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Analytical Study of Maize Production in Western Odisha

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ABSTRACT:

Agriculture development in India has undergone many changes over the years. The changes especially in the last one decade are attributable to multiplicity of factors. Agriculture sector in Odisha is prone to high risk and uncertainties which in turn make it necessary to assess the magnitude of growth as well as instability. In the present study an attempt has been made on area, yield and production to estimate the compound growth rate and instability of maize for both the seasons kharif and rabi. The study used secondary data for the period of 1993-94 to 2015-16. Twenty three years data have been taken to estimate the compound growth rate and coppock’s instability index and ranking the districts of Western Odisha on the basis of compound growth rate and coppock’s instability index in decreasing order of their magnitudes. The compound growth rate and instability of the area, production and yield of the maize for kharif and rabi season in the districts of western odisha are studied. The districts of Western Odisha are also ranked according to the growth rate and instability of maize crop. Coppock’s Instability Index is used as a measure of instability. The area, yield and production of maize showed a positive compound growth rate in both kharif and rabi season in Odisha.

KEY WORDS: Compound growth rate Coppock’s Instability Index, Instability, Maize, Production.

Cereal crops are primarily grown for various edible purposes. Cereals are grown in greater quantities and provide more food energy worldwide than any other type of crop and are therefore staple crops. Cereals are a rich source of vitamins, minerals, carbohydrates, fats, oils, and protein. Western Odisha is a territory in western part of Odisha, India, extending from district in the south to the Sundergarh district in the north-west. Western Odisha includes the districts of Sambalpur, Sundergarh, Kalahandi, Bargarh, Nuapada, Balangir, Sonepur, Deogarh and Jharsuguda. The most commonly known cereal crops grown are rice, wheat, maize and ragi. The study aims at examining the comparison between compound growth
rate and instability of maize crop in the districts of western Odisha as well as for the state as a whole and to classify the districts of western Odisha according to the compound growth rate and instability of maize crop.

Dash, et al. (2017) studied the growth rate and instability of area, yield and production of food grain in Odisha using the best fit model and the model selected on the basis of scatter plot of the data. Kachroo et al. (2013) studied the growth and instability of maize in Jammu and Kashmir. It was observed that there was positive and significant growth trend in production as well as yield of maize in India. Dhakre and Sharma, (2010) stated that maximum increase in production and productivity of maize crop in Nagaland was 103.05 percent in the year 1988-89 and 101.26 percent in the 1988-89 respectively. Among area, production and productivity of maize the instability was highest for the production.

MATERIALS AND METHODS
The study regarding area, production and yield of maize in the districts of Western Odisha for both kharif and rabi seasons is done for the period 1993-94 to 2015-16. The study is based on the secondary source of data on area, production and yield of maize in both kharif and rabi seasons for the period 1993-94 to 2015-16 obtained from various volumes of Odisha Agriculture Statistics published by the Directorate of Agriculture and Food Production, Government of Odisha.

Compound growth rate (CGR):-
The data on area, production and yield of major cereal crops were worked out for entire period of analysis by fitting to exponential function as follows.

\[ Y_t = ab^{\cdot t} \]

Where, \( Y_t \) = Area/Production/Yield of major cereal crops in years.

\( t = \) time element which takes the value 1, 2, 3, ......., \( n \)
\( a = \) intercept
\( b = \) regression coefficient

The compound growth model is established in the following manner

\[ \log Y_t = \log a + t \log b \]

Let \( \log Y_t = Y_t' \).

\( \log a = A \)
\( \log b = B \)

The two generalised equations are

\[ \sum_{t=1}^{n} Y_t' = \sum_{t=1}^{n} \left( A' + B't \right) \]  \[ \text{... equation 1} \]

\[ \sum_{t=1}^{n} tY_t' = A' \sum_{t=1}^{n} t + B' \sum_{t=1}^{n} t^2 \]  \[ \text{... equation 2} \]

Solving the 2 equations and multiplying equation 1 by \( \sum_{t=1}^{n} t \) on both sides we get

\[ \sum_{t=1}^{n} Y_t' \sum_{t=1}^{n} t = nA \sum_{t=1}^{n} t + B \left( \sum_{t=1}^{n} t \right)^2 \]  \[ \text{... equation 3} \]

Multiplying equation 2 by \( n \) on both sides we get

\[ \sum_{t=1}^{n} nY_t' = nA \sum_{t=1}^{n} t + nB \sum_{t=1}^{n} t^2 \]  \[ \text{... equation 4} \]

equation 4 – equation 3 we get

\[ \sum_{t=1}^{n} Y_t' \sum_{t=1}^{n} t = nA \sum_{t=1}^{n} t + nB \sum_{t=1}^{n} t^2 - B \left( \sum_{t=1}^{n} t \right)^2 \]
Putting the value of $B'$ in equation 1 we get

$$A = \frac{n \sum tY_t - n \sum Y_t \sum t}{n \sum t^2 - (\sum t)^2}$$

$$\Rightarrow \quad \sum Y_t' \left( \sum Y_t - B \sum t \right) \div n$$

Given, $\log a = A$; $a = \text{Antilog } A$; $\log b = B'$; $b = \text{Antilog } B$

**Compound Growth Rate (C.G.R)** = ($\text{Antilog } B' - 1$) x 100

Coppock’s Instability Index (CII) = $\text{Antilog} \left( \sqrt[n]{\log - 1} \times 100 \right)$

$$\left( \sum \log \frac{X_{t+1}}{X_t} - m \right)^2$$

Where, $V \text{log} = \sum \left( \sum \log \frac{X_{t+1}}{X_t} - m \right)$

**RESULTS AND DISCUSSION**

The study of the Table 1 indicates that the area of maize showed a positive compound growth rate in kharif season in Odisha and in all the districts of Western Odisha during the study period (1993-94 to 2015-16). The highest compound growth rate of kharif maize area in Western Odisha was observed in the district of Kalahandi which is 1.558 per cent per annum and the lowest in district of Sonepur which is 0.226 per cent per annum. The variability in area of kharif maize production may be due to the variability in rainfall.

Table 1 which also reveals that the area under maize registered positive compound growth rate in rabi season in the state of Odisha and also in the districts of Western Odisha. During the study period, area under maize crop in rabi season in the state shows a compound growth rate of 0.972 per cent per annum. The highest compound growth of maize area in Western Odisha was observed in the district of Kalahandi which is 2.336 per cent per annum and the lowest in district of Sonepur which is 0.469 per cent per annum. The variability in area of rabi maize in Western Odisha and that of the state of Odisha in rabi season during overall study period of was determined through coppock’s instability index, and the results are presented in Table 1.

The variability in area under rabi maize cultivation in the state was estimated to be 12.139 per cent during overall period of study. During the study period the variability in area under rabi maize was highest in the Nuapada district of Western Odisha of 18.167 per cent. This higher variability in area under rabi maize production may be due to the variability in rainfall or other climatic factors.

**Table 1: Compound Growth Rate and Coppock’s Instability Index for area of maize in kharif and rabi seasons for the districts of western Odisha and the state as a whole.**

<table>
<thead>
<tr>
<th>Districts</th>
<th>Kharif</th>
<th>CII</th>
<th>Rabi</th>
<th>CII</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balangir</td>
<td>0.787</td>
<td>11.231</td>
<td>0.723</td>
<td>14.373</td>
</tr>
<tr>
<td>Bargarh</td>
<td>0.891</td>
<td>11.732</td>
<td>1.098</td>
<td>13.985</td>
</tr>
<tr>
<td>Deogarh</td>
<td>0.928</td>
<td>12.645</td>
<td>0.473</td>
<td>12.102</td>
</tr>
<tr>
<td>Jharsuguda</td>
<td>1.544</td>
<td>13.371</td>
<td>0.499</td>
<td>16.172</td>
</tr>
<tr>
<td>Kalahandi</td>
<td>1.558</td>
<td>12.690</td>
<td>2.336</td>
<td>15.946</td>
</tr>
<tr>
<td>Nuapada</td>
<td>1.438</td>
<td>13.227</td>
<td>2.109</td>
<td>18.167</td>
</tr>
<tr>
<td>Sambalpur</td>
<td>1.526</td>
<td>13.713</td>
<td>1.625</td>
<td>16.758</td>
</tr>
<tr>
<td>Sonepur</td>
<td>0.753</td>
<td>13.845</td>
<td>0.469</td>
<td>15.314</td>
</tr>
<tr>
<td>Sundargarh</td>
<td>0.226</td>
<td>11.103</td>
<td>0.671</td>
<td>14.959</td>
</tr>
<tr>
<td>Odisha</td>
<td>0.510</td>
<td>10.653</td>
<td>0.972</td>
<td>12.139</td>
</tr>
</tbody>
</table>
In case of yield of maize during kharif season, the study of the Table 2 indicates that the yield of maize showed a positive compound growth rate in kharif season in Odisha and in all the districts of Western Odisha during the study period (1993-94 to 2015-16). The highest compound growth of kharif maize yield in Western Odisha was observed in the district of Kalahandi which is 1.749 per cent per annum and the lowest in Bargarh which is 0.372 per cent per annum.

The district Bargarh showed the minimal compound growth rate followed by the district of Sundargarh and Sambalpur respectively. The variability in yield of kharif maize in Western Odisha and that of the state of Odisha during the study period was determined through coppock’s instability index, and the results are presented in Table 1. The variability in yield under kharif maize cultivation in the state was found to be 11.213 per cent during overall period of study. During the study period the variability in yield under kharif maize was highest in the Sundargarh district of Western Odisha which is 13.878 per cent and the lowest variability was seen in the district of Sonepur which is 11.642. The higher variability in yield under kharif maize production may be due to the variability in rainfall.

In case of yield of maize during rabi season, Table 2 reveals that the yield under maize registered positive compound growth rate in rabi season in the state of Odisha and also in the districts of Western Odisha. During the study period, yield under maize crop in rabi season in the state shows a compound growth rate of 1.277 per cent per annum. The highest compound growth of maize yield in Western Odisha was observed in the district of Kalahandi which is 1.697 per cent per annum and the lowest in district of Bargarh which is 0.124 per cent per annum. The variability in yield of maize in Western Odisha and that of the state of Odisha in rabi season during overall study period was determined through coppock’s instability index, and the results are presented in Table 2. The variability in yield of rabi maize in the state was estimated to be 11.374 per cent during overall period of study. During the study period the variability in yield under rabi maize was highest in the Sundargarh district of Western Odisha of 14.101 per cent. This higher variability in yield under rabi maize production may be due to the variability in rainfall or other climatic factors.

### Table 2: Compound Growth Rate and Coppock’s Instability Index for yield of maize in kharif and rabi seasons for the districts of western Odisha and the state as a whole. (in per cent)

<table>
<thead>
<tr>
<th>Districts</th>
<th>Kharif</th>
<th>Rabi</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>CGR</td>
<td>CII</td>
</tr>
<tr>
<td>Balangir</td>
<td>14.603</td>
<td>12.333</td>
</tr>
<tr>
<td>Bargarh</td>
<td>0.372</td>
<td>13.878</td>
</tr>
<tr>
<td>Deogarh</td>
<td>0.473</td>
<td>12.102</td>
</tr>
<tr>
<td>Jharsuguda</td>
<td>0.646</td>
<td>13.626</td>
</tr>
<tr>
<td>Kalahandi</td>
<td>1.749</td>
<td>12.076</td>
</tr>
<tr>
<td>Nuapada</td>
<td>0.938</td>
<td>13.501</td>
</tr>
<tr>
<td>Sambalpur</td>
<td>0.451</td>
<td>12.991</td>
</tr>
<tr>
<td>Sonepur</td>
<td>1.251</td>
<td>11.642</td>
</tr>
<tr>
<td>Sundargarh</td>
<td>0.416</td>
<td>12.607</td>
</tr>
<tr>
<td>Odisha</td>
<td>1.011</td>
<td>11.213</td>
</tr>
</tbody>
</table>

In case of production of maize during kharif season, the study of the Table 3 indicates that the production of maize showed a positive compound growth rate in kharif season in Odisha and in all the districts of Western Odisha during the study period. The highest compound growth of kharif maize production in Western Odisha was observed in the district of Kalahandi which is 3.334 per cent per annum and the lowest in Sundargarh which is 0.644 per cent per annum. The variability in production of kharif maize
in Western Odisha and that of the state of Odisha during the study period was determined through coppocks instability index, and the results are presented in Table 2. The variability in production under kharif maize cultivation in the state was found to be 11.509 per cent during overall period of study. During the study period the variability in production under kharif maize was highest in the Sonepur district of Western Odisha which is 15.908 per cent and the lowest variability was seen in the district of Balangir which is 13.226 per cent. The higher variability in production under kharif maize production may be due to the variability in rainfall.

In case of yield of maize during rabi season, Table 3 also reveals that the production under maize registered positive compound growth rate in rabi season in the state of Odisha and also in the districts of Western Odisha except for the district of Deogarh which showed a negative compound growth rate. During the study period, production under maize crop in rabi season in the state shows a compound growth rate of 2.262 per cent per annum. The highest compound growth of rabi maize production in Western Odisha was observed in the district of Kalahandi which is 4.090 per cent per annum and the lowest in district of Deogarh which is 0.304 per cent per annum. The variability in production of maize in Western Odisha and that of the state of Odisha in rabi season during overall study period was determined through coppock’s instability index, and the results are presented in Table 3. The variability in production of rabi maize cultivation in the state was estimated to be 13.063 per cent during overall period of study. During the study period the variability in production of rabi maize was highest in the Kalahandi district of Western Odisha which is 19.135 per cent. This higher variability in production under rabi maize production may be due to the variability in rainfall or other climatic factors.

The table 4 shows that the Kalahandi district shows highest rank (rank 1) with respect to compound growth rate of area under kharif maize and rabi maize and also with respect to coppocks instability index it is ranked 4 and 5 in kharif and rabi season respectively which shows that the district gives good performance in area under maize crop in both kharif and rabi season but it is not stable. But in case of Nuapada the rank with respect to compound growth rate in area under rabi maize is rank 2 and with respect to coppock’s instability index its rank is 1 which shows that there is highly unstable performance in this district. The district Jharsuguda shows highly instability in both the seasons which shows that the area under maize crop in this district is much unstable.

Table 3: Compound Growth Rate and Coppock’s Instability Index for production of maize in kharif and rabi seasons for the districts of western Odisha and the state as a whole (in per cent)

<table>
<thead>
<tr>
<th>Districts</th>
<th>Kharif</th>
<th>Rabi</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>CGR</td>
<td>CII</td>
</tr>
<tr>
<td>Balangir</td>
<td>2.259</td>
<td>13.226</td>
</tr>
<tr>
<td>Bargarh</td>
<td>1.266</td>
<td>15.226</td>
</tr>
<tr>
<td>Deogarh</td>
<td>1.406</td>
<td>13.735</td>
</tr>
<tr>
<td>Jharsuguda</td>
<td>2.200</td>
<td>15.817</td>
</tr>
<tr>
<td>Kalahandi</td>
<td>3.334</td>
<td>13.345</td>
</tr>
<tr>
<td>Nuapada</td>
<td>2.390</td>
<td>13.799</td>
</tr>
<tr>
<td>Sambalpur</td>
<td>1.955</td>
<td>14.996</td>
</tr>
<tr>
<td>Sonepur</td>
<td>2.013</td>
<td>15.908</td>
</tr>
<tr>
<td>Sundargarh</td>
<td>0.644</td>
<td>13.378</td>
</tr>
<tr>
<td>Odisha</td>
<td>1.733</td>
<td>11.510</td>
</tr>
</tbody>
</table>

Table 4: Classification of the districts of western Odisha on the basis of their ranks with respect to Compound Growth Rate and Coppock’s Instability Index for area under maize in kharif and rabi seasons.
The study of Table 5 shows the ranking of the districts on the basis of compound growth rate and Coppock’s instability index of yield of maize. With the different rankings the districts are classified on the basis of their performance. The Table 5 shows that in kharif season the rank of the District of Balangir with the respect to compound growth rate of yield of maize is the highest (rank 1) but with respect to Coppock’s instability index it is low (rank 6) which shows that the district gives good performance in yield under maize crop in kharif season. But in case of Bargarh the rank with respect to compound growth it is the opposite which shows that it is highly unstable and there is very less or minimal compound growth rate in yield. In rabi season the rank of the District of Kalahandi with the respect to compound growth rate of yield under maize is the highest (rank 1) and also with respect to Coppock’s instability index it is ranked 2 which shows that the district gives good performance in yield under maize crop in rabi season but it is not stable. But in case of Sundargarh the rank with respect to compound growth is rank 5 and with respect to Coppock’s instability index its rank is 1 which shows that there is highly unstable performance in this district. The district Sonepur shows highly instability in both the seasons which shows that the yield under maize crop in this district is much unstable.

Table 5: Classification of the districts of western Odisha on the basis of their ranks with respect to Compound Growth Rate and Coppock’s Instability Index for yield under maize in kharif and rabi seasons.

<table>
<thead>
<tr>
<th>Districts</th>
<th>Kharif</th>
<th>Rabi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rank of the districts according to Compound Growth Rate (in decreasing order of magnitude)</td>
<td>Rank of the districts according to Coppock’s Instability Index (in decreasing order of magnitude)</td>
<td>Rank of the districts according to Compound Growth Rate (in decreasing order of magnitude)</td>
</tr>
<tr>
<td>Balangir</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>Bargarh</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>Deogarh</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>Jharsuguda</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Kalahandi</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Nuapada</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Sambalpur</td>
<td>3</td>
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<td>Sonepur</td>
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</tr>
<tr>
<td>Sundargarh</td>
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</tbody>
</table>

The table 6 shows that in kharif season the rank of the District of Kalahandi with the respect to compound growth rate of production of maize is the highest (rank 1) and also with respect to Coppock’s instability index it is ranked 9 which shows that the district gives good performance in production under maize crop in kharif season which is also very stable. But in case of Balangir the rank with respect to compound growth it is rank 3 and with respect to Coppock’s instability index its rank is 8 which shows that there is highly stable performance in this district. The district Sonepur shows highly instability in kharif season which shows that the production under maize crop in this district is much unstable. In rabi season the rank of the District of Kalahandi with the respect to compound growth rate of production of maize is the highest (rank 1) and also with respect to Coppock’s instability index it is ranked 1 which shows that the district gives unstable performance in production of maize crop in rabi season. But in case
of Deogarh the rank with respect to compound growth is rank 9 and with respect to coppocks instability index its rank is 9 which shows that there is highly stable performance in this district though having low growth rate.

Table 6: Classification of the districts of western Odisha on the basis of their ranks with respect to Compound Growth Rate and Coppock’s Instability Index for production under maize in kharif and rabi seasons.

<table>
<thead>
<tr>
<th>Districts</th>
<th>Kharif</th>
<th>Rabi</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rank of the districts according to Compound Growth Rate (in decreasing order of magnitude)</td>
<td>Rank of the districts according to Coppock’s Instability Index (in decreasing order of magnitude)</td>
</tr>
<tr>
<td>Balangir</td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td>Bargarh</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>Deogarh</td>
<td>7</td>
<td>6</td>
</tr>
<tr>
<td>Jharsuguda</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Kalahandi</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td>Nabarath</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Sambalpur</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>Sonepur</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>Sundargarh</td>
<td>9</td>
<td>7</td>
</tr>
</tbody>
</table>

Summary and Conclusion

The area of maize showed a positive compound growth rate in kharif season in Odisha and in all the districts of Western Odisha during the study period. The area under maize crop in rabi season in the state shows a compound growth rate of 0.972 per cent per annum. The yield of maize showed a positive compound growth rate in kharif season in Odisha and in all the districts of Western Odisha during the study period. The yield under maize registered positive compound growth rate in rabi season in the state of Odisha and also in the districts of Western Odisha except for the district of Deogarh which showed a negative compound growth rate. The variability in area under maize cultivation during kharif season in the state was found to be 10.653 per cent during overall period of study. The variability in area of rabi maize cultivation in the state was estimated to be 12.139 per cent during overall period of study. The variability in yield of maize cultivation in the state was found to be 11.213 per cent during overall period of study. The variability in production under kharif maize cultivation in the state was found to be 11.509 per cent during overall period of study. The variability in production of rabi maize cultivation in the state was estimated to be 13.063 per cent during overall period of study. The variability in yield of maize cultivation in the state was found to be 11.374 per cent during overall period of study. The variability in production under kharif maize cultivation in the state was found to be 11.509 per cent during overall period of study. The variability in production under maize production may be due to the variability in rainfall or other climatic factors. Kalahandi district shows very good performance with respect to area under maize during kharif and rabi season. Balangir shows very good performance with respect to yield of maize during kharif season. Kalahandi district shows very good performance with respect to production of maize during kharif season. The district Sonepur shows highly instability in both the seasons which shows that the yield under maize crop in this district is much unstable. From the study it can be concluded that most of the districts of Western Odisha which shows good performance with respect to compound growth rate of area, yield and production of maize in both kharif and rabi season performs very poorly with respect to stability.

References


Reinventing Gandhian Ideas on Sustainable Development in the Age of Environmental Crisis

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ABSTRACT:
The environmental crisis is considered to be one of the major issues faced by the humanity. It threatens the very survival of the world community. The industrialization on a rapid scale followed by urbanization amid widespread and unwarranted resource use, energy inefficient life style soaked the assimilative capacities of the environment, thus the problem of environment has become more severe. As a consequence, the natural ecosystems of the planet earth are changing in an unprecedented scale. The problems like global warming, climate change, acid rain, ozone depletion, greenhouse effect, etc. are the direct outcomes of this process and pose a grave threat to the survival of life on earth. Thus, in this situation of self-destruction, it is necessary to find out an alternative path for the survival of life on earth. Against this brief background this paper is based on Gandhian ideals on environment which offers a grand nonviolent revolutionary strategy for the building of a new world order, which could help in protecting environment and obtain sustainable development. In this paper I draw on Gandhiji’s insight on ecological ways of living, appropriate technology, people centered developments, and village oriented economy stand out as realizable visions of tomorrow. Gandhian model of sarvodaya is concerned with a continued and healthy environment in which continued all-sided development of man may be possible. Gandhiji’s simple life style was born out of a belief and conviction that the resources of the earth are limited and human beings should limit their wants. Gandhiji’s life was in complete harmony with nature, which showed the path of recovery from the present ecological crisis. I discussed how Gandhian philosophy of simple living in small communities and living in harmony with nature aims at building a harmonious relationship between man and nature.

KEY WORDS: Sustainable Development, Environment, Development, Gandhian Ideas
Introduction
Enviromental issues continue to dominate media headlines considered to be one of the major issues faced by the humanity. Environmental issues forcing peoples to reevaluate their day-to-day practices as citizens, as workers, as parents and as members of communities. So too concern about the environment is now starting to have greater resonance where global environment and entire biosphere started changing at a growing rate. The world’s forests, both tropical and temperate, are in decline as a result every day some of the earth’s species becoming extinct. Environmental degradation increases the poverty of those who are already poor in those parts of the world where livelihoods of peoples are dependent on ecosystem and natural resources. Desertification and land degradation become severe especially in developing countries which undermine the agricultural and subsistence practices also. Pollution of rivers and streams affects the irrigation of farms and also undermines the access to clean drinking water and kills other marine ecosystem and fish upon which local peoples rely for their food. The increasing concentrations of carbon dioxide and other greenhouse gases in the atmosphere have also adverse effects like Global warming, Climate change, rising of global temperature, melting of glaciers and many other destructive consequences. Nearly all these destructive trends of ecological changes have adverse effect on the environment.

The present state of the environment is primarily the outcome of the application of the sophisticated technology, scientific inventions and technological developments have given unlimited power to man to exploit the nature. The root cause of the present crisis of environment is human’s misbehavior with the nature under the false ego that he is the master of nature. As a result of this unlimited exploitation of nature by human beings the ecological changes started taking place which have an adverse effect on global environment. In a mad race for technical achievements mankind is overexploiting nature; as a result the essential services of the ecosystem come into the crossroads. The rise of natural hazards, the rise of temperature of the earth, climate change, global warming, acid rain, destruction of ozone layer, erosion of soil, desertification, spread of deadly diseases, radiation hazards were chiefly the result of the present environmental crisis. The sole cause of all these problems lies in the human greed and over-consumption. According to the World Watch Studies, Worldwide fund for Nature, the New Economic Foundation, and the World Conservation Monitoring Centre in their reports have identified over-consumption is accelerating and unabated. The consumption pressures from increasing material affluence have increased at a vast rate, which have destroyed the natural world with serious depletion of forest, freshwater, and marine systems on which life depends. The fumes and effluents from modern industries, the use of chemical fertilizers, pesticides and weed killers, the reckless exploitation of natural resources, the use of nuclear, chemical, and biological weapons in wars, the destruction of forests etc. are playing havoc with ecosystem.

The present environmental crisis and the way forward
From the dawn of human history, humans have changed the environments in which they live. We breathe the air, drink the water, and eat plant and animal life. Each of these is taken from the natural environment but in turn, we have polluted the environment. There are some very dramatic problems facing the planet when it comes to environmental issues. A change in the level of
public concern about environmental issues was also attributed to a greater reliance upon experts rather than environmental activists to define and shape conceptions of environmental problems. There is no one path or measure or tactic that provides the answer to how we ought to deal with environmental problems. The need of the hour is to adopt policies and programmes to reduce the destructive nature of environmental crisis. According Philip W. Quigg the time has come to have “the real concern for global environment……if we do not, we face the prospect that an over burdened biosphere will no longer sustain us and that we will ourselves be on a struggle to survive.” Though there are many global organizations, treaties and conferences launched to resolve the crisis of environment but they were unable to yield any significant result. The biggest challenge posed before us to take steps for bettering the deteriorated condition of our environment is the greed of humans and the philosophy of consumerism. The tempo-centric tendencies of humans have led to over-consumption of natural resources and are likely to bequeath a barren earth to the unborn generations. Without realizing that the earth’s resources are limited and there is a limit to physical growth man is exploiting the resources of earth on an unprecedented scale. There is increasing in consumption pattern in each succeeding year and bringing the exhaustion of non renewable resources of the earth on an increasing rate.

As our civilization has entered in twenty first century it is the need of the hour to take actions to save the entire planet from environmental catastrophe otherwise it could pervade the life of not only human beings but also all forms of life. The Brandt Report titled ‘Common Crisis’, The Brundtland Report titled ‘Our Common Future’, the Club of Rome Report titled ‘Limits to Growth’ have given warnings about the present crisis. In this context there is the need of a new world order based on a new philosophy to protect the environment and mother planet. Thus in this situation the teachings of Mahatma Gandhi is becoming increasingly meaningful and relevant. Mahatma Gandhi with his famous dictum ‘the world has enough for everyone’s needs, but not for everyone’s greed’ provides an alternative vision of development which is economically sound and ecologically sustainable in nature. Mahatma Gandhi was the first modern scientist who made a thorough study on the issues which pose a serious threat to the survival of human beings.

Before the growing of environmental consciousness among human beings in modern times from Stockholm Conference to Rio+20 conference, including the World Commission on Environment and Development and the United Nations Environmental Perspective and the declaration on the right to development in many UN General Assembly resolutions, Gandhi had recognized the imminent danger threatening the very existence of the earth in his ‘Hind Swaraj’ quite early. The Hind Swaraj of Gandhiji is a warning against growing consumerism, materialism and wrong model of development. Both capitalism and Marxism adopt the same western model of development and industrialization to meet the ever-growing material standard of life, which in turn leads to ruthless exploitation of natural resources. Gandhiji predicted the destructive nature of modern civilization with destructive consequences of unlimited industrialization and urbanization, much earlier.

Gandhiji was a thinker and a visionary who foresees the dangers inherent in over mad rush after industrialization and modernization quite early. He was the early critic of the dehumanizing character of modern industrial civilization. Civilization for
Gandhiji is worthwhile unless it provides opportunities for the fullest development of human beings. According to Gandhiji machinery has its own place, but it must not be allowed to displace human labor. His primary objection to machinery and industrialization was that it tended to concentrate the production of wealth in a few hands. Gandhiji was concerned with the misuse and abuse of machinery because of the use of machinery tends more and more to concentrate wealth in the hands of a few in total disregards of millions of men and women whose bread is taken by it out of their mouths. This conflict among man and machine hurt and bothered Gandhiji much, for which he was always against the craze for machinery. Gandhiji understood very well the improper use of machines, will one day made man slave and become master. Gandhiji countered machine because he saw the improper use of machine has a dehumanizing influence that needed to be countered if man has to retain his individual dignity and freedom. According to Gandhiji, the propelling force of modern civilization is the hunger for wealth and greedy pursuit of worldly pleasures. Modern civilization according to Gandhiji, places the pursuit of self-interest at the centre of man’s existence. Gandhiji is of the opinion that with the advancement of science and technology, industrialization has succeeded chiefly for producing goods and services on a larger scale and at a faster rate. This leads to over-exploitation of natural resources on a vast scale. Gandhiji claimed that colonization, domination, and unhealthy competition ending in violent clashes and world wars have been the natural consequences of industrialization. Only a small section of the world’s population enjoys most of the benefits and a much larger section continues to suffer the pangs of poverty, starvation, malnutrition and lack of education. Thus Gandhiji firmly believed that a non-violent society cannot be built on the foundation of industrialization.

Gandhiji believed that the major factor, which is responsible for the emergence of modern industrial civilization, is the tendency of greed for more and more material wealth with a craze for higher standard of living and luxurious life. Many of the scientific inventions are carried out by man were with the motive of achieving supremacy in the race for power and gaining exclusive control over natural resources without knowing that the results of these efforts are leading towards environmental catastrophe which pose a serious challenge not only to the survival of humans but also of planet earth. In this situation of repugnance there is an urgent need for a balanced ecological system without which entire earth will face the challenge of endurance. Gandhiji’s insights of eco-spirituality, sustainable development, simple living and eco-villages are the only alternative before humanity in this horrifying situation. Gandhiji’s view on simple living and living in harmony with nature, which is ecologically viable and friendly with the environment is the only alternative before humanity available.

**The Gandhian Model**

Gandhiji is one of the thinkers who touched so many issues which are not major issues at that time as it is today’s. The ecological issue or environmental crisis is one among the issues which is touched by Gandhiji at a time when it was not a major issue at that time as it has now. The concept of environmental conservation, sustainability etc. is inherent in the ideology of Mahatma Gandhi. He warned to entire world about the large scale industrialization would create large scale problems in early 1920’s which the entire world is facing now. He pointed out the pitfalls of industrialism and the damages incurred to nature, man, and society.
Though Gandhiji has not left behind a treatise on ‘environmental ethics’ or its protection, nor did he even go on fast or launch a satyagraha in protest against deforestation or the construction of large dams and nuclear reactors but he did much more than this. He led a life which was in absolute harmony with his environment, with himself as with others. There were utterly no contradictions in his thoughts and in his way of life; environmental ethics, its needs and its practice were part of his holistic approach towards life. Gandhijis attitude towards environment and ecology was an integral part of his life’s philosophy. The environmental philosophy is inherent in his holistic approach towards life. He lived the life of a human who affirmed the integrity and value of life, human as well as non-human. He lived a life that was completely in harmony with the environment. He believed in the Vedic ideology – “vasudhaiva kutumbakam” which believes that, the whole world is one family. He led a life which was completely dedication to the observance of eleven vows, namely- satya, ahimsa, bramhacharya, asteya, aparigraha, aswad, abhaya, aprushyata nivaran, sharer shram, swadeshi and sarvadharma sambhava. A lifestyle based upon such high quality virtues was bound to generate waves of change and transformation through its demonstrated example and pave the way for a society of peace and harmony. The simple lifestyle of Gandhiji, his simple living habits also had a great ecological bearing. Gandhijis’s philosophy of ‘non-violence’ and ‘prohibition’ is of great ecological significance. Gandhijis’s concept of non-violence aims at absence of injury to both living as well as non-living entities of nature such as air, water, soil, etc. Gandhijis concept of prohibition aims at conservation of essential natural resources of earth from misuse by mankind.

Gandhijis insight on ecological ways of living, appropriate technology, people centered developments, and village oriented economy stand out as realizable visions of tomorrow. Gandhijis life was in complete harmony with nature, which showed the path of recovery from the present ecological crisis. Gandhiji visualized a society which he called as ‘sarvodaya’ the ideal society which he wanted to establish. Gandhijis’s ideal society the ‘sarvodaya’ aims at welfare of all. It was based on the ideal of “all round material as well as spiritual development of each and every individual”. His sarvodaya is concerned with a continued and healthy environment in which continued all-sided development of man may be possible. Gandhijis simple life style was born out of a belief and conviction that the resources of the earth are limited and human beings should limit their wants. Gandhiji believed on the principle of Bhagvad Gita’s teaching of non-possession. His life style was his identification with all living beings on earth. He believed in the control of human wants, by which a balance must be maintained between man and nature. His ideal society i.e., sarvodaya is based on voluntary reduction of wants, ending toward system and building up a new world order, unity of mankind and judicious sharing of the resources, breed labour, simplicity, recycling, living in tune with nature etc. are the basic features of such a life-style. Adoption of this at a mass scale will bring in welfare of all. Gandhijis dream of sarvodaya society is based on the idea of “the rising of all” welfare of each and every living being on earth. His visionary sarvodaya society includes a process which begins with the least and last in the society and moves on into the dawn of a Moksha on earth or Ramrajya, the kingdom (rule) of god. It is the supreme goal of Gandhian philosophy. Gandhijis vision of economic development is based on the principles which are ecologically
sustainable. Gandhiji’s entire philosophy is based on the principle of ‘living in harmony with nature’. His economy focuses on recycling and re-use of finite resources of nature. Gandhiji was the first philosopher who advocated about sustainable development in the world. The Gandhian idea on sustainable development implies the establishment of equity between rich and poor and between generations for the protection of environment and natural resources.

**Conclusion**

In this century when the entire planet is undergoing a major crisis which threatens the very survival of humanity, when other methods have failed to provide an alternative for the survival of humanity, Gandhism and Gandhian model of development offers a distinct possibility to retrieve humanity from this undergoing crisis. The Gandhian model provides an alternative direction and motivation in forming new values and attitudes that would build a harmonious relationship between humanity and environment. The Gandhian model offers a grand nonviolent revolutionary strategy for the building of a new world order, which could help in protecting environment and obtain sustainable development. Gandhiji unlike other environmentalists gave top priority to the social environment. He realized and predicted quite early that the nature is becoming the victim of human greed. Gandhiji was always against such things which produced inhumanity, degradation and having social and economic illness. His philosophy of simple living in small communities and living in harmony with nature aims at building a harmonious relationship between man and nature. Simplicity and simple living is the essence of Gandhian thought. By suggesting decentralization, appropriate technology, uplifment of the suffering humanity, use of waste, Gandhiji was guiding humanity to look ahead beyond the frame of modernity to protect the planet earth. Gandhiji’s oft repeated quotation that the world has everything for fulfillment of the needs of everybody and not the greed of anybody made him a remarkable leader of the environmentally stressed planet. His warning against the voluptuous physical and intellectual consumption and his advocacy for restraint was not only timely for his own period but also for our own time marked by multiplication of wants, incessant materialistic pursuit and conspicuous consumption. In Gandhiji’s entire philosophy the concept of non-violence occupies a key position. He led his entire life in conformity with certain basic norms and principles among which non-violence occupies an important principle. His concept of non-violence which is regarded as science of peace and art of living in harmony with nature is the only alternative before entire humanity from the present environmental crisis.

**References**


Studying Ambedkar’s Ideologies - Movement against Caste Practices in Hinduism leading to Conversion

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ABSTRACT:
Understanding Bhimrao Ramji Ambedkar as a movement, will not be wrong. His continuous struggle for reforming social system began with his own understanding of Hindu caste system. When he began his movement against this biased evil system, he first of all educated himself by understanding the roots of caste system and strongly claimed that Shudras were not there in the beginning of this caste system but were constructed as a new caste for performing menial tasks and serving other castes. He argued about the construct of Hinduism on false prejudices. He strongly argued to reconstruct Hinduism by using facts instead of false myths and mysticism. His argument was constructed not around bringing other castes down to the level of Untouchables rather to uplift Untouchables by educating them and giving rights to them, social and political. He was strongly fighting for reserving their representation in the ruling party and merging them in other castes.

Present paper describes how Ambedkar constructed this social upliftment of Untouchables as a movement by arguing that Hinduism as a religion has denied human treatment to Untouchables, hence, caste system should be annihilated. Their oppression and practice of untouchability cannot be removed until all castes were allowed to engage in inter-caste activities like, eating and marriage and become caste less. The paper also argues how denial and acceptance of his ideologies by caste Hindus and years of struggle against untouchability, led him to Buddhism and he found peace in conversion. His firm ideologies did not allow him to participate in the social construct, which despite of his arguments, denied to treat Untouchables as touchable and human.

KEY WORDS: Hinduism, Caste, Oppression, Myths, Movement, Buddhism
Introduction
Constitution maker, Bhimrao Ramji Ambedkar, an intellectual, played a significant role in challenging orthodox system and religious prejudices. When he began his progressive and radical movement of uplifting oppressed, he strongly enunciated and documented against the oppression of Depressed Castes in Hindu caste system. His struggle in the beginning years of his childhood increased importance of education in his life. A lawyer by profession, he earned high degrees with the help of scholarship given by Maharaja of Gaikwad, he could go abroad and complete his higher education in Columbia University, USA.

In precise, Dr Ambedkar’s educational journey began, from his basic education in India to his going to Columbia University from 1913-16 and after doing D.Sc. from the London School of Economics to returning back to India in 1923. After the education that he earned and his wide range of reading books made him optimistic that political and economic changes like access to education, right to vote, etc., would be sufficient to bring the lower caste untouchables into mainstream. Ambedkar was born as a Mahar in Western Maharashtra. His childhood experiences were enough for him to realize the deep roots of caste system and untouchability in India. He, like many other untouchables, had experienced discrimination during his school days. He was not allowed to sit on the bench or drink water from common source. His suffering led him to fight more against this discrimination in future. Though men of his family were working under the British Government, Ambedkar could not avoid the caste discrimination. He got the reminders about his low caste identity every now and then:

‘You must remain in your assigned place.’

When Ambedkar challenged the monopoly of upper castes, he considered it important to dig in further and describe how Shudras were not untouchables from the beginning. His curiosity to find the roots and reasons for this continuous ignominy of the Untouchables, led him to understand the history of Hindu caste structure. Ambedkar studied Sahstras, Vedas, Bhagvad Gita, Manusmriti, Jamini’s Mimamsa and many other scriptures that preached law of Hinduism. After digging it more and relating it with the historical details, he wrote, ‘Who were the Shudras?’, this very detailed book was written by him to argue that the religious law of keeping Shudras in the margin and lowest in the high caste social structure was actually based on the false dictate. He discussed in detail, how Shudras were not born as untouchables but they were later pushed out of other castes to do the menial jobs like cleaning the dirt and eating dead animals. The critical detail in this book is a strong argument against the hierarchy set up by the Brahmins. He used many writings of explorers, sociologists and historians along with researchers who have written extensively on caste system and its origin. Ambedkar has discussed in detail religious scriptures, Vedas, Puranas, Manusmriti, and others that argue that Shudras were part of Hindu caste system and did not come from outside. In one of the assessment by Prof Max Mueller,

‘This warning equally well applies to the attempt of the Vedanta Sutra and of the Vayu Purana to make the word Shudra a derivative word suggesting that it meant a 'sorrowful people' and we must therefore reject it as being absurd and senseless. We have, however, direct evidence in support of the proposition that Shudra is a proper name of a tribe or a clan and is not a derivative word as is sought to be made out.’

(Who were the Shudras. Pg 85)
Ambedkar found it absurd that why there has never been any strong analysis of the religious background for these castes? He argued throughout that book about the construction of social structure and discussed in detail that caste system never had a fourth caste and *Shudras* were very much part of the *Kshatriya* varna.

‘There are some scholars who maintain that the Varna system did not exist in the age of the Rig Veda. This statement is based on the view that the Purusha Sukta is an interpolation which has taken place long after the Rig Veda was closed. Even accepting that the Purusha Sukta is a later interpolation, it is not possible to accept the statement that the Varna system did not exist in the time of the Rig Veda. Such a system is in open conflict with the text of the Rig Veda. For, the Rig Veda, apart from the Purusha Sukta, does mention Brahmins, Kshatriyas and Vaishyas not once but many times. The Brahmins are mentioned as a separate *Varna* fifteen times, Kshatriyas nine times. What is important is that the Rig Veda does not mention Shudra as a separate Varna. If Shudras were a separate *Varna* there is no reason why the Rig Veda should not have mentioned them. The true conclusion to be drawn from the Rig Veda is not that the Varna system did not exist, but that there were only three *Varnas* and that Shudras were not regarded as a fourth and a separate *Varna.*'¹³ (Who were the Shudras?, Pg 114)

In this book Ambedkar argued strongly and prove that *Shudras* were either inside the other castes or were later on pushed out of these castes and were placed as another new *varna* or they were pushed to the last level because the other castes needed them for menial jobs in the social structure. Despite of all his efforts, his arguments went unheard as this could not force other castes to accept Untouchables as part of them. In this book he has also argued that the lowest caste Shudras were not untouchables from the beginning but were treated in worst manner because of their duties and responsibilities of doing menial jobs.

Generally, it was understood that in the social structure of Indo-Aryan, *Shudras* were the fourth *varna*, the lowest caste in the *Varnavyavastha*. They were given menial jobs. But then their future suffering and discrimination could not be foreseen. It was a social structure based on division of occupation. *Shudras* as they were placed in the bottom of *Varnavyavastha* suffered a lot of discrimination and ignominy. Then the fifth *Varna* Untouchables came into existence but then also the condition of *Shudras* could not improve and they suffered disability by the law of religion. Ambedkar was more worried about the continuous oppression and discrimination of untouchables. He wanted to ensure their place and economic independence in future.

**Education for all and open use of languages like Sanskrit**

Dr Ambedkar emphasised and privileged the written word. He would always make written submission before committees and commissions to negotiate. Instead of oral, his emphasis was on documenting every line that he spoke and this practice made him distinct as earlier Brahmins were. The written word enabled him to reach to larger public. The writing therefore, he says, cannot be separated from relevant texts. As he emphasised that no other form of expression can be as strong as written work. What we say might survive till our memory lasts but
what we write stays for the coming generations to read. Ambedkar as a progressive leader had started modernizing Untouchables by writing about them, their rights, their oppression and their humiliation. His approach was democratic, Brahmans could never adopt this method. He wanted Untouchables to get educated and learn every possible technique so that they could engage themselves in various jobs instead of the menial task they were doing always.

Ambedkar believed in power of writing. His emphasis led him writing many books. *Who were the Shudras, The Evolution of Provincial Finance in British India, The Problem of Rupee, The Buddha and His Dhamma* were few of those writings which described his issue based writings. The writing which affected a larger readership was The Constitution. One of his speech that he prepared for a function organized by Jat Pat Todak Mandal, *Annihilation of Caste* was later published and it was a thought provoking description. In this he suggested complete annihilation of system of caste as he knew that caste system will never allow Untouchables to get free access to public opportunities despite the country attaining its freedom. He reflected his radical approach towards abolishing evil born of caste system. Hindu Code Bill proposed by Ambedkar was another radical reformative attempt.

Ambedkar started a movement by speaking for their education in every platform, newspapers, conferences, meetings or speeches. His movement was to bring all weaker castes together, he was conscious of the social discrimination that they were facing, he also at the same time wanted them to be financially better so that they could grab every new opportunity coming to them. Describing his strategy,

‘He stressed modernization, rather than Sanskritization, more than the earlier readers…. Ambedkar’s chief work within the Untouchable community was in building caste unity and morale on the foundations of the earlier movement.’4 (Elleanor Zelliot, P74)

He also considered the approach of making education accessible to all. Education could not be given on the basis of caste, class or gender because no caste or race is pure. Hence, education should not be given on the basis of selected caste backgrounds. His struggle to make education accessible to all and mainly the oppressed castes was one of his main agenda for reformation.

When Dr Ambedkar came back from Columbia University, he was completely influenced by John Dewey and Dr Ambedkar also wanted to follow modern science, its attitudes. It was unavoidable then to catch the temperament of science and questioning. He knew that how essential it had become to challenge the unexamined traditions and prejudices. A collective effort to raise enquiry and further examine, to find answers through evidences of nature and science when the philosophy should lead humans back to nature and science instead of false traditions followed on false beliefs of nature. Then the most deprived caste in Hinduism, the untouchables, started developing their connection with natural science where they could demystify the control of religion and dominant control of Gods. The modern natural science gave them an opportunity to step out of casteism and adopt methods and techniques of nature where untouchability could not be found, the way it is engraved in Hinduism.
What his Prof Dewey, taught him, influenced his analysis and reforms in education later. There was a new progressive neo – learning theory strongly recommended by Prof Dewey, and Ambedkar could see that it was the need of time, where his analysis can be used to restructure education and make it free from all prejudices and myths.

As in words of Prof. Dewey,

“the content of modern scientific categories demanded rational acceptance by all people, universally, because these theories are the products of the most systematic practice of the scientific attitude.”

He believed that with modern science, a new kind of knowledge was born that could replace, the supernatural, metaphysical knowledge that has been always accessible only to the pure and men with superior sect. Ambedkar believed in using scientific techniques of working on facts and data, well researched and proved, to deconstruct the idea of blind faith on supernatural powers. He knew how science and scientific techniques can strongly analyse mystery and depth. He strongly supported the argument that all religions have evolved mysteriously from doctrines and for science religion is just set of moral values that is preached to its followers. He advocated strongly to re-establish religion and its teaching from the perspective of science. What was aimed was to move out of prejudiced mysterious religion run by few and let it be open education accessible to all. This he knew will be the best method to demolish caste system which was based on religious prejudices.

Ambedkar in that need of time, suggested that intellectuals must than reconstruct the inherited cultural values and social ethics. And for this, sole method to be adopted was science that can reconstruct the soul and spirit of value system once again so that it can be made accessible to all with strong roots into various blind believers of the religion.

This further led to complete loss of faith on any reform at the social level and he knew that complete change of value system in Hinduism is what is required.

‘The modern approach may have its faults but had much of value too and its own inbuilt corrective measures. He thought that conceptions such as Kaliyuga – the present being unpropitious, degenerate and deplorable – are Brahaminical devices, of a self-serving nature. The modern establishes the setting for the triumph of reason, emancipating it from magic and rigid religious worldviews.’

To resolve this, Dr Ambedkar emphasised on reason. Reasoning that allows you to question, to allow you to think and not live in the world of prejudices. It opens up mind to allow modern theories and systems enter into it and prepare a new outlook towards our social natural practices. Breaking the rigid religious rules becomes the priority to let reasoning function.

