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Dr. Bir Singh Yadav



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Editorial

Research at large means pursuit of truth; hence its aim is to create fresh knowledge that opens new vistas, new avenues, and new dimensions in the diverse field of knowledge. The purpose of research is to develop new theories or ideas for systematic investigation/exploration to establish novel facts. In the broadest sense it may be gathering of data, information and facts for advancement of knowledge. Research journals are the platforms where the scholars can display their scholasticism. Papers with multidisciplinary approach to learning are the most productive, inspiring, challenging as well as fruitful pursuits. *Journal of Central University of Haryana* (JCUH) with interdisciplinary approach intends to enhance and encourage the quality of research.

Researches in diverse field of studies seek to explicate the scientific, linguistic, literary, social, educational, cultural, economic, political, geographical, anthropological, psychological, philosophical and professional thoughts to make life worth living. Therefore, the journal endeavors to bring out innovative researches to reveal the fact that science, technology, management, humanities as well as social sciences are the quintessence of education. In the existing education system and global scenario, there is a need of multidisciplinary approach to research and learning that plays a significant role by providing a better forum for teachers and researchers alike. The journal invites all kind of flowers to make it a colorful orchard of varieties. The journal provides platform to research scholars as well as the renowned stalwarts to present their discourses in their own way. In the larger interest of academic excellence, *Journal of Central University of Haryana* (JCUH) welcomes knowledge of research papers from all fraternity of interrelated fields of studies.

The primary objective of launching this multi disciplinary journal is to recognize and promote quality research by inviting research papers, short listing the quality of original papers through subsequent scrutinizing by a jury comprising subject experts. The journal aims to communicate to the scientific world about the quality research carried out at the global level. The bringing out of the journal as it intends to provide a platform to the veterans and budding scholars who are imbued with strong recurrent urge of creativity and desire to increase peace, progress and prosperity in the world through creation of new values with the spontaneous flashes of innovative ideas. Creativity coupled with rational and critical thinking through scientific inquiry impels scholars to pen their ideas with lofty ideals of promoting knowledge which is ultimately translated into power. The sole endeavor of *Journal of Central University of Haryana* (JCUH) is to give space to the original ideas.

I deem it my proud privilege and pleasure to express my sincere gratitude to all our dedicated members who contributed their papers so elegantly and promptly to make this issue a grand success.

This maiden issue is the outcome of the motivation and blessings of Maj. Gen. (Dr.) Ranjit Singh, Vice-Chancellor of Central University of Haryana and the team work of the dedicated board. I express my hearty thanks to the members of Advisory Board for their invaluable guidance. I appreciate the contributors, referees and editorial board for their whole hearted cooperation. It is hoped that the Journal will prove a meaningful enterprise and will be received and appreciated in academia in the country and abroad with

warm welcome for its quality of multidisciplinary. In order to make the Journal comprehensive to bring out more innovative research, we welcome healthy criticism as it contributes to improvement and betterment of the quality. It is anticipated that constant rejuvenating support of the readers and contributors will remain continue with us for every time.

Bir Singh Yadav

Editor-in-Chief

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Inclusive and Futuristic Education: Some Perspectives

Ranjit Singh

Abstract

The greatest challenge which is being faced by mankind in the present scenario is that countless children are underprivileged in terms of schooling. To overcome this, schools have to ensure opportunities for all by using a wide range of working methods. The concept of inclusive education has come in the limelight over the past twenty five years. Inclusive education intends to promote opportunities for all children to participate, learn, and have equal treatment of their mental, physical and social background and abilities. The principles of inclusive education are liberation of mind and freedom of thought which work towards nourishing and cherishing of values and ethics. Globalization is replaced by glocalization, hence it becomes necessary that inclusion should be redefined or reexamined against the contemporary situation and should also consider social, cultural, economic and political environment. This paper is a modest attempt to decipher the graph of inclusive education.

Keywords

Assimilation, exclusion, globalization, inclusion, subaltern, underprivileged

Introduction

Schools should accommodate all children regardless of their physical, intellectual, emotional, social, linguistic or other conditions. (Article 3, UNESCO 1994)

Regardless of the above statement, the fact is that mankind is facing the greatest challenge because so many children and young people continue to be under privileged in terms of schooling. In other cases, they are offered a substandard schooling. Most of these children belong to developing countries or third world. Either they are differently-abled girls or boys, or they have a disability or a learning difficulty. Till 1960s, in India, there was not even a single school for differently-abled students. Over the next 25 years, there were 16 schools built all over India for the children with disabilities. Even after these developments the result is shocking as over 90 percent of children with disabilities are still out of school.

It is natural that every human society has different culture-consisting-variations and these differences are reflected in the ecology of schools also. To deal with these variations and differences, school has to ensure opportunities for all and use a wide range of working methods. The need of the time is to address the diverse population of children which makes the stuff of various schools, including – government, private, public, recognized and unrecognised schools. The concept of inclusive education has come in the limelight over the past twenty-five years. It has emerged as a mouthpiece of diverse needs in schools all over the world. Though the track of its evolution across the world is very difficult to mark, however, it has become very popular in mission statements, political and academic speeches and policy documents of all kinds.

According to the concept of inclusive education, the objective of education is to promote opportunities for all children to participate, learn, and have equal treatment, irrespective of their mental and physical or social background and abilities. It refers to the restructuring of social and educational settings so that the need of all learners can be fulfilled irrespective of their different physical, mental and learning capabilities. According to Slee, "Inclusive education is code for educational reform at all levels. A new social imagination and congruent vocabulary is required that delivers us from the fortification of outdated traditions and practices of schooling" (Slee 121-22).

The term 'inclusion' is broadened by Christensen, who insists that instead of giving special education to few students, inclusion should consider the needs of all the students so that it could become the part of human experience. In this way, inclusion has expanded its sphere from addressing the needs of differently-abled students to the general challenges of education policies and practices. Therefore, it addresses to all the excluded groups of students affected by issues like poverty, war, neglect or social stratification. The other theorists consider inclusion as a procedure to reduce exclusion and increase participation within schools. We should no longer categorize children into 'special' and 'general' categories so that we emphasize existing variations amongst all children without creating divisions amongst groups of children.

The existing definitions and interpretations of inclusion include a multiplicity of contradictory ideologies and practices, although, innumerable definitions and interpretations exist even amongst educators, policy makers and communities. There are multiple interpretations of the term inclusion. For example, some refer it to a 'different policy approach' vis-a-vis segregation and integration which suggests that disabled students should be provided general education in the classroom instead of special education in special schools.

