enrolment in RBCs.
3. The source of age proof was school certificate in respect of 40 per cent of the sample children, followed by ration card 35 per cent and birth certificate 25 per cent.
4. About 67 per cent of the sample children were enrolled in RBCs during 2008-09, while 33 per cent were enrolled in 2007-08.
5. Only about 53 per cent of the sample children availed residential facility at the RBCs, while the remaining 47 per cent opted to be the day-scholars.
6. The day-scholars were provided mid-day meal at the RBCs. Only about 47 per cent of the day-scholars expressed satisfaction with the mid-day meal scheme, while the remaining children expressed their dissatisfaction with the scheme in so far as the quality and quantity of food served, cleanliness, etc. The cooking arrangements for mid-day meal scheme comprised open school premises, according to a majority (69%) of the day-scholars.
7. Public tap, hand pump and water stored in pots were the main sources of drinking water at the RBCs. About half of the sample children reported that there was no toilet facility at the RBCs. Only 33 per cent of the sample children stated that there was television facility at the RBCs.
8. About 51 per cent of the sample children opined that the syllabus was heavy at the RBCs, while 39 per cent felt that the syllabus was sufficient. Only 10 per cent of the sample children reported that the syllabus was not sufficient.
9. About 51 per cent of the sample children were admitted in residential schools such as social welfare residential schools and KGBVs, while the remaining 49 per cent were admitted in local government schools or aided schools without hostel facility.
10. At the time of filed survey, there were a greater proportion of boys (72%) than that of girls (66%) at the primary level among the sample children, whereas the proportion of girls (34%) was higher than that of the boys (28%) at the upper primary level.
11. It was found that 11 sample children dropped out from the local government schools due to various reasons such as poverty, domestic problems, lack of interest of the child, etc.
12. The case studies clearly indicate the circumstances under which the school-going children drop out from studies and turn into child labourers; the important contributing factors that could be discerned from the case studies include



poverty, alcoholism, desertion of family, absence of adequate support from male heads of household, lack of proper understanding about the importance of education among the parents.

13. The case studies also indicate that admission in a residential school or providing hostel facility in a welfare hostel while admitting the child in a government school would enable the children to continue their studies to ensure the effectiveness of mainstreaming the school dropouts and child labourers into the formal schooling system.
14. The case studies clearly point out the absence of a proper monitoring system in NCLP to follow-up the progress of school dropouts after they were admitted in regular government schools.

MAJOR CONCLUSIONS

Based on the above findings of the study, the following major conclusions could be drawn:

1. The problems of child labour and school dropout still pose a major threat to child rights for education and a decent life, despite the implementation of NCLP since 1988 and the RTE Act, 2009, apart from programmes for universalization of elementary education, especially SSA since 2000-01, as indicated by a large-scale presence of child labour across the different states of India according to 2011 Census and NSSO survey 2010-11. Even though there has been a decline in the dropout rate and an improvement in the transition rate from primary to upper primary level over time, the drop out rates are still higher when upper primary and secondary stages are taken into account. Thus, child labour and school dropout problems continue to pose a major challenge to the Nation.
2. Due to the implementation of SSA and NCLP, there has been a significant improvement in educational status of Andhra Pradesh in terms of number of schools, infrastructural facilities in schools, teacher-pupil ratios, enrolment rates and retention rates. But, the dropout rate is still high at the upper primary level, particularly among girls, as a result of which a sizeable number of children in the age group of 6 – 14 years are still out of school, mostly among the weaker sections of the society in terms of social and economic status. Most of these children are working as child labourers, which serve as a pointer to the fact that a lot needs to be done in mainstreaming such children. Even though the state government is adopting an integrated approach of tackling the twin problems of school dropout and child labour, there is lack of effective convergence with the livelihood support and social protection programmes focusing on improving the quality of life of the households comprising child labour.
3. Although there has been an increase in the GER in Kurnool district, both for boys and girls in the age group of 11 – 12 years and 13 – 15 years over time, yet the girls are lagging behind the boys in both these age groups. Similarly, even though a near parity could be achieved at the district level in terms of GER, NER and transition rate from primary to upper primary level for SC children and all children, the ST and Minority children are still lagging behind and the gender disparities exist across all the social groups. Thus, these trends point to the gaps in access to upper primary and high school education, which reflects the



ineffective functioning of SSA. These gaps are related to the non-availability of adequate number of schools within a reasonable distance, absence of measures to ensure the safety of girl children in schools, inadequate facilities for safe drinking water and functional toilets in schools, and lack of control of the government on fees structure in private schools.