Ambedkar with these reasons emphasised on enlightenment – style confrontation with traditions to seek to challenge and prove false those elements of traditions that fail to the test of scientific reason. The references go back to the traditions that are followed with knowledge possessed by few and limited circulation of that knowledge. This leads to birth of prejudices and were passed on to next
generations. He believed that it was important then to learn how to learn.

**Struggle for Representation of Untouchables in government**

When Ambedkar started participating in dalit movement he was moving with a purpose. He wanted the Untouchables to find a powerful place in Hindu caste system or he wanted that system to cease. But then he was struggling against that strongly rooted system of caste. He planned his movement accordingly where it was important to defend Untouchables and fight powerful leaders like Gandhi who wanted caste system forever. Gandhi on one side had already started his struggle to remove untouchability completely and give a place to Untouchables by calling them ‘Harijan’ a term he took from Gujarati language. He also performed various acts to lead caste Hindus and define the importance of leaving evil like untouchability from Hindu social structure before India gets freedom. But then he was strongly in favour of caste structure and believed firmly that caste system is the base of Hinduism and this layered system clearly defines job of every caste.

Gandhi and Ambedkar though were on the same side in removing untouchability and give proper place to Untouchables in society, they still had difference of opinion on various issues. Gandhi wanted caste system as he wanted a Hindu to earn his living by the occupation of his caste, similarly, every body from every caste should help or learn the skill of work of other castes but at they should make living by the skills of his own caste. For example, a *Vaishya* can learn archery like a *Kshatriya* but then he should not earn living from archery. Gandhi was a strict believer in caste system but wanted to remove evil attached to it.

Gandhi also performed task like cleaning toilet in his ashram and did not allow people to live there if they will discriminate with Untouchables. But then Ambedkar had his own arguments to make he believed that untouchability is so strongly rooted in caste system that it can not be removed unless caste is abolished. He strongly advocated equality for all. While going on with his struggle and movement for the Untouchables, he gave representations on various platforms. His representation in front of Simon Commission was one such effort. Here, Ambedkar fought for adequate representation of Untouchables in the government.

‘However, Ambedkar’s faith in the future was hedged about with various safeguards and demands for his own people. He asked not only for fifteen seats in the Bombay legislative Council in proportion to the percentage of Depressed Class population, but also for nine more…. He requested that the education of the Depressed Classes be “the first charge on the provincial revenue.”’

In *Annihilation of Caste*, Dr Ambedkar has argued strongly against division of labourers. He writes that dividing labour may be important but dividing labourers on the basis of their labour of their parents is completely unacceptable. This is against the growth of human faculty where one can educate and train to construct methodical career option. Caste system demolishes this growth, right at the time of a child’s birth.

He wanted complete annihilation of caste because
upper caste Hindus refused to participate in everyday association like eating, living, working, praying together and marrying in each other’s families. Those who followed this discrimination were not loggerheads or orthodox but were strictly religious as this is what their religion was and they were following only their religion. This practice in fact was based on blind faith of followers and believers of Hinduism. Intermingling of other castes with untouchables was impious for them. And this strictly followed religious set of rules was the basis of untouchability. The lower castes born within Hindu religious system couldn’t escape oppression.

In many countries, those who were suppressed the most and face injustice and insult they always come together to look for values in their own culture and religion and they then are open to modernism and modern science. Modernism was an opportunity for them to open their world of establishing new cultural forms within the orthodox cultural systems. They grew faster as they were free to accept and adapt new approach towards nature and religion. But in India this could not happen because here the oppressed community could never come together and struggle for one central cause. They lacked organization and leadership to guide them towards proper mode of movement.

As a representative of the Depressed Class, Ambedkar in his speech at Round Table Conference on 20th November, 1930, spoke the harsh reality. He was aware that the British Government needs to be strongly understand truth of the time that despite of their rule in India for 150 years, they never tried to intervene and change the evil in caste system. Ambedkar argued that if this nation should have a democratic government based on equality then-

‘We hold that the problem of the Depressed Classes will never be solved unless they get political power… . problem of Depressed Classes is I submit eminently a political problem and must be treated as such…. We are willing that it may happen, though the idea of Swaraj recalls to the mind of many of us the tyrannies, oppressions and injustices practiced upon us in the past and fear of their recurrence under Swaraj.’

Ambedkar’s speech was set on the argument that he doesn’t want the freedom of country as another loss to the Depressed Classes. He emphasized on the problem of Depressed Classes as the part of political settlement. He said,

‘All I will say at the present moment is that, although we want responsible Government, we do not want a Government that will only mean a change of masters.’

Ambedkar along with the political representation in the government also adopted the method to safeguard the Depressed Classes against future atrocities,

‘First of all, we want a fundamental right enacted in the constitution which will declare ‘untouchability’ to be illegal for all public purposes… . this fundamental right must also invalidate and nullify all such disabilities and all such discriminations as may have been hitherto. Next we want legislation against the social persecution…’

Ambedkar wanted that security for the Untouchables where they could feel that ‘Swaraj’ for them as well and not bear it as another religious
phenomenon which has forgotten to treat them as equal humans.

Struggle for reformed religion that resulted in conversion to Buddhism

Ambedkar never wanted to break this nation, though he believed in building a strong nation with the help of real modernization by disposing of false religious prejudices that gave birth to evil like untouchability. He wanted a society which is equal for all and he believed that if the upper castes wont stoop and pull the Untouchables up then before freedom, the British Empire should provide them political and economic power to reach equal to other castes.

While requesting Simon Commission for proper representation in electorate and other job related benefits, Ambedkar said,

‘I do contemplate, I do desire, the time when India shall be one, and I believe that a time will come when, for instance, all these things will not be necessary; but all that would depend upon the attitude of the majority toward the minority.’

Ambedkar said in a speech to Indian Franchise committee in 1932,

‘[T]he system of caste and the system of untouchability form really the steel frame of Hindu society. This division cannot easily be wiped out for the simple reason that it is not based on rational, economic or racial grounds…. the chances are that untouchability will endure far longer into the future than the optimist reformer is likely to admit on account of the fact that it is based on religious dogma….The ordinary Hindu looks upon it as part of his

Faith on Hinduism was already lost for him by then. His continuous struggle for breaking this unequal evil of caste as social structure and getting a caste free society led him to the conversion. His statements in many places were indicative of his future action of conversion. He had already said that the untouchables should not be considered as part of Hindu caste structure. He had denied himself as Hindu. When Gandhi also strongly supported Varnashram he had knew that removing untouchability will lead to another worst scenario, Ambedkar,

‘Mr. Gandhi’s anti-untouchability means that the Untouchables will be classed as Shudras instead of being classed as Ati-Shudras [extreme-Shudras, meaning beyond Shudras]. Mr. Gandhi has not considered the question whether the old Shudras will accept the new Shudras into their folds.’

In Annihilation of Caste he has strongly argued how Hinduism is advocated by the benefitted castes and
how they are so rigid in not allowing deserving people to get what they should. He argued that within caste system, individual is signified as part of a caste and hence, he becomes important for others of his caste but not for other castes.

‘The effect of caste on the ethics of the Hindus is simply deplorable. Caste has killed public spirit. Caste has destroyed the sense of public charity. Caste has made public opinion impossible. A Hindu’s public is his caste. His responsibility is only to his caste. His loyalty restricted only to his caste. Virtue has become caste-ridden and morality has become caste bound.’

Ambedkar suggested that reform of the Hindu Social order can be done with few selected reforms—
To abolish sub-castes. As the manner in which sub castes are treated is very similar to the treatment of main castes. To begin inter-caste dinners and inter-caste marriage. Fusion of blood can bring the feeling of kith and kin.

Ambedkar’s notion of liberty was similar to T.H.Green, where he wanted equality not only before law but also stronger notions such as equality of consideration, equality of respect and equality of dignity. He also was strongly inspired by the demand for fraternity in the French Revolution. He wanted this to be similarly adopted for the affected communities in India, hence, he included this in the preamble of the Indian Constitution. His believe in Buddhism was also the loss of faith in Hinduism.

‘The Buddha, he argued, strove for building communities while Brahminism attempted to fragment them.’

**Conclusion**

While understanding Ambedkar as a ‘Radical Progressive’, his continuous struggle at various fronts and as an emancipator for the Untouchables, he argued against the caste system which was unable to accommodate sections of lower castes within their own caste system. He argued and channelized his ideologies, not only with the religious preachers but adopted all round technique to provide equal opportunities to all oppressed. His struggle was accompanied with his radical approach and bringing at the table aspects religious, political, economic or social for the discussion leading to resolutions for a nation that will adopt equality and freedom and fraternity as its base of democratic establishment. This he was aware cannot be achieved by keeping intact heterogeneous caste system, which never allows shifting or changing castes.

This rigid religious conduct that legally considered untouchability as a method for purification was completely denied by Ambedkar. His conversion to a Buddhist was the outcome of his rift with this firmly rooted prejudiced system which treated humans worse than animals.

He wanted a not a religion but the freedom from the boundaries of Hinduism which never treated Untouchables as humans. As Ambedkar had already declared that he will not die a Hindu, many other sects wanted him to join them. But as Eleanor Zelliot says,

‘Lokanatha’s statement that the Untouchables had been Buddhistsst may have added weight to the theory in Ambedkar’s mind. The idea that Untouchables were former Buddhists forms the basis of Ambedkar’s book, *The Untouchables.*’
Ambedkar after years of struggle had understood that caste system will follow practicing untouchability as their faith in Hinduism. This system discriminated against Untouchables and still considered them part of their caste structure. Years of atrocities on Untouchables could not be removed until the religion is reconstructed without this evil practice or without coating caste within religious wrapping and calling it only a system for comfortably dividing occupation. Occupation could be changed and skills of other castes may be learnt. This would have created a more harmonious caste structure based on good moral practices.

Understanding his conversion as a surrender or defeat will be incorrect, though he strongly sent a message that even by moving into Buddhism, he was actually following his ideologies of equality, freedom and fraternity more strongly. He demolished the concept of caste completely by changing his religion before his death because shifting from your caste was otherwise not allowed in Hindusim, His challenge to the prejudiced caste system was completed by this conversion.

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The White Gaze: Critical Reflections on the East-West Dichotomy

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ABSTRACT:

In his much quoted verse above Rudyard Kipling revealed something of the nucleus of the long-lived tradition of Orientalist thought. According to J.J. Clarke, the ambivalence of the West towards the East is age-old. This ambivalence largely stems from the difference in religion and culture that the two poles share. Religion, an act of cultural construction circulates in a particular form and culture thereby, can be said to be a definer of character. Every culture thus develops its own particular values and beliefs. Elucidating this concept further, the paper intends to examine this thought by applying Said’s study of Orientalism to hegemonically Western discourse about the East and seek to highlight the fact that the East-West dichotomy is a result of ‘selective cultural mapping’, a deliberate attempt to alienate the East. To lay bare the East-West dichotomy and highlight the West’s selective cultural mapping of the East, the paper will analyze E.M Forster’s A Passage to India (1924) and its movie adaptation by David Lean and will do a comparative study. Furthermore, I will concentrate on highlighting the West’s fear of islamophobia and the consequences arising from it with due reference to the movie Khuda Ke Liye (2007), a Pakistani Urdu movie by Shoaib Mansoor.

KEY WORDS: Western Discourse, Dichotomy, Orientalism, Western Oh, East is East, and West is West, and never the twain shall meet

Rudyard Kipling, The Ballad of East and West

In his much quoted verse above Rudyard Kipling revealed something of the nucleus of the long-lived tradition of Orientalist thought. According to J.J. Clarke, the ambivalence of the West towards the East is age-old. This ambivalence largely stems from the difference in religion and culture that the two poles share. Religion, an act of cultural construction circulates in a particular form and
culture thereby, can be said to be a definer of character. Every culture thus develops its own particular values and beliefs. Elucidating this concept further, the paper intends to examine this thought by applying Said’s study of Orientalism to hegemonically Western discourse about the East and seek to highlight the fact that the East-West dichotomy is a result of ‘selective cultural mapping’, a deliberate attempt to alienate the East. To lay bare the East-West dichotomy and highlight the West’s selective cultural mapping of the East, the paper will analyze E.M Forster’s *A Passage to India* (1924) and its movie adaptation by David Lean and will do a comparative study. Furthermore, I will concentrate on highlighting the West’s fear of islamophobia and the consequences arising from it with due reference to the movie *Khuda Ke Liye* (2007), a Pakistani Urdu movie by Shoaib Mansoor.

Reality is an ideological construction. The dominant group in order to maintain its hegemony constructs this reality. Our beliefs, religious value systems, culture and traditions are a part of this ideological constructed reality. Ideologies are nothing but a set of beliefs and value system that have come down to be regarded as natural. It is this process of naturalization, that largely affects people’s worldview- the way their beliefs and religious systems are shaped up in their formative years, affects their thoughts and directs their behavior. The dictates, customs, traditions and values of particular religion and society play a significant role in this regard. In this context then, the dichotomies between East and West are hard to ignore. The West has always been militarily and economically a dominant culture and as such labels other cultures as ‘inferiors’ and ‘savages’. Hence, the West sees it as the White Man’s Burden to domesticate, tame and redeem the savages (the East). Western idea and knowledge about the East thereby is not produced from any factual evidence or reality but from the West’s own preconceived assumptions about the Eastern societies which view Eastern societies as diametrically different from the Western societies. This discourse is referred to as Orientalism by Edward Said in his book by the same name.

Orientalism, Said in his book *Orientalism* (1978) states is “a style of thought based upon an ontological and epistemological distinction made between ‘the Orient’ and (most of the time) ‘the Occident’” (Said 1978, 25). The idea of the Orient, he says is a European invention and has been “since antiquity a place of romance, exotic beings, haunting memories and landscapes, remarkable experiences” (Said 1978, 24). The land of the Orient, the East thus, has always been a mysterious, dark and an alien land for the ‘fair’ West. Said focuses on French and British Orientalist thought of nineteenth and early twentieth centuries. The Orient, he says, “is not only adjacent to Europe; it is also the place of Europe’s greatest and richest and oldest colonies, the source of its civilizations and languages, its cultural contestant, and one of its deepest and most recurring images of the Other. In addition, the Orient has helped to define Europe (or the West) as its contrasting image, idea, personality, experience…The Orient is an integral part of European material civilizational and culture. Orientalism expresses and represents that part culturally and even ideologically as a mode of discourse with supporting institutions, vocabulary, scholarship, imagery, doctrines, even colonial bureaucracies and colonial styles” (ibid.).
The Orient thus, has been significant to Europe not only because of its sheer proximity but for the fact that it has helped to define Europe/the West as its cultural Other. In addition, Europe has used the contrasting images, ideas, personalities and experiences of the Orient to define itself and this is what is reflected in the book cover of the first edition of Orientalism. The cover page has oil on canvas Orientalist painting titled The Snake Charmer (1880) by French artist Jean-Léon Gérôme. A naked girl with a serpent coiled around her body and a snake charmer by her side with Oriental men ogling at her is depicted in the painting. The girl is projected as showcasing her exotica to a group of men which itself highlights the image of lust, seduction, vulgarity and uncivilized; the very image the West associates with the East. The British artist, Frederick Goodall’s 1884 painting titled A New Light in the Harem too projects this West’s idea of the East. The notion of East-West dichotomy is aptly reflected in this painting where we can see a black woman sitting on the floor tending to her master’s child while her white master leans back, sits comfortably on the couch and looks down upon her servant. The image of the ‘Other’ as sensuous, dark and thereby evil resonates in this painting through their manner of dressing. The white woman is dressed and covered up in white, which is a symbol of purity and chastity. The dark lady on the other hand, is dressed boldly in darker shade showing her ample cleavage. The Orient and the Occident then as Said says is not an inert fact of nature but purely a hypocritical creation of the West which is what Said reflects upon when he states: “Orientalism can be discussed and analyzed as the corporate institution for dealing with the Orient- dealing with it by making statements about it, authorizing views of it, describing it, by teaching it, settling it: in short, Orientalism as a Western style for dominating, restructuring, and having authority over the Orient” (Said 1978, 25). The Orient thus, is an “idea that has a history and a tradition of thought, imagery, and vocabulary that have given it reality and presence in and for the West” (ibid.).

The relationship between Occident and Orient then is one of power, domination and complex hegemony thus giving itself the upper hand to link the Oriental to elements in Western society such as delinquents, insane, poor, emotional as compared to the rational West. The Orients thereby as per Western standards are feminine in nature. The question then arises whether such a system of representations framed by the Western consciousness regarding the Orient who are not given a chance to plead for their case is justified or not. It then appears that European and American interest in the Orient is goal driven and such an interest is created by a culture that acts politically, economically and militarily to project the Orient as a mysterious, alien land with a dark history. The relationship between the West and the East is thus, a “relationship of power, of domination, of varying degrees of a complex hegemony…” (Said 1978, 26).

Such a cultural construction is as Louis Althusser calls is an agent of Ideological State Apparatuses which works subtly to ensure that there exists a reproduction of submission to the ruling ideology as well as a reproduction of the ability to manipulate the ruling ideology correctly for the agents of exploitation and repression. Althusser opines that individuals’ views, values, desires and preferences are determined by their ideological practice and hence a European or an American would always identify himself from his
race first and as an individual second when talking about the Orient. Perhaps this is why the West’s prejudices against the East still prevails. Such characterizations of people and cultures is thus categorically selective. E.M Forster’s *A Passage to India* perfectly highlights the West’s prejudices of the East. Using the trope of tourism, the connection of East-West dichotomy is laid bare.

The West has always been fascinated by the East. As tourists in Chandrapore, Mrs. Moore and Adela want to meet Indians and see the real India. Tourism, in Martin Heidegger’s analysis of the world picture is a practice of bringing things nearer thereby forming a connection. The novel tries to forge this connection between the English and the Indians but is fraught with problems for Forster creates numerous incidents which make this connection impossible and the characters that initially are able to establish this connection break it off towards the end. As an ideal tourist, Mrs. Moore and Adela go to see the Marabar caves with Dr. Aziz with a picture of an incredible India in their mind only to return with horrifying experiences. Mrs. Moore nearly faints in the cave and she hits her head. She goes mad for an instant and starts hitting and gasping for breath like a lunatic. As highlighted in chapter 14 of the novel, she is not only alarmed by a crushing sound but a sudden stench repels her. She is also terrified by an echo.

What is surprising though is the fact that this echo of the caves also triggers off Adela’s hysteria which makes her accuse Aziz of attempted rape. What exactly happened in the Marabar caves is still a mystery. Later in 1934, Forster admits that he “tried to show that India is an unexplainable muddle by introducing an unexplained muddle- Miss Quested’s experience in the cave” (Moran 1988, 597). In this context then, the caves in particular and India in general serves as the location for the rape of Adela’s innocence for it is in these caves, where Adela becomes aware of her sexuality. The caves and India are thus dark, and formless as compared to the buildings of Venice in chapter 32. Thus, what was initially seen to be an attempt to improve East-West relations ends up strengthening the connection of East-West dichotomy.

David Lean’s celluloid adaptation of the novel in 1984 however, ceases to even make an attempt to improve the East-West relations and presents in fact a prosaic evidence of the imperial’s constructed view of the East. The film opens and ends in rainy England in contrast to the novel’s Indian beginning and ending. Adela’s trip to India is set to open up new ‘horizons’ as the ticket inspector informs her, an episode much absent in the novel. The use of the word ‘horizons’ is significant here for the imperialist English saw India as nothing but opening up new vistas for them whereby they can exercise their illegitimate power. The scene involving erotic temple carvings and Indians dressed as lewd monkeys seem to connote the high-end projection of India as the land of the Other. The scene wherein Adela arrives to the court with the Turtons, their car seems to roll over a placard stating ‘Quit India!’ thereby projecting an imperialistic tone and Lean asserting the rightfulness of British Raj over India. Lean’s anti-Indian discretion is all the more reflected in framing Aziz at the mouth of the caves to show his presence and dispel ideas of Adela’s hysterical imagination. Lean’s film then is a journey to the lost bourgeois imperial world where relations between the English and Indians...
can never exist. The downpour scene when Aziz comes out victorious from the courtroom and sees Fielding with Adela seems to wash away all means of continuing relations.

The novel and the film then seems to reinforce stereotypical notions of the Orient, in the sense of the term given by Edward Said in *Orientalism*. Years of colonialism, which is nothing but a cultural project of control and domination has further strengthened these stereotypical notions. Culture is “fundamental to the formation of class society, the naturalization of gender divisions in Western bourgeois society, and to developing discourses of race, biology, and nationality” (Dirks 1992, 57). However, at the same time metropolitan histories and contemporary narratives have been succoured and influenced by colonial events, troubled political events in Asia, Africa and Middle East and so on. The 9/11 attacks by the Islamist Al-Qaeda terrorist group against the United States of America has further exposed the deep fault lines of East-West dichotomy. Since the attack, the only image the West have of the Eastern religion especially of Islamic religion is that of a militant fanatic. The West views Muslims as extremists since the attacks.

It is of course Muslims who have been the worst sufferers of such cultural characterizations. In his essay “Islam Through Western Eyes” (1980), Said writes: “So far as the United States seems to be concerned, it is only a slight overstatement to say that Muslims and Arabs are essentially seen as either oil suppliers or potential terrorists. Very little of the detail, the human density, the passion of Arab-Muslim life has entered the awareness of even those people whose profession it is to report the Arab world. What we have instead is a series of crude, essentialized caricatures of the Islamic world presented in such a way as to make that world vulnerable to military aggression” (Said 1980, par. 11).

The West, a dominant cultural space views Muslims as a threat in light of the recent political developments. The capitalists crush the proletariats so as to diffuse the site of class struggle since a dominant class (in this case the West) can hold State power over a long period only through exercising its hegemony over and in the State Ideological Apparatuses and this is what the Europeans and the Americans have been doing with Muslims. Post 9/11, the West seems to have intensified its hatred and prejudices against the Muslims and hence every Muslim is seen by them as a potential terrorist.

In the movie *Khuda Ke Liye*, the same is projected wherein after 9/11, the West’s fear and hatred for Muslims reached new heights and because of certain anti-social beings the whole community had to face the heat. In the movie a man dressed as Jew is shown distributing pamphlets meant to caution his fellow-whites against Muslims whereby it is written: “They want to kill us- It is written in the Quran. ‘Christians and Jews cannot be Trusted. They can never be Our Friends. Do Jihad and Kill Them’”. Such an act thereby further propagates the hatred against Muslims and sows the seed of age-old East-West dichotomy. Immediately after this, the protagonist is arrested when his white landlady out of mere suspicion calls up the police. The scene then shifts to a jail where the protagonist is beaten up, tortured, is forced to take off his clothes and is made to live in an unhygienic cell. The police here are not even looking for other evidences or suspects but is hell bent on proving
him as a terrorist only because he is a Muslim and for the fact that in spite of coming from a third-world country like Pakistan, the lead character still manages to live luxuriously. The consequence of such cultural mapping thus leads to identity crisis; not to forget the pain and trauma resulting from such events as seen in the last scene where we see the protagonist in a wheel bound condition. In this context then, the white country (USA) still continues to view the East, the third world with suspicion.

The West indeed, is the creation of the third world as Frantz Fanon once famously said. The West’s creation and categorization of the world into First, Second and Third World- to refer to the US, Canada, Western Europe; the then Soviet Union and Eastern Bloc in Europe; and to refer to the developing countries of Asia, Africa and Latin America- has further deepened the fissures. Frederick Jameson’s essay “Third World Literature in the Era of Multinational Capitalism” (1986) is in fact based on this binary opposition between a first world and a third world. In the essay, Jameson points out that all third-world texts are national allegories: “All third-world texts are necessarily, I want to argue, allegorical, and in a very specific way: they are to be read as what I will call national allegories, even when, or perhaps I should say, particularly when their forms develop out of predominantly western machineries of representation, such as the novel” (Jameson 1986, 69). Jameson thus, seems to contend that cultural productions emerging out of third world are common in nature-in terms of their representation and radical distinction of similar cultural forms as found in the first world. In the capitalistic tradition of first world as Jameson points out, there is a partition between the public and the private sphere but in case of the third world, “the story of the private individual destiny is always an allegory of the embattled situation of the public third-world culture and society” (ibid.). Jameson’s categorization of the capitalistic first world, a socialistic second world and a third world wherein he encompasses all the countries who have experienced colonialism and imperialism seems to have then reduced this third world space into a mere single space of ‘shared experience’ without even giving them a space to highlight their multi-ethnicity, multi-culture and so on, whereas in fact the first and second world are being defined in terms of their economies. It is this straightjacketed definition of the three worlds that makes Aijaz Ahmad to call out Jameson in his essay “Jameson’s Rhetoric of Otherness and the ‘National Allegory’” (1987).

Noting his admiration for Jameson’s work and calling himself and Jameson as “birds of the same feather [who]…never quite flocked together” (Ahmad 1987, 3), Ahmad in his essay critiques Jameson’s concept of third-world literature and the essentialism of Jameson’s understanding of the Third World and First World. Ahmad points out that the phrase ‘third world’ is highly polemical with no theoretical status whatsoever. According to him, there is no such thing as third-world literature because within this idea of third world, there are many fundamental issues ranging from periodization, to social and linguistic formations, to political and ideological struggles within the field of literary production and it would be wrong to generalize and bring it under one ambit. Case being in point is Ahmad himself who was born in Uttar Pradesh, India, is a Pakistani citizen, and writes poetry in Urdu, a language not commonly understood among the US intellectuals.
Jameson’s characterization of first, second and third world then is hugely problematic because it is theoretically tenable and if it is tenable then an accurate mapping of the conception of literature based on this binary opposition is impossible. Jameson’s concept of Three Worlds Theory as Ahmad points out is based on an “essentially descriptive way” (Ahmad 1987, 6). The only contention here though is that description is an ideological construct. It is through this construct that the West has constructed the discourse of the ‘Other’, the ‘Orient’, the ‘East’ and has described the Orients as dark savages, uncivilized aliens and magical creatures with unregulated passions and sexuality. In this context then what Jameson is doing is validating the colonialist ways of description by asserting and reinforcing the very ideals of colonialism which needs to be condemned.

Cultures with their different customs and traditions might view another culture as exotic and mystical. The problem however, only begins if this view is taken by an economically, militarily and politically powerful and dominant culture and society, who can twist narratives and construct a fabricated ‘reality’. Humans have had a long history and tradition whereby they have created their own cultures, identities, languages and geographies. But as Said says in “Resistance, Opposition and Representation” (1993), there should be “no reason except reason and prejudice to keep insisting on their separation and distinctiveness, as if that was all human life was about. Survival…also means not trying to rule others, not trying to classify them or put them in hierarchies, above all, not constantly reiterating how ‘our’ culture or country is number one…” (Said 1993, 98).

References


An Ephemeral Conceptualization of Phule’s Understanding of Socio-Cultural Structure: Brahman Supremacy, Caste & Tradition and Role of Education

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ABSTRACT:
Jotirao Phule born in 1827 into a family of gardener (mali) caste in Maharashtra. A caste which eventually had a very distinct position in the Maharashtrian society that particularly in that point of time because of the fact that these members lived closely by cultivation and selling fruits and flowers and thus, was largely concerned with rural cultivation and also with a large market in the urban. Jotirao Phule’s selected writings tends to be very useful in understanding the cultural and social milieu of 19th century. The caste system continued to be a belief that human beings are organized in a hierarchy ordained by divine indulgence which is one of the more abandoned and challenging areas of India social history. Phule seems to endure as one of the few prevailing and significant voice that particularly transformed the history of Dalit discourses in India. Jotirao Phule’s writing precisely in Ghulamgiri (Slavery), Shetkaryacha Asud (Cultivator’s Whipcord), Jati (Caste) and Dharma (Religion) played a vital role in terms of intellectual and academic output that worked as a voice of marginalized people in the society during the 19th century. Phule’s writing is very much restricted to a kind of anti-Brahmanical in nature. His understanding of the social structure during the 19th century was a sort of anti-Brahmanical in nature and further suggesting how influential were Brahmans during that particular retro. This paper will precisely focus on looking into the social implications and the extrapolations focused by the Phule over the underprivileged sections and his replication on the problems of caste. At the same time also focuses on understanding how Phule treated class-based discernment and how education as suggested by Phule a key factor in permitting class-based discrimination during the 19th century.

KEY WORDS: Caste System, Varna, Slavery, Jotirao Phule, 19th Century, Cultivator, Brahman, Anti-Brahman, Socio-Cultural, Education.
Jotirao Phule’s selected writings tends to be very useful in understanding the cultural and social milieu of 19th century. The caste system continued to be a belief that human beings are organized in a hierarchy ordained by divine indulgence which is one of the more abandoned and challenging areas of India social history. Phule seems to endure as one of the few prevailing and significant voice that particularly transformed the history of Dalit discourses in India. Jotirao Phule’s writing precisely in Ghulamgiri (Slavery), Shetkaryacha Asud (Cultivator’s Whipcord), Jati (Caste) and Dharma (Religion) played a vital role in terms of intellectual and academic output that worked as a voice of marginalized people in the society during the 19th century. Phule’s writing is very much restricted to a kind of anti-Brahmanical in nature. His understanding of the social structure during the 19th century was a sort of anti-Brahmanical in nature and further suggesting how influential were Brahmans during that particular retro. However, he never opposed Hindu religion but his main concern was major social institutions with the Hindu fold of religion which he continuously opposed in his entire life time. His concept through the text was the social order of Brahmanism as one of the binaries that prolonged all that is unreasonable and coldhearted in nature. Phule’s writing entirely focused on two important aspects which included Brahmans at one end and Shudratishudra on the other. However, at the same time Phule’s work also focused on the education and gender discrimination as well. His main apprehension was connecting caste-based oppression in the tradition and the role of education as solution in bringing vicissitudes in the discriminatory social structure. This paper will precisely focus on looking into the social implications and the extrapolations focused by the Phule over the underprivileged sections and his replication on the problems of caste. At the same time also focuses on understanding how Phule treated class-based discernment and how education as suggested by Phule a key factor in permitting class-based discrimination during the 19th century.

Phule born in 1827 into a family of gardener (mali) caste in Maharashtra. A caste which eventually had a very distinct position in the Maharashtrian society that particularly in that point of time because of the fact that these members lived closely by cultivation and selling fruits and flowers and thus, was largely concerned with rural cultivation and also with a large market in the urban. However, we can’t deny the fact that later his father become one of the prominent contractors that entirely changed the socio-economic status of Phule’s entire family. Nevertheless, Phule studied in the Scottish Missionary school in Pune that build Phule’s first great encounter in leading foundation of Satyashodak Samaj and followed by new innovative ideas of social transformations and religious extremism. His main focus was on the discriminatory caste system prevailed in the Indian society and thus, he poises caste with that of slavery particularly with reference to enslavement of Africans in the America. He makes a precise comparison of Brahmim torture towards Shudras and Atishudras with that of slavery in South America on Africans. Moreover, ending up quoting that such torture was more unadorned than slavery that took place in South America and Africa. Interestingly, Phule tend to consider Shudras and Atishudras as Kshatriyas historically and supposed that Dalits in the Indian society suffered drastic humiliations, exploitations and marginalization particularly by the Brahman community. Therefore, Phule make a very distinction between Brahmans and the low-caste. However, we can’t rule out the fact that somehow Phule himself was struggled in retro to make a sense of the term non-Brahmas and
the lower-caste. Since, it was difficult in a society fused by Hindu particularly in Maharashtra during that time to categorize who belonged to the high status depending on the wealth and socially leading great families to the poorest untouchable sweepers.

Needless to say, non-Brahman infirmities were nothing new in the 19th century Maharashtra but, the way in which this new manner the exclusion of such social order was very much apprehended and Phule played an important role in providing a boost to such social reform or urge amongst the people. Phule fought unremittingly all his life against the caste system. His main efforts and support of his dedication led to the establishment of the Satyashodhak Samaj. However, the ideological non-Brahmin movement put forth by the cultivating and laboring castes as the true inheritors of Maharashtra tradition and culture in the natural social leaders and the most vital beneficiaries of government sustenance and this further flourished in devising a tradition. Nevertheless, Phule conjured it with aplomb and his main purpose was to deride Brahman voracity and to clutch that Brahmans had apprehended on the educational and administrative institutions which the British were now nurturing. But one of the vital determinations of Phule was to apposite for the anti-Brahman cause these myths, symbols and tradition in Maharashtra society that was employed by the Brahman supremacy. Henceforth, Phule straight away write against Hindu gods and goddesses and also indicate the fact that social condition for the shudras and atishudras were neither favorable nor they were given any formidable status in the society. Furthermore, the way Phule indicate Hindu scared texts like Manusmriti and Bhagawata inclines to acme that these were the text that were governing the social and cultural structure of that particular retro and his works acted as a myth buster of the old Indian tradition. He also used Ballad on Shivaji were he brushed aside both as more stanch and the laxer which tend Brahman varieties of the story by representing his achievements as a way of uniting kshatriya and shudra community with any kind of Brahmin contribution that tends to be as a worthy of mention. Notwithstanding, Phule’s greatest achievement was the attack upon the central traditional system that predominantly bolstered the Brahman position by disapproving with great amplification in his work on Aryan invasion itself. However, it is one of the crucial and problematic to excerpt such portrayal of king Bali to an end and the Brahman conquest hegemony and it can be seen as Phule’s refusal to accept that suppression of low castes was the byproduct of a social system reinforced by all the varna but shudras and atishudras. Therefore, for him untouchability placed an important concern in a Hindu fold of religion and thus education becomes the tool to do so. Needless to say, Phule was not against all the Brahmins, there were many friends of his and some of them were Brahmins who helped him to open schools for shudras and atishudras girls.

Phule’s writing played a vital role in bringing cultivators of low castes to fight against the brutal nature of Brahmanism. Another significant facet was given to the woes of women. Phule’s sermon over the women in one of the significant feature that put forth the women in different background not only partial to shudras and atishudras women but to all the women to stand against the injustice in the Indian tradition and to begin with Phule’s discourse on Manu’s code was a set of religious code that discriminated against all women, irrespective of varna. As Dhananjay Keer mentions “In short, Jotirao stood for the dignity of man, religious toleration and human rights. He regarded
all Indians as equal and free and declared that one law should be applicable to man and woman.”, it was vibrant that Jotirao Phule’s main objective were to unshackle Shudras and Atishudras and to prevent abuse by Brahmin in all spheres within a strong context of gender impartiality. Phule made a great effort in bringing gender equality, a society with no caste-class discrimination and Brahmin supremacy as well as most importantly dignity amongst all. If we go through the text Ghulamgiri, the way in which Phule was talking, one can imagine that he was obnoxious and was method polemical. But all the same time careful study will let us know how Phule acted as a man who stood up for founding purpose in social relations. I feel Phule remained correspondingly lucid and belligerent in his way to decompose the Brahminical hegemony in Maharashtrian society. Therefore, to bring back the unaware masses from darkness, he might have felt education can be treated as a mean to light up these low caste people. In order to cut off the illogical outmoded practices, for Phule, one needs to be educated.

Henceforth, Phule stressed on education and viewed the affiliation between the exclusive of lower-caste from education was the tactics of maintaining Brahmin hegemony. Nonetheless, it is also noteworthy to clench upon in detail about Phule’s knowledge of society and also about science & history. For instance, the way he refers to Darwin’s theory along with reproductive and DNA theory to juxtapose Hindu god’s birth be disposed remarkable. Simultaneously, he makes several other comparisons pertaining from history. This advocate that Phule was well aware with the sources and he was well known about what he was talking to and in a handsome manner he was successful in convincing and fitting his ideology in that particular socio-cultural structure. His writing clearly suggests that society during that retro was well influenced with the western texts and there was eventually an urge from the society about keen interest to learn western ideologies as well as to imply them. Phule’s writing eventually grant us to look from a different perspective on how Brahmans treated shudras and atishudras. Moreover, facilitates in providing a clear understanding of socio-cultural background of 19th century. Needless to say, that Phule cleverly used the term historians to denote the composer of Manusmriti and Bhagwata. It is very interesting that Phule address them as historians in order to just give scarcer reputation to the authors of Manusmriti and Bhagwata.

Nonetheless, Phule emphasized on the idea of education for all. He considered that low caste people were deprived from joining administration and this was due to lack of education. “Influence of Western Egalitarian thought was a guiding force to such reformist efforts. Phule saw that the failure to education women in particular was the main reason of India’s downfall”. Phule’s main concern was education for women not only to shudras and atishudra women but for all women. Since, there were several restrictions were imposed on women including Brahmin women, therefore Phule and his wife Savitribai opened school for girls and Phule also argues in Cultivator’s Whipcord about the irrationality of Brahmical beliefs. Interestingly, he knew that British administration will be proficient of eliminating the odds in the social dominion of Brahmans from the government offices and educational sectors but at the same time he never spared British government in criticizing them for the system that is paralyzed by the Brahminical hegemony. And for this he criticized Manusmriti for permitting such irrational practices. He also challenged religious texts that were not the words of God, but merely of Brahmins.
At the same time, one can also say that Phule was technically a prodigious person for the reason being that he used both British and local people specifically shudra and atishudra community for propagating his doctrine of anti-Brahman society. He carefully used his understanding of the datum that only through British administration he will be able to make progress in weakening the social structure of Brahmans from the government offices and education sector as well. Therefore, we see a great influence of western education on Indian society. Despite of several British governmental pronouncement on their caste belief, although there was a concurrent impact of western ideology was replicated through the movement in Maharashtra. Thus, Phule led this vein of reforms that predominantly fixated on alteration and equivalence in the society through education. As stated by Dhananjay Keer, “It is observed that the missionaries find the lowest castes the best pupils; but we must be careful how we offer any special encouragement to men of that description; they were not only the most despised but among the least numerous of the great divisions of society and it is to be feared that if our system of education first took root among them, it would spread further, and we might find ourselves at the head of a new class, superior to the rest is useful knowledge, but hated and despised by the castes to whom these new attainments would always induce us to prefer them...”, it tends to be remarkable that the government of that time has not been initiate much interested in flouting the traditional structure and guard low caste people’s right to get education, making it indistinct that large number of copious administrators were not even ready to accept the bigoted caste tradition that was followed in educational scheme. Thus, Phule was the courageous person who boxed rigidly for daunting the communal retort through his achievement that would lure the lower sector of the society.

To conclude, Phule through his experience tacit the courses of caste coercion domination in society for thousand years. However, he shaped an episteme that literally altered the unchallenged connection of Brahminism, educational and social supremacy and perpetual suppression of low castes in India. For Phule, caste or varna system remained as a rapport of dominance and power and has to be condemned at all levels by the domination of certain sections in the society. Phule’s influence was restricted due to the constrictions of the colonial economy and state that could allow neither the determination of a new class looking for civic-social supremacy nor an endurance of discord. Nevertheless, the ideological critique of Hinduism was in the case of Phule tends to continue to a larger extend by the communal critique of the Brahmans, their dominance and their sleaze. He was not the only social reformer in the second half of the 19th century in Maharashtra who argued the Brahmans but at the same time, he was the only one who sturdily fraught the social orders. Phule’s writings and activities made an attempt to unite all non-Brahman castes of western India in opposition to the Brahman collaborating to gain superior power through their cartel of the British administrative service.

Nonetheless, Jotirao Phule’s writing is a fine blend of several social and cultural information pertaining to 19th century which grant us a new lens to look into the cultural milieu from the viewpoint of shudras and atishundras community. Although, Phule was neither given place in British accounts nor in Brahmanical accounts, but he cleverly managed to endure himself from the intimidating practices of shudras because if his education from missionary school and moreover, because his father
was attached with high officials. Phule literally took advantage of being educated shrudra and tried his best in enduring welfare practices to the fellow shrudra and atishudras. However, he also played dual strategy whereby he maintains harmony with British authority and at the same time criticized them for their malpractices of favoring Brahmans. Notwithstanding, his writings are finest source of primary information for unrevealing the cultural milieu of 19th century. Testament that the inkling of modern India being made merely by the elites has fatigued itself and Phule’s sermon tends to be aided as a contemporary resolution to humiliation, discrimination, inequality and marginalization in Indian society.

References


Swami Vivekananda: His Philosophy and Vision on Ideal Society

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ABSTRACT:
The paper discusses about the life, philosophy, and vision of an ideal society of Swami Vivekananda. A deeper analysis has been made on his views on the spiritual humanism, the institution of caste system, giving the deprived their lost individuality, a society free of superstitions, harmony of balance between spiritualistic and materialistic society, a system of education meant for man making and character building and above all a religion based on scientific temper and rationalism. The paper also has highlighted how Vivekananda’s Vedantic ideas underlines a unique blend of East and West culture which regenerated the virtuous aspect of Hinduism unearthing its reach potentiality serving the humankind.

KEY WORDS: Spiritualist, Yogi, Satya Loka, Vedantist, Metaphysician, Naren, Neo-Vedantic, Sadhana, Advaita Philosophy

“He is not a pond, he is a reservoir. He is not a pitcher or jug, he is a veritable barrel. He is not a minnow or sardine, he is a huge red-eyed carp. He is not an ordinary sixteen-petalled lotus, he is a glorious lotus with a thousand petals.

He is not a twig floating in a river-a twig that sinks even if a bird alights upon it. Rather he is a great tree-trunk carrying men, beasts & merchandise upon its chest”.

Sri Ramakrishna Paramhans

Introduction
In the entire annals of Indian philosophy, the place of Swami Vivekananda is distinctive and significant one. He has been called a spiritual leader, a social reformer, a brilliant philosopher, a Yogi, a writer, an orator, an educationist, a subtle metaphysician, an ardent patriot, a realized & illuminated soul, an outstanding personality, etc. in one way. The unique greatness of Swamiji was well acknowledged by Professor J. H. Wright of the Department of Greek Studies at the Harvard University who described him as more learned than all Professors put together who joined in the World Parliament of Religions (Sharma, 2019, pp. 169-170). Again Deputy Professor of
Modern Languages and Comparative Philology, Friedrich Max Muller of Oxford University being overwhelmed by the personality of Swami Vivekananda in the chilly night of Winter came down to London Railway Station to see-off Swamiji which well speaks about his uniqueness and distinctiveness. The force and power in the words of Vivekananda has been well recognised by his biographer Romain Rolland, the great European savant, who said, “I cannot touch these sayings of his scattered as they are through the pages of books .... without receiving a thrill through my body like an electric shock. And what shocks, what transport, must have been produced when in burning words they issued from the lips of the hero” (2013, p. III). In the true sense of the term, he was a saint of higher order, gifted with supreme knowledge, did not, as has been stated, seems to belong to this world. It is said that he belonged to the “Satya Loka” where only seven saints of higher order live and they are always in meditation. Once a portion of this Satya Loka melted & soon there emerged a small boy with a radiant glow & a sweet smile on his face. He approached one of the saints and asked him to follow him. That boy, it is said, was Sri Ramakrishna Parmahans (Gadadhar was his childhood’s name), the Master, an “avatar” of God and that saint was Swami Vivekananda. He was born with a mission, i.e. to make the people spiritually oriented.

Swami Vivekananda was born on 12th January 1863 in an aristocratic Kshatriya family of Calcutta. His real name was Narendranath Dutta, popularly known as “Naren” named by his father and he was named as Viveshwar by his revered mother. He assumed the name of “Vivekananda” (the one who is inspired by reason) in 1893 while proceeding to participate in the Chicago Parliament of Religions as a monk (Gauba, 2015, p. 95). Vivekananda is considered as the Hindu Napoleon and he was one of the most prominent religious thinkers of the 19th century India. He was a mountainous intellect and retained a mystic consciousness like Plotinus & Baruch Spinoza, the harbinger of Advita-Vedanta, gifted with a prophet’s vision, the spiritual guru of the world, precursor of the Bengali militant nationalism (Tyagi, 1998, p. 163) and an incomparable social reformer. He was the first Indian who in the late 19th century preaches & propagated all over the world the fundamental philosophy of Hindu religion. In other words, he was a Vedantist, who preached the concept of Universal religion; the first socialist of India who was committed to the cause of class-less society; a leading nationalist, championing India’s independence; an internationalist advocating an inter-dependent world order; a social reformist making crusade against the social prejudices and above all a humanist who believed in the inner goodness of every man. He was the link between present & the past, East and the West. It would be an injustice to think of Vivekananda as a mere Hindu (cyclonic) monk. Thus, at a time he was a humanist, a patriot, a philosopher, a religious preacher who ‘awakened’ the people of Hinduism from its age-old slumber and infused into it a new life and new blood. The canvas of his thought ranged from the spiritual to the earthen, from traditional to modern, and from science to myth. In the World Parliament of Religions, he tried to remove many misgivings in Hinduism and made the people crystal clear about its inner essence and its spiritual superiority. This great disciple of Ramakrishna breathed his last breadth on 4th July 1902 while he was staying with his brother-monks at Belur Math, before he had attained the age of 40, an age at which richer life begins for most men. In the words of a Gurbhai
“….. He died in truth, of his own accord. He was born as a Yogi and he died as a Yogi.” Though he lived for only 39 years, but in a very short span of his life he worked ceaselessly for the good of the society.

Understanding the Background

Vivekananda was the first in the history of Indian philosophy to draw the picture of an ideal society, which finds its expression in his talks, conversations, letters and writings. Swami Vivekananda considered society as a divine institution. He stated that “That society is the greatest where the highest truths become practical. That is my opinion, and if society is not fit for the highest truths, make it so and the sooner, the better”. To him, an ideal society has to be structured in such a way, that the divinity of man can be realised. First of all, this ideal society has to guarantee the liberty of thoughts and actions which are the preconditions of life and growth in general. According to Vivekananda the sense of immortality, gives us tremendous freedom to act without fear or temporal concern. “Where it does not exist, the man, the race, the nation must go”.

On the aspect of equality Vivekananda believed in unity of variety which he took as the plan of the creator. He said men are never equal and they are always born with differentiation by their natural capacities. So, sameness in physical forms or social status can never be attained, and to do away with all the differences would also bring death and annihilation. As different men have different ideals so there is in need of everyone to realise that in the best possible way. What he meant was the elimination of all privileges. To him, “We preach neither social equality nor inequality, but that every being has the same rights, and insist upon freedom of thought and action in every way” (Rustau, 1998, p. 267).

He was very much worried about the continuous suffering of human being which in the result of various underlying reasons such as ignorance, disharmony, divisiveness and confinement of consciousness within finitudes. As the incarnation of patriotism, human dignity and self-reliance he worked for the well-being of the masses. He was deeply devoted to the cause of the liberation of the poor and the downtrodden. It was owing to his wish and works for the cause of the downtrodden in India that Swamiji left his family members in the most pathetic condition.