There are multiple interpretations and definitions of inclusive education which certainly provides a vehicle. Through this, the school can provide a quality education to all pupils irrespective of their varying abilities. There should be such kind of environment where the students can be treated with respect and ensured equal opportunities to learn together. Thus, there is materialization of a commitment to full-time membership in age-appropriate and general education classes. "Quality inclusion is not merely determined by student placement, but rather is based on creating an environment that supports and includes all learners" (Villa and Thousand 2000). All students must be valued as equally treasured members of the school community and such learning environments need to be created.

The principles of inclusive education are liberation of mind and freedom of thought. It works towards nourishing and cherishing of values and ethics. It provides democratic, progressive, rational outlook and empowering tool for the subalterns. It develops universal brotherhood and mutual respect along with developing self-esteem, love and understanding among humans. For us, inclusive education is not an end in itself, but a means to an end. It is about contributing to the realization of an inclusive society with a demand for a rights approach as a central component of policy making. Thus the question is fundamentally about issues of human rights, equity, social justice and the struggle for a non-discriminatory society. These principles are at the heart of inclusive educational policy and practice.

Philosophically, the concept of inclusion is a very attractive one that virtually every professional has spoken to agree to some degree, however, its practice differs substantially from school to school and indeed from teacher to teacher. One can find lots of literature on the concept of inclusive education. In reality, however, inclusion is not a black or white issue. It is not merely a matter of accepting or rejecting inclusion.

As far as exclusion is concerned, it may be based on social, physical, linguistic, geographical, religious, economical or gender discrimination. For example, if we talk about linguistic exclusion in India, more than 2000 language groups in India are excluded from education. The degree of alignment between the home and the school language has a critical bearing on whether children are socially accepted among their peers and teachers in the classroom. In India, which is one of the most linguistically diverse countries, the issue of linguistic minority learners and the recognition of their linguistic identity in elementary schools

are of immense importance. "When we identify one thing as unlike the others, we are dividing the world; we use our language to exclude, to distinguish – to discriminate . . . Classifications express and implement prejudice, racism, sexism, anti-Semitism, [and] intolerance for difference." (Minow 3)

Like thousands of tribal children in India, the home language of Bastar (Chhattisgarh) is a hallmark of their cultural identity and they are socialized in their family settings. On the other hand, the schools where the Bastar children are educated, generally, use Hindi as a medium of instruction. Their linguistic identity often becomes the basis of humiliation by their teachers in day-to-day classroom activities which causes exclusion.

When we identify categories of children, whether we refer to children at risk or children with a disability . . . , we not only make difference visible but work to maintain power imbalances and structural inequity by reifying unnamed attributes that carry social, political and cultural currency. (Graham and Slee 92-3)

Gender has also become main source of exclusion as it is a traditional male-created viewpoint that boys are for schools and girls are for marriage. So far, schools have also represented and reproduced such a conservative perception about the girl child. The statistical data reveals that around 15 million less female are registered in higher education. 42% of girls with disability complete primary education in comparison to 51% male with disability. 34.12% disabled children were out of school in 2009.

Similarly, school education is beyond the reach of some communities such as the Muslims, Dalits etc., while there has been a rise in enrolment in different socio- religious categories. A comparative reflection on the enrolment trend of Muslim children, compared to other disadvantaged groups like SC, ST and OBC, reveals that there is still a large gap between Muslim children and those belonging to other socio-religious categories. If we discuss community exclusion, out of every 100 students getting into higher education less than 11% are from Scheduled Castes (SC) and less than 5 are from Scheduled Tribes (ST).

In social exclusion, tribals are less than 2% in higher education whereas their population is more than 8%. In Demographic discrimination, more than 90% universities are located in cities and towns; thereby most of the students are left out.

The children with disability are suffering from institutionalized discrimination through well-established laws and these laws should be reformed urgently. This is also a bitter fact that non-government organizations are given the responsibility of the education of disabled children. These organizations usually reach micro level. It results in immense exclusion as the idea is to let voluntary organizations and special schools carry on their good work.

Another factor which contributes to exclusion is teacher training. The government institutions provide massive teacher training in which around 50 lakh teachers are being trained every year. It is very shocking that these training curriculums don't have any component of disability. The lack of component assures that the teachers don't have knowledge of the subject. Even the national policy concerning disabled children lacked cohesion and did not give clear directions about including children with disability.

Human rights education promotes a holistic, rights-based approach that includes both 'human rights through education', ensuring that all the components and processes of education – including curricula, materials, methods and training – are conducive to the learning of human rights, and 'human rights in education', ensuring that the human rights of all members of the school community are respected. (UNESCO 8)

There is a huge gap between policy framing and execution. There exists massive gap between the quantitative and qualitative expansion of education. The value education is being replaced with market-oriented education. There is increasing divide between the students—elitist and poor; rural and urban; tribal and mainstream; and linguistic majority and minority. There is confusion between local and global priorities. There are attitudinal problems among the teachers, parents and educational leaders.

It is very important to consider that the term 'inclusion' has different connotations when applied to different settings. Generally, it happens that we have to revert to the services of differently-abled students to make them a part of the general education classroom. However, it takes an extensive effort to cater the needs of differently-abled students in developing countries where student population grows at large. The special needs version of inclusion fails at this place. According to MHRD report, following situation prevails:

In India, the situation is further compounded by a high dropout rate of 40 and 57 per cent, respectively, at the primary and upper primary level, highlighted by the existing gap between students who are enrolled in grade 1 and grade 12. Today, 30.5 million students are enrolled in grade 1 and only 3.5 million students are enrolled in grade 12. (MHRD 2001)

The above-mentioned report reveals that this situation exists not only for differently-abled students but it also adds to the needs of all out-of-school children. So, it becomes mandatory that inclusion should be redefined or re-examined against the contemporary situation and should also consider social, cultural, economic and political environment. As we see that globalization is replaced by glocalisation; it becomes necessary for us to redefine the concept of inclusive education in Indian context.