4. The performance of NCLP at the district level could be rated as average at best in Kurnool district, as indicated by the fact that only 55 per cent of the children enrolled in RBCs could be mainstreamed between 1995-96 and 2013-14 and there was a marginal increase in the percentage of OOS children to total children in the age group of 6-14 years during 2012-13. Even though the strategies adopted under NCLP were modified from time to time based on the nature of OOS children at the household level, these did not have the desired effect on mainstreaming the OOS children into formal education system.
5. The fact that the OOS children hailed from economically and socially weaker sections of the society with a large family size, higher sex ratio, lower literacy rates both among males and females, a greater proportion of children in the age group of 6-14 years, low asset base and vulnerable sources of livelihood serves as a pointer to the deep rooted nature of the problem and the ineffective implementation of adult and continuing education programme in the study area. The large-scale presence of OOS children in the sample households, despite the coverage of one child each from these households under NCLP, clearly indicates the ineffective functioning of the NCLP and SSA schemes at the micro level.
6. The fact that the OOS children in the age group of 6 – 14 years largely comprised the school dropouts and a large proportion of school dropouts are working as child labourers clearly brings out the close nexus between the problems of school dropout and child labour at the micro level and serves as a pointer to the need for an integrated approach to tackle the contributing factors for school dropout problem on all the fronts – financial, domestic, school and child – because all these factors are interwoven and are not mutually exclusive, and could lead to the problem of child labour, denying the children the basic right to education and decent life.
7. The fact that a considerable proportion of children, especially the girls, did not opt for residential facility at the RBCs and the dissatisfaction of a large number of children with regard to the provision of quality food, access to safe drinking water and functional toilets, and the availability of television facility at the RBCs suggests that the RBCs are run with inadequate facilities, which could act as a demotivating factor for the OOS children to re-join the formal schooling system.
8. The micro level evidence clearly brings out that poverty, alcoholism, desertion of the family, lack of financial support from male heads of households, overburdening of the females with responsibility to run the household, and lack of awareness on the importance of education among the parents are the main reasons for the school dropout and child labour problems, which suggests the need for women empowerment as an effective means to ensure continuity of education in the school-going age group.



9. The micro level evidence clearly indicates the absence of proper monitoring system under NCLP to continuously follow-up and effectively monitor the progress of school dropout children admitted into regular schools, due to which there are cases of children dropping out from school once again.
10. Further, the admission of the school dropout children into residential schools appears to ensure the continuation of education for such children, as against the admission into local government and aided schools without hostel facility where the children are likely to dropout from school once again.

POLICY SUGGESTIONS

Based on the major conclusions drawn, the following policy suggestions are offered for effective mainstreaming of school dropouts into the formal education system in Kurnool district in particular and Andhra Pradesh in general:

1. Facilities at the RBCs should be improved so as to create an enabling environment for the school dropout children to get motivated to re-join the school and continue their education further. For this purpose, adequate funds must be provided to the NGOs under NCLP and SSA to run the RBCs in an effective manner.
2. The RBCs/ Special Schools should have better classrooms, improved vocational and educational material, sports facilities and improved health check-ups along with distribution of free medicines to provide quality education to OOS children. In order to have IT enabled Monitoring, the schools should also have a computer and Internet connection.
3. The curriculum at the RBCs should be flexible as most of the school dropout children find it heavy. Also, the syllabus must cater to the special needs of these children so that they find it interesting to continue studies rather than switching back to work.
4. Taking into account the diverse background and skill levels of the enrolled children, the State Government should develop a standard curriculum for the RBCs/ special schools, with the association of SCERT and/or district level agencies.
5. The teaching and learning materials developed for the children in the RBCs/ special schools should also correspond to appropriate classes to which the school dropouts belonged so as to mainstream them effectively into regular schools.
6. The duration of training at the RBCs should be for a longer period focusing on the specific needs of individual children and help them to explore their potential to an optimum extent. In addition, there is a need for qualified teachers, who must be given adequate training or orientation from time to time in catering to the special needs of individual children, so that they can effectively motivate the children to re-join the school.
7. As far as possible, the school dropout children should be admitted in schools with residential facility – social welfare residential schools and KGBVs – in order to ensure their continuation in school, as most of the children hailed from weaker sections of the society that entail them an admission into such schools. In the event of admitting them in local government schools or aided schools, care must be taken to provide them hostel facility in welfare hostels for weaker sections.



8. The facilities at the welfare hostels need to be improved so that children would be willing to stay there comfortably and safety of girl children should be ensured so as to encourage them to stay in such hostels and continue their studies.
9. There must be an in-built monitoring system within the NCLP to effectively monitor the progress of school dropout children after they are admitted in regular schools. Similarly, monitoring system should be established in SSA also so as to achieve the objective of universalization of elementary education. Monitoring arrangements should be made at the Mandal/Block, District, State and National level for effective implementation and monitoring of the NCLP and SSA.
10. Since the school dropout and child labour problems are deep rooted in the society, especially in rural areas, there must be all out efforts to tackle these problems effectively, by adopting an integrated approach to strike convergence with livelihood support programmes and social protection schemes. Special packages should be provided in the child labour endemic districts in this regard.
11. The problems of working children of the households prone for migration should be paid special attention, so that they could be mainstreamed in an effective manner. Child labour survey should specifically capture migration of children and address their problems.
12. It is also important not to neglect the adult and continuing education programmes in rural areas and urban slums in general, especially in child labour endemic districts. Adequate funds must be allocated to conduct adult and continuing education programmes in such areas on a regular basis. There must also be collaboration with the local colleges and universities to involve the students in adult and continuing education programmes.
13. There must be focus on improving the literacy levels both among the males and females. To increase the literacy levels in India in general and AP in particular, the governments should concentrate on retention rather than enrolment, especially in the case of Schedule Caste, Schedule Tribe and Minority groups to reduce social disparities.
14. Developing a good infrastructure at the primary, upper primary and secondary schools not only in terms of equipping the class rooms with modern facilities but also in terms of access to safe drinking water and functional toilets is a prerequisite of a good schooling system. This will make learning more attractive to students, which will help in increasing the enrolment and retention in schools as well as improving the quality of education. The SSA should strive to achieve its objectives more effectively than before.

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