According to Swamiji, education of the masses is the prerequisite of every social change. By education he meant that the downtrodden and poor gets the means to solve their problems by themselves. He understood education in the sense of putting chemicals together, to give the stuff out of which the masses themselves will get the strength to change their life conditions. Through education, the masses will acquire faith in their own selves, and they will get self-awareness and self-confidence.

Vivekananda said that caste is ‘an inevitable phenomenon of all human life’. It is an essential feature of all societies, be it ancient or modern and ‘civilised’ or ‘uncivilised’. So any attempt for the eradication of it is an irrational act. What is indispensable is the rationalisation of the caste system and bringing it back into the spirit of inclusiveness. To Vivekananda, the caste system is not only a natural order, but it is more than that; it is an ideal. This is in the conformity with the ancient Hindu texts particularly Bhagavad-Gita.
which tells that performance of *Swadharma* for the purpose of securing and preserving ‘the solidarity of society’. Hence it is an idea of solidarity rather unity and the direction of which is growth.

Vivekananda said to his audiences, in his lectures to aspire the greater virtue of acceptance of all religions rather than be content with the virtue of merely tolerating others. Tremendous sense of harmony enables us to enjoy apparent diversity in thoughts, actions, beliefs and worship. He believed that the rejection of the other stems out from our own fears and insecurities, and his clarion call was for all to awaken from this hypnotic, weak state. Applying the *Vedantic* notion of the cosmic *Brahman* from which everything emerges and into which all dissolves without any distinction, Vivekananda called upon each person to accept the other. He advocated for religious acceptance not toleration which implies to superiority complex, literally mean someone taken as wrong and allowed to exist out of generosity. Thus we should become not only tolerant but should also be appreciative of one another and rise above the sectarian boundaries where the solutions to all problems will flow from empathy. This is an understanding of the principle of life – that each is either as divine or as flawed as the other.

He criticized the present system of fighting among different religious sects. Many wars have been fought, much blood have been shed in the in the name of religion. But that is not true religion. Swamiji stressed that India required to trade Indian spirituality for the west’s material and modern culture and was strongly after India’s scientific modernisation (Mukherji R., 2019, p. 11). Swamiji asked men to acknowledge women as the symbol of the Divine Mother and not to consider them as the child producing machine. This discussion has attempted to analyse Vivekananda’s vision on an ideal society.

### Vivekananda’s Vision on an Ideal Society

#### Concept of Equality of Men/ Human Being

The concept of an ideal society as envisioned by Vivekananda is broadly premised upon the notion of equality of human being. His address to the gathering at World Parliament of Religions in Chicago that started with “my Sisters and Brothers of America...” can be taken as the utterance of his firm belief on the equality of man regardless of his nationality, faith, sex or colour. As a true democrat, Swamiji believed that no nation could gain physical liberty without physical equality. So his concept of freedom leads to concept of equality. He emphasizes, “Equality is the sign of the free”. By equality, he did not mean any special type of equality viz. social, economic or political. He was concerned with the process & not the form of equality. He stood for equal rights and opportunities. He was opposed to privileges & discrimination in any form. He denounced inequality as a bane of human life & a source of all bondages - physical, mental & spiritual. In reality, his concept of equality reflects his spiritual thinking which lays stress on the gradual growth of the individual. While expounding ‘the modern India’ he remarked, “Forget not that the lower classes, the ignorant, the poor, the illiterate, the cobbler, the sweeper are thy flesh & blood, thy brothers”.

### Concept of Service to Mankind

Swamiji said that the substance of all prayers & worship is to be pure and good to others. He sought to have the vision of God through services. His passion for service to mankind originated from his
father, Vishwanath Dutta, whose charitable, liberal and caring outlook and compassion for his associates and the poor encouraged him to a great extent. His mother’s compassionate heart for the poor and hopeless profoundly influenced and shaped his personality as well (Chakraborti, 2012, p. 4). According to him, “the service to the poor, downtrodden and weakest sections of society regardless of caste, creed, religion, gender or nationality, is service to God”. (Sindaram, 2012, p. 5). “He who sees Shiva in the poor, in the weak, and in the diseased, really worships Shiva”. Therefore, everyone must be above his self and come out to help others and serve the needy. He also said that “Go from village to village, do good to humanity and to the world at large. Go to hell yourself to bring salvation for others… When death is so certain, it is better to die for a good cause”. He advised the people to worship and offer the poor what they offered to the image of God in the temple. He said that one should serve a man to find God. He also expressed his aspiration to be born again and suffer thousands of miseries and thereby he could worship the only God – the sum total of all the souls. In fact, the Ramakrishna Mission was founded by Swamiji in order to enable his disciples to move from village to village and help the needy. He believed service to humanity to be the only religion and considered all the other ritual practices as sheer foolishness.

Giving the Deprived Back Their Lost Individuality

The edifice of Vivekananda’s ideal society stands on the foundation of his compassion for the downtrodden and the deprived which constitutes the core of his ideal society. He was a true humanist from the core of his heart. His social thoughts were always centred on the life and conditions of the common man. He realised that the downtrodden classes, the cobbler and the sweeper had to be rescued from perennial exploitation – “Worship Shiva in the poor, the diseased and the weak (Rolland -) service to men is service to God. He emphasised economic dimension of religion and for that he declared himself as a socialist –“I do not appreciate socialism. But half bread is better than none”. He emphasised that the labouring masses are the backbone of the any nation. If these poor people, the sweepers and labourers will stop working for one day it will create a panic in the town. To him, you should not belief the so-called wealthy people because they are more dead than alive. He said that the masses who are starving, destitute & downtrodden must be made educated and their conditions must improve in order to give them back their lost individuality. These ordinary people have suffered oppression for thousands of years. They suffered it without objection and as a result they have got superb strength of mind. They have suffered immortal hardships, which has given them stubborn energy. Their suffering is due to the money-owning upper classes of India and by this way they have been deprived of their individuality and human dignity. He had argument with one Professor of Philosophy from Banaras who argued ‘poverty’ as ‘Maya’ (illusion). In reply Vivekananda strongly contained that you cannot preach religion to hungry people and considered poverty as the greatest sin. He argued one of the major causes of our downfall is neglecting the masses. So reprimanding the upper classes he said, “In this world of Maya, you are the real illusions, the mystery, and the real mirage in the desert”. That’s why he called on the reformers that instead of thinking so much regarding idol worship, widow remarriage, they should think more to ameliorate the poor, the destitute & the downtrodden. To ameliorate the miseries of the downtrodden he
called for undertaking the responsibility of constructive programmes and helping the destitute.

Society Free of Superstitions

Vivekananda was against religion based on dogmas and blind beliefs. As a rational and scientific thinker, he called upon the mankind to shun superstitions and fight against the authority of such a society. He said, to follow the society and public opinion blindly will be idolatry. As a believer of the scientific inquiry and investigations, he said the methods of investigation which are applied to science should also be applied to the science of religion. This kind of investigation will make the religion permanent & useful. Secondly, he said this process of investigation will not only make the religion as scientific as some of the conclusions of Physics or Chemistry, but will have greater potency because physics, chemistry has no inner mandate to guarantee for its truth. But the religion has the most energetic internal force. Thus, he said individual has every right to apply his reason, to know the truth and then accept the order of the day. He further said the concepts of adhikarvad, untouchability, suppression of women rights is all against the prescription of a civilized society and even against the real teachings of religions. It is because of the blind beliefs and superstitious practices there is war and bloodshed every time and in every society. Such a society should be remodelled in accordance with reasons and rationality. That’s why man should come up, apply his rationality and break the law of the society which are based on orthodoxy and dogmatism.

His Perception of Religion as Universal One

Vivekananda strongly believed in unity among different religious belief systems. In the world Parliament of religion at Chicago he emphasised on the fundamental unity of all religions by denouncing any tendency of emphasising the greatness of one’s own religion and disapproving other religions faiths which he argued as a clear negation to the harmony of religious unity. He appealed to the followers of different religions to be true to their fundamental tenets. “The Christian has not to become Hindu or Buddhist, nor a Hindu or Buddhist to become Christian. But each must assimilate the spirit of the other, and yet preserve his individuality and grow according to his own law of growth.... anybody dreams of exclusive survival of his own religion and destruction of the others, I pity him from the bottom of my heart” (Sengupta, 1993, p. 16). And “If you are born a Christian be a good Christian, if you are born a Hindu, be a good Hindu. If you are born a Muslim be a good Muslim”. The keynote of his address was universal tolerance and acceptance of all religions. Swamiji condemned the narrow, limited and fighting ideas of different religions. He said it is merely superstitious to believe that each nation or tribe should have its own particular god who is always right and others are wrong. It is because of such superstitions; religion has created most ferocious hatred and bitter enmity between man and man. It has created war and disharmony in the world. But that is not true religion. True religion should be based on investigation & realization of truth.

Swamiji said there may be different religions in the world but the essence of all the religions is the same. Being influenced by the Vedantic philosophy he believed in the concept of Advaita (monism) - God is one - we all belong to different groups and sects – but have the same objective i.e., the realization of God. Hence it is better to have one universal religion in the world so that religious
harmony can be possible. Thus, his universal religion is the synthesis of the ideals of all the religions. Universal religion is the thread that runs through all the pearls & each pearl is a religion or even a sect thereof, it means universal religion does not mean the end of religious variations. It is simply based on the realization that God is the centre of all religions and that each of us is moving towards Him. Hence, he said that we have to “help & not fight’, ‘assimilate & not destruct’, ‘create harmony & peace & not dissension”’. Universal religion will pave the way for internationalism. Thus, he talked of universal religion to be the basis of new world order. If any faith in the world teaches fundamentalism then it is not a religion, but it is a gravest crime against humanity. Swamiji stated that, “We want to lead mankind to the place where there is neither the Vedas, nor the Bible, nor the Quran; yet this has to be done by harmonising the Vedas, Bible and the Quran” (Mukherji, 2012, p. 26).

**His Concept of Internationalism and Bonding of World Unity**

The ideal for universal brotherhood is not a new concept and had been pondered over by many before Vivekananda. But any attempt for the same without spirituality had been self-defeating. According to Vivekananda, there is only oneself in the universe, only one existence. When it manifests through time, space and causation, it appears to be diverse and is called by different names. Difference of views and thinking are deeply rooted in the scheme of the universe. Truth can be seen from many angles and expressed in diverse ways. We must accept this basic truth. In the heart of all things, there is a fundamental unity. When all life in the whole universe is seen in vast oneness, the self-centredness, narrow-mindedness, and countless divisions immediately collapse (Kundu, 2018, p. 14). To him the unity of all beings has to be realised through unconditional love for all, wise detachment and extension of self through service of humanity beyond dogmas and sectarian faiths.

Thus, Swamiji believed in the universal brotherhood of man and nations. He was also a champion of equality and mutual cooperation among the nations. But he said, though everyone is talking about it, nobody is serious about it. Rather day-by-day different religious sects are coming up which are creating religious acrimony and destroying universal brotherhood. His address ‘my dear bothers & sisters of America’ at the Chicago meeting made American audience deeply moved. He wanted to establish universal brotherhood through religious harmony and cultural exchange. He also suggested that the rich nations should come to the rescue of poor nations. Then only international amity will be a reality.

**World Unity in the Midst of National Diversities**

Vivekanand said unity in diversity is the plan of the universe. We are all a constituent of the humanity but as individual we are different from one another. As a man one is separate from the woman; as a human being a man is one with woman. So also families, tribes, races and nations have distinct identity but at the same time they are a part of the entire international society. Thus, he said, “out of diversities we are all going towards this universal existence such as families into tribes, tribes into races, races into nations, and nations into humanity”. (Vivekanand, 2014, p. 138) As a committed believer of world unity, he said, unity is knowledge, diversity is ignorance. Therefore, the world unity will emerge out of acquiring the real knowledge. As a true internationalist who in his vision of an inter-dependent mutually cooperative
world was far ahead of his time. Moreover, as a true democrat Swamiji believed in the equality among nations. He opposed the British rule in India. He never favoured war and conquest. He said India is the only country that never went outside of itself to conquer other countries. Even the great conqueror Ashoka insisted that none of his descendants should go to conquer.

**Harmonious Balance between Spiritualistic and Materialistic Society**

During his second visit to the West, Vivekananda’s international perception took another orientation. He developed a conviction that the East and West ought to be mutually helpful and must cooperate with each other. He was neither overwhelmed by material brilliance of the west nor could he emphasise on the spirituality of India hiding her social and economic drawbacks. He said to sister Nivedita “the West had tried to conquer external nature, and the East had tried to conquer internal nature. New East & the West must work hand in hand for the good of each other without destroying the special characteristics of each”. He warns India if it is to live as a nation its people must learn mechanism, the science of physical nature, the organisation and art of government from the West and yet preserve spirituality as the central theme of life. And what the West should learn from East particularly India is its great spiritual truths which have been enumerated in the *Vedanta*. To him, no nation becomes great just by making material progress and enacting good laws. So, the West has much to learn from the East and the East has much to learn from the West. In fact, the future has to be shaped by a proper blending of the two ideals. Then there will be neither East nor West, but one humanity. The principle is that nations and individuals prosper by a system of “give and take”.

If truth be told, in an age when the prevailing perception of India was that of a perpetual receiver of Western enlightenment, the Swami was firm in his conviction that “the East must come to the West, not as a sycophant, not as a servant, but as *Guru* and teacher (Ganguly, 2016, p. 9). Thus, Swami admits the need of both spiritualistic and materialistic-based society.

**His Social Philosophy and Inclusive Society**

Swamiji supported the *Varna* system as advocated by the *Veda* & hence was not opposed to caste system as such. What he was opposed to was the perversion and immobility of the caste system. He said “while caste system divided the people it also united them because all the members of a caste were bound to help their fellows in case of need. And as no man could rise out of his caste, the Hindus have no such struggles for social and personal supremacy as embitter the people of others countries”. But the worst part of the caste system is its strict compartmentalization - discouraging competition and the checking of competition led to loss of self-confidence which finally resulted in the political downfall of India and its conquest by foreign races. He condemned the orthodox *Brahminical* doctrine of *Adhikaravada*. According to this doctrine, the *Sudras* or the masses were excluded from the right to read the *Veda*. He said, nowhere the Hindu scriptures favoured untouchability. Swamiji was a *Vedantic* spiritualist who believed that once *Vedantic* religion is followed, Hinduism will come to its true form & every individual will have his proper place as part of the divinity. Hence, he was rather very much concerned for the poorest of the poor, for the neglected and for the upliftment of the downtrodden. Like a socialist he believed that an age will come when the *Sudras* (lower castes) will
take over not remaining as the Sudras but as new types of human beings equal to all others in the society. This also involved the upper castes giving up all their special privileges and accepting equal status in the society. In other words, in the ideal society there will be existed only one caste and the lower strata will be raised to the level of the higher ones. It means that all the social distinctions will be doused in so far as all the people will be elevated to the level of Brahmins as it was the case in the Satayuga. Thus, Swamiji’s approach to caste was moderate & humanistic rather than revolutionary or iconoclastic.

Women Emancipation and Liberation

Swamiji gave much importance to women. He said, “With five hundred motivated men it will take me fifty years to transform India. With fifty motivated women, it may take only a few years” (Sengupta, 1993, pp. 17-18). He said woman is the mother-god. She is the Shakti. Hence, she should be treated equally and should be educated equally like men. He quoted Manu and said, ‘God resides in those families where women are happy and well-treated’. According to him, the Americans are so prosperous, learned, so free and so energetic because the men treat their women in the same manner as they would have been treated. But Indians continue to be slavish, miserable and dead, because they do not give right attention to the women folk. To him, the ideal woman in India is the mother, the mother first and the mother last. The woman calls up to the mind of the Hindu, motherhood and God is called mother. The woman should not be used simply as wife as in the West. The idea of womanhood is concentrated on the concept of women as a wife. But to the mind of ordinary man in India, the whole force of womanhood is concentrated in motherhood. In the Western home the wife rules, and in an Indian home the mother rules (Sivaramkrishna, 2012, p. 276). Besides he opined that they should not get married at a tender age. Proper training should be given to them so that they could learn about the significance of renunciation and this would certainly help them in practising virginity throughout their life. Along with this, they should be taught sciences and other things, which would be of benefit not only to them but to others as well. He said it was a strange fact that when Oxford & Cambridge were closed to women at that time Calcutta University opened its door for women more than 20 years ago. But at a later period due to fall in the general education for all, women education was also uncared for. Vivekananda said, so long a nation continues to neglect its women it cannot go up and continue to suffer. Thus he wanted the ancient Indian conditions to be reinstated under which women were behaved with respect and admired as companions and equal partners of men.

Education for Man Making and Character Building

A sound education system is the prerequisite of an ideal society. For Vivekananda education in order to be meaningful must be backed by character. According to him “Education is hardly edifying without provision for character. Character transmission is the essential mission of education. Those who give their children everything in the world, but fail to give character, give them, ‘stone’ in place of ‘bread’ (Budhananda, 2013, p. 8). He advocated education for the masses without which he meant the development would not be propagated and the people will continue to be backward. He said that education of today is based on wrong methods. According to him, education should help the common mass of people to equal themselves
for the struggle of life, strengthen the character of man, spirit of philanthropy & courage. He said, “If the poor cannot come to education, education must reach to them at the plough, in the factory, everywhere.” He wanted to excel the process of development through the mass education. Vivekananda believed that in this modern world the melody of fraternity i.e. the universal brotherhood can be achieved only through the imparting of proper education. He also advocated for the kind of education which is related with good culture and is scientific in nature. He said, “Teach the masses in the vernaculars, give them ideas; they will get information, but something more is necessary give them culture. Until you give them that, there can be no permanence in the raised condition of the masses” (Dey, 2012, p. 58). Thus in Swamiji’s view, the education should be scientific, cosmopolitan, spiritual & scholarly. It also should have secular outlook and should be a man of character. It should help individual in his inward development.

Swamiji once expressed his plan of setting up a women’s Matha for the training of worthy unmarried girls and widows for educating the women of India and equip them to rise from the deplorable condition in orthodox Hindu society. Swamiji also insisted that given the superior aptitude for learning among Brahmins than among Pariahs, no money should be spent any more for the education of the Brahmins, so as to have adequate resources for raising the Pariahs to the level of Brahmins. This has to be done by the Brahmins themselves because it is the duty of every upper class to build a platform for others (Rustau, 1998, p. 274).

His Concept of Nationalism: Worshiping the Nation and Its Masses

The concept of nationalism occupies a pivot position in his entire philosophical outlook. His sort of nationalism requires commitment, dedication and sacrifice by its people towards the nation. He put the nation at high esteem and he almost rediscovered India emaciating as a result of centuries old oppression and ignorance. He was not swayed away by the emotional aspect of nationalism rather his approach was more rational and concrete. He called upon the youth force to arise and awake and to serve the motherland. He had a clarion call to each youth within whom he finds an eternal power being lodged in, through which they can revive the whole of India (2013, p. 1). Swamiji was a great votary of the concept of nation. For him, the nation and its masses are the real god to be worshipped. He believed the nation is the god manifested. So, after returning from America he decided to work for the regeneration of nationalist feeling and to wipe-out tears from the eyes of starving million. Quoting about Vivekananda Romain Rolland writes that “For the next 50 years… let all other vains of gods disappear from the time from our minds. This is the only god that is awake, our own race everywhere his hand, everywhere his feet, everywhere his ears. He covers everything. All other gods are sleeping…The first of all worship is this worship of the virat…of those all rounds us. These are all our Gods-men and animals & the first God we have to worship is our own countrymen”. He called upon the youth of India to construct their own character and worship their motherland as a spiritual entity. Thus the uplift and worship of India was Swamiji life’s intrinsic and essential message. Correspondingly, Swamiji gave importance to man and his individual existence and potentiality. To him, a human being is the greatest creation in the entire universe. Human life is most precious & valuable. Man is superior to all
other being on earth. To quote him “Man is higher than all animals, than all angels, none is greater than man”. Man is the living god to be worshipped is the human being. Man should be psychologically, bodily & practically strong.

Development of the Masses

According to Vivekananda, the nation lives in the cottage. If the big chunks of Indian masses continued to remain poor, uneducated, oppressed & miserable, social reforms like abolition of untouchability, Sati system or introducing widow remarriage would not make a strong impact in India. To him, as the education and the wealth of the rich is probable due to the sacrifice of the toiling masses and it is the duty of the former to take care of the latter. All the members of the society should have the same opportunities to acquire education, wealth, and so on. “A new India will emerge out of peasants’ cottage, out of the huts of fisherman, the cobbler & the sweeper. Let her originate from the factory, from the marts and markets”. Thus he called on the people of India to awake, renunciate & serve.

Conclusion

Analysing the philosophical discourses of Vivekananda, it lands us in conclusion that despite some sections of intellectuals criticising him as a militant nationalist and revivalist his thought moved always in higher spiritual plain which observed him from the charge of narrowness. His harmonisation of religion with nationalism and that of humanism is distinct of his unique philosophical outlook. In his concept of ideal society, we find no existence of any space for privileges of force, wealth, intelligence, birth or spirituality. All the privileges have to be overcome and that’s why he criticised the Indian Brahmns for their griping to these privileges. To him, the one who is not ready to give liberty to others does not deserve liberty for himself.

While describing for harmony of religions, he stood for divinity of humankind. Thus, he believed in the equality of all religions. According to him, every religion has a soul of its own and may differ from the souls of other religions. But they are not contradictory. Their essences are the same. To him, the slogan should be religious acceptance and not toleration. Toleration comes out of a superiority complex.

He also criticised the system of inequality created within a religion in the name of caste, untouchability, apartheid, and gender discrimination. (Mohanty, 2007, pp. 128-129) Suitably Swamiji’s mission was to make the existing religions scientific, rational, human & universal. For him, the spiritual process can be practised in non-religious mode as well; but it would be useful to extract the essence of existing religions to benefit in that way. For Swamiji, the external rituals of religions are of secondary importance, but the spiritual essence of religions needs to be accepted. If we seek a universal religion which can be followed by everyone it must include all degrees of religious development.

Emphasising on each soul as potentially divine he reiterated that the key purpose of our life is to realise the same through the path of selfless service to humanity, assimilation of wisdom through deeper introspection, dedication to any concept of the Almighty or some special psychophysical practice. Subscribing education as a basic of positive idea he said, “If you can give them positive
ideas, the people will grow up to be men and learn to stand on their own legs.” This is the significance of Swamji’s idea of mass education which he meant is immediately needed for total development. His philosophical doctrinaire went on to emphasise the vast multitude of poor masses of India, and their upliftment, without which the development of the nation would be a distant reality.

According to Swamiji, the caste is basically in the nature of an organism. In social organism no vocation should be regarded as superior to another. In Swamiji’s words, “I can perform one duty in social life, and you can perform another; you can govern a country, and I can mend a pair of shoes, but that is no reason why you are greater than I, for can you mend my shoes? Can I govern the country? I am clever in mending shoes, you are clever in reading the Vedas, but that is no reason why you should trample on my head”. The perversion of caste system was taking place in the processes of social evolution. Hence caste is good but what bad is the feeling of inequality arising from wrong social evaluation. It may be considered as degeneration of an ideal. It hinders the individual freedom and social unity. So his call for regeneration of this ideal i.e. the caste system is to serve the social end (Sarasvati, pp. 96-97). If Vivekananda were alive today, he would have wept at the animosity and hatred being perpetuated amongst various peoples.

His call to the youth of the country to fight for the upliftment of the downtrodden, his revolutionary approach to the problem of liquidating the privileges of the rich and giving the toilers their due, his crusade against untouchability are very significant in the years to come. Thus, an ideal form of society is one where the highest truth can be held, practised and lived by all. The ideal society would be the one in which there would be the synthesis of the Indian idea of spiritual integrity and the western idea of social progress. To sum up it is the unique blend of religion and science that regenerated the virtuous aspect of Hindu philosophy and its reach potentiality to serve the humanity accounted Vivekananda as a greatest man, the humanity has ever produced.

References


Understanding Disaster Management: An Analysis

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ABSTRACT:
Disaster is defined as rapid and sudden natural calamity impacting the natural environment and socio-economic system that disrupts normal functioning of the community life. On the other hand, hazards are the pre-disaster situation in which some risk of disaster exists as human population has put themselves in a vulnerable situation. When the risk becomes tangible and impending, there is a distinct threat of disaster. This situation is not only threatening for national defence and security but may also pose various large scale medical, social, economic problems like epidemics, pandemics, shortage and scarcity of food and usable water, accumulation of waste, displacements of persons, problems of hunger and refugees etc. Poor are the worst sufferers in these circumstances. Disasters whether natural or man-made are not confined to a particular location or nation but are of a transnational character as it occurs throughout the world. It is beyond human comprehension and control as Nature has its own laws of creation, destruction and devastations. Human beings have made tireless efforts to protect themselves from the bad effects of these disasters.

Due to the result of various types of hazards, vulnerability and insufficient capacity to reduce the potentiality of risk, disasters impact individuals physically (through loss of life, injury, health, disability) as well as psychologically (fear, threat, stress, shock, trauma, behavioural and mental disorder, non-working of reflex action). The disaster risks in India are further contributed and aggravated by increasing vulnerabilities due to fast changing demographic profile and socio-economic conditions, poor and unplanned urbanization, infrastructural development within catchment area of high risks zones, environmental pollution and degradation, climate change, geological hazards, epidemics and pandemics.

Thus, disaster management requires the management of resource and responsibilities for dealing with all humanitarian aspects of
emergencies; in particular, preparedness, response and recovery in order to reduce the impacts of disaster. Disasters are the consequences of natural and human hazards. Disaster planning should be aimed at prevention, mitigation and reducing the effects of various disaster which do occur. The identification of post disaster tasks, allocation of these tasks to organisation and individual and coordination of planning efforts of all potential responders are the basic element of the disaster planning process so that the eventual response when it is required is co-ordinated and effective.

KEY WORDS: Disaster, Hazards, Disaster Risk Management, Prevention, Mitigation, Development

Introduction

Disasters are one of the unescapable realities of life and human beings are experiencing and struggling with it to protect himself since the day of origin of human civilisation. They are the outcome of the interplay of a number of factors operating both on and under the earth. Their impact is so grave on the humanity that they are invariably intel great devastations, sorrows, hardships and dislocations in normal life. The only safeguards available to human beings is to attain better forecast facilities and take up full proof prevention and mitigations measures along with proper preparedness planning. Accordingly, in principle an analysis and anticipation of hazards and problems facing both community and organisation, the elimination or mitigation of consequences by highlighting proper, feasible and possible solutions, and using available coping resources to bring best suitable results within the existing constraints. As an alert participant in and observer of the happenings in the human life I want to draw your attention in the mitigation of the threats emanating from diverse man-made and natural disaster.

Conceptual Framework

The term disaster has its origin from a French word ‘DISASTRE’ which is made up of two terms: ‘Dis’ means evil or bad and ‘Astre’ meaning star. So, disaster expresses ‘Evil or Bad Star’. Hence, in the past as per traditional ancient mythological perception natural disaster is perceived as ‘Acts of God’ which is beyond the control of human intervention and were projected in terms of God’s punishment of the sins of mankind.

But with the passage of time today we realised the responsible and rational causes of disasters which encompasses, ecological and social perspective to disasters involving organised human action in terms of various acts, omissions and interferences of human beings. It not only contributed but aggravated to disasters which is perceived as ‘Acts of Man’.

Different parts of the universe are affected by different kinds of disaster. Disasters whether natural or man-made are not confined to a particular location or nation but occur throughout the world and the effects of all kinds of disasters are very much akin to each other but are classified under various groups. As per their origin disaster are classified into two types, e.g. natural and man-made.

Natural disaster

Natural disasters are violent phenomenon caused by the natural events and be further divided into: Wind related, e.g. storm, cyclone, tornado, hurricane, heat wave, cold wave, thunder/ lightning etc.
Water related, e.g. floods, sea erosion, flash floods, hailstorms, cloudburst, excessive rain, etc.
Geological, e.g. earthquakes, snow avalanches, landslides, volcanic eruptions, large fires, dam failures, dam bursts, mine fires etc. and
Climatic disaster, e.g. drought, famine etc.

As per their spread of occurrence disaster can also be divided into mainly two types e.g.
Disaster with rapid onset: e.g. earthquake, tornado, cyclone etc. They have the characteristics of sudden, disruptive and offer-relatively little warning before they strike as they may occur at any time and anywhere in the world.
Creeping disaster: e.g. drought, famine, epidemics, civil unrest etc. The creeping disasters are more predictable in its nature. It may be periodic, location-specific and are of slow processes as it may take time to reach critical vulnerable situation.

Man-made disaster
Man-made disasters refer to non-natural disastrous occurrences that can be sudden and or for longer period and is induced by human activities. The environment is being overused beyond its carrying capacity on account of heavy population load, industrialisation, mining, afforestation. We are misusing mother nature not by accepting nature as a resource for development but also not treating the earthly womb for survival and development of human kind. By using latest and modern inventions of science and technology the earth has become more prone to disasters caused by themselves.

Examples of man-made disasters are nuclear, chemical, biological threats and explosions, industrial accidents, building and mine collapse, accidents of trains, air disasters, land disasters, sea disasters, communal riots, boat capsizing, building collapse, electric fires, festival related disasters, forest fires, mine flooding, oil spills, road accidents, serial bomb blasts, and fires, regular unabated violence against Dalits, the sub-ethnic North-East tangle, civil strife, civil war and international war, deliberate international terrorism etc. are all man-made disasters.

Disasters whether natural or man-made are not confined to a particular location or nation but are of a transnational character as it occurs throughout the world. It is beyond human comprehension and control as Nature has its own laws of creation, destruction and devastations. Since origin of life on earth the human beings have been observing these phenomenal acts of nature with great fear and curiosity. Human beings have made tireless efforts to protect themselves from the bad effects of these disasters. Different parts of the universe are affected by different kinds of disaster.

This distinction between the two should, however, not be overdrawn. Often one type of disaster ends up in another. The character and extent of the disaster depends on the nature of the elements involved and on the resistance of a man-made environment to these elements. Every calamity has both common and unique features. Some have minimal impact on human beings but cause major physical and structural damage. Others produce more social impact than physical damage, on the whole, with the exception of drought. The impact of natural disaster is normally one of immediate and direct destruction and, of course, this is also true of most man-made disasters (United Nations:1976).

Hazards and Disaster
In common parlance ‘disaster’ is very often used interchangeably with the term ‘hazards’. But the
two are not the same. A precise definition of hazard is difficult. It is the pre-disaster situation in which some risk of disaster exists as human population has put themselves in a vulnerable situation. When the risk becomes tangible and impending, there is a distinct threat of disaster. This assertion is substantiated by a few of the following definitions of terms.

UNDRC explains: ‘Natural hazard is the degree of loss to a given element or set of elements at risk resulting from the occurrence of a natural phenomenon of a given magnitude (UNDRO: 1982).

The International Strategy for Disaster Reduction (ISDR) has defined hazard as a potentially damaging physical event, phenomenon or human activity that may cause loss of life or injury, property damage, social and economic disruption or environmental degradation. Hazards have both natural and human components. (ISDR).

The American Geological Institute defined it as “a naturally occurring or man-made geological condition or phenomenon that presents a risk or is a potential danger to life and property.” (American Geological Institute:1984).

W.F. White writes that natural hazard is “an interaction of people and nature governed by the co-existent state of adjustments of the human use system and the state of nature in the natural events system.” (White, G.F.: 1973).

Likewise, Burten and Kates defined it as “those elements in the physical environment (which are) harmful to man and caused by the forces extraneous to him.” (Burten, Ian and Kates, W. H.:1964).

It is now clear from the above definitions that natural hazards are mainly physical events which have the potential of making an impact on human beings and their environment and unless their conjunction occurs, there will be no hazard leading to disaster. The hazard involves the human population placing itself at risk from geophysical events. Hazards may be of various kinds namely: Biological Hazards, Geological hazard, Hydro meteorological hazards.

Now coming to disaster, it is defined as rapid and sudden natural calamity impacting the natural environment and socio-economic system that disrupts normal functioning of the community life. There is no single agreed definition of disaster. However, a number of scholars, organisations and dictionaries defined disaster differently, putting emphasis on certain key element of the concept. For instance, the World Health Organisation (WHO) refers to disaster as “an act of nature or an act of man which is or threatens to be sufficient severity and magnitude to warrant emergency assistance” (Quoted in Naidu, B. Raghavulu: 1989).

Likewise, the Asian Development Bank (ADB, 1991) explains disaster as “an event, natural or man-made, sudden or progressive which impacts with such severity that the affected community has to respond by taking exceptional measures”. Similarly, the Indian Red Cross Society (1977) and the League of Red Cross Societies define disaster as “catastrophic situation in which day-to-day patterns of life are, in many instances, suddenly disrupted and, people are plunged into helplessness and sufferings and as a result, need protection, food, clothing, shelter, medical and social care and other necessities of life”. The focus of attention in all three definitions is expectedly on relief to mitigate human sufferings since these agencies are actively involved in disaster mitigation.
On the other hand, the definition given by Charles E. Fritz (1961) and also subscribed by the United Nations Disaster Relief Organisation (UNDRO, 1979) takes disaster as “an event, concentrated in time and space, in which a society (or a community) undergoes severe damages and incurs such losses to its members and physical appurtenances that the social structure is disrupted and the fulfilment of all or some of the essential functions of the society are prevented”. Further, World Food Programme (International Aid Agency) defines it as “an urgent situation in which there is clear evidence that an event has occurred which causes human sufferings or loss of livestock, and which the Government concerned has not the means of remedy, furthermore, that it is a demonstrably abnormal event which produces dislocations in the life of a community on an exceptional scale” (Reddy A V S. :1992). The definition of disaster given by Asian Disaster Preparedness Centre “as an event, natural or man-made, the impact of which is such that the affected society undergoes marked disruption, coping mechanism are strained and exceptional measures are required for response” (Carter:1990).

The Oxford Dictionary describes it “as sudden or great misfortune, calamity”. Further, the Webster Dictionary defines it “as sudden calamitous event producing great material damage, loss and distress”.

Among scholars, some emphasise the concertedness of disaster in time and space, apart from another thing. E. A. Turner (1976) specified the phenomenon more completely as “an event concentrated in time and space which threatens a society or a relatively self-sufficient sub-division of a society with major unwanted consequences as a result of the collapse of precautions which had hitherto been culturally accepted as adequate”.

Another variety of definitions is given by scholars whereby the point of stress is either the human or the material losses. For instance, giving stress to the human factor, O. P. Reeve, Westgate, Ken and Wisner, Ben, (1976) of the Disaster Research Unit of the Bradford University defined disaster as “the interface between an extreme physical phenomenon and a vulnerable human population”. On the contrary, the definition of Torrey emphasises only the physical loss and ignores the human factor completely. To Torrey (1978), disaster is the “events that cause physical damage to a community or communities so severe that most or all major public and private facilities no longer provide essential socio-economic services without extensive replacement or repair”.

Analysis of the above definition highlights that disaster is a sudden natural calamity that disrupts normal and smooth functioning of the community social life. Its impact and effects are alarming in all aspect of life whether it is physical, economic, social, political, psychological or cultural in a region. As it is so threatening that it causes huge economic loss of life, property, habitat and human settlements, biodiversity and infrastructure which exceeds beyond carrying capacity of the affected society to cope with own resources and thus bring ecological stress.

It is also evident that due to result of various types of hazards, vulnerability and insufficient capacity to reduce the potentiality of risk, disasters impact individuals physically (through loss of life, injury, health, disability) as well as psychologically (fear, threat, stress, shock, trauma, behavioural and mental disorder, non-working of reflex action).

The disaster risks in India are further contributed
and aggravated by increasing vulnerabilities due to fast changing demographic profile and socio-economic conditions, poor and unplanned urbanization, infrastructural development within catchment area of high risks zones, environmental pollution and degradation, climate change, geological hazards, epidemics and pandemics.

Thus, disaster management requires the management of resource and responsibilities for dealing with all humanitarian aspects of emergencies; in particular, preparedness, response and recovery in order to reduce the impacts of disaster. Disasters are the consequences of natural and human hazards. Disaster planning should be aimed at prevention and reducing the effects of various disaster which do occur. The identification of post disaster tasks, allocation of these tasks to organisation and individual and coordination of planning efforts of all potential responders are the basic element of the disaster planning process so that the eventual response, when it is required is co-ordinated and effective (Patrica A O’riordan:1993).

**Disaster Management and Disaster Cycle**

The unpreceded growth and expansion without comprehensive understanding or preparedness planning of disaster management has brought our urgent and immediate attention regarding various issues emerging out of it. Institutional and administrative weaknesses further created a situation of systematic vulnerabilities over times. Without full proof preventive and mitigation measures, increasing numbers in our population are at risk of various hazards. The safeguards within existing systems are limited and the risks involved high.

From the day of human existence on earth, man has been fighting to protect himself, his community and belongings from various types of disasters. With the advancement of science and technology, today we are in a position to mitigate the effects of disasters on human beings considerably. Because of different types and characteristics of the disasters various approaches have been evolved to prevent and protect human lives and properties and also to mitigate the sufferings of victims from the disasters.

Disaster Management efforts are geared towards disaster risk management which “implies the systematic process of using administrative decisions, organisation, operational skills, and capacities to implement policies, strategies and coping capacities of the society and communities to lessen the impact of natural hazards and related environmental and technological disasters. These comprise all forms of activities including structural and non-structural measures to avoid (prevention) or to limit (mitigation and preparedness) adverse effects to hazards”. (UNISDR: 2004). For that matter it is better to have a conceptual clarity about stages/phases (key elements) of disaster management cycle.

There are three key stages of activities in disaster management:

**Before a disaster (Pre-disaster / advance activities and operations):** to reduce the potential for human, material, or environmental losses caused by hazards and to ensure that these losses are minimised when disaster strikes. It generally concerned with preventive and protective measures e.g. forecasting and early warning.

**During a disaster:** to ensure that the needs and provisions of victims are met to alleviate and minimise suffering; and
After a disaster: to achieve rapid and durable recovery which does not reproduce the original vulnerable conditions.

The Disaster Cycle which consists of aforesaid three stages/phases (key elements) embracing disaster management - namely, prevention, mitigation, preparedness, disaster impact, relief, responses, recovery, rehabilitation, reconstruction as well as development. These are inevitable and distinct steps in disaster management.

Here, it is important to understand two major factors: firstly, in a particular set of circumstances, the amount of importance, priority and efforts allotted to one activity segment may be small when compared with that given to another activity segment. Secondly, it also not be allowed to give the impression that each activity segment is clearly and precisely divided from adjacent ones. On the contrary, what is more important to understand is that activity segments generally tend to overlap and/or merge. Further, it is worth to note that these two major factors are likely to trigger action in some or all of this segment. These factors may also affect the balance between activities and the priorities allotted to individual activities. Now, main activity segments within disaster cycle are discussed briefly,

Prevention
Prevention is certain activities (action) designed prior to the eruption of the disaster to impede both the occurrence of a disaster event and to prevent such an occurrence having harmful effects on the societies, communities, and key installation even if a disaster occurs. These may include the construction of a dam to control flood waters; proper socio-economic development and participation of communities are ensured along the disaster management continuum (all the phases of disaster management cycle).

Mitigation
Mitigation refers to action (measures) which usually takes the form of specific programme intended to reduce (minimise) the destructive and disruptive effects of disaster on a nation and community. In this process, the scale of an effect of the hazard, the vulnerable conditions and the potency of a possible future disaster can be prevented, modified or reduced. In fact, with appropriate action and proper spatial planning, municipal management including conflict resolution through addressing issues like land ownership, tenancy rights, wealth distribution, etc. For instance, mitigation measures include the development and application of building codes so as to reduce losses in the event of heavy rains and strong winds associated with a cyclone; proper land use regulation to ensure communities not to develop on the vulnerable sites; developing and applying suitable agricultural programmes aimed at reducing the effects of hazards on crops.

Preparedness
In preparedness process some appropriate steps are designed, initiated and taken prior to disaster event which aims at minimising loss of life, disruption of critical services, and damage when the disaster occurs. It comprises of measures which enables state, institutions, communities and individuals to respond quickly and effectively to disaster situations. It is described as “logistical readiness” and “developing a coping mechanism” to deal with disasters through maintenance of inventories of resources and training of personnel to manage disasters. These can be enhanced by developing long-term and short-term strategies, as well as by developing public education and early warning.
systems. Preparedness can also take the form of ensuring that strategic reserves of food, equipment, water, medicines and other essential materials are maintained during the period of such national or local disasters by setting up of organisations for managing disaster situation. For example, it includes formulation & maintenance of valid, up-to-date counter disaster plans; special provisions for emergency action such as the evacuation of populations or their temporary movement to the safe heavens; provision of early warning system; emergency communications; public education and awareness; training programmes including exercises, tests, mock drills, and rehearsal including individual and / or family preparedness.

Hence, preparedness is measure to organise and facilitate timely and effective rescue, relief and rehabilitation in case of disaster.

**Disaster Impact**

This refers to the real-time event of a hazard occurring and affecting the ‘elements at risk’. Disasters brings tremendous modifying impact on the landscape and within a few minutes, an entire region is reduced to rubble. However, impacts can vary between different types of disasters. The duration of the event will depend on the type of threat, for instance, an earthquake may give no warning and its impact time can be short as shaking may only occur for a few seconds but result can be very severe. On the other hand, a flood may take place over a longer period of time and may provide long warning periods and its impact time (i.e. the time during which it has destructive and damaging effects) can be protracted, thereby minimising the adverse effects.

**Relief**

Relief activities undertaken during and immediately after a disaster with a purpose to meet the needs of survivors in terms of food, water, shelter and providing medical facilities. For instance, it includes, immediate relief, rescue, damage and needs assessment and debris clearance. Rescue and relief are critical elements of response. Recognition and institutionalisations of voluntary participation of local people to supplement government effort to minimise loss of life. Institutional/ organisational improvements by delegating authority to field agencies, improvements in decision-making and improved communication processes across involved agencies, incorporation of indigenous traditional knowledge on warning signs, a cartographic knowledge of safe and unsafe areas, survival methods, and traditional forms of insurance built around kinship and families.

**Responses**

Responses refers to measures (activities) that are usually taken immediately after the eruption of the disaster. All such measures are mainly directed towards saving life and protecting property, and to dealing with the immediate disruptions, damage and other effects caused by the disaster. This activity applies to a fairly short period when emergency measures are necessary to deal with the immediate effects of disaster. Search and rescue plans need to be quite clear and that all officials should visualise their role properly during such crisis situation. Basic needs such as shelter, water, food and medical care have to be provided within a clearly planned manner. Typical measures include formulation of contingency plan; implementation of plans; activation of counter disaster system; search, and rescue; provision of emergency food, shelter, medical assistance; survey and assessment; and evacuation measures.
Recovery
Recovery is the process, after the disaster, by which communities and the nation are assisted in returning to their proper level of functioning after a disaster and implementation of actions to promote sustainable redevelopment in terms of restoration, rehabilitation, reconstruction. It is a process undertaken by a disaster-affected community to fully restore itself to pre-disaster level designed to return life to normal or improved levels after a disaster.

The recovery process may be very long-drawn and takes 5-10 years or even more. The typical activities of this segment include restoration of essential services; provision of temporary housing; measures to assist the physical and psychological rehabilitation of persons who have suffered from the bad effects of disaster; and long-term measures of reconstructions including the replacement of building & infrastructure which have been destroyed by the disaster.

Rehabilitation
The rehabilitation activities begin after the eruption of the disaster. Rehabilitation activities designed with purpose to support victim by which they can return either to their normal life or re-integrating themselves in regular community functions.

Rehabilitation programmes also include physical, economic, psycho-social rehabilitation through temporary housing and developing public utilities, livelihood support actions, help in finding alternate employment options and psychosocial counselling or medication for those who are traumatised. Some major activities in this regard includes, providing temporary employment and restoration of lost livelihoods; construction and provision of temporary housing and public utilities as interim measures; and operations of public works programmes.

Reconstruction
Reconstruction aims to attempt such activities by which communities return to improved pre-disaster situation and functioning. In this process we do not reproduce the similar conditions which made an area prone to more vulnerable in the first place. For example, it includes the replacement of buildings, infrastructure, lifeline facilities and communication links like roads, bridges to enhance long-term development prospects.

Development
Development segment provide the link between disaster related activities and national development. Its inclusion in the disaster cycle is intended to ensure that the results of disaster, hazards, vulnerability are effectively reflected in future developmental policies in the interests of overall national progress so that it does not create further disaster problems.

Conclusion
Thus, disaster management requires strenuous efforts and strong commitment on the part of government officials as well as local volunteer groups and the NGOs. There is an urgent need to develop special skills, techniques, and attitudes on the part of government officials and local groups to deal with various activities concerning disaster management. Education, public awareness and training, in fact constitutes the three important pillars of disaster management policy.

Reference

Resource Journal.
**Tarikh-e-Aasham: A Study of Ahom-Mughal Conflict in the 17th Century**

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**ABSTRACT:**  
Fateha-e-Ibreya or Tarikh-e-Assam is the one of the most important work dealing with socio-political history of Assam. Based on 17th century Medieval period of Assam, this chronicle gives a vivid description of the Mughal-Ahom conflicts. It describes the violent wars that took place between Nawab Mir Jumla and the ruler of Assam and Cooch Bihar during the reign of emperor Aurangzeb between 1661-1663.

**KEY WORDS:** Mughal, Ahom, Assam, Assamese, Medieval

1.1. **Introduction**

Fateha-e-Ibreya (victory with a lesson) or Tarikh-e-Assam is a Persian chronicle on the history of the Mughals in Assam. Written by Shihabuddin Talish, this chronicle gives a brilliant depiction of Mughal invasion of Assam under Nawab Mir Jumla, governor of Bengal and the ruler of Assam and Cooch Bihar during the reign of Aurangzeb. Ibne Mohammad Wali Ahmed, popularly known as Shihabuddin Talish was one of the mansabdars of a tiny state of Bengal. He accompanied Mir Jumla in his campaign to invade Cooch Bihar and Assam by the order of emperor Aurangzeb between 1661-1663. This Persian chronicle, completed in 47 days narrates violent conflicts that took place between the Mughals and Ahoms and the difficulties and hardship faced by the former’s army. This is possibly the first book where almost all aspects of Assam have been depicted lucidly. The geographical terrain, climatic conditions, flora, fauna, the people and their dresses and food, the crops grown, etc. have been portrayed clearly. The author has taken good care to record the events exactly as it happened without any exaggeration or underestimation.