Those who promote 'inclusive education' must be convinced of the human rights foundation and be prepared to assert it plainly and publicly if there is to be genuine progress toward equality for all children and their families. By failing to assert the right of the individual child we undermine the credibility of the campaign for the human rights of all children. We cannot hide behind the 'illusion of choice'. (Kenworthy and Whittaker 222)

Inclusion is here to stay in India as in other countries, even though the contexts are varied. Classroom teaching is very important for inclusive practice as it involves every student in the class. The effectiveness of inclusion completely relies on the fact that all the students participate fully in the classroom activities conducted by a teacher. So, inclusion can be defined as providing specifically designed instruction and support for diverse student population in the context of regular education settings. It means that all students in a school's attendance area are full members of that school community and each student participates equitably in the opportunities provided by the general education environment. Those involved in inclusion efforts understand that classrooms are becoming more and more diverse and that the teacher's job is 'to arrange instruction that benefits all students, even though the various students may derive different benefits'. (Rogers 4)

The accomplishment of inclusive education depends on the classroom teacher, who has to evolve the strategies for diverse students. It becomes necessary for a teacher to accept, include and involve diverse students ('differently-abled' and 'abled') in the classroom to promote overall development. The concept of inclusive schooling is not a process to organise differently-abled students into the existing framework of exclusionary schools. Acquiring knowledge is an active process. It requires learner's full participation. For inclusive education, there is a need of shifting the paradigm which involves transformation in classroom approach. It should take a step from teacher to learner. So, the role of a teacher becomes important. He not only remains a dispenser of information but also acts as a guide, motivator and facilitator of learning. This requires a different way of thinking and teaching within the classroom. To meet the challenges of inclusive education, teachers will necessarily have to build a wider teaching repertoire that addresses and interrogates the pressures of exclusion that exist within the cultures of school, by working on the key aspects of the context, the content of learning and pedagogy. It is true that the problematic situation is with the students; however, the existing educational system poses many kinds of restraints for the teachers. Hence, sometimes it becomes difficult for them to cope up with differently-abled students.

The teacher and the learner both should work together as a team to meet the challenges of prevailing situation and for the accomplishment of inclusive education. Sometimes, the higher authorities fail or are not able to provide a healthy atmosphere to understand and accept new roles based on cooperation. In this situation, a teacher's role becomes more important. Cooperative inclusion needs full social facilities

but the most-quoted problem faced by the teachers is their lacking in the skills which are necessary to teach diverse kinds of students. In general, the planning frame of regular classroom teachers is the whole class. They teach single, large groups and incorporate little or no differentiation based on student need. Individualization rarely occurs in general education classrooms and curriculum adaptations are not part of classroom life.

The solution to these problems and futuristic approach is to have inclusive enrollment, quality and research-based education with digital technology, democratization of knowledge and access and integration with vocationalisation of employment. "Ending the segregation of children is above all, a human rights objective . . . The conviction must be that segregated education is a damaging and archaic practice incompatible with a civilized society" (Kenworthy and Whittaker 222). Teachers are the nation builders who shape the minds of the children who are the future citizens of our country.

In the words of the President of India, Sh. Pranab Mukherjee, 'All for knowledge, and knowledge for all' and therefore, Universities are supposed to come out of the narrow shells of traditional patterns of knowledge dissemination and should contribute more vigorously to the agenda of educating the society through social outreach initiatives joining hands with various stakeholders from different walks of life.

We, at Central University of Haryana, Mahendergarh, are mainstreaming differently-abled children. They are learning in a joyful, stress-free and holistically developed environment. In other way, they are learning in a democratic environment without any burden of stigma. For inclusion, University is making all efforts for assimilation of linguistic groups, gender, urban-rural, castes, races and segregated communities. To realize the desired vision of inclusive education in word and spirit, Central University of Haryana has undertaken some of the ambitious initiatives in recent past to connect itself to the disadvantaged, underprivileged, differently-abled and other subaltern groups. Some of these include – establishment of SC/ST Cell, Special Cell for the Differently-abled and most importantly the Equal Opportunity Cell. These cells are constituted to ensure democratic representation of all the students and equal educational opportunities for each student with particular focus on socially/economically disadvantaged and the physically challenged.

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Social Intelligence, Youth and Education: An Indian Experience

Pradeep Kumar Sahu
Bidyadhar Sa

Background

A baby enters into the world already possessing some animal instincts. Gradually, coming in contact with the members of the society including the parents, sibling and neighbours, the animal instincts are refined and converted into the social instincts. Preparing a social man is a long term process in which every member of the society plays a pertinent role. A child in his social surroundings starts learning the social structure, norms and values which have long been framed to maintain peace and tranquility in the society. Growing up in such an environment, the child becomes a responsible adult by developing relationships with the people following the principle of adaptability. A person's capacity to develop relationships with others by understanding their feelings, habits, attitude and social behavior is known as social intelligence.

In the fastest changing society the capacity to develop healthy relationships is important particularly where many people are becoming isolated and anonymous due to online social networking, video games and other media use as well as larger societal and community factors. Nonetheless every person is more or less socially intelligent. Several definitions of social intelligence have been offered by the social scientists and psychologists, but all share two common components: a) the awareness of others and b) their response and adaptation to others and the social situations (Goleman, 2006; Kobe, Reiter-Palmon, & Rickers, 2001). Marlowe (1986) suggested that individuals who are socially intelligent appear to experience a rich, meaningful life, as opposed to social skills deficit people. Psychologist Edward Thorndike developed the original conceptualization of social intelligence in 1920 as a mental ability distinct from abstract and mechanical intelligence. Thorndike (1920) defined social intelligence as "the ability to act wisely in human relations". Marlowe (1986) equated social intelligence to social competence. He defined social intelligence as "the ability to understand the feelings, thoughts, and behaviors of persons, including oneself, in interpersonal situations and to act appropriately upon that understanding" (1986, p. 52).

A socially intelligent person possesses a number of social skills including sharing, and initiating interaction; inviting others to play/interact, peer relationships; greeting others; giving compliments; cooperation; friendship; coping; problem solving, leadership and decision making; following rules; accepting criticism; communication; assertion, etc. These skills are extremely important if one is to get along at educational institutions, at home, in the work place and in social leisure contexts outside the family unit. Being a social animal, we use social skills hundreds of times a day while coming across different people. Social skills appear early in life, when a child can sense others' feelings and react appropriately. With the increase of age the social horizon of the child expands perpetually. But at the age of adolescence, he possesses with some negative social behaviours and considers the social norms as meaningless and ineffective. It is important to understand their annoyance towards the existing social and moral values. There may be many reasons, but the fact is that the social values are declining day by day with the growing trends of urbanization, migration and e-communication. The time has come now to regain the lost social values which are urgently required for the peace, prosperity and progress of the country. At the one hand the parents have to educate the children focusing on various social values, and at the other hand the budding

children and youths should be sensitive enough and give due respects to the social norms and values. If we expect affirmative social change, it can be possible through the young, energetic and positive minded socially intelligent youths of the country.

After the death of Pandit Jawahar Lal Nehru in 1964, Shastri took over the prime ministership of India. During that period India came across two severe problems. On the one hand India was struggling with the serious crisis of poverty and on other hand the country had to face the unexpected attack of the neighbouring Pakistan. Shastri, as a Prime minister, made diligent efforts and employed different means to extricate India from such severe crisis. In order to motivate the capable youth of the country he gave the slogan Jai Jawan Jai Kisan specifying their significance in the national development. The then prime minister of the country had a strong belief and confidence in the capability of the youth. As a result, the youth were motivated at large and the country could resurrect from the severe crisis.

Throughout the ages, youths have been considered as the game changer in terms of social, economic, cultural and political empowerment. The destiny of a nation is folded within its budding youth. Youth is associated with bravery, energy, ambition, independence, fresh ideas and enthusiasm. In every field, be it science, education, research, technology, literature, music or filmmaking, the youth perform their roles more passionately and effectively. Youth can be history makers, present setters and future planners of a country.

India is the country of youth and it is considered as one of the youngest countries in the world. We have the advantage of demographic dividend that can take the country to new heights. According to current estimates, India has more than 50% of its population below the age of 25 and more than 65% below the age of 35. It is expected that, in 2020, the average age of an Indian will be 29 years, compared to 37 for China and 48 for Japan; and, by 2030. One can imagine how India can occupy a prominent place in the globe carrying with the energy and capability of the youth. If every young blood will march ahead with a constructive, productive and positive mind set, then nothing can stop the country in its progress and prosperity.

There are thousands of youths in the country possessing excellent quality in different fields and they have become the icons of many of the Indians. In sports and games Abhinav Bindra, Saina Nehwal, Sania Mirza, Sachin Tendulkar, etc; in politics Rahul Gandhi, Akilesh, Sachin Pilot, Umar Abdullah; in cinema; Ranbir Kapoor, Amir Khan, Karisma Kapoor, Priyanka Chopra and many more are popular for the phenomenal contribution they have done in their respective fields. The kind of efforts they have made to reach up to this level inspires millions of youth to work hard with passion, dedication, commitment, honesty and integrity.

Whither the Youth?

Youths, no doubt, have the capability to refine and reform the society if they internalize their strength and shoulder the responsibility for spreading brotherhood, peace and prosperity in the society. However, the fact cannot be ruled out that the Indian youths are at crossroad. The demographic dividend can easily turn into a demographic disaster if a majority of the working age population remains unemployable due to a lack of skills. A large chunk of population is struggling for jobs. Due to the crisis of unemployment the frustration level increases rapidly which leads them to indulge in many unsocial activities. The unemployed youths are neither accepted nor respected in the society. Thus, in order to earn better they often opt for shortcut methods and break the social norms and rules. Their unstable minds cause a great harm to the society.

Indian rich socio-cultural values have been honoured everywhere in the world. Unfortunately, the youths of the 21st century consider these social values obsolete. It is good to discard the superstition and irrational practices from the society, nevertheless, the ethical and value based social norms including friendship; cooperation; sharing; love and respect to the people; honesty and integrity; patience and tolerance; and other social values are the essential components of an ideal society. The youths, whom we consider as the strength of our country, are moving on the wrong track. As a result, India is and will be

remembered across the globe for wrong reasons. Due to the paradigm shift of the social system from joint family to nuclear family pattern; rural based society to urbanization; strong social bonding among the community members to isolated flat culture; the child does not get proper environment to form the social instincts. Youths fail to connect the relevance of moral and social lessons given by the parents and elders with the fastest changing market-based society and consider them as the hurdle on the way of their freedom. Due to the ideological tussle, they perceive their parents as the leg puller and it generates an aggressive behavior in the youths who often march towards socially unacceptable and devastating paths.

The mind and muscle power of the youths are used wrongly by the corrupt politicians; fraud business men; gamblers and gangsters; and many vested interest people. Most of the money minded and criminally indulged people are taking opportunity to hypnotize the youths in the name of improving the standard of living by earning more property. The conspiracy of such selfish people not only spoils the lives of the youths but also pollutes the egalitarian Indian society.

With the advent of globalization, the life of the people has become easier and comfortable. Huge youth population has connected themselves with the modern devices including mobile, internet, etc. Internet has become so popular in the world that the number of users has increased dramatically over the years. As of June 30, 2012; 34.3 per cent of the world population i.e. 2.4 billion people are the users of Internet. India has the world's third-largest Internet user-base after China and USA with over 137 million as of June 2012. Similarly, the mobile users in the country have grown over twenty times in just ten years, from under 37 million subscribers in the year 2001 to over 846 million subscribers in the year 2011. India has the world's second-largest mobile phone user base with over 929.37 million users as of May 2012.

Proper use of such devices in gathering knowledge and information; and in business and communication serves the real purpose of the users and gives them benefits in their respective fields. A million dollar question is "Are the youths using these devices for any meaningful purpose?" With the technological advancement, the problem of youths has been multiplied in the last few years. Besides the conventional problems that were faced by previous generations, today's youths are under pressure from additional social challenges. It has been seen that most of the young population use internet including social networking sites for chatting; uploading and downloading; watching pornography; which have become the habits of their lives. Most of the people open the sites for a particular purpose, but they do all kinds of surfing and forget the real purpose. The internet has fostered a lack of personal interactions as young people are more inclined towards social networking sites than to family members. As a result, personal/ social interactions and the related moral and family values have suffered a setback.

It's not uncommon to see youngsters' texting all the time even while driving, sitting, standing or in the classroom. It's no wonder that now they prefer to text or email than to talk to the same person over the phone or have a real phone conversation. Sharing of sexual images via a mobile phone is becoming increasingly common in India. The harassment through MMS cases has been growing rapidly in recent years because of the easy availability and low cost of cellular phones. This trend is widely popular among the young population as they are much more techno- savvy than any other age population in the country. During the last few years many girls were the victim of such unsocial and criminal minded youth. The blackmailed girls have to live with stigma and frustration which sometimes force them to end their lives.