The following paper is not just a meagre review of the above mentioned chronicle. It attempts to study the socio-political scenario of medieval Assam and the way the Mughals portrayed the region and its people in their Indo Persian chronicle.
As noted by Sir Edward Albert Gait in his book *A History of Assam*, Assam is a region of exceptional interest.\textsuperscript{17} This exceptionality which makes this region distinct and exclusive from the rest of the Indian terrain becomes prominent through its unique languages, people, customs and geographical setting. Assam is the gateway to the North-East of India which comprises of eight states, commonly referred to as the seven sisters and one brother and includes the states of Arunachal Pradesh, Mizoram, Manipur, Meghalaya, Nagaland, Tripura and Sikkim along with Assam.

Assam is a land of variety of cultures and traditions because of the different communities that have lived in Assam from time immemorial and all these ethnic customs, traditions; ways of life formed a peerless Assamese culture and society. However, it isn’t a monolithic and static entity and has undergone many changes over centuries under different politico-economic system and under the influence of Hinduism and Vaishnavism. Each had its cultural distinctiveness and variation of its own which is reflected in their culture and tradition.

Assam in the medieval period was a mixture of varied ethnic groups and communities with their own dialects, manners and customs. Historically, this period starts with the arrival of the Ahoms in the early part of the thirteenth century and continued until the termination of their rule in 1838.\textsuperscript{18} There are many theories regarding the origin of Tai people in the forms of legends and oral folk tales. It is believed that the kingdom established by king Sukapha, is supposed to be the first kingdom of the Tai-Ahom in Assam.

During this period a good number of principalities under various ethnic groups or independent tribes like Chutiyas, the Morans, the Barahis and the Kacharis were ruling in the eastern part of the Brahmaputra valley.\textsuperscript{19} In the process of cultural assimilation these communities contribute their share in the formation of great Assamese society who are at present numerically predominant not only in Assam but whole of Northeast India.

In the western part which retained the old name of the kingdom of Kamarupa, and later came to be known as Kamata, a line of Hindu kings were ruling with their capital at Kamatapur.\textsuperscript{20} Further, in both banks of the Brahmaputra, there were a class of landlords called Bhuyan, who exercised independent or autonomous power in their respective areas. Another powerful tribe called Koch established their kingdom in the western Brahmaputra valley, on the ruins of the kingdom of Kamata in the sixteenth century.\textsuperscript{21}

One of the most significant eras in the history of Assam is the advent of the Mughal army in the late 17\textsuperscript{th} century and the subsequent Mughal-Ahom conflict. This conflict was the direct outcome of the imperial ambition of the Mughal emperors to extend their territorial domains to further East, beyond Bengal and also to have command over larger part of Hindustan. The first conflict between Mughals and Ahom took place in 1614 at Kaliabar in the present district of Nagaon during the reign of Jahangir and the final battle between the two forces was at Itakhuli in 1682.

For more clarity and better understanding, it is very important for us to deal with historical sources and historiography of Medieval Assam. Historiography means the study of historical writings. These historical writings or sources can be of any form documents, coins, inscriptions etc. It gives us an insight of the past and history of a said dynasty or a kingdom or any event of the past. There are two
types of historical sources - Primary and Secondary. There are further subdivisions of the aforesaid types of historical sources such as contemporary and post contemporary, indigenous and foreign, records and finds and so on. For a better understanding, these are further grouped into Literary, Foreign Accounts and Archaeological evidences. The earliest Assamese literature consists of pastoral ballads sung by cowheards, boatmen, folk songs such as Bihu Nam, Ai Nam and Dehabicharar Git. According to Nagendra Nath Acharyya, the sources for the history of Medieval Assam have not been properly cultivated. The most important ones are the Buranjis, the book of chronicles of the Ahoms. The word ‘Buranji’ is derived from the Ahom language which means ‘a store that teaches the ignorant’. It gives us an insight of their cultural beliefs and rituals but do not deal much with the materials of history of other people of the period.

Further, the Buranjis are mostly used for the study of early medieval period of Assam. It does not have much information on the later part of the period dealing with the Mughals. Thus, for the study of the later medieval period of Assam one has to depend mostly on the foreign accounts or the Indo-Persian chronicles and the secondary literatures written by different historians.

One of the most important contributions of the Persian language to India is the compilation of different ‘Tazkeras’ (historical literature). During the early period of medieval India, the Persian scholars wrote detailed and reliable chronicles concerning political, social and cultural history of India. For the study of the history of Assam in the medieval period, its society, economy, polity etc too the Indo Persian chronicles are of great help.

These chronicles provide dependable and valuable sources of history. Persian chronicles on political and social history of Assam are many and most of them are indispensable for the study of the history of Assam. One of the most important ones among them is Tarikh-e-Assam.

Assam came into contact with Islam for the first time in 1206, when a Turkish army led by Muhammad Bin Bakhtiyar made an expedition to Tibet through the region. He was followed by other Muslim invaders. In 1532, a Muslim army under Turbak invaded Assam. The forces of the local Ahom kin defeated the Muslims, and those who were taken prisoners were settled in different parts of the states. The direct and indirect outcome of the intermittent wars and conflicts between the rulers of Assam and the Muslim power was really fruitful for the political and socio-cultural life of Assam in many ways. It helped to strengthen the Muslims population in Assam.

1.2. The Period of Ahom-Mughal Conflict
The history of the Ahoms during the 17th century was mainly the history of the Ahom-Mughal conflict. As discussed earlier, with the imperial ambition of the Mughal emperors to extend their territorial domains to further east beyond Bengal and also to have domination over larger part of Hindustan; certain articles such as gold dusts, long pepper, elephant teeth, musk, lack, etc., obtained in Assam were valued greatly by the royalty and nobility in the Mughal courts.

The reign of Sutamala, better known by his Sanskrit title Jayadhwaj Singha (1648-63) was marked by a major invasion of Assam by the Mughal army headed by Nawab Mir Jumla, governor of Bengal and the ruler of Assam and Cooch Bihar during the reign of Mughal emperor Aurangzeb at Delhi. This episode of Ahom Mughal conflict has been well portrayed in the persian
chronicle, Fateha-e-Ibreya or Tarikh-e- Aashaam. Talish mentioned in his work the problems and difficulties faced by the Mughals in ‘Assam’.

The major reason behind this was the geographical setting of this region which is very different from rest of the country. Swampy forests, moist climate, hilly terrain, heavy monsoon resulting flood and inability to understand the foreign language of the ‘assamese’ added to their misery. Talish mentioned about clearing of the plants, trees, forests for setting out their camp and tents. Apart from the geography of Assam, Talish also has to say a lot more about the people of Assam, its ruler the Ahoms, their society, architecture etc. He mentioned about the Ahom royal palaces which consisted of Ghosol Khane, Jharoka, Heram etc. Tarikh e Assam also gives us detailed information about the Ahom military tactics and weapons. The main weapons of the Ahoms were swords, gun and arrow. The arrowhead were speared with poison and the remedy of this was to eat Gero(red soil) or plaster the wound with it. Talish further commented on the physical appearances of the Assamese by mentioning about the less growth of hair on face and body of both men and women.

Another important thing as mentioned in Tarikh e Assam was the end number of raids and attacks made by the Ahom soldier. For instance- after the Mughals left Koliabor, the imperial flotilla set (Ibne Hussain, a high ranking officer was commanding the flotilla) took a break from their journey as they were unable to disembark the river Brahmaputra as it flows right along the foot of the hill. When Hussain was away from the fleet, the people of Assam took this as an opportunity and attacks the flotilla set with no less than one hundred boats spearheaded by seven or eight hundred well equipped boats. Howsoever the Mughals crushed their enemies. Talish writes that these war tactics of the assamese of attacking or raiding was based on deceit and trickery.

Another significant thing that needs mention here is the treatment made by the Mughal army and officer towards the subjugated people. Once they conquered any region or fort, say here, the fort of Simalgarh. This fort was captured by the Mughals on 26th February 1662. As soon it was captured, a farman was issued by Mir Jumla not to plunder any property or harm the women and children of the local inhabitants. If any officer was found to be guilty he was humiliated and punished severely without any discrimination. This might be one of the important reasons for the Mughal successful invasion of Assam.

Talish regarded Assam as ‘a dangerous, horrible, self confined gloomy country inhabited by the people on both sides of the river Brahmaputra’. This was the way how the indigenous people of Assam were viewed by the people of other part of the country. According to translated version of Khulasat-ut-Tawarikh (written by Sujan Rai) by Sir Jadunath Sarkar the people of Kamrupa practiced black magic and their houses were build by the forces of magic and black art This was in contrast to the view by Mulla Darweesh Harvi who was a poet and companion of Talish. Talish mentioned about Mulla’s Qasida on the conquest of Assam in his chronicle. In the Qasida, Assam was described as a different world and its people and geography was very different. He further called the people of the land very dignified having superior qualities. Talish mentions in his work about the various kinds of diseases, flora and fruits, animals and birds, natural resources, currency of Assam, tribes, the revenue and tax collection system, the Ahom rajas, the Assamese society, its food and customs, the male and female members, art and crafts, variety of
boats, skilled soldiers, Assamese houses, burial ceremony and also commented on the origin of Assamese Muslims and its increasing population. Another significant thing that needs mention here is the way the women were treated by the Mughal officers and the role and status of the Assamese women in Ahom politics. For instance here, when Makhardhwaj, the Raja of Darrang died at Mathurapur, his mother approached Mir Jumla to restore their lost kingdom to the son of her late son. Apart from this she had held reigns of the Government during her son’s absence, helped the faujdar to establish law and order there during the rainy seasons and etc. The Nawab agreed to her request and issued farman in this regard. Here two things can be seen: first, the way the Mughals respected the women, even of their enemies with respect and honour is worth mentioning. Second, the comparative high status and role played by the Assamese women. Not only in the politics but women played an indispensable role in demonstrating economy by actively participating in cultivation in every stage except ploughing. The cultivation of paddy, cultivation of cereals, vegetables, fruits, tobacco, sugar-cane etc. were also done by women. It was for such roles of women in the family that male domination could not go to the extent of reducing them to the status of mere chattels. It was also for this reason, as well as, for the tribal base of the society, that social evils like seclusion of women, child marriage, sati practice, ban on widow remarriage, etc could not gain ground in Assam.

One of the most important events recorded in Tarikh e Assam was Jumla’s occupation of Garhgaon. Mir Jumla was able to occupy Garhgaon, the Ahom capital, before the beginning of the rainy season, but he and his army were confined mostly to Garhgaon and Madhupur during that period. The Ahom king Jayadhwaj Singha had to take flight and hide in Namrup during Mir Jumla's occupation of the capital. The defection of Baduli Phukan, a high ranking Ahom commander, precipitated the ‘Treaty of Ghilajharighat’ in January 1663, with the Ahom king accepting tributary status. The treaty of Ghiladharighat at Tipam on the Buri Dihing was drawn up on Jan.9, 1663 by which Jayadhwaj became a tributary of the Mughal Emperor. He agreed to pay a huge war indemnity, the cessation of all territory west of the Bharali on the north bank on the state of 'Dimarua', Beltola west of the Kallong on the south bank of the Brahmaputra. Jayadhwaj Singha's daughter accompanied by the daughter of Tipam Raja was sent to Delhi and the sons of the ministers were sent as hostage with the Mughal till full payment was made. Mir Jumla and his army left Assam. Soon after his return to Bakotha, as Garhgaon was tarnished by the Mughals, Jayadhwaj Singha passed away in 1663. He was the first Ahom king to embrace Hinduism by receiving initiation from a Vaishnava priest. He made large revenue free land grants with paiks to several Hindu satras (monasteries). One of the notable achievements of Jayadhwaj Singha's reign was the planned settlement of villages in certain tracts of the country. However, Mir Jumla's invasion caused devastation of the economic and social condition of the kingdom. Talish ends his chronicle with the arrival of Jumla at Lakhogarh by the flotilla, his departure to Baritalli for his onward journey to Khizrpur. Mir Jumla died on his way back before he could reach Dhaka.

Jayadhwaj Singha was succeeded by his cousin Supangmung or Chakradhwaj Singha (1663-70). He declined to abide by the orders of the Mughal to put on the gown (siropa) sent by the Mughal court to him as a tributary king. The people of Kamrup saw one of the most important episodes of victory
under him. The main reason being the reorganization of strong Ahom navy and infantry under the Command of Lachit Barphukan in 1667. It was under him that Kamrup was recovered and the Mughal army were overpowered. *Annals of the Delhi Badshahate* explained the reasons why the foreign powers could not have a permanent footing in Assam. This has been taken from ‘*History of the Great Mughals*’ by Pringle Kennedy who made reference to Assam being unaffected by the Muhammadan invasion. He mentioned that “its unexpected floods, its pestilential airs, its rugged hills proved a serious handicap to soldiers accustomed to fighting in the plains of Northern India”. Thus, apart from the assumed Ashamese black art and magic, the natural disadvantages added to the dismay of the Mughals.

Tarikh e Assam, written in ‘Khate Shekaste’, is not a sheer chronicle that has record of the battles and wars fought between the Mughals and the Ahoms. The minute information of all the occurrences and incidents by Shihabuddin Talish opens up an first hand treasured facts and details about the medieval society of Assam and its people, the Assamese. Written in a simple and easy style, the ‘Persian is flowing and pure, and free from Indian style of Persian prose known as Sabk-e- Hindi’ as said by the translator. The book is free of ornate and rhetorical languages, long sentences, unnecessary use of metaphor and alien words.

Sir Edward Gait in his book ‘*A History of Assam*’ wrote that Assam was one of the regions of India who managed to beat the tide of the Mughal conquest and maintained its supremacy and independency despite repeated invasion by the Mughals. He mentioned about both the Ahom and Persian sources dealing with this region and its people. He summed up that in spite of old methods of warfare, less advanced technologies, inferior arms as compared to Mughals, the Ahoms emerged victorious against the super power. Gait also wrote that in the writings of Indian historiography, Assam has been barely mentioned. The first attempt to write a connected history of Assam in English was made by W. Robinson in his 43 pages work ‘*A descriptive account of Assam*’ published in 1841.

Tarikh-e-Assam can be considered to be one of the earliest chronicles that deals with the socio-political condition of Assam so clearly and extensively. There are several other Persian chronicles like Riyazu Salatun by Ghulam Hussain Salim, Tarikhe Farishta by Mohammad Qasim Shah Farishta, Abdul Hamid Lahori’s ‘*Padshah Namah*’, Mirza Mohammad Kazem’s ‘*Alamgir Namah*’ and etc. which throw light on the socio-political history of Assam. These aforementioned chronicles describes various events of Mughal-Ahom conflict but not as extensive and lucid as Tarikh-e-Assam. Tarikh-e-Assam not just represent the Ahom-Mughal conflict, it describes the overall aspects of Assam and its people.

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of Historical and Antiquarian Studies.


Shree Jagannāth & Ratha Yātrā

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ABSTRACT:

‘Shree Jagannāth’ is deeply associated with the universal religion that portrays the pure love and devotion of millions of people irrespective of any caste, creed and religion. The multi dimensional culture of our country is uniquely reflected in many ways in and through the Jagannath cult and spreads the message of noble ideal of human relationship of brotherhood and harmony. Neela Madhava of Oriya culture redefines the unification of the Hindu Trinity i.e. Brahma, Vishnu and Maheshwara and also reflects a synthesis of Pancha devatās: Vishnu, Shiva, Durgā, Ganesh and Surya at different point of time. Ratha yatra is the significant journey of the Lord to be one amongst many. The whole process makes the humanity feel that in front of Supreme Being all are equal. In the eyes of God, all are equal and the opulent should not be egoistic. The cult of Jagannāth is an unique integration of both Dvaita and Advaita traditions of Hindu Philosophy. Shree Jagannath spreads the message of Vasudhaiva Kutumbakam, i.e. the world is one family. The cult also reaffirms that human life is transitory and the individual soul (Brahman) enters into a new body after a particular period of time to ensure the birth and death cycle of life through His ritual of Navakalevara that occurs once in 12 years.

KEY WORDS: Shree Jagannath, Neelachala, Universal religion, Trimurti, Daru brahma, Neelmadhav, Mahaprasad, Rath yatra

‘Shree Jagannāth’ is deeply associated with the universal religion, which portrays the pure love and affection of millions of people for their reverend Lord irrespective of caste, creed and religion. The multi dimensional culture of our country can only be explained from the point of view of syncretism, religions socio-cultural aspects and Lord Jagannāth is the best example of this noble ideal of human relationship all over the world. ‘Jagannāth’ is the epitome of parity, good will and blissful understanding for the entire humanity. He is a tribal God, a Jain Tirthankar, the Buddhist Trinity and also represents Vaisnavism, Shaivism, and Tantrism. His stump like outstretched arms makes us
feel as if the Lord wants to protect the entire world by embracing each one within Himself. ‘Shree Jagannāth’, an incarnation of Vishnu of Hindu mythology, is being worshiped in the form of ‘Dāru Brahma’, the Supreme Lord made up of wood, at the Purushottam Kshetra, an east coastal region of Orissa. ‘Shree’ represents wealth i.e. Goddess Lakshmi, ‘Jagannāth’ is ‘Jagat’+‘Nāṭh’, i.e. the Swami or Lord of the Universe. As a whole ‘Shree Jagannāth’ represents the Sat-Chit-Ananda, the Supreme Authority of the entire Universe in form of the Creator, Sustainer and Destroyer. Many narratives are there affirming the Lord’s presence and glorious contributions. This holy city of Jagannāth, is also widely known as Sankhakshetra, Shrikshetra, Nilachala, Uddiyanpitha, Purushottama kshetra, Shree Jagannāth Dhām, Purushottam Dhām, Kaivalya Dhām, Param Dhām, Dhashāvatara Ksetra, Moksa Ksetra, Hanumāna Ksetra and Kar Pitha etc, every name having its own mythological justification and narratives of its own. The profound religious aura of this place makes it appear as Nitya Vaikuntha, the abode of Brahmā. Sri Chaitanya Mahapraavu of Nadiya spent long 18 years here, Shri Sankaracharya, Tulsiidas, Nanak and Shri Ramanujacharya had left their imprints here due to the presence of divine power. He is “Daru Brahma” for laymen and “Sunya Nirguna” for intellectual devotees. The abstruse philosophy ingrained in Jagannath cult defines the oneness of the Trinity; i.e. Krishna, Balarama and sister Subhadra and simultaneously encourage a unique social-culture of togetherness in contrast to the nucleus family tradition of the current society that delimits the love/affection encouraging self-centered culture at large. Sri Jagannath culture is a beautiful combination of four Purusharthas, Dharm, Arth, Kama and Moksa.

‘Shree Purushottam Dhām’, as per the mythological depiction, is one of the four famous centers of Pilgrimage in India, established by Sri Sankaracharya of Advaita school. Those ‘Chaturdhām’ are considered as Holy Abodes of Lord Vishnu in four different Yugs. Hence, they are recognized as ancient place of pilgrimage established during. Amongst them Badrināth in the Himālayan North at the coast of river Alaknandā, is believed to be the meditating place of Lord Vishnu in Satya Yug, Rāmeshwaram in the South, near river Tungbhadrā is considered to be the bathing place of lord Visnu in Treatā Yug, Dwārka in West India near river Gomti is known as the sleeping or resting place of the Lord during Dwāpar Yug and Puri, in the east coast of Bay of Bengal is believed to be the eating place of lord Jagannāth during Kali Yug. Thus, Lord Vishnu is worshipped in the form of ‘Nārāyan’, ‘Ādi Varāh’, ‘Siddheswara’ and ‘Shree Jagannāth’ respectively in these famous four cities of light which are considered to be four
dhāms of Hindu Religion.

The History of Lord Jagannāth is shrouded in mystery. It is almost impossible to speak with an air of authority on Jagannāth. As per ‘Mādalā Pānji’, the chronicle of Jagannāth Temple, the then king Anangbhimdev, the second, had constructed the Jaganāth Temple during 12th century AD. But mythology narrates, that the Vaishnav king of Avantee, king Indradyumna had constructed the gigantic temple at the eastern coast and enshrined the ‘Dāru Brahmā’ on the ‘Antarvedi’ with the help of Lord Brahmā. It is believed that Lord Brahmā in the form of Lord Vishnu is being worshipped at Shree Kshetra. The mythological figure ‘Dāru Brahmā’ is the present Lord Jagannāth in the form of four massive wooden Deities, Lord Jagannāth, the complete black/deep blue coloured deity with Sankha, Chakra, Gadā and padma, Lord Balabhadra, the white coloured deity with Gadā, Musala, Chakra and Dhwaja, Goddess Subhadrā, the middle saffron/ yellow coloured deity with Abhay Mudrā and Padma and the red coloured deity Sudarshan which is a symbolic representation of Srikrishna with a mythological background of its own. They are collectively known as ‘Chaturdhā-Moorti’. These four deities are believed to fulfil the desires of Dharma, Artha, Kāma and Moksa, the four Purushārthas of life.

‘Dāru Brahmā’ is the revealed form of Lord Jagannāth, which depicts that the transcendental sound and form as one. It reveals the feeling of Advaita, the one and only one Brahman. In the Mediaval Indian History, it is clearly mentioned that these four deities represent the four Vedas. Rg Veda is Shree Baladeva, Sam Veda is Shree Jagannāth, Yajur Veda is Goddess Subhadrā and Atharv Veda is Lord Sudarshan Lord Jagannāth is worshipped with Purusha Sukta, Lord Balarāma with Dwādasākshara Gopāla Mantra, Goddess Subhadra with Devi or Shree Sukta and Lord Sudarshan with Saudarshani or Dwādaivna Sukta Mantra. The three icons on the Ratnavedi have been conceived as the puranic trio, namely Lord Vishnu (Jagannāth), Lord Shiva (Balabhadra) and Lord Brahmā (Subhadrā). There are literary evidence of Brahmā to be conceived as Subhadrā. Goddess Subhadrā is depicted as Supreme mother from one point of view and as the sister of Lord Jagannāth and Balabhadra from another. It shows an integrated form of Shākta and Vaishnavite tradition. “The peculiar imagery of the Daru Devata is much more wonderful and mysterious. God is not a human being. Flesh and blood are unessential for the construction of the Divine corpus. There is no necessity of ears or legs and hands as in the human form, because He only observes things and keeps quiet. He neither rescues nor does He take revenge on any one directly. He
Subasini Barik

has no hands. But He is Great, Omnipotent, Almighty, yet touchable by all. Untouchability is a hideous sin in the society of mankind. He is a man (Purusha), the greatest man (Purushottama). So, he has a right to lead the most luxurious life like an emperor. From morning until midnight He enjoys fifty-six varieties of food (chhapan bhog) and thirty-six kind of services (chhatis khetani Niyoga). Here the conception of God is fully human and majestic."

Benumadhav Padhi- pg-18 Orissa Review.2015

‘Neel Mādhav’ is depicted as the previous form of Lord Jagannāth who was worshipped by a tribal chieftain (Shabara tribe) Vishwāvasu inside a cave in a dense forest in Neelgiri area. In the Satya yug the fifth generation of Brahma, Indradyumna of the Surya dynasty, reigned at Avanti. He was a great Vaisnvote, learned in scriptures. One day he convened a meeting of learned men and enquired, ‘where can I really see Vishnu with my own eyes?’ A mendicant-piligrim replied, ‘at Purushottam the Lord Purushottam himself resides. Obtain his Darshan and worship him’. So Indradyumna sent his priest Vidyāpati to Utkal or Orissa who managed to locate the Lord with the help of Lalita, the daughter of Vishwāvasu and later became the beloved son-in-law of the shabare chieftain. In the form of story Jagannāth cult not only depicts the cultural assimilation of two different states (Utkal and Avantee) but also shows a great admiration towards the social reforms i.e. marital relations between a priest with a tribal girl during a very ancient period. Even today some of the functionaries of the Jagannath temple at Puri appear to have tribal affiliations. The Daitas claim to be the descendents of the shabara followers of Viswvasu. Later ‘Neel Mādhav’ took the form of ‘Dāru Brahма’ and located it at the shore of ‘Mahodadhi’, the Bay of Bengal. Tradition says that there was an image, perhaps sculptured out of a piece of Neelā, a precious blue colored gem, after which it was named ‘Neel Mādhav’. In the ultimate analysis, the concept ‘Neel Madhav’ represents three icons namely (Neel+ Ma+ Dhava) (i) Neelā or the Dark/deep blue coloured Jagannāth (ii) Maa or the saffron/yellow coloured Mother Goddess and (iii) Dhava or dhavala (White), representing the white coloured Balabhadra, who was later identified with Lord Shiva. Evidently, the subsequent poet and pundits glorified the middle figure as ‘Maa’ or the Supreme Mother who is commonly interpreted by the sectarian Scholars as Subhadrā or Goddess Chandikā ensuring the Creature form (Lord Brahмā) where Jagannath, Lord Vishnu is Sustainer and Balabhadra represents Lord Shiva, the Destroyer of the Puranic tradition of Trinity.

‘Neel Mādhav’ is the Blue or dark coloured Lord Krishna, who represents all three i.e. Neel (Jagannath), Maa(Subhadra) and Dhava (Balabhadra), ‘Neel Kandar’ is the Blue Mountain, the abode of Lord, the famous temple, ‘Neelāchal’ is Puri, the sacred place where the Lord appears, ‘Neelāmbar’ is the blue colored sky above the temple, ‘Neel Pārābara’ is the blue sea, which touches the sacred place signifying the closeness of the Lord with Samudra Tanaya Laxmi and ‘Neelchakra’ is the sacred wheel at the vertex of the temple, together signifies the vastness of Lord Purushottam. Even today there exists a Neel Mādhav temple at ‘Kantillo’ a small village of Puri district ensuring the historical evidence of the story in Orissa. It is believed that the blue mountain concept is derived from the Varadarāja temple of Kānchi. Puri and Kānchi were apparently visited by the great advaitin Shankarachārya who established the monastries there. Cult of Mahālaksmi has been promoted here and both the Pithas were identified
with Shree Vidyā. As a whole the assimilation of
different culture at Puri reaffirmed the the
unification of Dvaita, Advaita and Visistadvaita
tradition at one platform.

The Vidhi’s or neeties followed for worshiping the
Lord shows that He is a synthesis of Pancha
devatās: Vishnu, Shiva, Durgā, Ganesh and Surya.
The devotee can offer his prayer to Lord Vishnu at
Puri temple anytime; worship the Lord as Shiva
during Navakalevara, as Durgā during the Sayanee
festival, as Ganesh on the Snān Poornimā and as
Sun during the car festival. Jagannāth cult is an
integration of four dominant religious cultures of
India i.e. Vedic Culture, Buddhism, Jainism and the
culture of Tribes. Each sect has tried to identify
Lord Jagannath as its personal God, but He
transcends all barriers through His unique traditions
and rituals over the generations. He is adored by
both Aryan and Non Aryan and hence the family
members of Viswavasu (non-aryan) and Vidyapati
(aryan) have the hereditary right to perform the
various services to the Deities at the temple during
different defined times. Dr Benimadhav Padhi in
his Daru Devata: the Symbol of Indian Culture
mentioned that “only Sri Jagannath of Puri clearly
and adequately symbolizes the entire culture of
India and through Him only one can easily unfold
the secrets of the Indian mind.” The faith here is
such that the devotee attains Moksa i.e. Kaivalya or
salvation without doing any mantra, tantra, yajna or
yoga, but by offering Pure-love with a mere
darshan that eliminates all barriers between the
srstā and the sristi, between the paramatma and the
atman. It’s a kind of dissolution in the Supreme
power ensuring the Advaitin’s view Aham
Brahmāsmi i.e. I am Brahman. That’s the ultimate
realization of Oneness with the divinity or can be
defined as the state of Moksa for an individual
human being.

Mahāprasād of Mahāprabhu is the most aspired
pious thing for every devotee. It is known as
Kaivalya and Lord Himself is known as Kaivalya
Pati. This Prasād is known as Anna Brahma. Dry
anna is known as Nirmālya, which is treated as
most precious by every devotee. Amazingly 56
(fifty six) varieties of Prasād is offered to lord every
day and at least 72 (Seventy two) of quintals of rice
and proportionate amount of dal and vegetables are
cooked in sacred ovens for about five thousand
people daily. It is believed that one attains salvation
after having a pinch of Nirmālya. Mahāprasād of
Puri depicts the socio-anthropological integration of
India. Irrespective of any caste and creed everybody
desires to have the anna there at ‘Ananda
Bazar’ (the marketing place of Mahaprasād inside
the temple vicinity) to have the blessing of lord.

Shree Gundichā Yātrā or the historic Car Festival
(Rath Yatra) of Shree Jagannath at Puri in Odisha is
an important facet of Hindu civilization in Indian
Peninsula since ages. It is one of the most
significant events of Jagannāth cult because it
represents universal brotherhood and offers an
unprecedented access to the humanity at large to
come closer to the divinity. Shree Jagānnath who is
universally known as ‘Patita Pāvan’ (One who

Main Shree Mandira today
uplifts the down troddens) justifies His name during this festival. He is depicted as a Human being through all of His deeds. Lord comes out of his abode and goes for an outing for nine days every year to their maternal home and until then he remains one among many. It ensures the Vedic concept of *Vasudhaiva Kutumbakam*, i.e. the entire world is one family. Human being and Supreme Being, individual soul and universal soul become one without keeping any adverse feeling of the other during this time. One becomes the many and many become one during this unique celebration. Microcosm in macrocosm and macrocosm in microcosm becomes significant and meaningful through such unique divine journey. Paramabrahma Purushottama Shree Jagannatha surrenders Himself to the lap of His devotees. He transcends all barriers - religious, communal, national and international and brings the entire universe together. This historic journey (yatra) is also known as Ghosha Yatra and celebrated worldwide. This journey ensures Lords responsibility towards His fellowmen. Rath Yātrā or car festival is the symbolic march of human progress with the active cooperation of all citizen of the state. The entire rituals during this time confirm how Lord Jagannath is not confined to any individual culture and how majestic He is in front of the entire Universe. The Lord goes on a long nine days visit when they leave the Ratnavedi of Shrimandira for their Janmavedi of Sri Gundicha mandir depicting Lord’s possessiveness for His devotees/followers, attachment towards the family culture (maternal home). After getting out of Shrimandira, which is His normal work place and where only Hindu devotees can enter to have His darshan, Lord shows His passion for all his devotees beyond any caste, creed and religion. That shows the vastness of the Lord satisfying the name Jagannath i.e. Lord of the Universe. Along with many other rituals during Ratha Yatra a most important, extraordinary and significant one is the *Chherā Panharā* by Gajapati of Puri. It is the cleaning the courtyard of the chariots during Lords visits to His maternal home. This symbolic ritual confirms no one is higher or lower in front of the ultimate reality. The highest head (Gajapati) of the state joyfully appear before his countrymen to serve the Lord by sweeping the floor of the chariots symbolizes that politics and administrative machinery should be nearest to the lowest strata of social life. In the eyes of God, all are equal and the opulent should not be egoistic. What an amazing message to the society! Under the headship of Lord we all are equal. Caste, creed, religion and society is promoted here to make the social life little easier, not to create conflict and controversy. But probably the materialistic attitude of the contemporary world is promoting all kind of controversies by ignoring the real message of Jagannath cult.

Ratha Yatra taking place in India and the World is considered as one of the oldest ritual as per the descriptions available in Brahma Purana, Padma Purana, and Skanda Purana and Kapila Samhita. This festival starts on Ashadha Sukla Dwitiya with Pushya Nakshatra, the second day in bright fortnight of Ashadha month. The festival commemorates Lord’s annual visit to Gundicha Temple near Saradha Bali, Puri. All four deities

![3 chariots from left Taladhwaja, Darpadalana and Nandighosa in front of main Shree Mandira](image)
i.e. the chaturdharmurti Lord Jagannath, his elder brother Lord Balabhadra and younger sister Devi Subhadra, are taken out of Ratnavedi of the (main temple) Shrimandira in a procession by the temple service men and placed in their own Ratha (Chariot) available in front of the main Temple. This process is called as 'Pahandi'. This is a ritual when Lord surrenders himself in the hands of His devotees as if a small child feels safe in the lap of his parents. And the functionaries forget their difference between the Lord and self and just becomes one with Him. The procession starts with 'Madan Mohan' then 'Sudarshana', then Balabhadra, Subhadra, and finally with Lord Jagannath. After that, Gajapati Maharaja, the king of Puri, who is also known as the first servitor of the Lords, does 'Chhera Pahanra' (the holy cleaning of the chariots). Finally, the devotees pull the chariots up to the Gundicha Temple, which is also known as the birthplace of the Lords. During this annual event, devotees from all over the world and from any caste, creed, and religion visit Puri with an earnest desire to pull Lords’ chariots as well as to be close to Him. They believe this as an auspicious act that ensures salvation.

There are many rituals conducted during this journey which are important in connection to Rath Yatra. At first ‘Snana Yatra’ is the one when the Deities take complete bath by the holy water of the well inside the Temple campus and then fell sick for almost two weeks. It’s like a quarantine period for the deities being totally locked inside allowing no public entry. That time they are treated with ayurvedic medicines and a set of traditional practices just like a human being after falling sick maintain distance from everyone and follow medication. After fourteen days of rest Lords get available for the public darshan which is known as Navajauban darshan which is just one day before Rath Yatra. 'Sri Gundicha' or Rath Yatra is the significant annual event of Lord when the Deities are taken from the main shrine to the birth place Gundicha Temple through their individual chariots when each deity is accompanied by their favorite Gods and fellowmen along with devotees. The three chariots Nandighosha, Taladvaja and Darpadalana of Lord Balabhadra, Maa Subhadra and Lord Jagannatha are constructed every year with wood of specified trees like phassi, dhausa, which are customarily brought from the ex-princely state of Dasapalla by a specialist team of carpenters and workers who have hereditary rights and privileges for this. The three chariots are decorated as per the unique scheme prescribed and followed for centuries stand on the Bada Danda, the grand trunk road from sree mandira to Gundicha temple. Covered with bright canopies made of stripes of red cloth and combined with those of black, yellow and green colours, the huge chariots are lined across the wide avenue in front of the majestic temple close to its eastern entrance, which is also known as the Singhadwara or the Lion's Gate. Lord Jagannatha's chariot is called Nandighosa or Garuda dvaja or Kapiladvaja. The Lord is accompanied by Madanmohan in His chariot. It is forty-five feet high and forty-five feet square at the wheel level having sixteen wheels, each of seven-foot diameter, and is decked with a cover made of red and yellow

The Trimurti- left- Sri Balabhadra, middle- Devi Subhadra and right- Sri Jagannath
cloth. Lord Jagannatha is identified with Krishna, who is also known as Pitambara, the one attired in golden yellow robes and hence the distinguishing yellow stripes on the canopy of this chariot. He is guarded by Garuda and the flag on the top of chariot is Trailokyamohini. The horses of His chariot are named as Shankha, Balahaka, Suweta and Haridashwa and the presiding deities on the chariot are panchmukhi Mahavir, Harihara, Madhusudana, Giri Govardhan dhari, Pandu Narasingha, Chintamani Krishna, Narayana, Chatra Bhanga Ravana and Rama. The rope which is used to pull the chariot is known as Sankhachuda Naguni and the chariator of Nandighosha is Daruka.

The chariot of Lord Balabhadra is Taladhwaja, which is the one with the Palm Tree on its flag. It is also known as Langaladhwaja. It has fourteen wheels, each of seven-foot diameter and is covered with red and green cloth. Its height is forty-four feet. The Lord is accompanied by Ramakrishna. It's flag is Unnani and the horses are known as Tribra, Ghora, Dirghasharma and Swornanava. The presiding deities of the chariot are Ganesh, Kartikeya, Sarvamangala, Pralambari, Halayudha, Mrityunjaya, Natamvara Mukteswar and Sheshadeva. The chariot is guarded by Basudeva and the rope used to pull the chariot is known as Basuki Naga. The chariator of Taladhwaja is Matali.

The chariot of Subhadra, known as Darpadalana, literally "trampler of pride,". This chariot is also known as Devadalana or Padmadhwaja. It is forty-three feet high with twelve wheels, each of seven-foot diameters. This chariot is decked with a covering of red and black cloth – black being traditionally associated with Shakti and the Mother Goddess. The Goddess is accompanied by Sudarshana on the chariot and it is guarded by Jayadurga. The flag of Darpadalana is known as Nadambika and horses are Rochika, Mochika, Jita and Aparajita. Presiding deities of the chariot are Chandi, Chamunda, Ugratara, Banadurga, Shulidurga, Varahi, Shyamakali, Mangala and Vimala. Rope of this chariot is known as Swarnachuda Naguni and the chariator of Darpadalana is Arjuna.

With these three huge and beautifully decorated chariots the Lords move on towards their destination along with their favorite companion God and devotees to enjoy the memories of childhood. They enjoy the offerings like podapitha, the backed cake at Gundicha mandir and performs many different rituals during it. Finally the ritual of Home return, the Bahuda Yatra occurs on the ninth day of their journey, when the Deities are brought back to the main Temple. During this return journey the Supreme Lord also fulfills the desire of His devotees to see Him in His best Golden Attire which is fondly known as Suna Besha from the chariots. These are special moments on the chariots and specially meant for the devotees who can’t visit Him inside the temple. Since Lord is in His historic journey, it is also believed by the Hindu tradition that the invisible spirits and souls also visit to have the darshan of the Lords and they are offered 'Adhara Pana' during this Ratha Yatra. It means through Rath yatra the desires of all including flora, fauna, spirit, soul, visible and invisible satisfies their passion to meet the parambrahma paramatma who resides in each heart and soul. This journey is a symbolic expression of an uncommon God, Lord Jagannath. And finally the Deities are taken back inside the main shrine and installed on the Ratna Simhasan, on the last day of the Ratha Yatra activity which is called as 'Niladri Bije'. The whole process is a
portrayal eternal Bliss in many different ways, both explained and unexplained. The supreme power sometimes makes His devotee engrossed in Him.

The cult of Jagannāth is an integration of the major schools of Hindu Philosophy. He is both Dwaita and Advaita. He is adwaita when concept of Jagannāth is taken into account, Dwaita when His four-fold manifestation is taken into account. This cult advances the theory of Achintya-bhedabheda vāda, which implies it is impossible to have a true vision of the Lord, who is all pervading. Therefore, He is incomprehensible. He may be one, more, divided, undivided, i.e. He can be visualized in any form as per the desire of his fellowmen. Shree Jagannāth is an integration of the Vedic and Puranic god-hoods. He is a God without hands and feet, which is a physical representation of a mantra of Sweta Swatar Upanishad. The four fold expression of the Lord is an artistic expression of the symbolic sounds of Omkāra, having four segments. Further more the three deities on the Antarvedi represents God (J), Man (Bal) and Woman (Sub). It symbolizes that men and women are nearer to God. The cult in totality is symbolic. It is a symbolic expression of Human life in its ideal form. Starting with the daily activities (diatry needs of a human being) He performs the social activities (car festival & others ceremonies) separately throughout the year which ensures one’s socio-cultural life. Further once in about 12 years (approximately) when two months of Āshadha fall within one calendrical year, the Navakalevara ceremony took place which symbolized the ‘go of the world. Soul leaves the old physical form and enters into a new form (Navakalevra). Human life is transitory and the individual soul (Brahman) enters into a new body after a particular period of time to ensure the birth and death cycle of life. Body is mortal but Soul is immortal. This is the entire philosophy of this uncommon Lord.
Physical and Mental Health Status of Tribal Girl Children: An Analytical Study of Bansapal Block of Keonjhar district of Odisha

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ABSTRACT:
The present paper is an analytical study of Physical & Mental health status of tribal girl children in Keonjhar district of Odisha. Data has been collected from different schools of Bansapal block of Keonjhar district. Keonjhar is the homeland of four different tribal races that include Juanga, Munda, Pradhan tribes. Girl children constitute the most vulnerable segment of any community. The objective of the paper is to assess the physical and psycho social development of well nourished and malnourished tribal girl children in the study area. The main objective of the paper is to identify the micro environmental factors influencing their growth and development of well nourished and malnourished tribal girl children within the age group of 5-15. The paper seeks to identify the physical and psycho social perspective of tribal girl children. The paper examines that how childhood physical and mental health of the tribal girls impacts their health status in adulthood and their reproductive health.

KEY WORDS: Physical health, Mental health, Gender health, Anthropometric Measurement, Reproductive health, Morbidity, Intellectual disability, Particularly Vulnerable Tribal Communities (PVTC)

Introduction
Among various communities inhibiting in India, the tribal communities are the most marginalized and vulnerable. They are neglected and discriminated in terms of income distribution and social status. Most of them are desperately poor, backward generally uneducated and lead a hard and miserable life. The tribal societies in India are undisputedly considered to be weakest sections of the population in view of common socio economic and socio demographic factors such as poverty, illiteracy, lack of developmental faculties, lack of adequate primary health facilities, Despite the protection given to tribal population by the Constitution of India in 1950, they remain as
the most disadvantaged in India.

Heath status of tribal is considered as one of the most determined indicator of tribal well being. Researchers also attached greater importance to health status to describe status of tribal women (Dash, 2013), various factors that influences the health status of tribal women starting with their adolescence. Their health status has been greatly determined not only merely by socio, cultural and educational background, but factors like demographic, economic and political also greatly determined (Balgir, 1999). The health status of tribal women particularly the tribal girls is also a cause of concern (Sharma & Arora, 2014).

Statement on Research Problem

The present research has made an attempt to study the Nutritional status of tribal school going children (5-15). The boys and girls are normally found to be shorter and lighter than the standard norms (Easwaran, 1992). As per various studies it is found that half of the children exhibited deficiency sign of one form or other. The girl children also have low haemoglobin level (78%). Studies in Odisha also highlight the physical and mental health status of tribal girl children which found to be comparatively less than their counterparts in the other parts of country. In Odisha, the average value of height, weight, arm circumference, head circumference, chest circumference of children were less than ICMR standard in both servers weight for height ratio of the children revealed that 30% children were suffering from severe malnutrition, 34% children were suffering from moderate degree of malnutrition and 36% children were found to be normal.

Odisha, is one of the most scenic state in eastern India, which occupies a unique place in the tribal map of the country having largest number of tribal communities. (62 tribes including 13 primitive tribes). The tribal health problem in the State which indicates that the primitive tribes have distinct health problem mainly governed by multidimensional factors like their habitat, difficult terrain, ecologically variable riches, illiteracy poverty isolation, superstition and deforestation. Some of the important factors of child health have been exported further to provide on overall picture of status of children health in the State indicators like crude birth rate, crude death rate, life expectancy of people of birth child, immunization, maternal health care and infrastructure in health care system are appropriately analyzed for the revelation of the health status of the people. It is observed that death rate for people in Odisha is much higher and life expectancy is lower than the national level average.

The crude death rate (CDR) in child mortality are diarrhoea, gastro entities, anaemia and jaundice which together accounted for 35.4% of total death. Lack of personal hygiene, poor sanitation, poor mother child health and health services managed care. The benefits covered under a health contract, absence of health education, lack of national preventive programmes and lack of health services are responsible for the poor health of the tribal’s problem like sanitary food supplies, water contamination and poor food intake on the health status of tribals. However research on physical and mental health status of tribal girls is virtually missing. No symmetric study has been by any scholar on this crucial aspect of tribal girls and their physical and mental health. To fill the vacuum, the present study is an earnest endeavour to unfold the myths & reality. The present micro study has been undertaken at Banspal block in Keonjhar district of Odisha.
Objectives of the study
Physical and mental health of tribal girl children determines the health status of tribal women in subsequent stages. The present paper is an analytical study of the physical and mental health status of the tribal girl children in Banspal block of Keonjhar district of Odisha. The objectives of the study are as follows;

To study the physical and mental health status of tribal girls in the age group of 5-15 years
To make a comparative assessment of such health issues between the tribal boys and girls to know the tribal girl’s vulnerability and comparative advantages and disadvantages.

To study how the weak physical and mental health status of tribal girls add to their morbidity and reproductive health problem during their adolescence and adulthood.

Methods of study
The present study is an attempt to assess the physical and mental health status of girl children (5-15 years) representing Bhuyan, Pradhan and Juang tribe four villages of Banspal Block of Keonjhar district of Odisha. Data were collected through personal interview and information also was collected with the help of Anthropometric measurement and the observation method. Anthropometric measurements are main indicators in assessing physical status. Anthropometric measurements i.e. height, weight, chest circumference, mid arm circumference, head circumference and calculate BMI. All measurements were taken by one operator (CM) using measurement tape and weight was assessed to the nearest 0.1kg using weighing machine. The body mass index (BMI) was calculated as kg/m².

Observation method has been followed in which by getting involved in a variety of activities of the tribal girls in the age group of 5-15 over an extended period of time that enable us to observe the cultural patterns in their daily lives and their participation in various activities to facilitate a better understanding of those behaviours and activities.

Besides eliciting information from primary sources there is wide use of secondary data i.e. Govt, records, ICMR study reports, NFHS data, books, journals and periodicals for baseline data which has facilitated the survey and research.

Data Collection
For collection of data various villages of Bansapal block were visited. Different Angan Wadi Centres (AWWs) and health sub Centres were also visited to conduct the study. After establishing rapport with the villagers information from key informants were also collected.

Analysis of data
Statistical tools like mean and standard deviation formats were used for analysis of data. After data analysis has been made and on the basis of which the results of the study has been analysed.

Study Area Profile & Field Study result analysis
About of the tribal population is concentrated in three States i.e. Madhya Pradesh, Bihar and Odisha (Velapan, 1994). Odisha is a tribal dominated State with largest number of tribal community(62), representing major linguistic group like Dravidians, Austro-Asiatic or Indo-Aryan (Sahoo, 2011) The Keonjhar district predominantly populated by Scheduled tribe and normally falls under the Scheduled area. Keonjhar district consists of 13 blocks. Among the 13 blocks Banspal has been chosen as our sample block for the purpose of the
Banspal Block situated in the west side of Keonjhar district, about 14 KM from the district Hq. The geographical locations of the block has made it different from the rest of the areas of the district. The scenic beauty of Banspal is full of hills and plateaus. The block area consists of Bhuyan Pitha and Juanga Pitha. The eastern part of the block is Juanga Pitha and western part is Bhuyan Pitha. Two PVTG communities i.e. Juanga and Bhuyan are largely found in this Block. The Block consists of 21 Gram Panchayats, 169 villages and 260 wards. All the blocks are Integrated Tribal Development Agency (ITDA) blocks.

The tribes which predominantly populate the region are Santhal, Bhuyan, Kolha and Mankedia. Illiteracy rates are below the State and National average. In the study district of Koenjhar, 35% children are malnourished and childhood morbidity. The tribal community is not able to link this education process with their way of livelihood for survival and hence is moving out of formal education stage from elementary education. Economic constraint is found to be another great reason for dropouts of children who are involved in household, agricultural and animal husbandry work. The tribal children in Keonjhar district particularly the girl children due to certain adverse realities like insufficient food intake, frequent infections, lack of access to health services, illiteracy, unhygienic personal habits, adverse cultural practice etc. are prone to various morbidities.

The present paper is based on a survey carried out to record the anthropometric profile of tribal girl children and to assess their physical and psychosocial health status. The findings of the study has clearly indicated how to help to promote social activities that appreciate and emphasize, select activities that involve to improve the health status of the girl children and creative abilities and formulating recommendation for further research so as to reduce this nutritional burden. To know the physical status of tribal girls in the study area, anthropometric measurement tools has been used and a comparative assessment of physical health of tribal boys and girls has been made.

**Data Interpretation and discussion of Result**

<table>
<thead>
<tr>
<th>Table No.-1 : Comparative Physical health status of boys and girls in the study area</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Parameter</strong></td>
</tr>
<tr>
<td>---------------------------------------------------------------</td>
</tr>
<tr>
<td>Height (cm)</td>
</tr>
<tr>
<td>Weight (kg)</td>
</tr>
<tr>
<td>Arm Circumference (cm)</td>
</tr>
<tr>
<td>Head Circumference (cm)</td>
</tr>
<tr>
<td>Chest Circumference (cm)</td>
</tr>
</tbody>
</table>

The tribal girl children from elementary to high school level being the most vulnerable segment, with their peer nutritional status indeed reflect their health status. Health Status especially that of School children is a mirror indicator of their physical health and psychological health of the tribal women community. However, in tribal areas children constitute the most vulnerable segment with regard to health challenges. Their nutritional status, a sensitive indicator of community health and nutrition. Lenka (1991) made an attempt to study the nutritional status of children (0-3 years) of tribal of Odisha. The average value of height, weight, arm circumference, head circumference and chest circumference of children in the district revealed were less than ICMR standard. However, secondary data reveals that in the district merely 30% children are suffering from severe malnutrition, 34% children were suffering from moderate degrees of malnutrition and 36% children found to be normal.
The above table represents data pertaining physical health status of School going tribal children in the study area of Banspal block of Keonjhar district. We have measured the physical fitness of both tribal boys and girls to have a comparative assessment and to know that in which aspect of physical fitness, the tribal girls are lagging behind or aspects in which they are ahead of the boys.

The above data clearly indicates the physical development in respect to two group’s i.e. tribal boys and girls. It has been observed that the boys have higher mean score in all variables of physical development than their girl counterparts. With regard to Physical Development boys higher mean score(100.99, 13.98, 59.38, 59.38, 16.87, 49.10, 13.98) in all aspects like Height, Weight, Head Circumference, Chest Circumference, Mid arm Circumference than girls( 94.134, 13.32, 59.33, 16.68, 48.57, 14.09). This clearly indicates that the physical health status of the tribal girls in Banspal Block is comparatively low in respect to the physical health status of the tribal boys. This clearly indicates that this childhood low physical health status of the girl children creates problems for adolescents and also create reproductive health problems for tribal women of the study area. From Focused Group Discussion (FGD), it was captured that due to low physical fitness, they are also succumb to various other morbidity which intrinsically linked to their general health status.

Table No.2: Mental health status, Conceptual and readiness Skills among the tribal boys and girls

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Aspect</th>
<th>Boys</th>
<th>Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean Standard Deviation</td>
<td>Mean Standard Deviation</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Height</td>
<td>100.99 7.29</td>
<td>94.134 5.96</td>
</tr>
<tr>
<td>2</td>
<td>Weight</td>
<td>13.98 1.27</td>
<td>13.32 1.30</td>
</tr>
<tr>
<td>3</td>
<td>Chest Circumference</td>
<td>59.38 2.79</td>
<td>59.33 2.08</td>
</tr>
<tr>
<td>4</td>
<td>Mid arm Circumference</td>
<td>16.87 0.22</td>
<td>16.68 0.19</td>
</tr>
<tr>
<td>5</td>
<td>Head Circumference</td>
<td>49.10 1.34</td>
<td>48.57 1.27</td>
</tr>
<tr>
<td>6</td>
<td>BMI</td>
<td>13.98 1.27</td>
<td>14.09 0.99</td>
</tr>
</tbody>
</table>

Data presented in table 2 talks about the mental health status of tribal boys and girls. To know the mental health condition of the tribal children we have conducted some tests, which distinctly indicated the mental makeup of the tribal children. The test result reveals that in Banspal block although the tribal boys outline the girls in terms of physical health but in terms of mental health status, the tribal girls are in a better position.

As per the data we clearly noticed that the
conceptual and reading skills of both tribal boys and girls, the boys remained unmatched to the girls. It was found that in three major aspects i.e. concept of shape, concept of colour and concept of quantity, the tribal boys have higher mean score (2.47, 1.57, 1.19) that girls (2.44, 1.5, 1.9) respectively. On the other hand conceptual and reading skills like auditory discrimination, visual discrimination and in copying aspect the mean score of girls is (1.65, 2.17 and 2.01) which is higher than the mean score of boys (1.19, 1.84 and 1.94) respectively.

Conclusion
The paper offering a careful examination of primary source of data; has found that the tribal girl children in the study area of Banspal block shows average physical development, where as in other aspects like conceptual and reading skill development the tribal girls record better performance than the boys. The tribal girl children which are normally focused more vulnerable in terms of haemoglobin status due to reproductive health problem mainly in period of adolescence also undergo psychological stress. But to conclude on the basis of the study findings, it has been observed that the better mental health status of tribal girls in Bansapal block has accounted their improved health status the passing of the initial stage of adolescence. However, the findings of the study clearly indicates a comparative disadvantages of physical health status of tribal girls that greatly impacts their adolescence and adulthood reproductive health.

References


Graphical Representation of ‘Smell’ and ‘Sound’ Mark - Critical Analysis

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ABSTRACT:

In recent years, a development has been seen in the arena of trademark apart from the regime of traditional trademarks the trade mark registries has seen an increase in the applications for sound, smell, color, tastes, Tarzan’s yell, textures, scent, shapes etc. It is these marks which are termed as non-traditional or non-conventional trademarks. Now a question comes, from where if at all such non-conventional trademarks are entering the domain of intellectual property? Reason behind this invasion lies in the broad and inclusive definition of trademark as it has been kept wide open for interpretation. On one side the trademark has registered in past only those subject matters which are conventional in nature or such mark which are capable of being represented graphically i.e. in visual manner and contains words, figures, signs, symbols etc. On the other side with the development of law relating to trademarks emphasis has shifted towards functional character rather than traditional ontological stand of sign. Anything and everything that is capable of communicating to the public at large the origin of goods and services and is possess distinctive feature, becomes capable of being registered as trademark. This paper evaluates the different position with respect to non-conventional trademarks and their graphical representation and how law has developed with time. In this paper particularly law relating to sound and smell has been dealt in detail. The aim of the paper is to analyze the requirement of graphical representation of Non-conventional trademarks. In this paper in particular ‘sound’ and ‘smell’ marks will be dealt more elaborately. The objective is to critically analyze the position prevailing in US, EU, Germany, Australia and India. The scope of this paper is limited to the comparative study of ‘graphical representation’ requirement in US, EU, Germany and India with respect to ‘sound’ and ‘smell’. The questions sought to be answered by the paper Is Graphical Representation requirement a pre-requisite for granting trademark? Assuming that it is a pre-requisite then how sound and smell can be represented graphically? Whether requirement of distinctive character alone would ensure the trademark
Hypothesis

Under Article 15 of TRIPS agreement the criteria on which a mark will be eligible for registration as a trademark has been kept open for wide interpretation. Depending upon TRIPS provision different countries have accordingly incorporated it in their national legislation. The traditional approach followed by countries like European Union, United Kingdom, India, USA, and Germany has been that ‘graphical representation’ of trademark is required in form of sign, symbol, numerals, combination of color, letters etc. But with passage of time there has been a shift from traditional or conventional trademark towards non-conventional trademarks and trademark has been granted for sounds, olfactory mark, gustatory mark etc. Seeing the change of position it is a matter of debate that how far such marks and in particular ‘sound’ and ‘smell mark have been able to fulfill the ‘graphical requirement’ and how far they have reached in different jurisdictions.

Non-Conventional Trademarks:
Graphical Representation Requirement

The Madrid Agreement for the International Registration, 1891, Protocol relation to the Madrid Agreement concerning the International Registration of Marks 1989, The Trademark Law Treaty(TLT) 1994 Geneva, TRIPS Agreement 1994 (herein after called TRIPS), Paris Convention 1967, deals with Trademark. The Madrid Agreement or Madrid Protocol does not define “trademark”. However, TLT is the only international treaty which has excluded smell and sound marks from being eligible for registration as a trademark. Section 2 of TRIPS deals with Trademarks and Article 15 provides provision relating to protectable subject matter. Under Article 15 of TRIPS the subject matter which is capable of getting trademark protection is not exhaustive and open ended. Any sign or combination of signs shall be capable of getting trademark protection if they are capable of distinguishing goods or services of one person from that of another. Article 15 further provides few examples as to what signs qualify for trademark registration. The list is only indicative and not exhaustive and they have not mentioned about Graphical Representation criteria as a mandatory one for members and have left it upon members to decide. Further Article 6bis of Paris Convention lays down provision relating to marks. The Convention provides that registration shall not be denied except in the cases where firstly trademarks are devoid of any distinctive character or secondly if contains such signs which indicates intended purpose, quality, origin etc. of the goods.

Under Paris Convention also trademark has not been defined and there is no provision imposing condition on member countries or providing them with an option that Graphical Representation can be considered as a condition for granting Trademark protection. It allows member countries to decide what marks are registrable in their national legislation.

According to the Indian Trade Marks Act, 1999, trademark shall be capable of being represented graphically and it must be capable of distinguishing goods and services of one person from that of

Given that in TRIPS discretion has been given to member countries with respect to condition relating to visual perceptibility, Indian legislation as specifically covered it under its provision as a prerequisite being considered as a trademark.

The United Kingdom through section 1 of Trade Marks Act 1994, also provides that a ‘trade mark’ is sign capable of being represented graphically and in turn is capable of distinguishing products or services of one undertaking from those of another. Therefore, the graphical representation criterion which is discretionary under TRIPS has been imbibed in the UK legislation as a mandatory one.

In Germany section 3 of Part 2 of Act on the Protection of Trade Marks and other Signs, provides as to what will make a sign eligible for Trade Mark protection. Differing from other jurisdictions it specifically provides that all signs and in particular 3D- Designs, letters, sound marks, color and color combinations etc. can be protected criterion for protection being presence of distinctive character. In Germany graphical representation requirement has not been included in their legislation specifically.

The American Lanham Act of 1946 provides an inclusive definition of trademark under 15 U.S.C.§ 1127 comprising of any word, name symbol or device or any such combination used by a person to distinct and identify his goods from others. Under Lanham Act services have not been covered. The Trademark Association of US has further made it clear that terms like “device or symbol” shall not be construed narrowly and can include things like shape, sound, color, smell which will function as a mark.

At the level of European Union, the definition under Council Regulation 40/94/EEC 1993 on the Community Trade Mark as to what will be considered as a Trademark is again wide open for interpretation. Article 4 lays down a very comprehensive and non-exhaustive definition but capable of being represented graphically is one condition for providing the protection. Similar provision is provided under Article 2 of the First Council Directive 89/104/EEC 1988.

**What Do You Mean by Sign?**

The term “sign” used by international agreements, convention, and treaty has not been defined. Neither national legislature of different countries have defined as to what do you mean by signs such action seems to be a deliberate one. Though few examples as to what constitutes sign has been provided by different jurisdictions. This calls for dictionary meaning of word “sign”, it turns out that it has a broad meaning attached to it which includes both visual as well as sensory medium to convey information or instructions. Also there has been no notification or memorandum issued till date by any of the countries specifically excluding any sign from qualifying trademark protection. Therefore, theoretically combination of color or any sign representing taste, smell or sound are eligible for trademark protection if they possess distinctive character and are capable of being represented graphically.

**Purpose of a Trademark**

The first and foremost objective of a trademark is to differentiate the goods and services of on producer from that of another. Aim is to let the ultimate consumer of such goods and services identify the source of its origin and guaranteeing that the origin is true and free from any confusion.
Sound and Smell as Subject Matter of Trademark

As discussed above the objective is to identify the source of origin. Question arises if at all sound and smell can be registered as a trademark? On what parameters they will be judged. Starting from the “any” used in the definitions it is quite obvious that wide interpretations can be arrived at. How the word has been interpreted in different jurisdiction and what is the current position. In the absence of express provision relating to sound and smell, Germany is an exception in case of sound marks as they have included it in their legislation. Thus development can be traced through judicial pronouncements. Countries like EU, USA have granted taken literal meaning of the word “any” and protection has been granted to both sounds and smell. On the other side in India though protection to sound has been provided, smell as a trademark is yet to see the dawn.

“SMELL” And “SOUND” as a Trademark

In the arena of growing capitalism and expanding horizons the thrust to market the goods and services with the help of mark has been growing tremendously. Use of mark to let the user identify the origin and clear the confusion has allowed more and more signs to invade into the subject matter of trademark. Today not merely traditional marks but also marks such as color, shapes, tastes, 3D- designs etc. are allowed protection as signs under trademark law. In the recent history the producers have tried and developed new variety of marks that can lure sensory organs of the users, for example smell and sound marks.40

“Smell Trade Marks”

Graphical Representation Requirement

Historically trademark law has developed around traditional marks which were visually perceptible e.g. words, devices etc. Still trademark protection was available to all kind of signs it’s only that registration desk comprised of figures and words only. Given that in recent history a shift has been noticed from market-driven society towards a consumer-driven society. As a result of which non-conventional marks have been granted protection. Potentially smell marks have been available across the EU, U.K. and USA majorly for around past one decade. Law and jurisprudence available for smell mark is very little and still controversial. The first case relating to smell mark was recognized and protected by America long back in the year 1990 in Re Celia Clarke.41 Till date only five more smell marks have succeeded in getting registration in USA. In EU first scent mark was recognized as CTM only after 9 years of Re Clarke42 in 1999 where ECJ in the case of Ralf Sieckmann v. Deutsches Patent und Markenamt.43 In many countries olfactory marks have got protection whereas in other countries application for odour mark was rejected or withdrawn. At present the stand remains unclear and controversial. In Ralf Sieckmann44 application for odour mark was rejected as graphical representation criterion was missing. Main issue before GFPC was that can ‘balsamically fruity scent with a slight hint of cinnamon’ is eligible for registration as a trademark in respect of services. On reference to the ECJ, court decided that prima facie graphical representation is not sufficient for registering it as a trademark. Thus, mere chemical formula would not be able to depict odour of a substance also if sample of scent is deposited that would also not fulfill the requirement as chances are there that fragrance will faint with passage of time. Therefore, it must fulfill certain other requirements. Court laid down a seven-step test to determine whether a mark qualifies for protection or not when it is per se capable of graphical representation. Requirements are as
follows:

- Mark must be clear, self-contained, durable, precise, intelligible, easily accessible and objective so that exclusivity is clearly identifiable.
- Court further mentioned that no sign is excluded from trademark protection per se. However, in case of smell marks the graphical representation becomes difficult because:
  - It cannot be depicted in form of drawing.
  - It cannot be represented through chemical formula because only substance will be depicted not its odour.
  - By deposit of physical sample as the same is not feasible because scent may fade or disappear with time and it cannot be said to be a graphical representation.

Therefore, ECJ through its decision in SIECKMANN makes it significantly clear that in case of smell marks clear and precise presentation is not possible graphically. Unless some new technology is invented that will make graphical presentation of smell mark possible, it seems difficult to get it registered even if it possessed distinctive character.

Position

In US position relating to olfactory marks is different. The US court allowed its first trademark protection to a smell mark in 1990 in the case of Re Clarke, where the description ‘a high impact, fresh floral fragrance reminiscent of Plumeria blossoms’ was granted protection for its use for sewing thread and embroidery yarn as it fulfilled criteria of non-functionality and possessed distinctive character. In US position relating to non-conventional trademarks is different; one need not submit a drawing representing the mark. Applicants are required to submit only clear and detailed description in writing if mark is a non-visual one.

In UK though Trade Mark Act, 1994 has incorporated same definition as provided under Article 2 of the 89/104/EEC Directive under section 1(1) and CTMR EC/40/94 has also defined it in same words under Article 4. Such open ended definition allowed for wide interpretation and called for registration of sensory marks. The government also through its White Paper recommended that no legislation shall “either exclude or make specific provision for the registration as trademarks of sounds, colours or smells.” Question arises as to the validity of registrations granted to smell marks in UK prior to the decision of Ralf Sieckmann. Though cases exist in Europe in countries like UK, OHIM, Benelux etc. Where protection has been granted to smell marks, but the position at present remains the seven-step test laid down in Ralf Sieckmann case.

In India Trade Mark Registry has simply imported Sieckmann Test. Holding the view that even though scent marks are eligible for registration yet after the decision in Sieckmann case the fulfilment of graphical representation criteria has become more difficult. In India till date no registration has been granted for an olfactory mark. What is worth noting is that the Registry in spite of holding the view that smell marks are registrable, has failed to lay down any alternative for graphical representation requirement.

Cases Relating to Smell Mark

Cases relating to smell mark before landmark judgment of Sieckmann on 12th December 2002:

- Chanel Case
1. In case of Chanel (well-known perfume manufacturer) wanted to register ‘Chanel No 5’ as a smell mark back in 1994 for its perfume. An application was filed with written description regarding the fragrance. The application was rejected as the description was relating to the product itself and was describing about the product and non-functional aspect was missing. Apart from that shape of the perfume was same as to the nature of good.

2. In Sumitomo’s case second application was made by the plaintiff for registering “a floral fragrance reminiscent of roses as applied to tyres.” The registration was granted and it gained popularity as first olfactory trademark in UK’s history.

3. The case of Unicorn Product was another success in UK in getting a smell mark registered. Application was made under class 28 for registration of ‘the strong smell of bitter beer applied to flights for darts’, which was successfully registered by Register Office.

4. The case of Vennootschap’s called for a controversy in relation to registration of smell as a trademark. Application was made for registering “smell of freshly cut grass” for tennis balls and the same got rejected at an initial stage for the lack of graphical representation as description was not considered to be visual representation by the examiner under Article 4 of CTMR.

However on appeal to SBA of OHIM, question for discussion was whether third party would get a clear and precise idea about the product for which protection is being claimed or not. Argument was that CTMR does not disqualify smell marks from registration. Finally in 1999 the board cancelled the view taken at first instance and sent it back to the examiner. Board was of the view that fragrance of ‘freshly cut grass’ is distinctive in nature and reminds one of pleasant experiences, spring, and playing fields. Board further held that graphical representation requirement under Article 4 of CTMR was satisfied from the description provided by the applicant for tennis balls.

This ruling created a havoc arena of graphical representation alleging that CTMR board misinterpreted the meaning of graphical representation. The perception of smell by an individual is a subjective matter and thus will be construed differently by different person. Therefore, main issue of disagreement was written description smell being subjective was not sufficient to satisfy objective requirement under Article 4 of CTMR, Article 2 of the Directive, Article 8(1) of German MarkenG or Section 1(1) of Trade Mark Act, 1994. Also, language problem also arises as usually people do not describe about smell but about the object from which smell is coming. Reason being that object can be described accurately but due to lack of independent nomenclature case id different for smells.

Even though SBA of OHIM has allowed the appeal, this decision is much criticised one and hence not accepted in literature. Holding the view that smell is subjective in nature and therefore cannot be described in words to satisfy the criteria of graphical representation.

5. Case of John Lewis is a more recent one from 2000, where firm applied under class 20 for
registration of ‘smell, aroma or essence of cinnamon’ for furniture and fittings. The application was rejected and J. A. James while dismissing the application expressed that “he chose not to follow the decision given by SBA in Vennootschap (supra).

6. He also held that smell of cinnamon in any circumstances was not easily recognisable and distinctive as that of freshly cut grass and thus its perception will vary from one person to another widely. This leads us to conclusion that in recent past courts have hesitated from granting trademark protection to a smell mark, where such mark is described in written words.

**Distinctive Character**

Apart from the requirement of graphical representation, which is creating controversy, the mark must fulfil the ‘distinctive in nature’ requirement. And must be able to identify the source of origin of the product, the distinctiveness must not be the outcome of nature of product itself as it will create confusion in the mind of consumer. On this basis application was rejected in Chanel case (supra).

**Conclusion**

Seeing the past trend of decisions given by various courts we can conclude that till date only few smell marks have been able to get successful registration of their olfactory trade mark. And in order to qualify registration firstly a feature should constitute a ‘sign’ and the definition of sign is very wide and open. Secondly it must be distinctive in nature. Thirdly it shall be capable of being represented graphically and has to pass the test laid down in Sieckmann case. The after effect of Sieckman case has made it almost impossible for getting a smell mark registered because there was no globally recognised classification to test the requirement of smell mark, the Sieckmann test is followed internationally. The ‘graphical representation’ requirement under different jurisdictions is creating an issue and thus making registration of smell marks under Trade Mark regime a difficult task.56

**“Sound Trade Marks”**

Another non-conventional mark facing graphical representation difficulty getting trademark protection is Sound. The usual method of visually representing a sound mark is musical notations or written description. But difficulty arises because every common man is not capable of understanding written music. However, sound is considered to have major role is recognition of trademark. And with the inception of electronic media ads sound has been a constant factor in all the ads and it goes beyond languages.57 Some frequently used sounds in advertisements are jingles, animal roar etc which indeed helps a consumer in identifying the products and services as they do remember the music from echoic memory. In the words of Kahn, “sound can immediately convey source-indicating qualities.”58

Sound happens to be the most influential medium that affects human emotions, and thus turns out to be more beneficial to the producers.

Sound mark per se has got recognition in countries like UK, USA, India and Canada. Courts also took conservative view at many instances. In Playboy Enterprises Inc v Germain59 Justice Pinard was of the view that use of vocal description is not considered to be a trademark under Trade Mark Act. A mark must be visually perceptible to get protection under Trade Mark Law.60 Further, graphical representation of sounds is possible through musical notes, yet different jurisdictions follow it differently in cases of sounds mark which
is creating an issue.

**Cases relating to Sound mark**

- Shield Mark BV v. Kist
- Oliveira v. Frito Lay
- Kawasaki Motors Corp USA v. Harley-Davidson Michigan Inc

1. The Shield Mark case is considered to be the most relevant decision given by ECJ whereby court discussed as to whether trademark protection can be conferred upon sounds and if yes, according to the provision of Article 2, can they be graphically represented. Court held that for a sign to get trademark protection it must possess two features – 1) capable of being represented graphically and 2) must be distinctive in nature. For sounds ECJ was of the view that it can be represented graphically. Court reiterated the stand taken in Sieckmann case (Supra) and held that sign must be clear, precise and self-contained so that consumer get an idea as to what is the trademark of the producer. Court came to the conclusion that graphical requirement criteria is not met if sound is described using written words like sign consisting of musical notes, cry on an animal, simple onomatopoeia or sequenced musical notes because it lacked precision and clarity. However ECJ held that Sieckmann test is passed if “a stave divided into bars and showing a clef, musical notes and the rest showing the relative value and where necessary, accidentals’ such representation was intelligible, durable and easily accessible apart from being clear and precise.

2. In case of Oliveira (supra) court held that musical works are eligible for trademark protection and protection cannot be declined merely because it was granted Copyright protection. In the present the plaintiff applied for registration of sound of a bell tolling for its radio services but his claim was rejected because it had not acquire distinctiveness.

3. In Kawasaki Motor case in this case, the contention of the plaintiff was that Harley-Davidson’s registration for sound of exhaust made by their motorbikes was not maintainable on the basis of doctrine of functionality. The sound over which the defendants got protection was common to all the motorbikes of V-twin engines irrespective of their company. Meanwhile the decision in the instant case was pending Harley-Davidson abandoned their application.

**Conclusion**

Although in Sieckmann case registration for smell mark was sought, however the decision pronounced by the ECJ in form of ‘Sieckmann Test’ is uniformly applied to all the non-conventional trademarks. Therefore it can be concluded that in European Countries the decision in Shield Mark case has paved way for the protection of sound as a trademark give that they pass the test of distinctiveness and Sieckmann test for graphical representation requirement.

In US the courts have not hesitated from granting trademark protection if sound fulfilled conventional mark requirement. Sound marks in US are in trite, Nokia Ringtone, comprising of classical guitar tune got registration in US. In fact unlike EU, US courts have also accepted representations by way of sound recordings and sonograms. Metro-Goldwyn-Mayer (MGM) got its lion roar protected in US back in 1986 for films and as a CTM in 2008; the sound was represented by way of sonogram only. They also got their registration in Canada, paving way for sound marks in Canada.
India courts have simply imported decision of ECJ in Shield Mark case in very few instances registration was granted, first being Yahoo!’s yodel which was represented through musical notes, it was the first non-conventional mark to get trademark protection.\textsuperscript{66} Under Indian legislation the latest sound mark protection is held by Allianz Aktiengesellschaft a German company.

Apart from Shield Marks solution many other different ways of dealing with graphical representation requirement have been developed.\textsuperscript{67} Various other forms of representations can be sonogram, oscillogram, spectrogram and spectrum. Again question arises as how far it will be accessible and intelligible to public at large and will not turn to be too technical to understand.\textsuperscript{68} However till date there has been no discussion on sonogram or oscillogram by the ECJ as a medium for graphical representation.

However OHIM has took a liberal view since 2005 and has tried to solve the issue of graphical representation requirement for sound to a great extent.\textsuperscript{69} OHIM allows graphical representations by way of sonogram or oscillogram, if they are clear along with the sound file (size –up to 1mb), in online applications sound file or digital file of sound itself can be attached. Thus, accepting such alternative methods as a valid one.

However, the Shield Mark decision is not easy to follow, being too technical in nature. Alternative solutions can be looked into for easing the path for getting a sound mark protected, for example sound mark can be stored in an electronic form in the Registry office, which would be open for access by one and all. Also, applicant should be required to deposit description of sound mark in form of musical notes which will help in resolving any issue by the expert who can read and understand musical notations.

From the above discussion in relation to different jurisdictions it can be said that the predilection in countries like USA, EU, UK the use of word “any” in the definition has been considered in its literal terms and therefore signs which are non-perceptible for example sound or smell have been covered under the protection of trademark law of different countries.
Ideas related to war in Ancient India: Mahābhārata, Aśoka and Hero-Stones

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ABSTRACT:
Over the years, perspectives towards the idea of war have resulted in a fierce debate that ensues till date. On one side are the pacifists who believe that war and violence are unjustifiable. On the other side are the hawkish militarists who feel that engaging in violence for one’s cause requires no justification. It is rather interesting to note that this debate between violence and non-violence can be traced in ancient Indian history too. This paper attempts to explore two perspectives of war which are polar opposites of each other. The two differing viewpoints have been explored through the lens of the Mahabharata and Ashokan inscriptions. Moreover, this essay will also briefly highlight how the study of perspectives towards war in ancient India can be made more nuanced and rich by carefully studying the tradition of hero-stones along with the texts and inscriptions.

KEY WORDS: Mahābhārata, Aśoka, Megalithic, Hero Stones, Ancient India

While studying the history of ancient India hardly anyone can miss the predominance of wars and battles. Since the starting of historical period there are references of wars, for instance the ‘gaveśnā’ or ‘gaveśṭhi’ of early Vedic period. Even in the later Vedic period there are evidences of rituals and sacrifices, such as the Aśvamedha yajña or rājasuya yajña, which were done with the motive of acquiring more and more territory, obviously through the means of warfare. Moreover, it seems through the study of different texts and other sources, especially through panegyrics or praśastis that most of the ancient Indian kings boast about their victories in battles and often a list of their enemies whom they had defeated in battle was provided by their court poets. It seems, being a great warrior was considered as an important attribute of a king and a quality worth boasting. However, in the ancient period, amid all this warfare and bloodshed, there was one king who did not take pride in fighting battles and massacring people, there was one ambassador of peace, the Mauryan king Aśoka. Historians still wonder about this king, whether he was a pacifist or a pragmatic? This essay is an attempt to understand how different ‘ideas’
were attached with war in ancient India. The main emphasis will be laid on ideas of war in Mahabharata whereas how historians come across with a different corpus of ideas related to war in the context of Aśokan edicts.

The two epics provide the historians a window to see how war was perceived by ancient Indians. Mahābhārata itself is a story of two dynastic lineages, Pāndavas and Kauravas, who ultimately fight each other over territorial claims. Mahabharata also points out to the concept of patriliny (patriliny means tracing descent from father to son, grandson and so on) and how this idea was highly valued so much so that it takes them to the war. Mahabharata provides a direct view to the social reality how a feud over land and power changes the relationship between the two groups of warring cousins. Ultimately the matter was sorted out in a battle field. When Pāndavas returned from the exile of thirteen years Duryodhana refused to give Pāndavas their kingdom. Initially, Yudhiṣṭhira did not react. He hesitated in going to war. Moreover, in the Udyogparva it is shown that before the battle various peace missions were sent. This shows that these peace missions could have been a feature of ancient Indian societies, may be before most wars peace missions were sent to avoid wars. The Udyogparva of Mahābhārata also contains debates on war and peace indicating that how before going on war pros and cons of the situation were carefully analysed.

Udyogparva ends by showing that all the peace missions ultimately failed and thus war became inevitable and both the sides started preparing for war. After the Udyogparva comes the famous episode of Bhagavadgītā भगवद्गीता—“the song of god”. Bhagavadgītā is a part of Bhismaparvan. It is placed at the starting of battle books and some scholars consider it as one of the oldest parts of the epic. Numerous commentaries have been published on Bhagavadgītā which provides different views of the essentials. But some scholars consider Bhagavadgītā भगवद्गीता as a later interpolation. Von Simson has argued that Bhagavadgītā was a text which was written separately but was interpolated at later time in the epic. Angelika Malinar also supports this view.

Bhagavadgītā starts with Dhṛtarāśtra’s question about what’s happening on the battlefield. Arjuna who is in a complete moral dilemma and denies to fight by saying that the people on the other side are not his enemies but his own kinsmen (bandhus). Arjuna says that a warrior fights for his family but in this case his own kinsmen are his enemies and thus he does not desire victory (vijaya) or kingdom (rājya). Thus, here Arjuna gives importance to one’s kuladharma in opposition to kṣatriyadharma. Unable to deal with the immediate problem at hand, Arjuna seeks guidance from Kṛṣṇa who gives him immense knowledge on life and dharma. Kṛṣṇa admonishes him and says it’s the duty of the warrior to fight and Arjuna should see himself as blessed one that he got this opportunity to fight in this righteous battle (dharmayudh). Kṛṣṇa addresses Arjuna’s grief by pointing out the immortality of soul. Thus, there is one indestructible being (sat), which cannot be killed. Thus, Kṛṣṇa makes the whole question of killing an illusion(2.21). So, it is foolish to think of oneself as a killer.

Apart from the metaphysical sense, Kṛṣṇa motivates Arjuna to fight by reminding him of his svadharma as a Kṣatriya. Arjuna has nothing to lose because
it’s his svadhrma to fight as a warrior. As a warrior if he wins then he will get back his kingdom and if he dies in the battle then he will attain heaven. So, it’s a win-win situation for him. On the other hand if he refuses from fighting then that will bring him dishonour (akīrti). Arjuna fights with his own battle with his mind and heart and was unable to take any decision. Thus, a clear conflict between the kuladharma and ksatriyadharma can be seen here.

However, historians encounter completely different set of arguments in the Aśokan edicts in the context of war. Historians noticed a completely different way how war was perceived by Aśoka. In this essay one particular edict of Aśoka will be discussed- the thirteenth rock edict. However, one can know about the ideas of Aśoka about war through his other edicts as well and one can get a better understanding of the larger picture by studying all these edicts in a composite manner, in relation to each other.

Aśoka the great was the third ruler of the Mauryan Empire (304-232 BCE) and he was very famous for controlling such a vast empire. He was able to control northern india along with southern india because of his great administrative skills. Aśoka was the first emperor who for the first time tried to communicate through his subjects directly. Historians often call him as an innovator and indeed he was, because back at that time in 3rd century BCE he thought of inscribing his message on rocks. Not only this, he is the only known king who did not take pride in fighting wars. Even in that period when the greatness of a king was often equated with the number of battles he had won or with the expansion of territory he holds, Aśoka saw war as deplorable.

He expressed his ideas about war most clearly in the thirteenth rock edict. This edict shows how Aśoka felt after the Kalinga war(ended c.265BCE). Aśoka’s response to the battle of kalinga was recorded in this edict where Aśoka also referred to as the beloved of god or the priyadasi in many of his inscriptions, feels deep remorse. This edict is a kind of reflection on the consequences of war. In this edict Aśoka says that suffering arising from war did not just include the pain of people who were physically hurt but it also involves a deeper suffering which was felt by the relatives, friends and family members of the one who was injured in the battle. Thus, here Aśoka talks not only about the physical suffering in the context of war but also about the emotional suffering. He talks about the pain of the common people who did not participate in the war directly but were affected by it. The suffering of householders, brāhmaṇas, śramaṇas and all others living there was seen by him as deplorable. This shows how deeply Aśoka was affected by the suffering of these people. No king in ancient India ever expressed such remorse over a battle which he had won. Rather other kings glorify their victories and see winning battles as a thing which magnifies their grandeur.

However, Aśoka did not become a pacifist altogether because this same edict also contains a warning for the forest people (aṭavis). The tone of the edict changes while addressing these people. Including a warning to aṭavis in a royal inscription suggest that these forest people must have posed a serious challenge to the empires of that time. These people are told about his power and not about his repentance. Thus, this suggest that Aśoka could use force when it was required and he had not renounced violence altogether.
But still Aśoka considers dhammavijaya as the best form of conquering. He also says that this dhammavijaya has been won repeatedly by him in his neighbouring areas and also in the areas beyond his borders. He even asks his successors to follow this path of dhammavijaya. But may be he was aware about the reality of that time and therefore he did not rule out the possibility of a conflict but he says that his successors should resort to fighting only in rarest of the rare cases and even if they have to give punishments then they should be merciful in their conduct. Thus, he redefines the whole idea of righteous victory.

So, Aśoka unlike other ancient rulers did not believe in fighting battles rather he was preaching non-violence and his main aim was to ensure the welfare of his people and help them to attain heaven. He used the inscriptions to proliferate his generous messages and such messages included ideas like respect towards elders, generosity towards Brahmans and those who renounced worldly life, also suggested that the slaves and servants should be treated with kindness, respect for religion of once own as well as religion of others. According to him by following dhamma his people can attain fruits in this as well as in the other world and a king is obliged to help his people in following dhamma and this obligation is often expressed as a debt in his edicts. Moreover, he considers himself as the emperor of all the living beings (panas, jivas) coming under his empire. Thus, he opened many hospitals even for the animals and even tried to make the royal household vegetarian. So he considered himself as the emperor of a larger ‘moral’ empire whose boundary extends beyond his political empire.

Hence, something very different was going on here. While other ancient kings were often busy in fighting battles, acquiring territory and glorifying their victories, Aśoka saw war as deplorable and reprehensible. Asoka was in fact concerned about the inculcation of goodness among his subjects which would help them in the attainment of heaven. So, things like goodness, merit (punya), demerit (pāpa), happiness, attainment of heaven, non-violence (ahimsa) etc., which were not at all important for other kings, were central doctrines not only of Aśoka’s moral empire but also of his political empire. Often historians dismiss these ideas just by seeing them as a mechanism which was used by Aśoka for consolidation of empire or as a means of gaining legitimacy. But these ideas should be studied in a more nuanced manner as these ideas give us a glimpse of how Aśoka himself was seeing his empire. Through these very ideas we come to know how different Aśoka was and how ahead he was of his time. Once these ideas are studied independently, without attaching them to the concepts of legitimacy or without seeing them as a mechanism for consolidation, one will realize how radical these ideas were when placed in the context of that period and then one will realize that Aśoka was indeed one of the greatest emperors.

While studying history one should be very careful about the fact that whose history are we studying after all? By studying the sources sponsored by the state one will come to know about a history that the state of that period wants us to know. Thus, a historian should always be very careful in selecting his sources. By studying royal inscriptions and texts one will come to know about the dominant view of the society. It is very easy to reconstruct the history of the ruling elites as we have access to many panegyrics or the praśastis but not easy to know the underground realities that means the life the normal
people. This is because no one was actually writing the history of those without power. so what about the beliefs and ideas of the common people? How the common people in the ancient period saw war? What about the many unsung heroes who sacrificed their lives in numerous battles? ‘Great’ kings placed their praśastis to glorify their victories in various wars but what about the ordinary soldiers with the help of whom these kings actually became ‘great’?

To know about the ordinary heroes historians can study the various memorial stones scattered all over the Indian subcontinent. It is important to note that hero-stones or memorial stones were erected not only for those who died in battle-field but also for men who gave up their life in an act of heroism, for instance, in defending their village or in cattle-raid etc. Thus, war is only one aspect on which these memorial stones throw light. These hero-stones are generally found in larger numbers in western India, central India and southern India. Fewer hero-stones are found in northern and eastern India. There is no clarity regarding the origin of hero-stones. Some historians like Srinivasan, Sontheimer and Thapar connect it with the Menhirs of the megalithic culture.

These hero-stones or other memorial stones tell us how the common people memorialised their local heroes. Romila Thapar has shown how the form of hero-stones changed over time from simple hero-stones to more elaborate ones.. She related this change with the changing status of the hero, but this can’t be said with certainty. Hero-stones are a subject which have been neglected for long by art historians or archaeologists but to get a more richer account one should also incorporate such sources which tell us about the common beliefs and practices. In the simplest hero stones, hero is shown holding a bow and arrow or a sword. In the case of a hero of higher status he is shown riding a horse. In later period more elaborate hero stones began to emerge. These hero-stones contained many scenes depicted in different panels. Often these hero-stones are read from top to bottom or from bottom to top. Generally the panels contained the depiction of the battle and then in the next panel hero is shown to be taken to the heaven by the apsaras and in the final panel depiction of heaven along with the symbols of the religious sect to which the hero belonged are found, for instance a linga will be depicted if the hero is a Shiva worshipper. Then the symbols of sun and moon is depicted on these hero stones to symbolise that the fame of the hero will last till eternity. Sometimes a brief inscription is found with these hero-stones, giving little information about the hero.

Thus, different ideas were attached with war in ancient India. As it is seen in Mahābhārata that it is a king’s duty (dharma) to fight for his people. Moreover, a warrior attains heaven by dying on the battle-field and hence he should always be ready to fight. Kṛṣṇa says to Arjuna that by not fighting in the battle he will bring dishonour (akirti) to himself. In Mahabharata, especially in the Bhagvadgītā, tension between the kṣatriyadharma and kuladharma also surfaces. But while studying the Aśokan edicts one encounters completely different set of ideas related to war. Aśoka was a king who did not glorify wars rather he refrains from fighting wars. War was not central to his political theory. He was more concerned for the welfare of his people, in helping them to attain heaven by following dhamma. Whereas through the hero-stones one gets to know about the popular beliefs and ideas, and how ordinary soldiers who died in battle-field were memorialized by common
people. These stones tell us about a different aspect of war, how common people saw war and who were the ‘heroes’ for them and how they choose to keep their memory alive. By looking at the various important sources from ancient Indian history we get a very different meaning of the word “battle”. The ideas related to war were completely different in the Mahabharata, and didn’t peer with the ideas of war with that of the Aśoka and the hero stones. So, these ideas related to war in ancient India are one of the most interesting, diverse and vibrant ones in the context of that period.

References


Contribution of Raghurajpur Village Artisans for the Growth of Art in Odisha

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ABSTRACT:
The aim of the paper is to present the art work of artisans of the Raghurajpur village of Puri district. It is focusing on categories and mechanism of artwork of artisans. The village is recognized as craft and heritage village by the government of India and government of Odisha. Art work on Patachitara painting is famous at the national and international level. It attracts tourists, academicians and researchers to visit the village. The village has a unique feature that artisans prepare the raw materials for art work and do marketing for art work in the village. Patachitra painting, ganjapa, stonework, palm leaf work, glass work, wooden work, stone carving work are being done by the artisans. A particular caste, Chitrakara, is traditionally assigned to prepare pattacchitra work for Lord Jagannath during the car festival and other occasions. The village is famous at the national and international level for its magnificent art work and the art works are promoted by a NGO named as ‘Parampara’. The livelihood of the villagers is fully depending on artwork. Even women and children support for the development of art work. Thus, the artisans of the village contribute to the growth of art and culture in Odisha.

KEY WORDS: Patachitra, Ganjapa, Car Festival, Parampara, Chitrakara

Introduction
Odisha is a coastal based state situated in the eastern part of the India and it is surrounded by the Bay of Bengal in the east, Chhatisgarh state and Jharkhand state in the west, West Bengal state in the northern and Andhra pradesh in the south. Odisha is placed in a rich position for its art, culture, tourism and appliqué work. It is getting national and international awards for the people who devote their time for the growth of the art and culture. Basically, the Jagannath culture of Odisha is the centre of all and it is appreciated and accepted by the people in India and abroad. It is the socio-cultural life of all Odias. People of Odisha are concerned with Jagannath culture, festivals, rituals and other religious activities. Patachitra painting is linked with the culture of Odisha. It is a traditional painting of Odisha which is...
used in the service of the Lord Jagannath temple at the time of rituals and festivals. These festivals are the Snannpurnima, Anasara Pati, Rathyatra (Car festival), Dola Yatra, etc. The Raghurajpur village of Puri district is famous for patachitra work and the chitrakar caste of the village is closely associated with these works. The paintings are based on the different mythological stories, which includes Ganesh birth circle, Dasabatara, Rasalila etc. Now the artisans of the village are engaged in other different paintings works, such as palm leaf painting, tasar paining, wood painting, stonework, paper mask, glass work etc. for the livelihood and employment purpose.

Objectives
The chief objective of the research paper is to present the nature, involvement and livelihood of the artisans in the village of Raghurajpur. Besides that there are some objectives on which the study is based upon. These are as such,

- To present brief profile of the village
- To present the categories of art work performed by the artisans
- To present the mechanism of the artwork
- To present the growth of the work

Methodology
The scholar has adopted empirical method with a pre-designed question. The artisans are interacted and they are asked questions to reach and finding the solution of the research questions. Besides that, general people from non artisans are being asked questions. The scholar has collected data from both primary and secondary sources.

Raghurajpur Village
Raghurajpur village is a unique and prominent one in its art activities at the international and national level. The village is coming under the Gram Panhayat of Malatipatpur of Puri district in the state of Odisha. The village is considered as a heritage village in the state of Odisha by the Government. It is situated near at Chandanpur chhak at a distance of fifty k.m. from state capital Bhubaneswar and Twelve k.m. from Puri district headquarters. The village entry point is identical having a remarkable gate. The internal part of village is quite pleasure because of its beauties and display of different art work by the artisans.
Shishya parmapara are being developed soundly by which the learning process continues in generation wise. The village finds less number of high educated persons due to the adoption of painting profession. Besides the visual art, Raghurajpur village is identified in the field of performing art, in the name of ‘Gotipua Dance, Odissi Dance’. Guru Kelu Charan Mohapatra, a noted Odissi dance performer, was a great son of the village. Maa Dasabhuja Gotipua Odissi Dance institute is functioning with able support of Guru Maguni Charan Das. The performer of the dance belongs to age between 10 to 18 years and they earned name and fame at national and international level.

Among the castes, mostly, Chitrakar families do work on Patachitra painting which is used for the puja work at Lord Jagannath. Besides the Chitrakar artisans, persons of other castes, Gouda, Khandayat, Badhei, are engaged in the painting work for the purpose of business.

Visual Art

However, the artisans of the village Raghurajpur involved with Patachitra, Tassar painting, Palm leaf carving, Stone or marble carving, Ganjapa playing cards, Paper mask making, Wood carving, toy making etc.

Patachitra

The patachitra painting has of its importance in Odisha since long years back. Out of different places, Raghurajpur village is unique in developing patachita artwork. The caste ‘Chitrakar’ has been working in this work from the beginning. The art work is linked with Jaganath culture. The patachitra is used at the time of ‘Snana Purnima’ in the lunar month of Jyestha in Odia, May-June in English. Snana Purnima is one of the ritual celebrations of Lord Jagannath. It is organized by ‘Sebayat’ of Lord Jagannath. During this time, three ‘Patis’ painted by the Chitrakar artisans are required. These are used at the temple of Lord Jagannath. Even at the other occasion of the Lord Jagannath, ‘Rathayatra’ (Car Festival), these chitrakar artisans are also needed to present colourful painting on the three chariots. Besides that, the patachitra works are highly demanded by the people at the outside of the temple. It is found that, an American lady researcher, Mrs. H. Zealey, visited to Raghurajpur village and gave a new horizon to the artisans of the patachitra. By the time, the patachitra works get momentum to attract visitors, tourists, researchers.

Mechanism

The artisans of the village use old cotton saries and make them into two layers. They prepare by smearing with the mixture of cow dung and black earth. After drying in sun rays, white coating is applied, thereafter, the cloth is flatted in cemented floor and then a coating of a gum made from tamarind seed powder is applied on the fabric. A thinned layer of cloth is pasted on first layer and another layer of gum is applied. Fabric is then allowed to dry in sunlight. Such pre-arrangement works are done during the summer to get sun rays heavily.

A soft white stone powder is rubbed on the dried
fabric with the help of cotton puff. After drying the fabric, it is taken off the floor and cut into required sizes. The individual pieces are polished on both side of surface. After finishing the entire process, the real patta comes into picture on which artisans put their skills in drawing painting as per requirement.

Artisans work their workshop

The experienced chitrakaras do not use the pencil to make the sketches, but the young painters first draw the sketches with the help of pencil. First stage is (Dhadimara) demarcation of the borders, with the help of scale, in past string is used to make lines in the border. The second stage is Tipana or sketching, which starts with head, then torso and legs are added, the next stage is Hingula or red background is most commonly used in pattachitra paintings.

**Palm leaf painting**

Palm leaf painting is another achievement of artists of Raghurajpur village. It is the very oldest form of art but its growth is declining in comparison to patachitra. It is due the nature of less market demand. However, some families are still involved in such activities.

Mechanism

The palm leaf painting is made from palm leaves. The leaves of palm are very strong in the sense that it is not easily destroyed by the rainwater. The artisans collect the leaves and make into small pieces. They keep these palm leaf in a systematic way by which the leaf remains flat and straight. On the dried leaf the artisans start process painting in giving different colours. They use ink or alternatively blend of charcoal collected from burnt coconut shells, turmeric and oil for well defined colours. Then they use in every subdued tone, vegetable and mineral colours for painting upon drying the panels of leaves. The palm leaves are

(Plam leaf painting works)
folded and unfolded to keep paintings inside for the purpose to show the customers. In the last part they stitch the leaf and make a separate bundle or a volume. The artisans meticulously preserve the palm leaves after thorough boiled with neem leaves and turmeric for the purpose to protect from insects. The themes of ancient Indian mythology, folk tales’ epics, are displayed in the artwork of artisans. In present context, it is found that machinery digital printing is applied on palm leaf painting to produce more number of products without delay.