Whether televisions cause a great harm or add on knowledge and information to the people has always been a debatable issue. But one cannot ignore that the violent programmes in television and cinema have instilled a feeling of heroism related to violence. As a result, the growing up adolescents are increasingly tempted to perform and attracted to heinous crimes. Extreme acts of violence in the educational institutions also make frequent headlines nowadays. The Western taste in the cinema and television has inspired the youths to cross the boundaries of ethical, social and moral values.

The paradox and conundrum of the opposite sex relationship is always there in India. Numbers of girls have been the victim of rape, eve teasing, and molestation by the misguided youths. Day dreaming, one-sided love, bad company, etc. are some of the reasons that keep the imbalanced adolescents aloof from

the society. India stands third after America and South Africa, leaving behind countries like Sri Lanka, Jordan and Argentina, in rape cases, suggests the latest data from the Union Home Ministry. According to the data, 18,359 rape cases were registered in India in the first three quarters of this year while in the US, 93,934 and in South Africa 54,926 rape cases were registered respectively. Altogether 44,159 cases of different sex offences were registered across India in the same period. In such cases too, India stands third after England and Germany where 62,100 and 47,070 cases were registered respectively. According to the data, the incidence of various crimes per one lakh population in India are -- murder (3), sex offences (4), rape (1.7), serious assault (24.6) robbery and violent theft (2.1), breaking and entering (8.2) and theft of motor cars (7.8). The question is "Is it possible to purify and cure the society from all the unsocial ailments?" The solution lies within the society itself. The only thing required for the progressive social change is to sensitize the people towards the rich Indian social values, which is possible through education.

Role of Education

Since the advent of human civilization, education has been an effective tool for mobilizing the society towards the path of progress. Education is always considered as a greater mean to achieve harmonious development of the society. After the end of colonial rule in India, the country stepped forward to provide education to the masses so that every citizen of the country would enjoy the taste of democracy with peace, liberty and brotherhood by removing ignorance and illiteracy from the country. Since then India started investing huge resources into the expansion and improvement of education in the country, in an effort to extend access from the elites to the masses. With the emergence of Liberalization, Privatization and Globalization (LPG) in 1991, there has been a paradigm shifting of the purpose of education. Education, at present, is not confined simply to acquire knowledge and values but to prepare the individual for development of different skills and capacities to compete and contribute in the era of globalization.

It has been universally accepted that the progress and prosperity of a country cannot be possible without the quality education of its citizens. According to the Census of India, 2011, the literacy rate of India is 74.04 per cent and there are still 25.96 per cent people who cannot read and write. Thus, education in the country is imperative keeping in view the demands of high economic growth, technological and demographic changes, and global shortage of skilled manpower. Highlighting the importance of education, APJ Abdul Kalam, the former president of India says "Universal literacy and access to education for all is another fundamental requirement for a nation to be truly developed. Education would result in the creation of a large base of people who excel in various fields, as well as an invaluable resource for any country."

Thus, the country's first priority has been the struggle to provide education for all, particularly at elementary level without making any sort of discrimination. The enforcement of Right of Children to Free and Compulsory Education Act 2009 (RTE), on April 1, 2010 reflects the seriousness of the Government to ensure quality education to the children between the age group 6 to 14 years. However, enforcement of the RTE Act, 2009 does not mean that all the problems related to education are solved. Education in India has many challenges one might anticipate – large urban areas and very remote rural areas; significant urban and rural poverty levels; high levels of linguistic and demographic diversity; communal and regional disparities; teacher related problems; infrastructure; and many more.

However, India could manage to provide school education to almost all the children of the country in the age group of 6 to 14 years, but the major challenge that the country faces is to provide quality education to the children. Quality education is a pre-requisite for national, regional and global development. Quality education produces quality human beings who become ready to accept the new challenges being thrown up by the age of globalization. Though, India is considered as the power house of education across the world and the human resources of the country have been recognized worldwide, the poor surface level education has led the country down at global level. In the Programme for International Student Assessment (PISA), fifteen-

year-old Indians who were put, for the first time, on a global stage stood second from the bottom getting 72nd rank among the 73 participating countries beating Kyrgyzstan only when tested on their reading, mathematics and science abilities. The assessment was based on two-hour test administered to approximately one million students. Country like ours have to learn from this bitter experience and deliberate upon revamping the entire education system to prepare the children to face the national as well as the global challenges. Similarly, the Annual Status of Education Report 2012(ASER) under the NGO, Pratham, has specified the declining status of elementary education particularly in reading and arithmetic in India. Even if many parents in rural and backward areas are not aware of the importance of education, still they send their children to school. If the school ambience does not attract the children or fail to provide proper education, then it becomes very difficult to check the drop out and irregularities among the students for schooling.

A number of issues including infrastructure; funding; poverty; lack of awareness among the parents, community's negligence; social taboos; issues concerning teachers, curriculum and pedagogy have to be addressed to elevate the quality of education. Inter alia, teachers are the strong agents of social re-engineering and national reconstruction. The ultimate test of nation's greatness is the quality of her citizens which ultimately depends upon the quality of her teachers. The quality education cannot be ensured without the availability of adequate number of well-qualified and trained teachers. Teachers need to play multiple roles, not by imposing their plethora of knowledge and experience upon the children, but by bringing the children to the forefront in the process of teaching and learning.

The UNESCO Institute of Statistics, in its Report *Teachers and Educational Quality: Monitoring Global Needs for 2015* estimates that to meet the Millennium Development Goals 2 (MDG-2) of providing elementary education to all children by 2015, India will need more than 20 lakh new teachers, the greatest inflow of new teachers in the world. The respective governments under the scheme of Sarva Shiksha Abhiyan are putting efforts to recruit teachers to meet the huge shortage of teachers. But the major problem is recruiting the quality teachers. The mushrooming of teacher training institutions has confined their jobs to the distribution of certificates and producing quality teachers is far from their agenda. If someone getting a degree from such an institution enters into the teaching profession without teaching aptitude, one can imagine the education system. One noble, committed, sincere, competent and visionary teacher is far superior to dozens of non-serious teachers.