Ganjapa Cards

Ganjapa card is one type of art which links to pattachitra painting. It is developed by the women members of the family. Male artists assist them in drawing figures and making different forms on the cards. The themes cover from the ideological phenomenon from the Hindu puranas, sastras etc. these ganjapa cards have demand for playing cards.

Other art works

Stone carving

Some families of the village prepare stone related work. Though stone work is made at different part of of Odisha, yet it is found here where the tourists and customers purchase. In real sense, it has less significance in comparison to patachitra and other works. The artisans make the stone into small pieces as per requirement. With the help of iron instruments the shapes of the picture are being done.

Wood and Tassar painting

Wood is used for preparing deities of Lord Jagannath, Balabhadra and Shbbhadra along with
temple design. Many people do develop woodwork on Lord Jagannath with putting good colour combination for the marketing purpose. The bigger size of woodwork is taken by the artisans on basis of advance order. A chisel is used as tool for cutting, making sharp and shining the artwork.

**Glass painting**

The artisans collect used bottles and wash it very carefully. They brush the colour into the glass and draw the pictures, animals, trees and other aspects. They use different colours and different brush to get the finishing work. The visitors purchase the bottle to keep decorating the house. Basically, women and children of the family involve with this sort of activities. Even students prefer this work as their leisure or part time work.

**Paper mask and coconut painting**

Paper mask and coconut items are done by the artisans as the supporting items to meet the extra requirement of the visitors. These are made with the combination of paper, chemicals and other materials.
Conclusion

The Indian national Trust for art and culture Heritage (INTACH) marks and identifies this village as the first heritage village and crafts village in 2020 in the state of Odisha. The artisans of Raghurajpur have been contributing a great effort for the sustainability of art and culture in Odisha. This village is considered as an ideal village by the government of Odisha due to its memorable art activities. It has become a tourist hub where researchers, academicians, students, volunteers and general people from interstate and other state visit. The village attracts foreigners for its art activities. The unique aspect is that the artisans prepare the art work and sell in their village at their own house. The entry point of the house is used for the selling purpose and the adjacent part of the house is used for workshop or training room for the artisans. The next part is used for their family living. People visit the village and purchase as per their choices. Almost all the families do such habit and continue art activities as the source of livelihood. Some articles are sold by the help of cooperatives and NGO persons. But the patachitra work of chitrakar caste is used for the Jagannath temple and marketing purpose as well. Many of the artists are awarded at national and state level for their creative work and achievement. However, such work has of its own importance for which the village Raghurajpur has been contributing for the growth of art and culture of the Odisha.

References


Gendering of Food Culture

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ABSTRACT:
In the following work “Gendering of Food Culture” gender, food and culture are the main themes, which are interconnected. I have tried to look at the multiple of sources in order to get a better sense of gender, food and cultural history. Generally, gender history is limited to the study of male and female. But it has a broad perspective. Gender is related with culture, custom and even with food also. This paper revolves around the food culture. Food is a new topic, which became a part of historical and anthropological studies. Food history is very interesting, as lot of things connected to it is revealing. Idea of food history came later, which is something new and interesting. Like a gender history, food history is a modern study. Infact there are variety of ancient and medieval sources, which do mentions about food culture and practices. It’s a stereotypical concept to symbolise women as food. As Caroline Walker Bynum said that the religious significance of food changed its meaning under medieval women. I have tried to trace the concept of feasting and fasting. Besides, I have also tried to look at the method of food practice in the west and the east.

KEY WORDS: Food Culture, History, Gender, Fasting, Feasting, Feminism

Food history is a really, very new topic of research. Earlier, historians were least bothered about this arena, but now historians are looking to it also as a part of research, coming with new ideas, like the system of kitchen and food, as a part of cultural, social genealogies etc. Food is also a personal place of interest. In order to know about food history, about its practices, food as anthropological study, one needs to look at the chronology, genealogy and practices, in order to know it in a proper way. One needs to look at multiple sources, in order to get a better sense of food history. One need not to do just cherry picking portion of food that just talk, because that will not give clear idea, as those are just nugget of portion without any context. We need to look at the nature, patron and audience of source before doing any research. Eating is not simple act of consuming something or satisfying one’s
hunger. Food historian and food based anthropologist are dealing with certain question: “why people eat food? What we eat?” Food is not separate from politics of the period, not separate from the social history of the period. You can’t talk about these categories and question it in isolation. These are inter-connected categories. In some aspect everything is cultural. Cultural history is very important aspect of history. It is like a starting point. All of the stuff related with cultural history is relevant. According to Barani, food is not naturally created. It is actually created by people. It is socially constructed. Food became a major biocultural activity. Anthropological point of view holds the question on culinary, domesticity, gender, and dietary practices. Baburnama, Akbarnama and Humayun-nama are the major text of Mughal time to reconstruct whole idea around food discourse in the context of India.

Scholars like Liza Balabanlilar and Norbert Elias talked on gastronomy. Liza Balabanlilar deals extensively with dietary food. She said that gastronomy like eating, sharing and displaying of food played crucial role in creation of Mughal Empire. Question of food is strongly related with, kind of food which created different endeavour. Construction of food is fundamental argument. Food should not be considered as a matter of just eating, but as a matter of power. Food is one of the major instruments, creation of different kind of hierarchy like moral and sexual hierarchy, through dietary practices. Food became major instruments for power according to Ruby Lal and Liza Balabanlilar. Besides, food also became binding factor of love. Exotic food basically became expression of sexuality and love. Historian of classical time, Suraiya Faroqhi, is the first to trace the relationship between gastronomy and politics. She said that food was used as major power of legitimation by Ottomans. They used power of food as an act of charity (sadqa). Alms became important political object. They politicised whole idea of “Sadqa” Sharing of food as charity and sadqa became major site for continuous legitimacy. Norbert Elias, talks about creating the feel of historical gastronomy and whole new historiography was based on daily dietary interaction. Street food was a major binder in pre-colonial French city- salon, public sphere, market and coffee house. For Elias, it is the idea about food, new senses about eating created capitalist modernity. People get new sense of body along with new sense of food, new sense of individuality that created different kind of modernity. New sense around body and food not only created new political senses but also new kind of economic itself. He tries to say Colonial French Society is a city which changed dietetic behaviour of food. City urban elite created new behaviour around food. Elias actually say it the city elite who, created new sensibilities around fashion and new body market.

According to Roland Barthes (social scientist, French essayist), one of the major decisive work, address questions on consuming food, who decides the characteristic and consumption or human touch. Basically, he talks of human touch, which gives different kind of significance. Infliction of human sensibility, gives different meaning and different significance as a food matter. He further describes human as a cultural category and they give meaning to an object. During 16th century, any food item did not have fixed meaning. It changed through time, region and space. Any food item is different at under different human hand and under different cultural spaces. Similarly, in the 16th and 17th century, city elites of France created new table manner, new prohibition at dining table, example-
‘poking of nose, eating with noise, tooth picking at the dining table was prohibited completely.’ New body behaviour was emerging. New idea about pollution, social disturbance, new bodily restrictions, bodily aesthesism, engagement with other cosmos political civilization like Iran, Persian etc were emerging. Another scholar tried to connect question of pollution. Mary Douglas (social anthropologist), work on question of food. She talks about how certain food act as social anchor. She also says that, food items are considered to be danger. In Europe, how food created social anchor and social conference, violence and danger. She introduced in anthropology, food as a matter of emotion, friendship, intimacy instrument etc. With the emergence of new capitalism or early capitalism, the relation with new regional elite of Europe and non-Europe, was also emerging. One of the major things that happened in European society was body contact. Fooding, eating became deep communitarian courtly affair in India in 16th and 17th and became individualistic in Europe. Emergence of new social shame, embarrassment is not only from a kind of political situation but also economic situation. One of the major differences is about court dietetic behaviour, replaced by family regional behaviour (private behaviour). Public feasting became a part of new culture. Everything was a public affair, which later changed to private affair. Privacy was a feature in capitalist structure. In modern time people have lots of fear - fear about state, power, religion, caste and friends. There are lot of permissiveness.

In the food history, scholars and anthropologist, works on question of gender. Eating in the European Middle Ages was stereotyped as a male activity and food preparation as a female one. It was not only in European context but also in rest part of world. Till now this stereotypical ideology of categorisation of food as women arena is still revolving, especially in the east. This traditional association of women with food preparation rather than food consumption helps us to understand certain aspects of the religious significance of food. Food is particularly women controlled resource. In the majority of cultures, food preparation is women role. Cooking was so much a woman’s role that it appeared to man not merely arcane but threatening. There are many reasons for the association of women and food preparation that is found in so many cultures. One reason seems to be the biological analogy. Through lactation women is the essential food provider and preparer. Food resources are controlled by female and an economic resource by male, as male is a bread earner. Those times, in which charity and service were deeply valued, women found food the easiest thing to give away. Both, women’s food distribution and their fasting appeared culturally acceptable forms of asceticism. Women used food as a major channel to create major subculture, create a homo social space in detail. In Europe women used feast as a major expression of their self. “Act of cooking as an act of emancipation”- it was during pre-colonial time under male homosexual world, where space for women, were extremely restricted. Caroline Walker Bynum traced the religious significance of food to medieval women, which changed the meaning. Bynum, said women considered the food as chance to get expression. They utilised this activity. Female in Christian monastery, expressed through different dietetic logic. They were in a position of hosting food in public, as a social worship. Accounts of certain women like Beatrice of Nazareth, Elizabeth of Hungary, Angela of Foligno, Lidwina of Schiedem, Dorothy of Montau and Catherine of Siena suggested that they are pieces of literature, whose drama and pathos are
woven around the central motif of bodies as food. Food is important to women religiously because it is important socially. There are many reasons for the association of women and food that is found in so many cultures. Infact in our own house we do experience this kind of culture. Women from early age are told to follow this kind of culture, because their mind has been set up in this way only. In order to be perfect one need to know the value of kitchen especially girls, as male is a bread earner and female is a house maker. If a woman doesn’t know how to cook food then it’s a shame for a society, even if she is good in studies and successful. Cooking is associated with marriage, especially for a woman. If she from the early age became perfect in household and kitchen stuff, that means she is mature enough to marry, because for girls it’s compulsory to be a food maker. In order to be a chaste woman, a girl needs to be perfect in preparing food even if the husband is abusive. Similarly, Virginia Woolfsays that during Victorian time girls from her early child was trained to be a perfect wife, like she used to get training in the kitchen works, cooking, cleaning, maintaining room and only education she used to get was of religious and value education, as education was not meant for a girl at that time. So, before teaching any girl how to be perfect in kitchen world, as kitchen in traditional society considered to be female arena or department, one should know that “KITCHEN BELONGS TO MASCULINE ORIGINE AND NOT FEMININE”. The following quotes denote the saying in local language in day to day life in the eastern world, India- like “kitchen ketna bada hai”, kitchen bada hi acha hota hai”- so here one can make out that kitchen term is masculine. Even, we find lots of male chef, working in a restaurant, as we can say this to be part of capitalist world. Even, professional kitchens are still male dominated. We, find gender gap in cooking industry, as the industry still recognises more male chefs. But, in personal space, cooking is mandatory for a woman; even if male is expert in cooking. Even, if a woman is industrious, she has to prove herself to be best in kitchen, no matter if she is better in earning than her male counterpart. In, rural areas I have heard from people, infact my own male friend saying, that male member working in a kitchen is considered to be a shameful act. But, I feel ridiculous that those who hate doing kitchen stuff when they started staying away from a family; they developed the habit of cooking.

Caroline Walker Bynum changed the meaning; she says Mughal women used kitchen and food as major expression of power. Here, I want to critique her that this concept which she has used for women as ‘symbol of food and kitchen and food as major expression of power’, which I think it’s totally stereotypical concept. Why, women should only be considered powerful in this kitchen and food sector, she can be powerful anywhere. There are many women who had proved them to be powerful both inside and outside the house, like- Joan of Arc, Rani Laxmi Bai, Razia Sultan, etc. Infact, in tribal society concept is totally different, as everyone is equal. Both male and female perform their duty in a group. There is a concept of sharing, both divide their work, whether it earning, cooking etc, they do things together. In the tribal society, women are far more superior as compared to men. If a woman is powerful her character and status remains the same. According to Eleanor Cocks, it is biased within hunting gathering community that men do not hunt alone. Women also hunt and men also forage. She says among Nasta group in Canada if a girl had talent as a hunter, then she would hailed as a warrior, she would not dismiss as queer or strange. Now, from early modern period things are
changing. Food and eating that was the problem to women has become a cliché. New type of concept has emerged that is the concept or I can say culture of extreme dieting called “ANOREXIA NERVOSA”. This type of practices is prescribed to a girl only due to media and society habit of body shaming. Media urges women to control body size, as they associate thinness to beauty, which is a sour reality and actually it is associated to weakness. This idea and concept has been also established by male-oriented society, as they don’t want women to be powerful. They wanted women to be weak. Here, my point is that generally, dieting is prescribe to the girl only, as she has to prepare herself for a future chaste wife, and for a male, his earning and success matter, so that they can be dominating. Through comparison and dominance men do create a mental pressure on a woman, due to which she feels herself to be unstable and mentally weak. Society is generally working according to male member. In the name of beauty, attractive physicality, girls are manipulated; a grave fear has been set up in their mind. This will make them weak and a puppet at the hand of male oriented capitalist society.

Saints, nuns, Sufis- were actually inverting whole social logic to entertain different kind of emotion. Feast became big mechanism. Mughal period we find another kind of stuff. Babur period was a camp empire. Women were not given separate quarters to eat, cook because situation was different. But in later part of Mughal empire i.e. during Humayun and Akbar, we find different things, like women were segregated. Food became an expression to categorise. Liza Balbanlilar, says Mughal women conducted big feast. Members of the Mughals women introduced feast to express them. They were changing, creating a kind of silence within the court mughals also created hierarchically sitting arrangement. Hierarchical sitting structure arrangement, the physical emotional intimacy, and distance at dining table these were all structured. Hierarchization of material, behaviour, display, expresses all kinds of power relations. Logistically, physically and emotionally mughal feast was not a simple thing, lot of planning used to happen. There was a continuous engagement, which was highly complicated, not so easy to conduct. They need to have power, money, network, resources, material and proper planning. Marshall Moss says there was embedded hierarchy, the very act of giving and taking. The invitation, feast and exchanging gift- these whole thing questions of obligation by accepting gift. He also says gift is also about hierarchization and also social differentiation. There are question about hierarchy, inferior thing, dominance, power- related with food. In medieval time philosophy would say emergence of modern public sphere. Dietetic place emerging as a hub of society.

Thus, I would conclude by quoting the words of certain feminist like Gerda Lernersaid that “sex is biological and gender is societal”. Another feminist Nivedita Menon said “society is like a nude make-up, in which society pretend to show gender equality but in reality it is not”. Concept of gender has been created by a society. Nivedia Menon says that if a woman is powerful like, Rani Lakshmibai, she was quoted as “khoob ladi mardani woh toh Jhansi wali rani thi”- which is written by a female only. Here “mardani” means, masculine. So, why does a woman, even if she is powerful put under the category of male. Men and women perform equal role and equality is only concise to a book. Image of a woman is a controlled image, due to institution,
society and family, which is consider being a part of cultural product. Women would follow this idea through this as they wanted acceptance in society. Symbol of civilization, accomplishment becomes part of art sensibility, mass culture. The 16th and 17th century, became as a major practice of gendered space. Religion/piety became major site of expression, a kind of instrument. Food/charity thing became a major site for this period. Feasting with people, Sufis, noble, women became multi-site for expressing different kind of thing. Feast were organised in order to honour people. Occasion of birth and death became occasion of feast. Food items has become a metaphor-example, salt is increasingly becoming a major moral metaphor for undesirable intimacy, whereas sugar emerging social metaphor for loyalty, honesty and intimacy. Political space created conquest through food, taste and importing of taste. The idea that woman is a symbol of food as their duty is to provide and prepare food and man is a bread earner, has not been changed, till now. Aristotle said that “women should eat less and men should eat more”, as men are bread earner. I am totally against this Aristotelian theory, as we all know that a girl requires more food as every month they menstruate, they keep a child in a womb, which is really a difficult job for a woman, and they reproduce and inspire of this instead of complaining we work hard and provide food for families. But, I think not only men should be blamed, women should also be blamed, as women are the carrier of patriarchy. Similarly, Gerda Lerner said that woman is the victim of other women. Instead of teaching a girl to be perfect in kitchen work, in order to prepare and give training to be a chaste housewife and to compromise by enduring the mental and physical pain at the hand of husband, they (mother), should teach a boy, instead of ignoring and remaining silent, how to be a chaste husband and perfect in household and kitchen world, which I don’t think it’s a shame at all. If God has made both male and female equal, so there should be equality everywhere. Symbol of food should not be confined only to a woman, but include man also. Lastly, I would like to add concluding remark that instead of considering food and kitchen to be symbol of women and neglecting is a sin; instead we should consider the household work of women to be a job. We need to abolish the tradition notion of chaste wife. From feminist point of view one need to categorise the role of women to be a job, as we consider men’s earning of a bread to be a job. Both men and women need to change this kind of conservative-patriarchal-Victorian ideology, and try to be self-dependent.

References


Post-COVID 19 Investment opportunity and India: Measures Necessary to Establish India as a World Investment Hub

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ABSTRACT:

It is seen that besides single tax structure, reformed FDI approval process, reduced corporate tax, India has not been able to attract huge foreign investment inflows as expected and required. The COVID 19 catastrophe has brought hope, an opportunity before dispirited India to wrest investment from the firms moving out from the Chinese region due to China’s role in COVID – 19. Still, many have expressed the doubts that it is not certain that companies will shift India.

Investors’ dissatisfaction against India which started over delay in implementing arbitration award, cancellation of 2G spectrum licences and retrospectively amending the tax law, were the previous challenges which India was facing. In this study, we would examine how to grasp that opportunity. Besides fulfilling other infrastructure requirements such as matching production cost, supply chain, the legal and regulatory requirements would also be checked. This study is required as presently India is a party to only 14 BITs and negotiations on future BITs is pending.

KEY WORDS: Bilateral Investment Treaty, Investment opportunity and India, Foreign Direct Investment, COVID 19

1. Background

The present government led by Prime Minister Narendra Modi has introduced several measures to attract foreign investment into India. The government has been reluctantly taking several reformatory actions such as implementing a single tax structure in the form of Goods and Service Tax (GST), liberalising FDI policy, reducing corporate tax to attract Foreign Direct Investment (FDI).\(^8\) GST resulted in uplifting India’s ranking in ease of doing business.\(^9\) The government has reformed the FDI approval process and made easy by abolishing the Foreign Investment Promotion Board in the year 2017. The government has opened many sectors for FDI, such as defence, aviation, telecom, private security, information and broadcasting, education, e-commerce and also increased the limits of FDI through
automatic route. The government has also reduced the corporate tax for existing companies to 22 percent and for new manufacturing firms, incorporated in between 1 October 2019 – 31 March 2023 to 15 percent.\textsuperscript{90} This is the most competitive, lowest in South Asia. The Apex Court of India has also shown a positive attitude towards foreign investors.\textsuperscript{91}

India witnessed a 30 percent increase in the FDI due to ‘Make in India’ initiative and rose to USD 43, 478 million in 2016-17. Later, India saw a decline of 3.08 percent to USD 30,286 million in 2017-18.\textsuperscript{92} UNCTAD in its Global Investment Trend Monitor report January 2020 informed that the global FDI saw a 1% decline in FDI inflows. South Asia recorded a 10% increase in the FDI inflows. India recorded a 16% increase in inflows to an estimated USD 49 billion.\textsuperscript{93} India has not been able to attract huge foreign investment inflows as expected and required. Let every other aspect of the economic downfall on the side and focus on employment issues. It is worrisome that in a recent recruitment drive by Railway, 25 Million applications have been received for 90,000 positions.\textsuperscript{94} This shows the pathetic condition of the Indian job market and economic downturn. The unemployment would probably cause ripple effect such as inflation, non-consumption of consumer products. As per the latest report, the consumer spending capacity has declined for the first time in the last 40 years.\textsuperscript{95}

3. Post-pandemic economic opportunity for India

The COVID 19 catastrophe has brought hope, an opportunity before dispirited India. The Chief Economic advisor of India on 21 March 2020 said that “the outbreak of corona virus provides a good opportunity for India to follow an export-driven model.”\textsuperscript{98} Due to COVID 19 catastrophe, the world has lost faith in the Chinese market. It is rumoured that foreign investors are to move their manufacturing unit from China.\textsuperscript{99} It is claimed that no country will be better suited to avail this than India. Sending medical supplies and drugs, going friendly hand would affect the minds of the investors of those countries which were helped during this crisis.\textsuperscript{100} India needs to find new economic opportunity by reshuffling the world economic order – where states would buy the product either will prefer buying the ‘National product’ (Swadeshi product) or because of the trust in the home Country of the investors. A majority of the States such as Japan\textsuperscript{101}, the US\textsuperscript{102}, South Korea...
currently rely on Chinese market for its manufacturing and supply. They are insisting on their corporations to either set-up units outside China or to relocate production units.\textsuperscript{103}

The president of the US – India Business council Nisha Biswal on 23 April 2020 said that “businesses will want to de-risk in having too much of a supply chain concentrated in one area. India will have the opportunity to attract hundreds of foreign companies into the country.”\textsuperscript{104} Government of India has also confirmed this. Minister of Micro, Small and Medium Enterprises Nitin Gadkari on 23 April 2020 said that India could benefit from the critical situation caused by the corona virus epidemic. He informed that many multinational corporations (MNCs) want to bring their industrial unit to India. He emphasised that India should provide facilities for these companies to come here. It is also claimed by Uttar Pradesh state government that more than 100 companies currently having their manufacturing plant in China are willing to shift UP, and they are in a talk.

3.1 Opportunity as unnecessary excitement?

Many have seen this opportunity as unnecessary excitement and they have doubted about these opportunities coming to India.\textsuperscript{105} It is warned that foreign investors are going to Vietnam. It is asserted that investors don’t come under emotions. Although there are points in favour of India, for example, the population, democracy as China is not a democracy. It is alleged that India democracy is a vibrant democracy and judiciary has not been able to hold when a powerful executive is in the contest. It is submitted that everyone is mindful of lacunas in the system still since independence the India is a better choice than China in terms of its transparent and democratic governance. Unlike other newly independent states, India since its independence has not supported expropriation alien’s property and particularly the property of former colonial powers. Even if expropriation of foreign property took place, that on a non-discriminatory basis.

The democratic form of the government may help India. The population may also be helpful as an investor need not find a market if he has a manufacturing unit in India. India imports electronics, electrical items from the country such as China, the US. Hence, the manufacturing unit in India will provide a market for them and will also save export cost. Still, pro-investor legal and regulatory framework, and also, a pro-foreign investment policy is lacking in India. After the termination of BITs, the introduction of a new Model BIT and emphasis on ‘Swadeshi’ has given a red signal to foreign investors.

Nobel laureate Abhijit Banerjee has expressed that it is not certain that companies will shift India.\textsuperscript{106} It is submitted that Vietnam is reeling with labour shortages and its roads and ports are already clogged.\textsuperscript{107}

In April 2020, Facebook announced that it will invest USD 5.7 billion in Reliance Jio. This investment is a reflection of the faith that foreign companies have in the Indian market. The portfolio investment is not that much beneficial for the host States like India. In a recent amendment to its FDI rules, India has restricted the portfolio investments coming from China and other neighbouring countries. India needs direct investments in labour-intensive sectors such as textiles, food processing,
leather and footwear. A blow to India’s opportunity is coming as the US president has warned and put pressure on the industries currently having their manufacturing plant in China, not to shift India and other countries.

It is submitted that this is a big opportunity for India. Still, it may lose this opportunity due to investors’ mistrust created through several contradictory actions of the government.

4. Challenges ahead

These are the few challenges which India needs to resolve soon to grab this opportunity:

i) The investors’ dissatisfaction against India which started over delay in implementing arbitration award, the cancellation of 2G spectrum licences and retrospectively amending the tax law which results in several BIT arbitration claims against India. The introduction of new Model BIT of 2015 and unilaterally terminating the BITs also fuelled this antagonism of foreign investors against the Indian market. Presently India does not have any method of protecting the foreign investment or make them trust the India market about speedy adjudication of breach of contract or foreign investors’ right if any. It is also uncertain that what rights is to be given to foreign investors in the absence of any established legal and regulatory framework and also in the absence of adjudicatory mechanism once India terminated BITs with most of the countries.

ii) India has created a situation which is adversarial, uncertain and/or difficult for the foreign investor and India.

iii) The production cost is about 10-12 percent different in India and Southeast Asian countries. Matching the production costs with China is a challenge for India.

iv) In comparison to China, India lacks the supply chain. China has the extensive network of suppliers which ease the logistics process involved in manufacturing.

Another setback has come in the way that China market has started working from last April and did the fast recovery. However, India with other developed countries of the world (which may be a potential market) is still suffering from this pandemic.

vi) It is uncertain that India will have the necessary infrastructure to replace China as World investment hub. It is alleged that India does not have potential to match China in terms of skilled labour and scale. For example, Apple Inc started its manufacturing in India in 2016. Since 2016, Apple could produce only four old models. The new models are still manufactured in the Chinese region. Also, the quality of infrastructure and connectivity issues does not aid India’s cause.

It is submitted that the alleged lacunas may not be found in reality. Still, India is required to make satisfy the foreign investors that due to the new government’s emphasis on skills and training India may fulfil their requirements.

vii) Many State governments in India made key changes in the application of labour laws for the next three years. It is acclaimed that the aforesaid amendment has been introduced to match the Chinese or global labour standards. Prabhash Ranjan has asserted that ‘if India suspended labour laws for 3 years do you think that foreign investors are coming in India only for 3 years
and what after this three year.\textsuperscript{110} It is submitted that the government are not considering the complexity of investments and also not showing any foresight.

5. What should be India’s future course of action to grab this opportunity?

The post-COVID opportunity has come as a onetime opportunity and India should not lose this. Indian economy is on the slump and the population is in dire need of employment opportunity which is not possible without additional capital pumping.

a) Proper and sensitive assurances on the part of the government; instead of giving superfluous statement to foreign investors, the government could provide reasonable assurances to the foreign investors. For instance the PM on 2 June 2017 in St. Petersburg International Economic Forum, the PM on 27 February 2018, the PM at the Davos meeting of the World Economic Forum 2018, Finance Minister at IMF’s headquarters, Anurag Thakur on 26 May 2020 has made several superfluous statements, which specify the confused state of mind of the government. It is noteworthy, that the government on international platforms shows its commitment for integrating the world economy and in contracting following the popularity approach and on national platforms showing its commitment for ‘self-reliant’ and ‘vocal for local.’

b) The Government of India ministers must stop soaring-up unnecessarily. For instance, the Law Minister R S Prasad on 2 March 2020 showing antagonism against foreign investors\textsuperscript{111}, and the Commerce Minister Piyush Goel’s response in Amazons and e-commerce giant may have negative consequences for India. Such statements must find a negative effect on foreign investors.

c) PM Modi has recently held a meeting on 30 April 2020 to discuss strategies to attract more foreign investments into India against the backdrop of the Covid-19 pandemic shows government’s readiness for relaxing regulatory norms and giving fiscal incentives to foreign investors.\textsuperscript{112} PM Modi asked ministers to prepare a list of 10 priority areas and also the important decisions to be taken soon after this pandemic.

d) After PM Modi’s call for global companies that want to shift from China, Uttar Pradesh (UP) government has also promised several facilities to giant corporations of the US, including UPS, FedEx, Adobe, Cisco, Honeywell and others if they shift their units from China to UP. The government conducted a video conference with over 100 investors from the US. The government of UP has claimed that the firms shifting its base from China could be given a tailor-made facilities per their needs.\textsuperscript{113}

e) The government must assure the foreign investors that the land and other requirements of the foreign investors will be fulfilled.

5.1 Protection to foreign investment through BIT/IIA

Since its formal inception of Bilateral Investment Treaty (BIT) and/or International Investment Agreement (IIA) in 1959, this has emerged as the prevalent method of protecting the foreign investment. India signed 83 plus BITs since it has signed its first BIT in the year 1994. It has also signed 13 plus IIAs. After facing a spate of BIT arbitrations,\textsuperscript{114} India has introduced a new Model BIT of 2015 replacing 2003 Model BIPA.\textsuperscript{115} It was alleged that the 2003 Model BIPA was providing wide and vogue rights to foreign investors and shrinking host State regulatory powers.
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Subsequently, India has unilaterally terminated BITs with 66 plus countries. The State-centric standards of treatment such as requiring investors to exhaust local remedies before commencing ISDS claim, excluding government procurement, taxation, absent MFN treatment put forward through India’s new Model BIT of 2015 and the unilateral termination of BITs was largely criticised by the world, mostly the capital-exporting states like the US, Canada and the member of European Union. India has failed to negotiate new BITs with many of its previous BITs partners and presently India has BIT only with 14 plus countries. Also, India has issued joint interpretative statements with few countries and hopeful for negotiating BITs with many other countries.

This pandemic has brought urgency before India to re-think its foreign investment policy. Role of the BITs in attracting the foreign investment inflows is mixed. Few have argued that there is no relationship or having a minimal relationship between IIAs and investment inflows but many have argued positive links between the IIAs and FDI inflows. New research shows that the collective consequence and cumulative effect of signing a series of investment treaties by India have had a beneficial effect on the inflow of FDI. Institutional support is important for investment flows.

Once India has terminated BITs, it is not possible to negotiate a BIT soon in near future. This requires a tough negotiation process and as India has drafted a state-centric Model BIT, may take more than a decade to sign the BITs. Therefore, this may not be held a preferable way to attract foreign investors in such urgency.

5.2 Protection through a universal applicable Protection for Foreign investors

Therefore, to grab this post-COVID investment opportunity, India may assure the foreign investors that the standards of treatment such as ‘national treatment’, ‘Monetary transfer provisions’, ‘Fair and Equitable Treatment’, ‘guarantee against Expropriation’ ‘Full Protection and Security’ as provided under the New Model BIT of 2015 would be given to every foreign investor, shifting its manufacturing unit to India. This must be universally applied to any foreign firms bringing FDI inflows to India. A time-frame may be given. India may also put the general exception clause and may also provide the adjudication mechanism. Like the New Model BIT of 2015, the same ISDS mechanism may have given as an option to settle the dispute between the host State and foreign investor.

It is possible as the Indian government or the concerned Ministries can do it by issuing a public note that foreign investors coming to India in a particular time-frame would be given substantive protections. This public note may annex the detailed standards of treatment and the adjudication mechanism for settlement of disputes. The new Model BIT of 2015 with substantive amendments and after converting this as universally applicable may be annexed in the aforesaid public note. Protection under the domestic laws would not solve the problem as in the current situation the foreign investors would not trust the domestic system.

6. Conclusions

If we look to the past, India must act cautiously in its dealings with foreign investors. How the 2G spectrum licenses were cancelled by the Apex Court on the grounds of alleged irregularities and
the government claimed that the above spectrum licenses have been cancelled for national interest purposes. How in Vodafone’s case the retrospective application of tax laws was given. Whether it’s a case of delayed implications of arbitration awards, or in many others, India shows incautious approach. India needs to settle the dissatisfaction of foreign investors and also, to establish a legal and regulatory mechanism which is absent nowadays after the termination of BITs.

If we look to the future, the legal arrangement would better work instead of any emotional or superfluous promises made by the government. India needs to show leniency in its dealings with foreign investors to compete with China.

The two recent announcements made by the government proved that the government of India lacks clarity on economic footings. The Prime Minister at the Davos meeting of the World Economic Forum 2018 compared the protectionist approach not less dangerous than terrorism and just after two years the Prime Minister has on 13 May 2020, pushes-up for ‘Swadeshi movement’. The PM had asked the nation to go ‘vocal for local’ and use the current crisis to make India self-reliant. The government is thinking that India may not need to sign investment treaties with other nations if the new law, which is modelled on a BIT, can give confidence to investors.

The government has been deviating from the path of trade liberalization on which India embarked in 1991 and working under the populist approach. This contradicts the governments’ previous and the current willingness of welcoming foreign investors. If the government of India remains in this confused state of mind about the integration of Indian economy with the world economy, India is certainly going to lose the post-COVID 19 opportunities.
Satyagraha: An Attitude of Mind

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ABSTRACT:

The Indian freedom struggle is widely discussed and is an area of open interpretations based on new research and new schools of thoughts. The political history of the freedom struggle of India very prominently reflects on the contribution of Mahatma Gandhi and his novel experiments of mobilizing the masses towards the liberation of the country made the entire movement an unconventional in its approach. The following paper looks at the experiment of Gandhiji of Satyagraha and its genesis. The role of Satyagraha in the collective and individual capacity varied and rather the accountability quotient was always higher in the movement. The Gandhian principle of Satyagraha molded the generations of Indians together not only during the pre-independent era, but also post-independence.

KEY WORDS: Satyagraha, Gandhi, Modern India, Non-violence, Indian History

Introduction:

History is for the most part a record of armed activities and activities of peace find very little mention in it. A human tendency is that only uncommon activities strike our attention towards it. The Indian freedom struggle has unfolded many areas where the non-application of armed activities has got acknowledgement on the wider scale rather than the armed insurrections. History shows us that all the reforms have begun with one person and carried out by masses eventually culminating into an ‘ism’. The freedom struggle of India post 1920 was more or less dominated by Mahatma Gandhi’s experiments with truth, non-violence and the most importantly his movement of Satyagraha.

The Concept of freedom:

Freedom for Gandhi was neither a condition granted by some social contract nor a privilege. Freedom was grounded in the moral autonomy of the individual and was thus inalienable. Freedom is a social
necessity. He believed ‘the outward freedom, therefore that we shall attain will only be in act proportion to the inward freedom to which we may have grown at a given moment’. The concept of freedom for Gandhi was beyond political means and he was very clear in adopting the path for that complete freedom with minimum loss and overall gain. His advocacy of a non-violent Satyagraha had a defined technique where in he believed that ‘the struggle in freedom battle of non-violence against violence no matter from what quarters the latter comes, must continue till a single representative is left alive’. It was in South Africa where he coined the word to describe a certain mode of action. For him ‘Satyagraha was the definite improvement upon the method of constitutional agitation of petition, prayer and protest’.

**Gandhi in India**

Gandhiji’s entry into Indian politics looked like a hope in otherwise degenerating Congress party. Most of the leaders from both moderates and extremists groups had passed away, leading to a political void. After following the advice of his mentor and political guru, Gopal Krishna Gokhale, Gandhi tried to infuse in people the real cause of mobilization against the British autocracy in India. As he wrote ‘This government is cowardly. We are afraid of imprisonment. The government takes advantage of our fear of jails’. Even while reacting to the unjust Rowlatt Bills he said ‘I think the growing generation will not be satisfied with petitions etc we must give them something effective’.

**Evolution of the word Satyagraha**

Let us try to look into the evolution of Satyagraha from the very inception. There was a invite for entries for certain English words one of them was ‘Passive Resistance’ only four entries were received which are as follows.

a. **Kashtadhin Prativartan**: means resistance through submission to hardship.

b. **Pratyapaya**: means counter measure opposing good to evil.

c. **Dvidya Pratipaksha**: firmness of resistance.

**Sadagraha**: equivalent to Satyagraha which was changed by Gandhiji.
Out of the four Gandhiji choose the fourth one, sent by Maganlal Gandhi and Gandhiji felt that Sadagraha can be converted to ‘Satyagraha’ which will be on apt regional translation of Passive resistance. He defined ‘Satyagraha as a method for winning one’s objective through personal suffering such method was the very reverse of resistance of arms’.

**Exercising the values of Satyagraha**

For him the doctrine of Satyagraha was a comprehensive social and political application. It actually connoted ‘Truth Force’, a policy for action and stimulus for social reform. In this sense it was non-violent resistance. However, he also highlighted that through the freedom gained by enacting true Satyagraha assured sublime contentment, it was by no means easily won. ‘Men of great physical strength are rare. Rarer still must be those who derive their strength form truth’.

His good oratory skill and influencing writing style exposed the vulnerability of the British and the massive strength of the Indians against them.

As he wrote ‘The spectacle of 300 million people being lowed down by living in the dread of three hundred men is demoralizing alike for the despote as for the victims. It is the duty of those who have realized the evil nature of the system however attractive some of its features may, torn from their context appear to be, to destroy it without delay. It is their clear duty to run any risk to achieve the end’. He tries to affirm his conviction of Satyagraha in following words. ‘Those who know the real meaning of Satyagraha should not have the slightest doubt as to what the victory means’.

**Application of Satyagraha**

The first principle of understanding Satyagraha is that ‘anyone who wanted to engage in this kind of struggle should show a special kind of regard for truth, the satyagrahi should have the strength that flows from truthfulness’. According to Gandhi Satyagraha further was not physical force. It does not inflict pain on the adversary nor seek the destruction. In the use of Satyagraha there were no-ill-will, it was a pure soul force.

He advocated that if we learn the use of the weapon of Satyagraha, we can employ it to overcome all hardships originating from injustice. In real terms,‘Satyagraha seeks to express truth in action’. His Satyagraha over the years became so powerful and impactful that in 1931, Winston Churchill proclaimed that ‘he found it nauseating and humiliating that Gandhi a ‘Seditious Fakir’ should hold talks with the Viceroy of India. With his new ideology, he was not only able to get mass participation, but rightly justified their active improvement. As he believed ‘civil disobedience is the inherent right of a citizen. He does not give it up without ceasing to be a man.

**Traits of a Satyagrahi**

The mahatma however was also very meticulous in defining the role, duties, responsibilities and traits of a true Satyagrahi. A satyagrahi according to him was a better non-cooperator or striker. His ‘judgment is not clouded by passion anger and hatred. He disarms his opponents and gains more sympathy. ‘A satyagrahi enjoys a degree of freedom not possible for others; he becomes a truly fearless person. Once his mind is rid of fear, he will never agree to be another’s slave. Having achieved this state of mind, he will never submit to any arbitrary action.'
He felt that the Satyagrahi should not fear for his body and should not give up what he thinks is Truth. The word defeat should not exist in his dictionary. He was of the opinion that ‘a Satyagrahi can never be resorted to, for personal gain, but for good of others. He should not obstruct in the official duties which are free from the taint of injustice. A Satyagrahi should oppose the intoxication of power and not moral authority.

**Satyagraha an Universal phenomenon**

Since the theoretical basis of satyagraha was universal in its application it was to be remembered, that what is won by force can be retained by force alone same is the case with love, but what we have gained through Satyagraha can be retained through Satyagraha and if it is given up we may be sure that the gain will also be lost. As Gandhiji stated that ‘Personally the social, economic, and political progress of the nation which I see in Satyagraha I can see in nothing else’.

He believed that this Satyagraha would not really end till European struggle ended. For me there is no turning back. Whether I have many or very few Satyagrahis. Like many other men in history, Gandhiji held that acting through human agency, god did guide humanity. In brief the significances of Satyagraha consists in the quest for a principle of life.

**Conclusion:**

Gandhi’s originality lay in the way he infused them in both theory and practice the concept of Satyagraha. He was a man of his time and place with a particular philosophical and religious background facing specific political and social situations. He was man of vision, of action who asked many of the profoundest questions that face humankind as it struggles to live in community. ‘It was this confrontation out of a real humanity which makes his stature and which makes his struggle and glimpses of truth enduring significance’.

Satyagraha is Gandhijis greatest gift. As Romain Rolland Says ‘Mr. Gandhi’s Satyagraha experiment is the sole chance now existing in the world of effecting transformation of humanity without violence. If this fails there will remain no other issue in human history, but violence’. The idea of Satyagraha has been timeless and is used in the contemporary world to resolve the conflicts and project resistance against the arbitrary judgments. Satyagraha is really an attitude of mind and requires more of physical and mental strength and Gandhi was indeed a stronger psychological analyst which helped him in understanding the pulse of masses. Gandhi’s experiment has made him immortal in the socio-political and philosophical history of mankind.
ARIMA Model for Forecasting of Black Gram Productivity in Odisha

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ABSTRACT:
A study was conducted on forecasting the productivity of black gram in Odisha. Box-Jenkins Autoregressive integrated moving average (ARIMA) time-series methodology was considered for Black gram yield forecasting. Different ARIMA models are selected on the basis of Autocorrelation Function (ACF) and Partial autocorrelation Function (PACF) at various lags. The data from 1971-72 to 2006-07 are used for model building of different ARIMA models and from 2007-08 to 2015-16 is used for successful cross-validation of the selected model, which is based on the Mean absolute percentage error (MAPE). To check the stationarity, ARIMA Models are fitted to the original time series data as well as first difference data. Based on the significant coefficient of autoregressive and moving average components, the possible ARIMA Models are identified. Based on low value of Root Mean Square Error (RMSE) and Mean Absolute Percentage Error (MAPE), the best fitted ARIMA models are selected. ARIMA (0,1,1) without constant found to be best fitted model for Black gram productivity having absolute percentage error ranging from 19.99% to 43.29% in cross-validation of the model. The best fitted ARIMA model has been used to forecast the productivity of black gram for the year 2016-17 to 2018-19. The model showed the forecast in productivity for the year 2018-19 to be about 221.45 kg per hectare with lower and upper limit 90.36 and 392.89 kg per hectare respectively.

KEY WORDS: ARIMA, Black gram, Productivity, ACF, PACF, RMSE, MAPE

Introduction
Pulses are an important commodity group that are grown in all the districts of Odisha. Pulses are the major source of protein & it provide...
high-quality protein complementing cereal proteins for the pre-dominantly substantial vegetarian population of the country. Currently Pulses are grown in about 18.7 lakh hector area with production of 9.4 lakh tonnes, having productivity 502 kg/ha. Pulse crops are considered as the important sources of Protein. Black gram (Vigna mungo L) is the important pulse crops in Odisha. The contribution of Black gram to the total pulse area in Odisha is 28.04%, during the year 2015-16. The share of Black gram towards total production of the State is 25%, during 2015-16.

Black gram is an important pulse crops in the context of Odisha, which is mostly grown from the ancient times. This is also one of the most important & highly priced pulses of India & other south Asian country.. The Mahanadi Delta, the Rusikulya plains and the Hirakud & Badimula regions are favorable for the cultivation of pulses. The Purpose plateau is dominated by pulses. The Rusikulya plain is the most important agricultural region of Orissa and is dominated by pulse.

Estimation of crop area, prediction/forecasting of Production & Productivity of crops are highly essentials procedures in supporting policy decisions. This is also highly useful for Land use allocation, food safety, security & environmental issues. Different types of Models & Various approaches have been used for forecasting of area, production & yield in agricultural crops. Several studies have been carried out on the univariate timeseries models known as ARIMA models. It is a very popular model for forecasting & Its popularity is due to its statistical properties as well as the known Box and Jenkins methodology. This study helps the policymakers to get an idea about the future requirements, enabling them to take appropriate measures like the selection of high yielding varieties, conducting trainings to farmers to improve cultural practices, adequate supply of inputs and use of latest technologies. The import and export of these crops can also be planned.

**Materials and Methods**

The secondary data on Productivity of Black gram for the period from 1971-72 to 2015-16 were collected from the Directorate of Agriculture & Food Production, Ministry of Agriculture & Farmers Empowerment, Govt of Odisha.

In case of Time Series analysis, the Box-Jenkins Methodology applies the ARMA or ARIMA Models to find out the best fit of a time series model to the past of a time series. To overcome the difficulty in describing the dynamic structure of the data by fitting Autoregressive (AR) & Moving Average (MA) models, the autoregressive moving average (ARMA) models was introduced. The Autoregressive Moving average model which include the order of differencing is known as Autoregressive Moving Average (ARIMA) models. The order of differencing is used to stationaries the data. The ARIMA model with parameter (p,d,q) is fitted by the univariate Box-Jenkins techniques (Box and Jenkins,1976). This model includes Autoregressive (AR) of order p, differencing to make stationary series of degree d & Moving average (MA) of order q.

If the time series data having constant mean & variance over time, then it is said to be stationary. First the original Productivity data of black gram plotted, then it is verified for stationarity. If the data is found to be non-stationary from the graph, then the first difference of the data is plotted and further checked for stationarity (Dash, et al. (2017) In this manner we proceed till the data become stationary. The maximum order of differencing (d) is usually...
2. By using the Box-Ljung test, the adequacy of the selected model is checked. By using Box-Ljung test of the residuals, a formal testing of the fitness of the model is also done (Ljung and Box (1978)) in following manner-

Null hypothesis is set as $H_0$: The errors are distributed randomly.

And the alternate hypothesis $H_1$: The errors are non-random.

The Box-Ljung test statistic,

$$Q = n(n + 2) \sum_{k=1}^{m} \frac{R_k^2}{n - k},$$

Here $n$ is the number of observations & $R_k$ is the estimated autocorrelation of the series at lag $k = 1, 2, \ldots, m$.

Where $m$ is the number of lags being considered.

$r_k$ is the estimated autocorrelation of the series at lag $k = 1, 2, \ldots, m$ and $m$ is the number of lags being considered. Here the null hypothesis ($H_0$) is rejected, it means the errors are not independent, if $Q \geq \chi^2_{1-h, \, \alpha}$

the null hypothesis($H_0$) is accepted, it means the error are independent. if $Q < \chi^2_{1-h, \, \alpha}$

Where, $\chi^2_{1-h, \, \alpha}$ is the $\chi^2$ (Chi-square distributions) table value with ‘h’ degrees of freedom and level of significance $\alpha$ such that $P(\chi^2_h > \chi^2_{1-h, \, h}) = 1 - \alpha$

In this case, the degree of freedom, $h = (m-p-q)$

Here, $p$ & $q$ are the numbers of AR & MA terms, respectively. The Box-Ljung test is done by the Statistical software IBM SPSS 20.0

To select the best fit model, the following model fit statistics are used-

1. RMSE-Root Mean Square Error-

$$RMSE = \sqrt{\frac{\sum_{t=1}^{n} \epsilon_t^2}{n}}$$

2. MAPE- Mean absolute percentage Error-

$$MAPE = \left| \frac{\sum_{t=1}^{n} \frac{Y_t - \check{Y}_t}{Y_t}}{n} \right| \times 100$$

The models among the selected ARIMA models have lowest value of Root mean square error & Mean absolute percentage error is considered to be the best-fit model from the respective data set.