Why is the quality of teacher education declining dramatically? Is it only because of the entry of the private sectors? While this may be a contributing factor, another important cause is the lack of interest among the budding youth towards this profession. Teaching is neither in their priority nor do they have the passion or aptitude towards this profession. Parents dream to see their children as doctors; engineers; CEOs of the branded companies; managers and officers; but not as teachers. When students find themselves unable to attain their desired professions, they turn to teaching as a last resort. Similarly, the increasing trend of getting admission in JBT and B.Ed. among the girls is only to get a life partner.

A serious discourse is required at national level to regain the lost dignity of the teachers from the society. Otherwise, the inclination of youths towards this profession will decrease remarkably. Some suggestions, the authors consider to be pertinent in this direction.

- Zero political interference in educational system
- Strict mechanisms for establishing and running of the training institutions
- Appointment of teachers on a regular basis
- Organizing seminars, workshops and colloquiums at regular intervals
- Restrictions of number of training colleges and number of seats in states
- Selection of trainees on both merit and entrance test focusing on the teaching aptitude test
- Extension of B.Ed. and M.Ed. programmes from one year to two years
- Establishing four years integrated teacher training institutions
- Strengthening the University's Department of Education
- Establishing Institutes of Advanced Studies in Education for research and development

- Integrating ICT in Education
- Quality monitoring and supervision
- Keeping the teachers from non-academic works
- Linking primary education with the tertiary education

Conclusion

The recent decision of death penalty by the Saaket court to the four accused of the *Nirbhaya* rape case was welcomed at large. No doubt, the criminals should be punished by the court of law. But, more important than that is to contemplate and deliberate upon the way to eradicate criminality from the society. The power of energetic youths should be utilized in constructive way for the progress and prosperity of the society. India needs to assume her rightful place in the world leadership, and that place can be assumed only through the commitment and dedication of her youth. The youths are to be sensitized towards their duties and responsibilities for the society. They can be the architect and builder of a new society and their contribution can be rich and enduring. This could be possible only if they would get proper education, guidance and training as and when they required. There is an urgent need to rejuvenate the education system of India keeping in tune of the capability of our budding children and need of the society. Education should be based on the holistic development of the child. It should help the child to become socially intelligent, intellectually competent, physically strong and emotionally matured individual. Every young man and woman of India has to give their best to bring significant positive change of the society and education should show them the right path to take our country to a new height.

Endnotes¹

PISA is an international study that was launched by the OECD in 1997. It aims to evaluate education systems worldwide every three years by assessing 15-year-olds competencies in the key subjects: reading, mathematics and science. To date over 70 countries and economies have participated in PISA.

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Sexual Harassment: Hurdle for Women in Higher Education

Renu Yadav

Abstract

Women in higher education and especially in research, are negligible in India. Even if girls are registered in research they drop out/ unable to carry out the dream project of their life. The prominent reason behind the unfulfilled dream is sexual harassment of girls by the researcher and patriarchal nature of the society. The present study analyzes the prevalence of sexual harassment of girls by the supervisor and consequently their less interest/dropout from research. More studies are required to be conducted to explore the harassment of girls by the supervisor in research.

Keywords

Higher education, Research, Sexual Harassment

Introduction

Higher education in India is having objectives of three Es' i.e. expansion, equity and excellence. It is being increasingly realized all over the world that economic wellbeing and productive efficiencies can be realised with higher intellectual and innovative professional capabilities of human beings. Pioneering and creative human capital is important in today's highly competitive environment and universities are those places where new ideas germinate, establish roots, and grow tall and strapping. Universities are the platforms providing space for every dimension of knowledge with open heart while maintaining unique diversity. It is a place where creative minds converge, interact with each other and construct vision of new realities. It is learning environment where established facts and truths are unlearned to relearn for moral and intellectual autonomy to political authority and economic power which is the ingrained idea of the university. The recent catastrophe of Novartis has many legal and medical dimensions but one major aspect of it is that creation of capacity of innovation in research and innovation are missing link. Innovation and creativity is not the soup of everybody's cup and entails novelty of new product for social welfare. Human capital cannot be built in a country like India which is spending very less on research and innovation.

Present Scenario of Higher Education and Research

The Scenario of higher education is not very satisfactory for a country which have advantage of demographic dividend (average age in India by the year 2020 will be 29 years as against 40 years in USA, 46 years in Japan and 47 years in Europe. India has more than 60 percent of population in the age group of 15 to 59 years). India's Gross Enrolment Ratio (GER) is much below the world average of 27 percent, as well as that of other emerging countries such as China (26 percent) and Brazil (36 percent) in 2010. There were only 20 universities and 500 colleges at the time of independence. These numbers have increased by 26 times (i.e. 523) in the case of Universities and 66 times (i.e. 33023) in the case of colleges and in these 2,565

are Women Colleges. According to All India Survey on Higher Education 2010-11, among 98.9 percent universities, only 1.1 percent are Women University and 9 percent (8.6 percent) are women colleges in the country. Representation of women at every level is very much limited and this deficiency gives birth to sexual harassment of girls and especially research students. At every level, may be as students, teachers or administrators representation of women are very less. There is acute shortage of faculty in higher education institutions which is 40 percent in State Universities and 35 percent in Central Universities. From the following table it is clear. This acute shortage is a dominant factor responsible for the sexual harassment of girls. The disparity further grows when it comes to backward classes and mainstream.

Table-Representation of Women at different levels of Academia

	SC			ST			OBC		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Student Enrolment	10.3	10.1	10.2	4.3	4.6	4.4	27.3	26.8	27.1
Teaching Staff	7.7	6.7	7.4	2.7	3.1	2.9	23.8	22.5	23.3
Non-Teaching Staff	11.8	13.8	12.2	3.8	4.6	4.0	22.3	24.7	22.9

*All the figures are in percentage.

Source- All India Survey on Higher Education 2010-11 (Provisional), p. 11.