Nearly 20% of the data at the end period is used for cross validation of the selected model, this data is not used in case of model building. In this research, the data from 1971-72 to 2006-07 are used for model building & data from 2007-08 to 2015-16 are used for the cross validation of the data. For this purpose, the percentage of forecasting error is to be calculated.

For this, the percentage error is calculated.

$$\text{% of Forecasting Error} = \left( \frac{Y-Y'}{Y} \right) \times 100$$

Where, $Y$ is the observed value of remaining eight years is the forecast values of remaining eight years.

Lower the value of forecasting error percentage, better is the prediction by the selected model.

The ARIMA model is used for forecasting, after its successful cross-validation. In ARIMA techniques mainly short-term forecasting is used. This is because if we go on predicting for longer periods than the error associated with the prediction will increase. So, ARIMA should be used for short term forecasting (Sarika et al. 2011)

Results and Discussion

Different ARIMA model is fitted to the data on productivity of Black gram for the purpose of forecasting. Data from 1971-72 to 2006-07 is used for model building. & For cross validation of the selected model, data from 2007-08 to 2015-16 are used. Forecasting is done for the years 2016-
17, 2017-18 and 2018-19 by using the selected best fit ARIMA Model.

The original plot of productivity data of black gram as shown in Fig. 1(a) reveals that the data is non-stationary. Thus, the first difference on productivity data of black gram is plotted in Fig 1(b). This plot shown data the first difference data is found to be stationary.

![Figure 1(a) Original Values of productivity](image1)

![Figure 1(b) First difference values of black gram vs time of productivity of black grams time](image2)

The Autocorrelated Function(ACF) & Partial Autocorrelated Function(PACF) plot of first difference values of black gram productivity is displayed in Figure 2, which suggests that the $q$ & $p$ value that would be suitable for black gram productivity is $q=1$ & $p=0$. Thus ARIMA(0,1,1) model is found to be the best fitted model.

![Figure 2: first difference values of ACF & PACF plot of black gram productivity](image3)

![Table 1: Autoregressive (AR) & Moving Average(MA) coefficient of the fitted ARIMA model considered for black gram productivity forecasting in Odisha](image4)

<table>
<thead>
<tr>
<th>Productivity</th>
<th>Fitted ARIMA model</th>
<th>Constant ($\mu$)</th>
<th>Coefficient of AR components ($\alpha_1$, $\alpha_2$)</th>
<th>Coefficient of MA components ($\theta_1$, $\theta_2$)</th>
</tr>
</thead>
<tbody>
<tr>
<td>011</td>
<td>0.17</td>
<td>-</td>
<td>-</td>
<td>0.972*</td>
</tr>
<tr>
<td>011-Without constant</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>0.810*</td>
</tr>
</tbody>
</table>

**significance at 1% level of significance

The study of Table 2 shows that all the fitted model
satisfy the assumptions of normality of error as they all have non-significant S-W Statistic and also all the models are found to be adequate due to non-significant of Ljung-Box Q Statistic. ARIMA(0,1,1) without constant model having lowest value of Root Mean Square Error & Mean Absolute Percentage Error, so this model is considered as best fitted Model.

**Table 2: Fitted ARIMA model for black gram productivity- Model fit statistics & Residual Diagnostics**

<table>
<thead>
<tr>
<th>Productivity</th>
<th>Fitted ARIMA model</th>
<th>Model fit statistics</th>
<th>Residual</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Root Mean Squared Error</td>
</tr>
<tr>
<td>011</td>
<td>011</td>
<td>108.909</td>
<td>14.536</td>
</tr>
<tr>
<td>011 (without constant)</td>
<td>011</td>
<td>107.108</td>
<td>14.399</td>
</tr>
</tbody>
</table>

The cross validation of the selected best fitted ARIMA model i.e. ARIMA(0,1,1) without constant for productivity of black gram presented on the table 3 shows that the absolute percentage error are quite low, thus the selected model is Successfully cross validated.

**Table 3: Cross Validation of the selected best fitted ARIMA (0,1,1) without constant model for productivity of black gram Odisha**

| Year | Actual value (in kg/ha) (Y) | Forecasted value (in kg/ha) (Ŷ) | Error (Ŷ - Y) | Absolute % Error (|Ŷ - Y| / Y) X 100 |
|------|-----------------------------|---------------------------------|--------------|-----------------|
| 2007-08 | 425                         | 340.04                          | 0.8456       | 0.195039        |
| 2008-09 | 455                         | 329.55                          | 125.45       | 27.57143        |
| 2009-10 | 417                         | 318.95                          | 98.05        | 23.5319         |

The forecasted values for the black gram productivity are obtained from the best fitted ARIMA model, i.e. ARIMA(0,1,1) are presented in the following Table (Table 4), which indicates that the black gram productivity The forecasted values for the productivity of black gram are obtained from respective best fit ARIMA model are presented in table 4 shows productivity gradually decrease in their forecasted values i.e. from 2016-17 to 2018-19.

**Table 4: Forecasted values (with 95% confidence limits) for productivity of black gram**

<table>
<thead>
<tr>
<th>Year</th>
<th>Forecasted Value</th>
<th>L.C.L-Lower confidence Limit (95%)</th>
<th>U.C.L-Upper Confident Limit (95%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2016-17</td>
<td>243.15</td>
<td>107.62</td>
<td>416.57</td>
</tr>
<tr>
<td>2017-18</td>
<td>222.71</td>
<td>90.87</td>
<td>465.02</td>
</tr>
<tr>
<td>2018-19</td>
<td>221.45</td>
<td>90.36</td>
<td>392.89</td>
</tr>
</tbody>
</table>

The following Figure (Figure 3) represents the observed values & fitted values for the black gram productivity along with U.C.L & L.C.L as obtained from their best fitted ARIMA model.
gram productivity along with U.C.L & L.C.L by using the Best fit ARIMA(0,1,1) without constant model

Conclusion
ARIMA(0,1,1) & ARIMA(0,1,1) without constant are the selected model for Black gram productivity of Odisha. In case of ARIMA(0,1,1), the constant is non-significant. So, ARIMA(0,1,1) without constant is also fitted. ARIMA(0,1,1) without constant model is the best fitted model due to the significant coefficient of MA(1) & lowest value of Root Mean Square Error & Mean Absolute Percentage Error. Cross validation of the best fitted model is done, after the successful cross validation results of the best fitted ARIMA (0,1,1) without constant model, lowest absolute percentage error i.e. 19.99% is found in 2007-08 & highest absolute percentage error i.e. 43.29% during the year 2015-16. After Successful forecasting by Using best fitted ARIMA (1,0,0) without constant model & From the above study it is found that the black gram productivity is expected to be decrease for the future year i.e. 2016-17,2017-18,2018-19.

References


Post-Development: New Perspective in Development Discourse

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ABSTRACT:

During the past forty years, international political economy has emerged as one of the most prominent and remarkable field of study in the discipline of International Relations which has turned the attention of scholars to a number of new frontiers of research such as financial markets, global governance, international organizations, global firms and production, economic regionalism, the North-South divide and most significantly the issue of development. The issue of development is one of those issues which have increasingly gained the attention of the researchers and academicians due to the emergence of international political economy.

Therefore, the purpose of this paper is to understand the issues and debates which are centered around the development discourse of last two or three decades especially because now development has become one of the prevalent factor which driven the contemporary world politics. It could be also argue that without taking development into account, the study and understanding of international political economy including domestic and international political events will be incomplete, limited or partial. Apart from that, this paper aims to offer critical perspectives on the development thinking of present time. This paper starts with the general understanding of development and the problems which emerged from this understanding. The paper also provides a brief summary of different meanings of development and the fundamental critiques of mainstream development from the perspective known as post-structuralism. Furthermore, this paper intends to explore the ways in which post-development critique can offer insights into alternatives to development.

KEY WORDS: Development, Global South, Post-Development, Post-Structuralism, Post-Colonialism, Power.

Introduction

The idea of development is one of the most hotly debated terms/issues in the 21st century and appears to be the buzzword. Different scholars
have different perspectives and views about it. It should be important to acknowledge here that there are various ideas and theories which are associated with the term ‘development’ and since the 1950s several theories about development are given in opposition to mainstream theories of development. Therefore, to define development is not as simple as it seems to be. Perhaps it is one of those terms that extremely difficult to define, if not impossible. The beginning of development as a project and as a Western political discourse is often attributed to “the former United States President Harry S. Truman’s inaugural address in 1949” (Illich 1990; Sachs 2010). It was in this address that “he stated that foreign nations, particularly those that were labeled as ‘underdeveloped’ would require assistance in order to achieve ‘industrial progress’ and a raised standard of living” (Illich 1990: 6).

Even Esteva and several others in the Development Dictionary refer to “Truman in the 1940s as beginning of the development era” (Esteva 1992). The concept of development gained importance after the second half of the twentieth century. It was the time when a large number of countries in Asia and Africa gained political independence. Most of the countries in these continents were impoverished and often described as ‘underdeveloped’ or ‘developing’.

In the dominant discourse of mainstream development, which has broadly followed the Washington Consensus and modernist thought, the term development was seen as a universal model, usually associated with modernization of a society, increase in economic growth of a country and so on so forth. “The mainstream discourse on development is based on modernization and the Western idea of progress, which creates a Third World made up of disadvantaged and needy populations” (Escobar 1995). Apart from that the mainstream development has also become an industry in which certain players have long term vested interests. Therefore, the mainstream understanding of development is very problematic and it gives a rise to the idea of post-development which has not only challenged the conventional notion of development but also rejects modernity. The post-development notion of development discourse is about making development more indigenous, localize and fragmented. Furthermore, it argues for moving away from state and including more no. of non-state actors like NGOs.

Arturo Escobar who is the most prominent figure in post development discourse, in his classic post-development text, Encountering Development, describes how the dominant development discourse plays out. Apart from that, Escobar also argued that “to ‘help’ the Third World to become modern and ‘progressive,’ the mainstream development discourse prescribes the help of the First World - countries whose model of development is based on modernity and progress and have the power and knowledge to ‘help’ the Third World” (Escobar 1995). From the post-development perspective, the mainstream thinking of development is an ethnocentric way to look at the world’s inequalities, and therefore, development practice based on this discourse only makes the inequalities more pronounced rather than alleviating them.

Escobar in this work also makes a case for ‘alternatives to development’ which abandon ‘the whole epistemological and political field of postwar development’ (Ibid. 675). “The alternatives to development offer:
1) a critical stance with respect to established scientific discourse and … a rejection of the ethnocentric, patriarchal, and ecocidal character of development models;

2) a defense of pluralistic grassroots movements, in the belief that these movements, and ‘new social movements’ in general may be providing a new basis for transforming the structures and discourses of the modern developmentalist states in the Third World; and

3) a conviction that we must work toward a relation between truth and reality different from that which has characterized Western modernity in general and development in particular (Ibid.). Escobar argues that ‘development has functioned as a mechanism of power for the production and management of the Third World … through the systematic elaboration of forms of knowledge concerning all aspects of importance in the life of Third World societies, and through the creation of corresponding fields of intervention…’ (Ibid. 676)

Different Conceptions of Development

The concept of development has undergone many changes over the years. We can understand the term development in its both broader and narrower sense. In the broadest sense of the term, development conveys the ideas of improvement, progress, well being and an aspiration for a better life. However, the term development is also often used in a narrower sense to refer to more limited goals such as increasing rate of economic growth, or modernizing a society.

Development has become subject of considerable controversy today. The models of development which have been adopted in different countries have become the subject of debate and criticism and alternative models have been put forward. In the initial years the focus was on catching up with the west in terms of economic growth and modernization of societies that ignores diverse historical currents. According to Escobar, “the problem with mainstream ‘development’ is that it is external, based on the model of the industrialized world, and what is needed instead are ‘more endogenous discourses” to (Escobar 1992: 411).

In the conventional sense development was understood as a top-down ethnocentric, and technocratic approach, which treat people and cultures as abstract concepts. Mainstream notion of development was “conceived not as a cultural process but instead a system of more or less universally applicable technical interventions intended to deliver some ‘badly needed’ goods to a ‘target’ population. It comes to no surprise that development became a force so destructive to Third World cultures, ironically in the name of people’s interests” (Escobar 1995: 44). Therefore, the idea of post-development becomes very important as it denounces the Eurocentric view of development and explores the possibilities outside modern (Western) ‘development’ paradigm.

Emergence of Post-Development

Post-development has its roots in postmodern critique of modernity and has been greatly influenced by the work of Michel Foucault. The emergence of post-development lies in many factors. “It is the result of widespread disillusionment with conventional development and development failure” (Schuurman 1993b).
Post-development articulates dissatisfaction with the concept and practice of ‘Development’ that “lead not to the search for alternative versions of it, but to dismissing it altogether and calling for alternatives to development” (Esteva 1992; Escobar 1995; Rahnema 1997). Drawing on the work of Foucault, post-development portrays development as a monolithic and hegemonic discourse that constructs rather than solves the problems it purports to address.

“The idea of moving ‘beyond development’ may seem unduly radical and unrealistic when contrasted with a well-established and accepted modernist worldview that has long since informed and justified powerful economic and political interests in the pursuit of Development” (Andreasson 2010: 88). Post-development thinkers not only make a claim about the fundamental problems with the mainstream ‘Development’ but also suggest the alternative ways to think on it.

**Defining Post-Development**

The term Post-Development denotes a school of thought in development theory which is fundamentally critical of the very idea of ‘development’ and promotes alternative ways of thinking and acting beyond this idea. In the words of Jan Nederveen Pieterse, Post-development, “is the most recent radical reaction to the problems or dilemmas of post-war development efforts”. Within the new discourse of development there are new actors playing a role that has become central to the concept of development, they are new social movements, NGOs, various development agencies etc. In the present time than the discourse of development seems to be following two paths. First

is that the development discourse has gone outside the realm of state. Secondly there has been a rejection of conventional paradigm of development and pursuing alternative agenda.

Post-development (PD) was inspired by Ivan Illich and is usually linked to the works of Gustavo Esteva (1987), Wolfgang Sachs (1992), Arturo Escobar (1995) and Majid Rahnema (1997). Sometimes Vandana Shiva (1989), Gilbert Rist (1997), Serge Latouche (1993) and others are also seen as part of Post-development discourse. Their central aim was to expose ‘development’ as an ideology originating in the Cold War and thus to pave the way for alternatives. According to Escobar, following are the characteristics of Post-Development:

a) “the interest in alternatives to development, not the interest of alternative development
b) a fundamental rejection of the classical development paradigm
c) an interest in local culture and local knowledge
d) a critical perspective on established scientific discourses
e) solidarity for pluralistic grassroots movements” (Ziai 2007: 100).

Post-development and the call for alternatives to development, assessing the role awarded to new social movements and the implications for social change. There are two most fundamental hypotheses which are put forward by post-development writers. “Firstly, the traditional concept of ‘development’ is seen as a Eurocentric construct where the West is labeled as ‘developed’ and the rest of the world is perceived as ‘underdeveloped’. This constitutes one society as the ideal norm and others as deviations of
that norm. **Secondly**, it is argued that the traditional concept of development has authoritarian and technocratic implications” (Parfitt 2002: 7). Post-development writers seek to “dismiss the post-World War II concept of development by reference to its top down authoritarian form, as directed by intrusive state mechanisms and international development agencies” (Escobar 1995; Esteva and Prakash 1998b). In short, “along with ‘anti-development’ and ‘beyond development’, post-development is a radical reaction to the dilemmas of development” (Pieterse 1998: 175). Post-development focuses on the underlying premises and motives of development. What sets it apart from other critical approaches is that it rejects development. “It is rejected not merely on account of its results but because of its intentions, its worldview and mindset” (Pieterse 1998: 175-176).

This Post-structural critique of institutional development’s idiom and empirical field, known as post-development theory, draws on and extends Foucault's re-conceptualization of power-knowledge formations as discourse. The essential idea of post-development theory ‘is to see the discourse on development articulating First World knowledge with power in the Third World’ (Peet 1997: 75). It analyzes development as a significant discourse of power, focusing on “the way in which discourses of development help shape the reality they pertain to address, and how alternative conceptions of the problem have been marked off as irrelevant” (Nustad 2004: 13). Post-development scholars apply Foucault's work on the appropriation of the mind in modern societies to the relation between North and South and argue that development produces post-colonial subjects (cf. Brigg 2002) permeating the South as a category defined in relation to the North (Manzo 1991) through the disciplinary and normalizing processes of the development apparatus. The idea of post-development not only denounces the main stream, Eurocentric notion of development but it also tries to problematize the notion poverty in itself also. An important insight that runs through post-development is that poverty is not to be taken for granted. In the words of Vandana Shiva “culturally perceived poverty need not be real material poverty: subsistence economies which serve basic needs through self-provisioning are not poor in the sense of being deprived. Yet the ideology of development declares them so because they do not participate overwhelmingly in the market economy, and do not consume commodities provided for and distributed through the market” (Shiva 1988b: 10).

Post development takes development as a discourse. According to Escobar, the “discourse of Development, like the Orientalism analyzed by Edward Said, has been a mechanism for the production and management of the Third World ... organizing the production of truth about the Third World” (Escobar 1992b: 413-414). A standard Escobar quote is: “development can best be described as an apparatus that links forms of knowledge about the Third World with the deployment of forms of power and intervention, resulting in the mapping and production of Third World societies” (Escobar 1996: 213).

**Alternatives to Development**

Many concerns of post-development are not new, they are shared by other critical approaches to development also. Though Post-development share a concern of dependency theory in terms of seeking autonomy from external dependency, but it is not
limited only to this rather, it goes further as a power-knowledge regime also. While dependency thinking privileges the nation-state, post-development, like alternative development, privileges local and grassroots autonomy. Post-development is different from alternative development. On the one hand, alternative development belief in redefining, reformulating of a development, whereas on the other hand, post-development seeks for alternatives to development not for alternative development. Escobar who is a prominent post-development scholar is ‘not interested in development alternatives, but rather in alternatives to Development’. From post-structuralist perspective, alternative development is rejected because “most of the efforts are also products of the same worldview which has produced the mainstream concept of science, liberation and development” (Nandy 1989: 270).

The work of Foucault are useful for understanding the operation of power in the post-war development project, and for comprehending how power operates through the World Bank. In this way a critical engagement with post-development can improve our understanding and analysis of development. This paper offers a closer engagement with Foucault’s conceptualization of power as one way of advancing post-development. As Foucault’s work has inspired much post-development writing, this is an obvious starting point, albeit one which deserves to be complemented with engagements with indigenous knowledge and other scholarship.

Through its post-structural critique of development, post-development provides a fundamental dismissal of institutional development. According to Arturo Escobar, the deconstruction of development gave rise to post-development. Deconstruction (also deconstruct, deconstructionism, deconstructionist) refers to Jacques Derrida’s philosophical methodology which prescribes “the process of breaking down conventionally accepted concepts, categories, and oppositions”. More specifically, deconstruction in this essay critiques the received essence, or what is perceived as natural and normal by the mainstream, of categories, concepts or oppositions.

According to Jakimow, “the 1990’s saw the emergence of post-development in response to the failing development industry. This new school of thought was inspired by post-modernist thinking and called for an abandonment of the modernization-as-development paradigm” (Jakimow 2008). Post-modernism and post-development are both schools of thought that have completely rejected certain aspects of modernism (Muller 2006). Therefore, one could state that post-development is a school of thought under the umbrella of post-modernism. Post-development critiques modernism as a development model, or modernization-as-development. According to Escobar, “modernization-as-development is legitimised and justified by the idea that knowledge, as we sterner define it, is objective and above those that are in need of developing” (Escobar 1995).

In critiquing development, post-development thinkers deconstruct development while focusing on the role of power and knowledge in modern development (Muller 2006). Post-development theorists have declared development obsolete and bankrupt and have called for ‘alternatives to development’. As pointed out by Nederveen Pieterse, post-development theory can be distinguished from other critical approaches to
development (such as dependency theory, ‘alternative development’ theory and ‘human development’) by its insistence that development be rejected entirely, rather than better implemented or altered in specific ways (Pieterse 2000: 176).

Post-development theorists reject the PWWII development project, rather than development. It could, indeed, be said that they feel that the PWWII development project has not brought about development! Thus the call for an ‘end to development’ and ‘alternatives to development’ is a rejection of the post-World War II attempts to engineer particular changes in the so-called ‘Third World’ in order to bring about a situation deemed by various development theorists.

Post-Colonial and Post-Structuralist Approach to Development

Both post-colonial and post-structuralist approaches to development are the offshoots of modernity. On the one hand, post-colonial approach to development is a reaction to imperial Europe’s colonial practices, while the post-structuralist approach to development is the result of (continuing) failures of modern (industrial economic) development to solve the problems of poverty, inequality and injustice everywhere.

Post-colonialism literally means ‘after-colonialism’ or ‘after-independence’. However, according to Radcliffe definition it, refers to “...ways of criticizing the material and discursive legacies of colonialism” (Radcliffe in McEwan 2008: 124). In this way post-colonial approach challenges the very meaning of mainstream (modern) development discourse. The following is a brief compilation of ideas espoused by post-colonialism:

- integrate indigenous knowledge system
- criticize destructive modernization and imperialism
- challenge single-path homogenizing development
- influenced by Marxist socio-political and economic analyses (e.g. exploitation, class struggles, centre periphery power relations)
- supports diversity of views and priorities (including non-Western views of feminism)
- belief in power relations dynamic
- attempts to overcome inequality for non-western people by linking North-South through fair-trade.

If post-colonialism is a reaction to imperial Europe’s colonial practices expressed through its anti-colonial discourses than post-structuralism is a rejection against the hegemony of modern (Western) ‘development’ concept and practice.

Concluding Remarks

To conclude it can be argued that post-development is the phase which can be understood through different approaches for example post-colonialism, post-structuralism, etc. Apart from that this paper has also made several arguments related with the issue of development. For instance, the idea of development has become one of the important variables or a factor in today’s globalized world which impacts on international political economy in so many ways. In this paper, it has been argued that the notion of development has change within the paradigm of post-development which challenges the conventional notion of development based on the materialistic conception of development and makes a case for the new ways for thinking about development discourse in terms of post-development which can provide better understanding of development. Furthermore, It has
been also illustrated in this paper that how the idea of development is very much related with power, domination and therefore, a means of controlling others. Besides that, it is also important to note down here that this paper doesn’t have aim to downsize development per se, instead it try to highlight the potentials of development for empowerment of some societies or states on the cost of others.

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A Path for Empowering Tribal Girls through Holistic Education: A Case Study of Kalinga Institute of Social Sciences (KISS), Bhubaneswar

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ABSTRACT:
Kalinga Institute of Social Sciences (KISS) and Kalinga Institute of Industrial Technology (KIIT) in Odisha has become an important education hub in the eastern part of India. Both the institutes are considered as the leading deemed to be university in Odisha. Now KISS is recognized as the State Private Tribal University by University Grants Commission (UGC). This university imparts education from the class 1st to 10th in the school process, 11th and 12th at the higher secondary school process, Graduate, postgraduate, and Ph.D. at the University process. Only tribal students are permissible to pursue education from 1st to Ph.D. level. Almost 60% of the total students are girl student from various corner of the district of Odisha state as well as from other parts of the country. The KISS is a residential environment where the tribal students stay and pursue education without paying any amount for the purpose. In addition to the study, the tribal students are given holistic education for increasing their knowledge and skill. These holistic education are reflected in the form of value added training programme, education on monther tounge based multi lingual education, life skill and sexual health, education through english language learning and communication development, training programme on social entrepreneurship, special coaching classes, training on personality development, grooming, special counselling, mentoring, international voluntary programme, education on vocational training and there is a provision for free proffessional education admission in KIIT. Such advanced academic curriculum gives educational empowerment to tribal girls students at KISS.

KEY WORDS: Holistic Education, Tribal, Women Empowerment, KISS, Training

Introduction
This paper aims to analyse the concept of holistic education in KISS (Kalinga Institute of Social Sciences) and to study the impact of KISS in empowering tribal girls through holistic education. In general sense, "Education is one of the most important means of empowering women
with the knowledge, skills and self-confidence necessary to participate fully in the development process.” Education is a term which can be understood by enhancing one’s knowledge, skill, personality development as well as character building. It facilitates human resource development and education which are needed for the country’s economic growth. Education gives enlightenment to persons for reaching at a successive stages. Both sex, women and men, can acquire education for their career building and achieving employment opportunities. In recent time, number of women achieve education for which the literacy rate of women has been increasing in comparison to last forty years. So education has become an important platform for empowerment of women. By the empowerment process women can able to face the challenges and solve the critical situations. It reduces the social inequalities, improves family status, provides employment opportunities, strengthens capacity building and sustains self sufficiency.

Government of India has launched a number of programmes and schemes for the education of women in general and tribal women in particular. Different plan period of the country emphasized on the basic education to girls of all community. Odisha state is taking steps for the education of women in adopting the central scheme and state scheme. The literacy rate of women in India and Odisha is furnished below.

<table>
<thead>
<tr>
<th>Region</th>
<th>Overall Literacy</th>
<th>ST Literacy</th>
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<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Male</td>
</tr>
<tr>
<td>India</td>
<td>64.83</td>
<td>75.26</td>
</tr>
<tr>
<td>Odisha</td>
<td>63.08</td>
<td>75.35</td>
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*Source: Census 2011*

**Holistic Education**

Holistic education is a philosophy of education by which “a person finds identity, meaning, and purpose in life through connections to the community, to the natural world, and to humanitarian values such as compassion and peace”. It aims to call forth from people “an intrinsic reverence for life and a passionate love of learning”. This is done, not through an academic “curriculum” that condenses the world into instructional packages, but through direct engagement with the environment. Holistic education nurtures a sense of wonder. It fosters to develop one’s internal knowledge, skill and art. Not only the governmental approach enforces holistic education but also the private institutions pay attention on imparting holistic education. Different events and curriculum such as vocational training, art designing and outreach activities has been emphasized by the private institutions in Indian and Odisha. In Odisha, KIIS is imparting holistic education to the tribal girls for which KIIS is occupied a unique position in eastern part of India.

**KISS in Odisha**

Odisha has the largest number of tribes amongst all the states of India. They constitute 24 % of the total population of the state. Despite several initiatives of the government, the poor illiterate tribal people are yet to take the advantage of these initiatives. Realizing the problem behind the sluggish pace of transformation into mainstream society and drawing clue from the time tested wise words “poverty creates illiteracy and literacy eradicates poverty”, Kalinga Institute of Social Sciences (KISS) was founded by Achyuta Samanta in the year 1993, and has been accorded Special Consultative Status since 2015 by the United Nations ECO-SOC (Economic and Social Council) with the philosophy that empowerment through
education is the only way for concrete emancipation of the tribal population of the state. What started as a fledging institute with only 125 tribal students in 1993, KISS has grown in all dimensions to become the world’s largest residential institution meant for the tribal population (covering more than 62 tribes including 13 primitive tribes). It provides education (from Standard I to Ph.D), accommodation, food, health care, study material, clothing, vocational training (farm and non-farm sector), games and sports, computer education, state-of-the-art pedagogy and facilities for 30,000 students of tribal origin totally free of cost.

This holistic integral education at KISS prepares the tribal children growing into young men and women with knowledge, skills, progressive outlook, willing to experimentation and above all, believing in dignity of work. All these substantial steps and solutions offered and implemented by KISS have been systematically contributing to the United Nations Sustainable Development Goals (SDGs). KISS has been able to achieve near 100% results in the 10th and 12th board examinations consecutively for the last 7 years. Not only in academics but also in other activities, the students of KISS have excelled, beginning from winning world rugby events internationally to participating in world level conferences. The students of KISS have gloriously accepted the way of change and are becoming the future agents in their societies.

Source: KISS Brochure

Holistic Education in KISS:

i) Education on Life Skill and Sexual Health
KISS in partnership with UNFPA had undertaken the project “Empowering young people with life skills through building institutional capacity, imparting life skills education and broadening research base for Adolescent Reproductive and Sexual Health (ARSH) and Life Skills Education (LSE)” in the year 2009. This project is focusing on adolescent’s holistic development through life skills education by trained teachers as resource persons and by trained students as peer educators in school and college. The major chunk of the project activities entirely deal with adolescents and youth. In this adolescent period, girls face physical, social and psychological transformation. These influence in bringing change in their life.

ii) Education on Language expression
KISS has been taking an effort for developing the english language expression of tribal students including girls. One programme named as “Micro-scholarship Programme” is launched with support of US Department of State which aims to give learning experience on English language. Basically, it is given to the age group of 13 to 20 years of students. The purpose of the course is to upgrade the students’ skill in reading, writing and speaking english. It has been continuing from the year 2009 and still it reaches in a good position on imparting
language communication. The tribal students face difficulties in the initial stage to capture English language, but in later part they become well versed in speaking, writing English through such procedures. This programme helps them in developing their personality and effectiveness in study. Such acquired knowledge of the tribal students are shared by the eminent guests, visitors, foreign academicians. The students also get change to exchange their ideas with the visitors. It helps them to participate in many of the competitions, programmes, anchoring and basically at the special functions organized by the KISS. This opportunity also assists students in their regular academic activities. It helps students and teachers to visit foreign countries to exchange their ideas.

iii) Education through Language transformation during childhood
KISS has taken an important step for developing mother tongue language based education starting provision. The tribal students fails to understand the Odia / English language except their own tribal language during the admission in the early childhood. To acquaint with the modern language KISS initiated early Childhood Development Programme through “Mother Tongue based Multilingual Early Childhood Education” (MT-MLE). Its aim is for learning home-based language and gradually transferring to other languages. The tribal students, both boys and girls, become expert in the field of learning, participation, adoption of skills and build foundation for career development. TLM were prepared keeping in view how these could address the physical, social, psycho-social and emotional development processes of children. These TLM were then used in the classrooms. It has been observed that the students were more comfortable in the classroom and could communicate more effectively with their teachers when they were taught in their Mother Tongue. Such programme assists tribal students to capture holistic education. The tribal students are being taught in their own native or local language as well as the modern language. But in the initial part or in the beginning of the study the tribal students are taught by their own language by the concerned teachers.

iv) Training programme on social entrepreneurship
This programme has been taken by the KISS institute to improve the technical knowledge of tribal girls. Under this scheme training will be provided to the few number of students. They are designated as master. The master’s duty is to give training to other students. Different vocational training programmes are conducted for enhancing social entrepreneurship. The money earned by the students on producing the materials shall be given to the students or to their parents. So that the tribal girls become self earner with continuing the study. KISS has collaborated with British Council for promoting this social entrepreneurship scheme. It is named as “Young Women Social Entrepreneurship Development Programme”.

v) Education through Coaching Classes
KISS has taken a remarkable attempt to provide education through coaching classes. This is an additional class attended by the tribal students for clearing doubts. Under this process they express their doubt and understand the topic well manner. In KISS, it is called as “Specialization Classes”. Here in “Specialization Classes” an intensive and meticulous care has been taken by the concerned teacher to develop the aptitude, increasing the communications skill, practicing the day to day life adjustments. Not only the programme tries to develop their communication skills needed for the market but also to provide the technical precision needed for the young men and women to get into
higher services like administrative, judiciary and technical services but also to be smart and savvy corporate positions.

vi) Training on Personality Development
The tribal students of KISS get opportunity to interact with national and international level scientists, players, singers, artists, politicians, bureaucrats and dignitaries in various domains which inspired them for their self development. With this exposure, the students get opportunity to work like a change agent in their communities/localities on issues relating to health, education, sanitation, and fight against the causes of poverty, illiteracy and exploitation.

vii) Training on special counselling
KISS gives training on special counselling by the eminent psychologists, and subject experts. The counselling activities strengthen the minds of adolescent girls. The counselling process is conducted in a specialized room where different types of posters, banners, reading materials are available on the counselling related subjects. The medical related counselling in KISS is done by lady doctors who have been counselling students on healthy practices. Different approaches have been adopted like-one to one confidential counselling and group counselling. In order to reach the targets there are various methods are being adopted. These include question box method, referral by the peers and mentors.

viii) Education through mentoring classes
In KISS a thorough check or mentoring classes are being organized on regular basis. It is done specially on Sunday for guiding on the subjects like value education, personality development, health and hygiene, sports and game activities etc. The aim of the programme is to exercise the brain of the students and to develop receivable capacity. As the students come from different areas, culture, language, habit and living style, so a common culture is developed by mentoring process to cope with the KISS environment. This gives an immense opportunity to learn from the children about their feelings on education, their personal health and hygiene aspects.

ix) Education through International Voluntary programme
KISS has been able to attract global attention towards the plight of deprived populace of society and advocated working together towards creating an equal platform for all. This aspect is taken care of through the International Volunteer Program (IVP) of KISS, wherein students from various universities across the world get the chance to experience, working with the tribal children of KISS. This not only enhances the confidence level of the students of KISS but also gives a sense of helping for the participating students from other parts of the world. Every year students from different countries of the world visit KISS through IVP and participate in different activities. These activities have not only instilled a sense of confidence but also have invoked leadership qualities among the children.

x) Education through Vocational Training Centre
KISS imparts different type of trainings to youths outside its campus to strengthen their earning capacities. The vocational training includes tailoring work, mobile repairing work, computer work, toy making, art designing, bag preparing etc. Such training is given only to increase the earning capacity along with the study. The earning amount is credited to her account or sent to her father. This programme is called as “Earn while they learn”. A good number of students are engaged in such
activities with their sole interest. The senior students play an important role in giving training and motivating the junior students. Even the elder brother and sister of any student assists to indulge with vocational work. In reality, KIIS achieved a remarkable assessment on this programme “Earn while they learn”.

xi) Empowering through Technical Education

KISS is the sister institute of KIIT. These two institutes are managed by the dynamic educationist Dr. Achyut Samanta. KIIT is a self-financed Deemed to be university imparting technical, professional education. It is interesting part that 5% of the seats are reserved for the KISS pass out students for taking admission at KIIT with free of cost. So, the qualified tribal girls join in the KIIT University in any course as per the option of the students. The streams are available in KIIT, namely, MBBS, BDS, B.Tech, M.Tech, MBA, MCA, LL.B, BBA, BCA, Diploma, B.Sc Nursing, Bio Technology, ITI etc. After completion of the course the students re placed in KIIT or KISS or in any public undertakings.

Conclusion

KISS plays a vital role in empowering tribal girls through holistic education. The initiative of KISS nurtured the talents to build confidence in children to excel in the field of education. Vocational education imparted in KISS proved the foundation of future empowerment. Looking into that aspect “Earn while you learn” programme in KISS, girl students are empowered to support their parents mentally and financially. KISS has been sensitizing students regarding different governmental service providing agencies and their policies for eradicating poverty in an innovative way. In that context, the students of KISS are exposed to different public utility places. In long run, they would be able to know the activities of service providing agencies and avail the benefits of those provisions. KISS also conduct many National/International seminar, student exchange programmes, and special programme like Young Women Social Entrepreneurship Development Programme. This programme provides advanced social enterprise training to female master trainers who in torn cascade their knowledge by training aspiring and early-stage female social entrepreneurs in India.

The students of KISS are not only acquiring knowledge but also they involve themselves in different community development activities in their community. KISS is not only educating tribal childrens but also making them change agent in their society. Power is the basic requirement of the empowerment which comes through wealth and knowledge that are acquired through education. There is a very strong correlation between triple ‘E’. Triple ‘E’ means Education, Economy and Empowerment. Education brings “economic development” which in turn leads to empowerment. KISS is empowering the tribal girls by providing holistic education.
Impact of KISS on Tribal girls and their Communities

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Internet Source


Covid-19 and Exodus of Migrants: Inference from Housing Prices in Delhi-NCR

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ABSTRACT:
The nation-wide lockdown to address the Covid-19 pandemic resulted in loss of job and income for a large section of working population in India. The problem became severe for the migrants who work in the urban informal economy. Among the various factors, the severity of their problem could be due to exorbitant housing prices in the cities. Against this backdrop the present study intended to explore the housing prices in Delhi-NCR, the home to millions of informal migrants, and to infer about its implications for the latter. The study finds that in recent years, apart from exorbitant rise, the housing prices in Delhi-NCR have been inequitable for various income groups. It might have resulted in high rental cost and unhealthy living for the informal migrants. As result, in the face of loss of employment and income, they might have thought it wise to return to their villages by any means.

KEY WORDS: Migrants, Informal, Prices, Housing, Cities

Introduction
The Covid-19 pandemic has brought unprecedented economic crisis for the entire world. Obviously, India is no exception to it. The economic crisis has emerged from the efforts to address the health crisis. On January 30, 2020, the WHO declared the Covid-19 crisis as a global health emergency and on March 11, 2020, it declared the same as pandemic. Following which, in order control the spread of infection in the country, the Government of India announced nation-wide lockdown on 24th of March 2020 and it continued in phases till 30th of May 2020. All the economic activities were put to a standstill within four hours of announcement. The lockdown led to a huge economic crisis for India. From wide spread hunger, unemployment to mass exodus of migrants from urban city centres, especially the metro cities. The crises in the economy have been wide ranging and devastating. Among the various associated economic crises the crises of migrants are the foremost. Extrapolating 2011 census, experts believe that there are around 420 million internal migrant in India. And as per UN
independent experts there are at least 100 million temporary migrants in India.

The metro cities provide livelihood to millions of migrants population from the country side. A majority of them are informal workers and live with a bare minimum. The sudden loss of employment and income owing to lockdown might have created an immediate problem of hunger for them. Using All India Debt and Investment Survey (AIDS) (2012), and Indian Human Development Survey (2011-12), Tarun Ramdorai, Professor of Finance, Imperial College of London, estimates that the median household savings in India is Rs. 1675, whereas, inflation adjusted median monthly household consumption expenditure (MPCE) is Rs. 11,277. And if 50 per cent of MPCE is considered as essential for survival, then one can expect a household to have survived for utmost 9 days without any external support (Kapoor, 2020).

Various media reports also suggests that the extent of external support for the survival of informal migrant workers has not been adequate. In many host states the migrant workers failed to get adequate relief. Thus, the low levels of savings of migrant households was one of the major reasons for the their desperate attempts to return to their villages. However, the media while narrating the migrant crisis has highlighted the role of their rental accommodation as a major factor. The informal migrants largely stay in rental accommodations, especially in the less developed zones of the city. Unfortunately, the land lords demanded rent from them even during the lockdown period, rejecting the government advisory of not to do so. As a result, the migrant workers thought it wise to go back home instead of paying rent without any source of income. Truly, the exodus of large scale migrants has shown the ugly face of urbanisation.

Since the beginning of liberalisation, the urbanisation process in India has largely dominated by market forces. Prior to liberalisation, i.e. in the era of imperative planning, the state played a bigger role in providing housing facility for the various sections of the population. In fact, the state used to play an active role in shaping the process of urbanisation. For example, initially, the state played a major role in the development of Delhi-NCR which primarily comprises of Delhi and its satellite towns like Ghaziabad, Noida, Faridabad and Gurgaon, through the creation of development authorities. In fact, among the satellite townships, Noida, Faridabad and Gurgaon are prominent as far as state intervention is concerned. These townships were created to decongest Delhi, however during the course of time, these townships themselves seems to be over populated. According to 2011 census, the combined population of Delhi NCR is around 4.2 crore, out of which Delhi alone accounts for around 2 crore, Faridabad around 14 lakhs, Noida around 6 lakhs and Gurgaon around 9 lakhs.

A significant proportion of these population are migrant and work in urban informal sectors. One of their major concern could be housing which has become almost unaffordable thanks to withdrawal of the state from its provisioning. The exorbitant rent compels them to stay in illegal colonies and squatter settlements. In fact, during the Covid-19 crisis, apart from the conditions of living, the relentless demand for rents by the land lords in the face of loss of unemployment and income have compelled them to leave the cities.

Against this backdrop, the question arises that has the process of urbanisation in India in recent years has been hostile for the low income groups, especially as far as the housing prices are concerned. The present study intends to explore
this broad issue in the context of Delhi and its satellite townships of Noida, Faridabad and Gurgaon. Accordingly, the study has been divided into seven sections. Apart from introduction, there are six more sections. The first section has been devoted to review of literature and setting the objectives. The second section discusses the data source and methodology. The third section analyses the levels of housing prices while the forth section analyses the housing prices in Delhi-NCR from equity perspectives. The fifth section provides a birds eye view of the implications of housing prices for the informal migrants of Delhi-NCR during Covid-19 crisis. Finally, in the conclusion, the entire discussion has been summarised.

Review of Literature

Kundu (1997) analyses the impact of economic liberalization on the growth of Indian cities. The study takes the factors like the changes in the system of urban governance, land management practices as well as attempts at commercialization of infrastructure and basic services in the 1990s, etc into consideration. The study also analyses the trend and types of employment for males and females, in urban and rural areas at the national level using available secondary data. The study finds that not only the organized but also unorganized employment is more concentrated in the large towns than the small towns. Kundu, A., Bagchi, S. and Kundu, D. (1999) make a state and size class wise analysis of basic urban amenities available in the cities. The study reveals that the disparities were extremely high in the nineties. The study finds that the decline in public investment and lack of commensurate increase in private investment have resulted in an accentuation of disparity in the levels of amenities across the size class of urban settlements. Dittrich (2007) discusses the socio-economic disparity associated with the ever-growing large cities in the context of Bengaluru. Asher Sam, Karan Nagpal, and Paul Novosad (2007) suggest that the rural living standard is a negative function of the distance from the cities. Using a cross sectional data of 6 lakhs villages in India, the study finds that remoteness from urban centres to be a major and persistent predictor of low living standards in the villages in India. The study endorses the fact that urbanization in India in the last couple of decades has resulted in faster growth of megacities whereas the small towns and cities have languished far behind. Mark Wright, Rossi-Hansberg and Esteban (2004) explore the structure and growth of cities in the US. The study finds an explanation for the expansion of large cities and contraction of small cities in the economies of scale.

The study suggests that it is the economies of scale effect that allows the large cities to become larger and due to scale neutrality, the small cities fail to grow adequately. Omkar Parishwad and Tribhuban Singh (2014) maintained that India’s recent stand on smart city development and involvement of various high-income countries are developments in the right direction. The study highlights the importance of smart city from a perspective of urban governance for general livability. Taking the vision of smart city into consideration, the study echoes the role of human diversity, physical and social networks and information and communication technology in our spatial planning models. Boob (2015) study viewed that the making of a smart city is emerging as a new urban phenomenon. It is conceived as a strategy to address the problems generated by rapid urbanisation. But the study is appalled by the absence of clarity over the concept of smart city though there has been a lot of discussion about the
concept both in east and west. The study by Sethi (2015) underscores the facts that India’s smart city mission is undergoing a revolutionary change. The central government has initiated it with an objective of modernizing India. The study maintains that information technology solutions and improved infrastructure are the main focus of smart city mission. Also the study maintains that the real concerns of the smart city mission are of poor state of sanitation and hygiene. The study highlights the problem of routine open defecation and seepage as the primary cause of epidemics in India. The efforts in this direction are constrained by funding and public apathy.

The study however believes that a new era of urban planning in the form of the smart city can make general people contribute to the next frontier in transforming Indian urban landscapes into healthy and hygienic spaces. Similarly, the study by E.P. Trinade, M.P Hinnig and E.M da Costa, (2017) presupposes a close relationship between environmental sustainability and smart city. The study maintains that environment and sustainability are two major aspects of smart city which should not be neglected. Finally, as far as the rising prices of housing and land in urban area is concerned, it is important to have a birds eye view over at least two important studies in the recent years. Chakravorty (2013) studied urban and rural land prices in India between 2007 and 2010. The study finds that in India the urban land prices have increased much faster than that of rural areas. Further, the study, using comparable international data, shows that the urban prices are significantly higher than what is commensurate with state or national income. Finally, Singh (2016) is an extension of Chakraborty (2013). The former questions the rising land prices where there is a continuous availability of land for urban development. The study also questioned the rising housing prices in spite of growing skyscrapers. In particular, the study attempts to explore the existence of a land price bubble in urban India. However, the study finds that the root cause of increase in land and housing prices in urban India is because of regulation. The study opined that dismantling the permit raj may go long way in making housing more affordable and increase the economic surplus.

Thus, the available literature highlights that in India the urbanisation is concentrated in mega cities and it provides hope to a large section of migrant population who mostly work in the informal or unorganised sectors. The so called smart city project has a long way to go in addressing the problem of marginalised and migrants. The literature also supports the failure of urban planning as well as the role of market forces in addressing their woes. To add salt to injury, there has been a significant rise in urban land prices. However, the extant literature is silent as far as the contextualisation of urban land price problem with regard to recent migrant crisis is concerned. The present study intends to fill this research gap.

**Objectives of the Study**

In particular, the study intends to assess the scenario of real estate prices in Delhi-NCR in recent years and draw inferences for recent migrant crisis.

**Data Source and Methodology**

The study has used the index data provided by the National Housing Bank (NHB), which is a government agency. The NHB provides two types
of housing price indices, one is assessment price and the other is the market price. The assessment price data is collected from the housing finance banks while the market price data is collected through primary surveys. Hence the NHB data is quite reliable on the grounds of authenticity and accuracy. Further, these data are available for both the exiting housing and for the Under-Construction Projects (UCP). Further taking the availability of data and relevance into account, apart from Delhi, the NCR cities like Noida, Faridabad and Gurgaon have been considered for the present study.

Apart from assessing the movement, the above data has been used to calculate the growth rates. And the growth rates considered has been Compound Average Growth Rates (CAGR), the functional form it may be represented as follows;

\[ P_t = P_0 (1 + r)^t \]

\( P_t \): The Price in Period \( t \)
\( P_0 \): The price in Period 0
\( r \) is the rate of growth and \( t \) is the number of years

Taking log on both sides we have

\[ \log P_t = \log \{ P_0 (1 + r)^t \} \]

\[ \log P_t = \log P_0 + t \log (1 + r) \]

Now taking log of \( P_t \) and regressing it against \( t \), the coefficient \( \log (1+r) \) will be obtained, and taking the antilog of it and subtracting 1 from it, the CAGR has been obtained.

Thus, with the help of NHB data and above methodology we have analysed the housing prices in Delhi-NCR.

**Housing Prices in Delhi-NCR**

As maintained earlier, the townships of Faridabad, Noida and Gurugram were created to decongest Delhi but in due course they have come up as self-surviving urban centres. In a sense, there has been competition among themselves to perform as pull centres for migrant worker from other areas. And in the process of competing with each other, each of them has specialised in different economic activities. Gurugram has established itself for its Information Technology and Enabling Services (ITES), Noida for export and ITES, while Faridabad has been developed as a manufacturing hub, especially for machinery and other industrial products. Thus, these cities, provide housing facilities along with economic opportunity. Hence, it is essential to analyse, how affordable Faridabad has been in terms of living in comparison to its adjoining cities such as Noida, Delhi and Gurugram. The following table 1, shows the relative housing prices in Delhi NCR.