Spending on Higher Education and Research

The emerging democracies in industrialising societies in 20th century have always expected that universities will reflect the broader social issues and concerns instead of being just the creators of knowledge. This is true in the case of India also but creation of knowledge does not occur in vacuum rather it requires empowerment at different domains like economic, political, social, cultural and religious. Education expenditure as a percentage of gross domestic product (GDP) has risen from 3.3 percent in 2004-05 to over 4 per cent in 2011-12. Per capita public expenditure on education increased from 888 rupees in 2004-05 to 2985 rupees in 2011-12. About percent of the public expenditure on education was incurred for elementary education, 25 percent for secondary education and the balance 32 per cent for higher education. About half of the Central Government's expenditure has been incurred for higher education and the remaining for elementary (39 percent) and secondary (12 percent) education.¹ Currently, India invests only about 3 to 4 percent of its total R & D in academic research by contrast; US invests 20 percent of its total R&D in academic R&D. Overall, investments in research will need to increase gradually from the current low level of less than 1 per cent of GDP to over 2 per cent nationally² in the 12 five year plan from the Gross Budgetary Support total allocated budget for higher education (110700 cr.) on research and innovation 3000 cr. are allocated. The use of technology in higher education remains limited and standards of research and teaching at Indian universities are far below international standards as no Indian university featured in any of the rankings of the top 200 institutions globally. However, for gender equity during 11 Five year plan from the total allocated budget (5244.50 crore) 3.5 percent (181.34 crore) was allocated for equity in higher education³ yet wide gender disparity still exists.

Enrolment

India's Gross Enrolment Ratio (GER) is much below the world average of 27 percent, as well as that of other emerging countries such as China (26 percent) and Brazil (36 percent) by 2010. According to OECD

estimates, China was at the head of the pack, accounting for 18 percent of 25-34 year-olds with a tertiary education, the United States followed with 14 percent, the Russian Federation and India each had 11 percent, and Japan had 7 percent share.⁴ The share of girls' enrolment was 11.3 percent of the total enrolment in 1950-51 and in 2008-09 it is 38.6 percent (provisional). Gross Enrolment Ratio (GER) of girls has increased by 4.6 percentage point during 2001-02 to 2008-09.⁵ During the XI Plan period (2006-07 to 2011-12) the growth in total number of higher education institutions (central, state and private) is 10.3 per cent. The share of students at UG level was 86.11 percent; 12.07 percent at PG level; 1.01 percent at Dip/Certificate level and 0.81 percent were enrolled in doctoral programmes.⁶ GER for males is 20.9 percent while for females 16.5 percent only; it shows that females have less access to higher education.⁷ The number of women students enrolled at all levels was 40 per hundred boys students in 1950-51 and in 2011-12 it is 74 for every 100 male students enrolled.⁸ The number of research degrees of Ph.D. and M.Phil. awarded during 2009-2010 was 11,161 and 10,583 respectively. In research, only 137668 (1 percent) students are enrolled. Out of this, the Faculty of Arts had the highest number with 3490 Ph.D. Degrees awarded and 3589 M.Phil. Degrees awarded, followed by the Faculty of Science with 3742 Ph.D. Degrees awarded and 4367 M.Phil. Degrees awarded.⁹ These two faculties together accounted for 65 percent and 75 percent respectively in comparison to the total number. In year 2011-12, total 4321 Ph. D's have been awarded to students in which 16279 were awarded to SC/ST and underprivileged students, 3239 were awarded to male students and 1082 were awarded to women.¹⁰ Even for the Post-Doctoral Fellowship for women against the 100 slots per annum (2008-09) 85 applications have been recommended by expert committee in which only 11 candidates had been supported for financial assistance during 2010-11 as per their joining reports received upto 31.03.2011.¹¹

Indicator	Higher and Professional Education Achievement
Enrolment of women (Regular Streams) (2010-11)	7048688
Percentage of women in professional courses (2010-11)	23.53
Women in Ph. D. (2011-12)	4321

Source -MHRD Annual Report (2011-12), UGC Annual Report 2010-11 & 2011-12

Outcome of Research

The present scenario of research indicates that India is not in signature tune with other nations on the path of growth and development. However, when it comes on women in research then the contribution and data are almost negligible and even not significant to count the role of women in research and innovation even after the provision like Gender Budgeting. Regarding the outcome of research in terms of innovation and publication, India is lagging behind. During the past 10 years, India's overall share of publications in the world has risen from 2.8 per cent to 3.4 per cent, which represent a mere representation in innovation. India's publications have accumulated 1610511 citations with 5.77 citations per paper, better than China, but still low compared to the world average of 10.81 citations per paper. The relative impact rose from 0.48 to 0.66 (world average being 1). In 2009, India stood eleventh in terms of the number of papers published, seventeenth in terms of the number of citations, and thirty-fourth in terms of number of citations per paper as per the ISI Web of Science. The total number of Ph.D.s in science and engineering at 4500 is miniscule as compared to the approximately 30000 and 25000 for China and the USA, respectively. In terms of innovation and the creation of intellectual property, Indians file and receive only a small number of worldwide patent applications

(merely 11937 applications filed by Indians compared to 241546 by Chinese in 2009) and no Indian academic institution figures in the list of top applicants for patent filing.

A critical examination of the process of knowledge generation throughout history indicates that the prevailing ethos within its institutions is not uninfluenced by the predominant norms and values in society. Influenced by the existing social, political and economic context, scientific institutions and ethos perpetuate certain exclusionary practices that prevent large sections of the population (including women) from participating in the exciting process of knowledge creation (Harding 1986: 15-30) However, when women infringe the boundaries and want to come out from the shell of patriarchy, their bodies are always taken as social, political and sexual battle. Safety and secure environment matters the most as far as women's mobility is concerned. Along with enhanced physical access, it is absolutely imperative that suitable measures will have to be in place to ensure participation of women in academia. Women body is mostly taken as peppercom of disadvantage while providing her access to knowledge creation opportunities in higher education. Thus, their bodies become the target for pushing them behind in the form of sexual assault. The wounds become more painful when there is almost negligible representation of women in teaching and administration. The main reason behind less access is sexual harassment in higher education institutions not only by peers but by instructors or teachers as well, Where to go? The problem of sexual harassment of girl researcher is not only prevalent in India only but even worldwide girls suffer from the hands of teachers.