**Table 1: Movement of House Prices in Delhi NCR**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Delhi</td>
<td>111</td>
<td>105</td>
<td>89</td>
<td>103</td>
<td>103</td>
</tr>
<tr>
<td>Faridabad</td>
<td>102</td>
<td>110</td>
<td>107</td>
<td>109</td>
<td>109</td>
</tr>
<tr>
<td>Gurugram</td>
<td>107</td>
<td>106</td>
<td>110</td>
<td>119</td>
<td>118</td>
</tr>
<tr>
<td>Noida</td>
<td>105</td>
<td>110</td>
<td>118</td>
<td>116</td>
<td>114</td>
</tr>
</tbody>
</table>

*Source: National Housing Bank, House Price Index*

As shown in table 1, the house price index data suggests that the prices of occupied houses in Delhi has declined from 111 to 89 from 2013-14 to 2015-16, but has increased in 2016-17 to 103 and remained stable in 2017-18. In case of Faridabad assessment price has increased from 102 to 110 from 2013-14 to 2015-16, but declined in 2015-16 and increased to 109 in 2016-17 and remains consistent in 2017-18. It can be said that during the
years 2016-17 and 2017-18 both Delhi and Faridabad have consistency in the price of occupied houses. But similar has not been the trend in case of Noida. In Noida, the prices of occupied houses have risen from 105 in 2013-14 to 118 in 2015-16 and have fallen thereafter. In case of Gurugram, there is no consistency or has fluctuations in assessment prices of houses. However, during 2017-18, the decline in house prices in Noida and Gurugram, and the stagnancy of prices in Faridabad and Delhi suggests that people have shown their preference for the latter than the former. The following figure provides a clear picture about the movement of assessment prices or the prices of occupied houses in Delhi-NCR.

As shown in the above figure 1, among the various adjoining cities, Faridabad has shown least volatility in the movement of housing prices. The price index shows higher levels for the satellite townships of Faridabad, Noida and Gurugram, which endorses the fact that these townships not only decongest the city of Delhi but also provide an eco-system for organic growth of a city. However, how the things are going to change in the future years is an important matter of concern. Hence, it is essential to assess the index with regard to the under constructed projects. The following Table 2 depicts the movement of prices Under Constructed Projects (UCP) in select Delhi-NCR cities.

### Table 2: Movement of House Prices (UCP) in Delhi-NCR

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Delhi</td>
<td>99</td>
<td>97</td>
<td>94</td>
<td>92</td>
<td>92</td>
</tr>
<tr>
<td>Faridabad</td>
<td>116</td>
<td>121</td>
<td>127</td>
<td>129</td>
<td>122</td>
</tr>
<tr>
<td>Gurugram</td>
<td>108</td>
<td>114</td>
<td>112</td>
<td>109</td>
<td>108</td>
</tr>
<tr>
<td>Noida</td>
<td>107</td>
<td>112</td>
<td>113</td>
<td>111</td>
<td>110</td>
</tr>
</tbody>
</table>

*Source: Same as table 1*

As shown in the above table 2, that market prices for UCP index of Delhi has declined continuously from 2013-14 to 2016-17 and is somewhat stable in 2017-18. But it is not the same in case of Faridabad. The index has risen continuously from 2013-14 to 2016-17, but has declined in 2017-18. Similar has been the case of Gurugram. The index for Gurugram has gone up continuously from 2013-14 to 2017-18. Like that of Faridabad it has also declined in the latest year. Almost similar has been the case with Noida. The UCP index of market prices has increased continuously from 2013-14 to until 2015-16. It has only declined in the last two years. Thus, the index for UCP has behaved in almost similar fashion for all the three satellite townships of Delhi. The following figure 2 provides a clear picture in this regard.
The above Figure 2 suggests that the market price index for under constructed project has always remained high for Faridabad. This indicates that the township of Faridabad is at a disadvantage position as far as the provisioning of housing in future years is concerned. However, it also reveals the general trend that the movement of land prices for the UCP has been similar in all the three satellite townships. This could be due to the competing efforts of the urban development authorities in enhancing housing facilities. In fact, in the recent years, the role of the urban development agencies is more indirect than direct. The direct role is played by the private sector while the development agencies just act as a facilitator. Hence, almost the similar movement in the prices of UCP could be due to the expanded role of the private participants in the housing sector. Almost the same builders operate in all the three satellite cities taken into consideration for the present study.

However, it is important to reckon with the efforts of the private sectors in providing housing facility to various classes of people within a city. In particular, it is essential to analyse the house price index data of NHB from the perspective of equity.

**Equity and Housing Prices in Delhi-NCR**

With the help of NHB house price index data, the equity analysis has been attempted in terms of various sizes of house for which said data is available. With this purpose the available data for Delhi, Faridabad, Gurugram and Noida have been averaged out to arrive at a composite picture. Nevertheless, the NHB provides the house price index data for three sizes of houses and they are the followings;

- less than or equal to 60 square metres
- greater than 60 square metres but less than or equal to 110 square metres and
- finally, greater than 110 square metres.

Accordingly, the first category may be considered to be of lower income groups (LIG), the second one for the middle-income groups (MIG) and the final one for the higher income groups (HIG). This index data is available for two categories i.e. occupied houses and UCPs. We will analyse each of them in turn. The following Table 3 provides the movement of prices by the income groups in the occupied houses in Delhi-NCR.

**Table 3: Changing Price of Occupied Houses in Delhi-NCR**

<table>
<thead>
<tr>
<th>Income Groups</th>
<th>Less than or equal to 60 square metres</th>
<th>Greater than 60 square metres but less than or equal to 110 square metres</th>
<th>Greater than 110 square metres</th>
<th>Compound Growth Rate (CAGR) in %</th>
</tr>
</thead>
</table>

*Source: Same as table 1*

As shown in table 3, in composite terms i.e. all income groups, the carpet area price has increased more or less continuously from 2013-14 to 2017-18. It exhibits a Compound Average Growth Rates (CAGR) of 5.23 per cent during the period under consideration. Similar has been the case with the middle-income groups. For the middle income group, the per square feet carpet area price has increased continuously from rupees 4320 in 2013-14 to rupees 5274 in 2017-18. It exhibits a CAGR of as high as around 5 per cent per annum. Among
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the various categories the growth in the prices of occupied houses has been highest for the low income groups. The high growth in the prices of occupied houses for the low-income group could be due to the consistent increasing demand owing to the burgeoning growth of low income groups during the period under consideration. But it seems the contrary has happened for the high-income groups of Faridabad. As shown in table 3, for the low-income groups, though the carpet area price increased from rupees 4237 per square feet in 2013-14 to rupees 7173 per square feet in 2017-18. As a result, it exhibits a drastic rise, a CAGR of around 7 per cent per annum. The rise in the housing prices for the low-income groups is certainly not a healthy sign. However, whether it will continue to be the same in future years is an important thing to reckon with. Interestingly, the opposite has been the case with the high-income group, it declined continuously since 2014-15 barring the latest year under consideration. The trends in the prices of occupied houses for the three different income categories of people in the recent year are also depicted in the following figure 3.

Table 4: Changing Price of Under Constructed Projects in Delhi-NCR

<table>
<thead>
<tr>
<th>Size Categories</th>
<th>Carpet Area Price per Square Feet (in Rupees)</th>
<th>Compound Average Growth Rate (CAGR) in %</th>
</tr>
</thead>
<tbody>
<tr>
<td>LIG</td>
<td>NA 0 3 241 48 45 37.79</td>
<td></td>
</tr>
<tr>
<td>MIG</td>
<td>499 502 509 47 42 83 -3.57</td>
<td></td>
</tr>
<tr>
<td>HIG</td>
<td>630 676 732 80 88 6.97</td>
<td></td>
</tr>
<tr>
<td>ALL</td>
<td>548 567 594 60 57 62 1.63</td>
<td></td>
</tr>
</tbody>
</table>

Source: Same as table 1

As shown in table 4, in composite terms i.e. all income groups, the carpet area price for the UCP has continuously increased from 2013-14 to 2016-17. Only in the latest year it has shown some decline. The decline is too small to make a turnaround in the overall trend. As a result, it exhibits a Compound Average Growth Rate (CAGR) of around 2 per cent during the entire period under consideration. Similar has been the case with the high-income groups. In fact, it is more pronounced than that of the composite index. The

Figure 3: Changing Prices of Occupied Houses in Delhi-NCR

The above figure 3 clearly indicates the trends in prices of occupied houses for three categories of people on the basis of income. The sharp rise in the pricing of houses for the low-income groups indicates that the demand has far outstripped the supply. Overall the prices of occupied houses has been on the higher side. This certainly suggests that the housing situation has not improved, in spite of the large role played by the private sector agencies, in Delhi-NCR, in recent years. Hence, it is worthwhile to analyse the upcoming scenario of housing facilities in Faridabad on the basis of housing price index for the Under Constructed Projects (UCP). The following Table 4 depicts the movement of prices for the UCPs based on the same NHB house price index.
per square feet carpet area price for UCP has increased continuously from rupees 6303 in 2013-14 to rupees 8088 in 2017-18. It exhibits a CAGR of as high as around 7 per cent per annum. The high growth of carpet area prices of UCPs for the high-income group could be due the consistent increasing demand owing to slump in the prices of the occupied houses as shown in table 4. Similar has been the case with the low-income groups. In fact, with the low-income groups it is drastically more pronounced.

Although the price index for the LIG is not available for the first two years of the period under consideration, since 2015-16, it has increased significantly. In 2017-18, it has become rupees 4581 per square feet, which was rupees 2413 per square feet. As a result, during these three years it has exhibited a growth rate of as high as 38 per cent. The high growth in the price of UCPs in case of LIG might again be attributed to the slump of the same in case of the occupied houses, as observed in table 4. However, a completely opposite picture emerges if we look at the house price index for the UCPs of the middle-income groups. As shown in table 4, for the middle-income groups, though the price increased from rupees 4998 per square feet in 2013-14 to rupees 5096 in 2015-16, it has declined continuously since then. As a result, it exhibits a decline i.e. a negative CAGR of around 4 per cent per annum. In fact, it is the only income category for which house price index of the UCPs shows a decline. The decline in the housing prices for the middle-income groups could be due to oversupply of houses. Nevertheless, the trends in the house prices of UCPs for the three different income categories of people in the recent year are also depicted in the following figure 4.

Figure 4: Changing Price of Under Constructed Projects in Faridabad

The above figure 4 clearly indicates the trends in house prices in under construction projects for three categories of people on the basis of income. As one would expect the prices have remained high and have gone up for HIG. But it has gone up drastically for the LIG. Interestingly, the prices of houses in UCPs have declined in recent year for the MIG. As a result, the overall prices of under construction projects have remained high.

Thus, the movement of house prices in Delhi-NCR for various categories of people indicate the free play of the market forces. When the prices of the occupied houses rise, the more projects come up to increase the supply with the expectation of profits. As a result, the price of the houses in the upcoming projects slows down. And the reverse happens when the prices of the occupied houses show a declining trend. Hence, it may be said that in the recent years the private sector agencies have played a large role in the disposal of dwelling for the people in the cities. Certainly, it has severe implications, as far as the provisioning of housing for the urban poor and migrant is concerned.
Implications for Informal Migrants

The rise in housing prices in Delhi-NCR has severe economic implications for the migrant population in general and informal migrants, in particular. The housing prices are such that it is the distance factor or the location advantages of an area that influences the prices. In any city or township, the demand for land or housing is high in those localities which are closer to the work place because people save a lot of transaction costs by staying in those areas. In any planned township, the work place is mainly located in the concentric circle or the centre of the town. As we go from the centre city the land price tends to decline and the opposite happens once we move closer to the centre of the city. However, the informal migrants are generally caught between the devil and the deep sea. Neither they can afford the high rent nor can they afford the transaction costs of staying in the periphery. As a result, they are compelled to stay in unauthorised colonies and squatter settlements.

In Delhi-NCR owing to high cost of housing the migrants working in the informal sector have no option but to stay in unauthorised colonies. The living in unauthorised colonies is not only unhealthy and devoid of basic amenities but also it is informal. It is informal in the sense that the migrants enter into informal contracts with the land owner while becoming a tenant. In fact, they are not only considered as informal tenants but also illegal occupants in the city. As a result, the government provisioning eludes them. They remain out of sight whenever the government undertakes any affirmative action. Probably this has happened during the Covid-19 crisis as well. Post lockdown, the state failed to recognise them and provide them any relief. To add salt to injury, the land lords pressurised them to pay rent, although they had no job and income. Hence the only option for them was to leave the in hospitable place and move to their villages, come what may.

Conclusion

In recent years, the real estate prices in Delhi-NCR have moved up significantly for both occupied houses and under constructed projects. Further, the distribution of housing prices happens to be highly iniquitous. The housing prices have increased significantly for the low income groups than that of the middle and high income groups. In fact, for the high income groups it has declined a bit. This implies that in the recent years, the active involvement of private players at the cost of state has not been conducive for a just urban development.

This has severe implications for the low income groups in general and urban informal migrants in particular. The high housing prices has compelled the informal migrants in Delhi-NCR to live in unauthorised colonies which lack minimum basic civic amenities. During the Covid-19 lockdown, the relentless demand of the land lords for rent in the face of loss of job and income might have compelled them to return to their villages by any means.

References


Perception on Performance of Women Ward Members in Odisha: A Study

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ABSTRACT:
Seventy Third Constitutional amendment empowered rural women through 33% reservation of seats in panchayati raj institutions. Accordingly, Odisha State conducted panchayat election in the year 1997, 2002, 2007, 2012 and 2017. At the gram panchayat level women ward members were found on one third seat reservation basis. Their representation came from different castes, religion, education, age and profession. In the last gram panchayat election, more number of educated women ward members were elected. Generally, the ward members played their role performance in fulfilling the requirements of the people. But how far the people assessed the role performance of women ward members. In order to know their role performance, an attempt was taken to conduct a study and as such researcher asked questions to the people. The study reveals that women ward members were very much aware about the local problems and had taken steps to solve the local problem as well as the women related issues. The people of the panchayat were aware about the working of women ward members. The members kept good relations with the fellow ward members, Sarapanchas, Panchayat Samiti members and Zilla Parishad members. The women ward members focused on the suggestive measure for the development of the wards under gram panchayat.

KEY WORDS: Panchayatiraj, Grampanchayat, Ward Member, Reservation, Perception

Introduction
India is a democratic state which believes in representative form of government at the centre, state and grassroot level. Constitution of India under Article 40 made provision that “the state shall 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 local self-governments”, So Government of India took efforts for rural development. In the year 1952 the Community Development Programme (CDP) was introduced by the Government of India. In its consequence, the Balwant Meheta Committee was constituted in order...
to set the goal of Community Development Programme. The said committee investigated into the matter of rural development approach and political categorization of Panchayati Raj system. It recommended the need of Three Tier system of Panchayati Raj Institutions (PRIs). The committee also reflected in its report that the government should make appropriate legislative measures for implementation of Panchayati Raj System at the local self government in India. Odisha state introduced the three tier system of Panchayati Raj system after implementation at the other states like Rajasthan, Andhra Pradesh and Karnataka. Thereafter, the government of India constituted another committee under the chairmanship of Ashok Mehta in the year 1977. It was reflected in the name of Ashok Mehta Committee which submitted its report on structure of Panchayati Raj Institutions and nature of local self government. The prime focus was on the formation of Two-Tier system of Panchayati Raj, namely, Zilla Parishad and Mandal Panchayat at the district and village level respectively.

However, one suggestion was made by the Balwant Mehta Committee for inclusion of two women members. Similarly, Ashok Mehta Committee favoured inclusion of two women members securing the highest number of votes among the all women candidates in the election. It resulted that the inclusion of women candidate became very low in Panchayati Raj Institutions. But the inclusion of women in PRIs got momentum by the 73rd and 74th Constitutional Amendment in the year 1993. By this 73rd Constitutional amendment women got chance to involve with political process with one third reservations at the level of rural local self-government, namely at the Zilla Parishad, Panchayat Samiti and Gram Panchayat level. As such, more women were found as political representatives at the urban bodies and panchayat raj institutions in India.

**Odisha Context**

The world-wide women’s movement has given opportunities for greater political participation of women. It results the increase of women’s involvement at the level of decision making, leadership capacity and political mobilization. It forced government to implement at the policy level for inclusion of women in political activities. The 73rd and 74th amendment gave a new light on the political empowerment of women at the grassroot level of democracy. Odisha state also implemented the one third reservation seat for women in local self government. The then chief minister, Sri Biju Pattnaik, took a great initiative in bringing the legislative support for suitable implementation of women’s reservation seat at the rural and urban bodies. The achievement of Sir Biju Pattanik is still memorable in the minds of the people for his able and dynamic leadership in giving light to women empowerment in Odisha. Thereafter, Odisha witnessed many PRIs and Municipal elections after passing of 73rd and 74th amendment. The year 1997 saw Panchayat election with adopting one third reservation seats for the women. Thereafter, Odisha state conducted PRIs election in the year 2002, 2007, 2012 and 2017. These elections fostered women to context as candidate and became peoples’ representatives. At the Gram Panchayat level one third women became Ward Members in the election 2017. In order to know their role performance, the study has been made with focus on people’s perception.

**Respondents’ profile**
For the purpose of study, two blocks namely, Jagatsinghpur and Tirtol Block under Jagatsinghpur district of Odisha state have been taken as the study areas. The study was conducted through a structured questionnaire among the 120 respondents of the said blocks. The aim of the study was to collect data on the role and work performance of the women ward members of their locality. Besides that, personal interview and focus group discussion had been made to reach at a general conclusion. The profile of the respondents are placed herewith in table no. 1.

### Table No. 1 (Respondent’s Profile)

<table>
<thead>
<tr>
<th>Profile</th>
<th>Total Numbers</th>
<th>Category</th>
<th>Numbers of Respondent</th>
<th>% of the number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>120</td>
<td>Male</td>
<td>80</td>
<td>66.67 p.c.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Female</td>
<td>40</td>
<td>33.33 p.c.</td>
</tr>
<tr>
<td>Religion</td>
<td>120</td>
<td>Hindu</td>
<td>102</td>
<td>85 p.c.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Muslim</td>
<td>18</td>
<td>15 p.c.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Christian</td>
<td>0</td>
<td>NIL</td>
</tr>
<tr>
<td>Caste</td>
<td>120</td>
<td>General</td>
<td>65</td>
<td>54.17 p.c.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>OBC</td>
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<td>26.67 p.v.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>SC</td>
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<td>19.16 p.c.</td>
</tr>
<tr>
<td>Marital Status</td>
<td>120</td>
<td>Married</td>
<td>82</td>
<td>68.33 p.c.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Unmarried</td>
<td>32</td>
<td>26.6 p.c.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Widow</td>
<td>6</td>
<td>5 p.c.</td>
</tr>
<tr>
<td>Age</td>
<td>120</td>
<td>16 yrs to 25 yrs</td>
<td>12</td>
<td>10 p.c.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>26 yrs to 35 yrs</td>
<td>30</td>
<td>25 p.c.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>36 yrs to 45 yrs</td>
<td>33</td>
<td>27.5 p.c.</td>
</tr>
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<td>46 yrs to 55 yrs</td>
<td>25</td>
<td>20.83 p.c.</td>
</tr>
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<td></td>
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<td>50 yrs and above</td>
<td>20</td>
<td>16.67 p.c.</td>
</tr>
<tr>
<td>Qualifications</td>
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<td>Literate</td>
<td>24</td>
<td>20 p.c.</td>
</tr>
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<td></td>
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<td>Below Matric</td>
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<td>36.67 p.c.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Matriculate</td>
<td>26</td>
<td>21.67 p.c.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Intermediate</td>
<td>10</td>
<td>8.33 p.c.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Graduate</td>
<td>10</td>
<td>8.33 p.c.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Post Graduate and above</td>
<td>06</td>
<td>5 p.c.</td>
</tr>
<tr>
<td>Profession</td>
<td>120</td>
<td>Students</td>
<td>10</td>
<td>8.33 p.c.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Unemployed</td>
<td>27</td>
<td>22.5 p.c.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Labourer</td>
<td>40</td>
<td>33.33 p.c.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Govt. Servant</td>
<td>10</td>
<td>8.33 p.c.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Businessmen</td>
<td>20</td>
<td>16.67 p.c.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Private Service</td>
<td>05</td>
<td>4.17 p.c.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Self-employed</td>
<td>08</td>
<td>6.67 p.c.</td>
</tr>
</tbody>
</table>

**Source : Field Study**

### Peoples’ perception

Each gram panchayat is divided by a number of wards. A ward is represented by a ward member to the gram panchayat. Following the 73rd Constitutional amendment one third women ward members are represented to each gram panchayat. So the ward members are known to the people of the concerned area. Under this circumstance, the researcher wanted to know the people’s awareness on the women representatives (women ward members) of their locality. The people’s responses are presented in the table no. 2.

### Table No. 2 (Awareness of the people)

<table>
<thead>
<tr>
<th>Response - Yes</th>
<th>% of the number (Yes)</th>
<th>Response - No</th>
<th>% of the number (No)</th>
</tr>
</thead>
<tbody>
<tr>
<td>98 members</td>
<td>81.67 p.c.</td>
<td>22 members</td>
<td>18.33 p.c.</td>
</tr>
</tbody>
</table>

**Source : Field Work**

Out of 120 respondents, 98 numbers that is 81.67 percent said that they were aware about the women ward members and 22 numbers that is 18.33 percent were not aware about their women ward members. Those who knew the women ward members, they were mostly educated, elderly persons and had some idea on current political situation. Those who did not know, they were from the backdrop of uneducated and unemployed and less knowledge on societal performance.

Then question was asked to those persons who knew the women ward members that “women members took adequate interest in Panchayat work”. Of the total 98 respondents it was found that 90 p.c. respondents viewed that women ward members took much interest for the panchayat work. It seemed that the representatives were working for the development of panchayat work activities. Then, the next question was asked to the respondents on the nature and source of knowledge they gathered on the performance of women ward members. Again 90 p.c. of the respondents opined that women ward members attended the panchayat meetings, 85 p.c. said that they were taking major role in the meeting and initiate policy decisions in the meeting and 86 p.c. respondents said that
women ward members took interest to solve the local problems. Women ward members involved with development work of the panchayat.

Then the question raised on the sphere of activities of women ward members. The responses are presented in the table no. 3.

**Table No. 3 (Activities of women ward members)**

<table>
<thead>
<tr>
<th>Sl</th>
<th>Activities of women ward members</th>
<th>Response - Yes</th>
<th>% of the number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Introducing policy</td>
<td>84 Numbers</td>
<td>85.71 p.c.</td>
</tr>
<tr>
<td>2</td>
<td>Participation in discussion</td>
<td>84 Numbers</td>
<td>85.71 p.c.</td>
</tr>
<tr>
<td>3</td>
<td>Local problem solution</td>
<td>85 Numbers</td>
<td>86.73 p.c.</td>
</tr>
<tr>
<td>4</td>
<td>Women problem solution</td>
<td>84 Numbers</td>
<td>85.71 p.c.</td>
</tr>
<tr>
<td>5</td>
<td>Constructive activities</td>
<td>38 Numbers</td>
<td>38.78 p.c.</td>
</tr>
<tr>
<td>6</td>
<td>Well contact with public</td>
<td>52 Numbers</td>
<td>53.04 p.c.</td>
</tr>
<tr>
<td>7</td>
<td>Assisting to needy people</td>
<td>48 Numbers</td>
<td>48.98 p.c.</td>
</tr>
<tr>
<td>8</td>
<td>Self Help Group formation</td>
<td>36 Numbers</td>
<td>36.73 p.c.</td>
</tr>
</tbody>
</table>

*Source: Field Work*

It is reflected that 85.71 p.c. said in favour of introducing policy, participation in decision making, women relation problem solution, 86.73 p.c. viewed on local problem solution, 38.78 p.c. favoured on dealing with constructive activities, 53.04 p.c. said on well contact with public, 48.98 p.c. said on assisting to needy people, 36.73 p.c. said in favour of formation of SHG at their locality. Majority of the respondents viewed that women ward members were involved with solving local problems. The representatives were involved with other activities like active participation in discussion, solving women problems, assisting to needy people, and making well public contact. It is well understood that women ward members were in touch with development works, solving local issues, assisting needy people, poor people and discussing needful activities.

In normal case it is found in the society that women are being tortured by the male persons. Women can be able to understand the problem of women. So question was asked that “in what extent the women ward members solved the women issue of the locality”. Out of 120 sample respondents, 102 numbers (85%) responded “yes”. The researcher wanted to know the categories of women issues that were solved by the women representatives. Their replies are presented in table no. 4

**Table No. 4 (Solving Women related issues)**

<table>
<thead>
<tr>
<th>Sl</th>
<th>Issues on women</th>
<th>Response - Yes</th>
<th>% of the number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Women literacy</td>
<td>76 Numbers</td>
<td>74.50 p.c.</td>
</tr>
<tr>
<td>2</td>
<td>Dowry demand &amp; dowry death</td>
<td>25 Numbers</td>
<td>24.50 p.c.</td>
</tr>
<tr>
<td>3</td>
<td>Domestic violence</td>
<td>64 Numbers</td>
<td>66.66 p.c.</td>
</tr>
<tr>
<td>4</td>
<td>ICDS work</td>
<td>70 Numbers</td>
<td>68.62 p.c.</td>
</tr>
<tr>
<td>5</td>
<td>Employment</td>
<td>58 Numbers</td>
<td>56.86 p.c.</td>
</tr>
<tr>
<td>6</td>
<td>Women health issues</td>
<td>46 Numbers</td>
<td>45.09 p.c.</td>
</tr>
<tr>
<td>7</td>
<td>Financial assistance to widows</td>
<td>80 Numbers</td>
<td>78.43 p.c.</td>
</tr>
<tr>
<td>8</td>
<td>Others (SHG, loan)</td>
<td>30 Numbers</td>
<td>29.41 p.c.</td>
</tr>
</tbody>
</table>

*Source: Field Work*

From the above table it is found that there were different problems of women. They are women literacy, dowry demand and dowry death, domestic violence, women employment, women health issues and financial assistance to widows. Out of 102 respondents, 80 nos that is 78.43. p.c. replied that women representatives were very much conscious about granting of widow pension, 76 nos that 74.50 p.c. viewed that they focused on women education, and 68 nos that is 66.66 p.c. said that women representatives played a significant role in solving the domestic violence issues in the society. Besides that they focused on other issues on women. It
clearly revealed that women ward members were conscious about the women’s issues and tried to solve the women issues with consultation with sarapanch and other senior ward members.

Then, the researcher wanted to know whether the people of the locality remained happy with the activities of the women ward members. In that connection question was asked “Are you satisfied with the activities of your ward member?” and “What is the degree of satisfaction with ward members?” The responses are presented in table no. 5.

**Table No. 5 (People’s satisfaction on women ward members)**

<table>
<thead>
<tr>
<th>Sl</th>
<th>Level of satisfaction</th>
<th>Response - Yes</th>
<th>% of the number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Full</td>
<td>32 Numbers</td>
<td>31.37 p.c.</td>
</tr>
<tr>
<td>2</td>
<td>Partial</td>
<td>58 Numbers</td>
<td>56.87 p.c.</td>
</tr>
<tr>
<td>3</td>
<td>Average</td>
<td>08 Numbers</td>
<td>7.84 p.c.</td>
</tr>
<tr>
<td>4</td>
<td>Less</td>
<td>04 Numbers</td>
<td>3.92 p.c.</td>
</tr>
</tbody>
</table>

*Source: Field Work*

From the above table it is understood that out of 120 nos of respondents, 102 nos opined that they were satisfied with the role performance of women ward members. Those who were satisfied, they have good knowledge, educated and well acquainted with society. The degree of satisfaction of 102 respondents reflects that 56.87 p.c. said about partial satisfied, 7384 p.c. said about satisfaction as average and 31.37 p.c. said about full satisfied. But 3.92 p.c. said about less as the degree of satisfaction. However, it is clearly understood that people are satisfied with the activities of women ward members.

The gram panchayat members do keep relation with the members of Panchayat Samiti and Zilla Parishad. They interact with other members in order to get feedback, support and cooperation in regard to the development perspectives. Hence, in this base, question was asked to the respondents “whether the women ward members do keep good contact with other members of the PRIs?” It is found that, out of 120 respondents, 104 nos that is 86.66 p.c. viewed that women ward members had good relations with members of the Panchayati Samiti, Sarapanch and fellow other ward members. They developed a good contact platform through which they shared the problems of the locality as well as tried to solve the local problems. Out of 120 respondents 70 nos that is 58.33 p.c. said that women ward members had very good relations with the government officials including the panchayat secretary, village level workers, ASHA workers and Anganwadi members. Where as 94 nos that is 78.33 p.c. said that the contact with the local people was very good by the women ward members. Even the ward members had kept continuous interaction with the village leaders and village members. As such, the above outcomes show that majority numbers of women ward members had contact with their fellow colleagues, officials, other political representatives of the locality.

The researcher gathered the knowledge that women ward members had good contact with public for solving local problems and other development related works. Then, question was asked on the “time spent for consultation with public so far as public relation is concerned”. The responses in this regard is presented in the table no. 6
Table No. 6 (Time spent for consultation with public)

<table>
<thead>
<tr>
<th>Sl</th>
<th>Time</th>
<th>Response - Yes</th>
<th>% of the number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>All the time (Always)</td>
<td>04 Numbers</td>
<td>4.25 p.c.</td>
</tr>
<tr>
<td>2</td>
<td>Sometimes</td>
<td>13 Numbers</td>
<td>15.96 p.c.</td>
</tr>
<tr>
<td>3</td>
<td>Less time</td>
<td>50 Numbers</td>
<td>53.19 p.c.</td>
</tr>
<tr>
<td>4</td>
<td>Rare time</td>
<td>10 Numbers</td>
<td>10.64 p.c.</td>
</tr>
<tr>
<td>5</td>
<td>Very less time</td>
<td>15 Numbers</td>
<td>15.96 p.c.</td>
</tr>
</tbody>
</table>

Source: Field Work

From the above table it was found that out of 120 respondents, 94 nos that is 78.33 p.c. viewed in positive way and rest 26 nos that is 21.67 p.c. viewed in negative way. Those who expressed positive way, their expressions have been categorized, namely, all the time, sometimes, less time, rare time and very less time. Majority of the people that is 50 nos (53.19 p.c.) out of 94 nos viewed that women ward members kept public relations in a less time. Because they remained busy with panchayat work so they got less time. 15 numbers (15.96 p.c.) said that the ward members kept contact in both some times and very less time, Again only 4 numbers (4.25 p.c.) said that ward members kept public relations in all the time (always). So, it is assumed that women ward members had public contact fully and partial form. It resulted in developing a dynamic administrative mechanism for solving the local problems.

Then the researcher wanted to know the issues which were discussed with the public by the women ward members. Generally, the discussions were made on the aspects of ration card, Indira Awas Yojan house, village disturbance, maintenance work, medical issues, old age and widow pension etc. In this aspect, question was asked “on which of the above part women ward members did contact with the village people or with the public.” The responses in this regard is presented in table no. 7.

Table No. 7 (Issues discussed with the public)

<table>
<thead>
<tr>
<th>Sl</th>
<th>Issues</th>
<th>Response - Yes</th>
<th>% of the number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ration card issues</td>
<td>72 Numbers</td>
<td>76.59 p.c.</td>
</tr>
<tr>
<td>2</td>
<td>Indira Awas housing scheme</td>
<td>60 Numbers</td>
<td>63.82 p.c.</td>
</tr>
<tr>
<td>3</td>
<td>Work development in locality</td>
<td>35 Numbers</td>
<td>37.23 p.c.</td>
</tr>
<tr>
<td>4</td>
<td>Village disturbance issues</td>
<td>68 Numbers</td>
<td>72.34 p.c.</td>
</tr>
<tr>
<td>5</td>
<td>Assisting to poor and People</td>
<td>58 Numbers</td>
<td>61.70 p.c.</td>
</tr>
<tr>
<td>6</td>
<td>Maintenance work</td>
<td>32 Numbers</td>
<td>34.04 p.c.</td>
</tr>
<tr>
<td>7</td>
<td>Medical issues</td>
<td>35 Numbers</td>
<td>37.23 p.c.</td>
</tr>
</tbody>
</table>

Source: Field Work

From the above table, it is reflected that 94 nos out of 120 nos of respondents viewed their opinion on these issues. Out of 94 nos, 72 nos that is 76.59 p.c. said on ration card issues, 60 nos that is 63.82 p.c. said on Indira Awas housing scheme, 68 nos that is 72.34 p.c. said on village disturbance issues, 58 nos that is 61.70 p.c. said on assisting to poor people, 32 nos that is 34.04 p.c. said on maintenance work and 35 nos that is 37.23 p.c. said on work development in locality and medial issues. However, the ward members kept remarkable public contact and discussed on different issues in a well manner.

The Indian society is patriarchal in nature where male persons take decisions rather than female. The male persons include father, grand-father, son, brother, son-in-law etc. The study intends to know the patriarchal influence over the women ward members. Directly it can be considered as the form of proxy system of representatives. In the society it is continuing either in visible or invisible way. The
researcher wanted to know whether the women ward members received the commands of the senior male persons of the family. To get the answer questions were asked to the respondents. These questions are mentioned in the table no. 8.

**Table No. 8 (Male person’s interference)**

<table>
<thead>
<tr>
<th>Sl</th>
<th>Questions</th>
<th>Response - No</th>
<th>% of the number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Male members worked for the women ward members</td>
<td>94 Numbers</td>
<td>78.33 p.c.</td>
</tr>
<tr>
<td>2</td>
<td>Family members attended the panchayat or any other meetings on behalf of women ward members of his family</td>
<td>108 Numbers</td>
<td>90 p.c.</td>
</tr>
<tr>
<td>3</td>
<td>Male members accompany or to assist in the panchayat work on behalf of the women ward members</td>
<td>94 Numbers</td>
<td>78.33 p.c.</td>
</tr>
<tr>
<td>4</td>
<td>Male members of the family interact with the public in place of women ward members</td>
<td>92 Numbers</td>
<td>76.67 p.c.</td>
</tr>
</tbody>
</table>

*Source: Field Work*

It is found from the above table that out of 120 total respondents, 94 nos (78.33 p.c.) said that no male members worked for the women ward members, 108 nos (90 p.c.) said that no family members attended the panchayat or any other meetings on behalf of women ward members of the his family, 94 nos (78.33 p.c.) said that no male members accompany or to assist in the panchayat work on behalf of the women ward members and 92 nos (76.67 p.c.) of the respondents said that no male members of the family interact with the public in place of women ward members. The above statistical data reveals that women ward members were working independently, and they did not support any proxy system. As such, it is found that women ward members were very much conscious about their duties and responsibilities.

It was clear that women ward members were effective in their work without any assistance of male members or not entertaining and not encouraging proxy system. Thereafter, the researcher wanted to know people’s perception on the improvement of the work performance of women ward members. So the researcher put some suggestive ideas before the respondents in order to reach a conclusion. The detailed information is presented in table no. 9

**Table No. 9 (Improvement of the work performance of women ward members)**

<table>
<thead>
<tr>
<th>Sl</th>
<th>Suggestions</th>
<th>Response - Yes</th>
<th>% of the number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Discouraging on proxy role</td>
<td>80 Numbers</td>
<td>66.66 p.c.</td>
</tr>
<tr>
<td>2</td>
<td>Educated ward members</td>
<td>110 Numbers</td>
<td>91.66 p.c.</td>
</tr>
<tr>
<td>3</td>
<td>Regular meeting attending</td>
<td>75 Numbers</td>
<td>62.05 p.c.</td>
</tr>
<tr>
<td>4</td>
<td>Conduct of meeting in villages in different periods</td>
<td>65 Numbers</td>
<td>54.16 p.c.</td>
</tr>
<tr>
<td>5</td>
<td>Maintaining transparency in duties</td>
<td>110 Numbers</td>
<td>91.66 p.c.</td>
</tr>
<tr>
<td>6</td>
<td>Awarding to best ward members</td>
<td>105 Numbers</td>
<td>87.05 p.c.</td>
</tr>
<tr>
<td>7</td>
<td>Non-intervention of political force</td>
<td>96 Numbers</td>
<td>80 p.c.</td>
</tr>
<tr>
<td>8</td>
<td>Increasing sound financial condition of Gram Panchayat</td>
<td>104 Numbers</td>
<td>86.66 p.c.</td>
</tr>
</tbody>
</table>

*Source: Field Work*

From the above table it is found that out of 120 total respondents 80 nos that is 66.66 p.c. viewed on discouraging on proxy role, 110 nos that is 91.66 p.c. viewed on educated ward members and maintaining transparency in duties, 75 nos that is 62.05 p.c. said on regular meeting attending, 65 nos that is 54.16 p.c. said on conduct of meeting in villages in different periods, 105 nos that is 87.05 p.c. said on awarding to best ward members, 96 nos that is 80 p.c. said on non-intervention of political force, and 104 nos that is 86.66 p.c. said on increasing sound financial condition of Gram Panchayat. As such, it reflected that people’s...
perceptions were so positive in the sphere that women ward members needed to be strengthened for the all-round development of locality.

**Conclusion**

The study was conducted on the work performance of the women ward members those who elected in the panchayat election. In order to reach in a conclusion on their work performance a random sample survey was made to the public and general people of the study area, The study revealed that the women ward members were very well acquainted with the public and at the another side the people of the concerned ward were aware about their women representatives to the gram panchayat as ward members. These women representatives involved with solving different local problems including women issues before the panchayat meetings. They took active participation in discussion, solving women problems, assisting to needy people, and making well public contact. They attended the panchayat meetings regularly and raised local issues, women related problems. They strongly focused on the ration card issue, widow and old age assistance, and violence against women. They could able to get success on keeping good relations and contact with their fellow ward members, Sarapancha, Panchayat Samiti members, and members of Zilla Parishad and local government officials. Thus, it makes clear that women ward member was effective in managing local administrations. But it is interesting to note that women ward members were not biased by the male persons of the family. Though indirectly proxy system was found, but it was not seen in an open manner. As such, the women ward members took their own decisions and they did not allow the male persons to attend any meeting nor to present any view in lieu of them. The women ward members also focused on the suggestive measure for the development of the wards under gram panchayat. They raised different development approaches like fighting on violence against women, strengthening self -help group members, non- intervention of political force, working for the poor and deserved people. Thus, the women ward members were conscious on their role and responsibility towards wellbeing of the people of the ward and panchayat as whole.

**References**


*State Election Commissioner*. n.d. (Orissa, Bhubaneswar).
## END-NOTES

2. *Who were the Shudras?*, by B R Ambedkar, BAWS Vol 7 pg. 85.
3. *Who were the Shudras?*, by B R Ambedkar, BAWS Vol 7 pg. 114.
25. Nathan, Fateha, XVIII.
28. Assam is referred to as ‘Aasham’ in the translated edition of the book.
31. Acharyya, N.N., 37.
32. Article 2(1)(b) of Trademark Law Treaty, 1994 “ this treaty shall not apply to hologram marks and to marks not consisting of visible signs, in particular , sound marks and olfactory marks.”
33. Article 15 TRIPS Agreement, 1996.
34. Article 6bis– B Paris Convention, 1967.
35. Section 2(1) (zb), Trade Marks Act, 1999 “ trade mark” means a mark capable of being represented graphically and which is capable of distinguishing the goods or services of one person from those of others and may include shape of goods, their packaging and combination of colors”
36. Section 1(1), Trade Mark Act,1994 “In this Act a “trade mark” means any sign capable of being represented graphically which is capable of distinguishing goods or services of one undertaking from those of other undertakings. A trade mark may, in particular, consist of
words (including personal names), designs, letters, numerals or the shape of goods or their packaging.”

37. Section 3, Act on the Protection of Trade Marks and other Signs: “(1) All signs, particularly words including personal names, designs, letters, numerals, sound marks, three-dimensional designs, the shape of goods or of their packaging, as well as other wrapping, including colours and colour combinations, may be protected as trademarks if they are capable of distinguishing the goods or services of one enterprise from those of other enterprises.”

38. Hawes, James E; Fragrances as trademarks, 79 TMR 134, 1989, at 143.


41. 17 USPQ 2d 1238 (1990)

42. ibid.

43. Case No. C273/00 before the ECJ

44. ibid.

45. ibid.

46. “A trade mark consists of any sign capable of being represented graphically, particularly words, including personal names, designs, letters, numerals, the shape of goods or of their packaging, provided that such signs are capable of distinguishing the goods or services of one undertaking from those of other undertakings.”

47. “Benson, Christopher, „Can a smell be registered as a trade mark?; I.H.L. 2001,p. 64.”


49. ibid.

50. ibid.

51. Refer-Section 5.2.3, Draft Manual

52. UK Reg. No. 2001416, October 1994

53. Application No 2000234, 31 October 1994

54. Case R 156/1998-2


56. Karapapa, 2010, Registering Scents as Community Trade Marks. TMR, 100(6),

57. 9 McCormick, K. 2006, “Ding” You Are Now Free to Register That Sound. TMR, 96(5) at p. 1102.


59. 16 CPR (3d) 517(1987)

60. ibid.

61. C-283/01 ECI, November 27 2003

62. (251 F3d 56 (2d Cir 2001)

63. 1997 TTAB LEXIS 11 (TTAB 1997)

64. See - In re General Electric Broadcasting Co Inc, 199 USPQ 560 (TTAB 1978).

65. David Vaver, Unconventional and well-known trademarks

66. Peter Ollier, Yahoo Yodels into India’s TM Registry, 183 ,MANAGING INTELLECTUAL PROPERTY 14 (2008)


70. Anana, Rock Edict 6, Separate Rock Edict 2.

71. Rock Edict 1.


74. Faroqui, ‘Subjects of the Sultan’


88. Foreign investment is a broader connotation and includes both direct and portfolio investment. Governments like the direct investment instead of portfolio investment as the direct investment is the main source of capital and technology transfer and also generates employment. Portfolio investment is not on preference. The foreign investment and FDI has been used interchangeably in this article.
89. India jumped 30 ranks to the 63rd position in the World Bank's Ease of Doing Business 2020 report.
90. India has reduced corporate tax to 25.27% and slashed it down to 17% for new manufacturers is most competitive in South East Asia.
91. The High Court of Delhi in Union of India vs. Vodafone, CS (OS) 383/2017 & I.A.No.9460/2017 on 7 May 2018 and the High Court of Delhi in Union of India vs. Khaitan Holdings (Mauritius) Ltd & Ors. CS (OS) 46/2019, I.As. 1235/2019 & 1238/2019 on 29 January 2019 passed judgement against government of India’s plea for anti-suit injunction.
97. As per Asian Development Bank, the loss due to COVID – 19 is expected to exceed USD 4 trillion. Stock markets are working in uncertainty and unexpectedly. This is a general estimate and this may be more. This was the preliminary estimate when the world was hopeful for the vaccine in near future. When the COVID-19 cure is taking time and it is increasing day by day, this may cause more devastating effect on economy. UN chief Antonio Guterres in a press meeting has held that there is a likelihood of nearly 49 million more people to fall into extreme poverty.
100. The US president Trump thanks Modi and promised that India’s decision to send Hydroxychloroquine to the US ‘will not be forgotten’. The Prime Minister of Israel Netanyahu thanks PM Modi for delivering Hydroxychloroquine to Israel.
101. Japan announced ‘Shift from China’ policy and assured help of USD 2 billion for financially assisting its companies shifting production out of China. The Japanese PM has started advocating the world economic order without much dependency on the China.
102. The US president Trump has continued its onslaught on China. He has stated that the whole world is suffering due to COVID 19 because of China. The US president is continuously looking for termination of trade deals with China and exports from China and import in China would suffer because of this. It is expected that aftermath of COVID 19 it would not be easy for international firm to do business from China.

105. Prabhaskar Ranjan, Webinar on 'International Investment, BITs, and the COVID Challenge', 19 May 2020, Campus Law Centre, University of Delhi.


107. Supra note at 98.

108. Ibid.


110. Supra note at 105.


114. As per the available information, a total of 24 BIT arbitration has been filed against India. Out of this total 24 BIT arbitration, 13 are still pending. Available at https://investmentpolicy.unctad.org/ (visited on 12 March 2020).


116. List of countries with whom we have terminated BITs is available at: https://investmentpolicy.unctad.org/ (visited on 12 March 2020).

117. Canada has been in talks with India since 2004, however the Canadian official want certainty, stability and predictability, which require some deviation from the model BIT. China has expressed its interest in negotiating a BIT with India following the termination of its earlier treaty in July last year, however, seeking a number of concessions. BITs and joint interpretative statements are under discussion with countries such as Iran, Switzerland, Morocco, Kuwait, Ukraine, UAE, San Marino, Hong Kong, Israel, Mauritius, Oman, Australia and Iran. Except in case of Brazil India has been rigid with its assertive State-centric approach put in the new Model BIT of 2015.

118. Tobin and Rose – Ackerman (2003) found that number of BITs having a little impact on a country’s ability to attract FDI.


121. For reference Spain has nationalise many a private hospitals and few other states has also expropriated the foreign investors for public good. Now in this situation, if the foreign investors claims compensation under the domestic law of Spain, they may not get the compensation as this was in the public interest. Therefore, foreign investors would always like the ISDS type mechanism where they trust to be an impartial award. Also, the domestic courts is considered a part of state under international laws and the actions of the state will be considered as the actions of the host state.


124. Ibid.

125. Young India, 1st November 1928.
126. Young India, 20th Feb. 1930.
129. Ibid p 60.
130. ‘Civil Disobedience’ Young India 4th Aug. 1921.
132. Maganlal Gandhi was the grandson of one of Gandhiji’s uncle and he had joined Gandhiji in South Africa in 1903.
133. Indian Opinion, 7th March 1908.
135. ‘Who can offer Satyagraha?’ Indian Opinion, 29th May 1909.
136. ‘Duty of Disloyalty’ Young India, 27th March 1930.
137. Secret of Satyagraha’ Indian Opinion, 22 Feb 1908.
138. ‘Who can offer Satyagraha?’ Indian Opinion, 29th May 1909.
140. Op cit Brown Judith p 139.
141. ‘The Immediate issue’ Young India’, 5th Jan 1922.
143. ‘Secret of Satyagraha’ Indian Opinion, 22nd Feb. 1908.
144. ‘Satyagraha True or False’ Young India, 30th Sept 1926.
145. Navjivan, 14the Sept 1919.