International Scenario of Sexual Harassment in Research

The status of sexual harassment of girl students by their professors is a worldwide phenomenon. In 1980 and 1981, two federal court decisions, *Brown v. City of Guthrie* and *Bundy v. Jackson* became the first cases in which courts allowed plaintiffs to succeed in sexual harassment claims under Title VII without showing the loss of a 'tangible job benefit'. These cases were the first to recognise that even when there is no overt demand for sexual favours, another category of behaviour can create covert barriers to equality and be equally damaging physically and psychologically. Ultimately this would become known as 'hostile environment' sexual harassment, the most controversial and highly litigated area of issue.¹² In Australia, Gardner and Felicity (1996) reported that among 126 undergraduate women, 53.2 percent experienced it from instructors and 88.1percent from peers. They found that among Australian women students, 91.3 percent indicated that they had experienced at least once a sexually harassing behaviour from professors or peers. We need to recognize that there is a great deal of variation among students, due to ethnicity, age, class, stage in their relationship, sexual orientation, stage in career development, and other cultural and social circumstances. Thus, focusing on differences between and among cultures ignores within-group variability. Research with college students (and employees) across the globe indicates that despite the fact they report experiencing behaviours that fit the legal definition of sexual harassment, they do not label their experiences as such (Jaschik & Fretz, 1991; Jaschik-Herman & Fisk, 1995; Magle yet et. al., 1999). For example, Ramos (2000) found that among women college students in Puerto Rico, 60 percent experienced gender harassment, 28.4 percent experienced unwanted sexual attention, and 2 percent sexual coercion. In addition, 48.6 percent reported experiencing unwanted sexual attention and gender harassment. However, a mere 8.5percent of the women students labelled these experiences as sexual harassment. Reilly et al. (1986) found that 61 percent of American Women College students, victimized by sexual harassment ignored the behaviour or did nothing in response and 16 percent asked or told the faculty member to stop. In addition, students' initial attempts to manage the initiator are rarely direct. Furthermore, the first or first several incidents of sexual harassment are often ignored by students, and especially when the behaviour is subtle (Fitzgerald et al., 1990). Hill and Silva (2005) noted that 35 percent of the students in their sample told no one about their experiences with sexual harassment. Approximately half of the students confided in a friend and only 7 percent reported the incidents to a college employee. Sexual harassment of an implicit nature

occurs more frequently on college campuses than explicit demands for sex (in return for a higher grade, letter of recommendation).

Indian Scenario of Sexual Harassment in Research

Creation of new knowledge depends largely on a robust education sector, particularly higher education and research output of the country. Realizing the potential of higher education, several countries have made huge investments in this sector. Investment in higher education, particularly academic research, has come to be recognized as a potential source that could aid a nation's development through production of knowledge. The total number of PhDs recorded for the 10 years are 45,561. While the number of Ph.D.s awarded has doubled from 1998 to 2007 and data on enrollment show that the number of students who enter at the doctoral education level is still low (only 0.25 of the total number who enrolled at the graduate level enroll at the Ph.D. level). Further the completion rate of Ph.D. in India is only about 50 percent. With respect to gender, of the total number of PhDs awarded, 66.4 per cent of the PhDs (i.e. 30,264) has been obtained by men, and only 33.6 per cent of the PhDs (15,297) has been obtained by women. The percentage of women's enrolment in higher education drops from 40 percent at the graduate level and 42 percent at the post-graduate level to 38 percent at the Research level. Social Sciences field, where enrolment of women is somewhat visible, there also the total number of PhDs awarded to men was 5035 (accounting for 62.9 percent of the total) and the total awarded to women was 2975 (accounting for 37.1 percent of the total). It is interesting to see that even in subjects traditionally considered to be "for girls", men outdo women in the number of PhDs. Overall, the percentage of women with a Ph.D. in Arts is 40 percent while, 60 percent men have received Ph.D. in Arts.

These data show less representation of women in researches. However, the basic reason behind it which is unexplored yet, is sexual exploitation of researcher by guides. The latest survey by *Times of India*, 2013 shows that 97 percent girls are sexually harassed in Mumbai. Trains and railway platforms are the most dangerous places as 58 percent girls claim they were sexually harassed there. Around 53 percent girls claimed that they were scared of reacting. While 65 percent of the respondents said that they reacted by doing nothing when they were harassed, a mere five per cent went ahead and reported the case to the police. Only 3 percent girls went about legal provisions.¹³ In Ph.D., sexual harassment is more prevalent because the research completion is dependent on the consent of the guide. If he approves the research, then only the research is counted valid. In most of the cases sexual harassment is unreported due to requirement of academic career of the researcher. Thus girls become easy prey of the guide to sexually exploit. Due to patriarchal nature of society girls are generally not allowed to pursue higher degrees like Doctorate, and if they tell about sexual exploitation at home then there are likely chances to close their unfinished research work. That's in media very few cases have been reported, like sexual harassment of a Dalit female student and 58 other female students of the Primary Teacher's Training (PTC) College, an all-women's college in Patan, Gujarat and case of Delhi University where a series of suicides is witnessed by female research scholars in the 1980s in a Science Department. The inquiry found the Professor guilty of sexual harassment which had led to serial suicides. The inquiry revealed that not only Sushma Merh but nearly twenty other women had been subjected to sexual harassment by S.C. Bhatia, the Head of the Department.¹⁴ Very few cases are reported due to hostile perception towards women issues. One study has suggested that on average only five complaints are officially reported at any particular academic institution each year (Riger 1991), which may be due to gender biases within reporting policy. This situation becomes more worsen in case of India, where patriarchy is so deep rooted. The abusive power relations and sexualisation of student/tutor relationships often meant that female students are reluctant to ask for tutorial support from male lecturers. There is lacuna in research regarding highlighting the sexual harassment issues in higher education and especially in research. Many more instances and authoritarian nature of guides will be explored if it will be cut layer by layer. Many unhealed wounds of girls' researcher will be exposed if extensive survey will be done.

Conclusion

Sexual harassment is a devil which engulfs not only the balanced health of girls but their ambition to study and to contribute in the achievement motivation of the country. Many studies show that the girls who face sexual harassment from their teachers develop psychological personality disorder in them and lose all confidence. The deep rooted shackles of the patriarchy blame girls or their life style, dress or use of technology etc. for their sexual harassment and regard male teachers as innocent and pure. Thus, due to nature of research (take long time and constant interaction with supervisor) girls are generally counted as not suitable candidature. Scientific temperament is much needed for research will definitely loosen the bonds of patriarchy and generate rational thinking. The rational thought will expand the capacity and ability to think out of box.

Notes

¹Government of India (2012). Twelfth Five Year Plan (2012–2017) Social Sectors, Volume III, Planning Commission of India, New Delhi, p. 47.

²Supra (2). pg. 112-113

³Government of India (2012), Annual Report, 2011-12, Ministry of Human Resource Development, Delhi.

⁴ The Organisation for Economic Co-operation and Development (OECD) (2012). Education Indicators in Focus, OECD Report, p. 2.

⁵<http://pib.nic.in/newsite/erelease.aspx?relid=74335>

⁶ Government of India (2012). All India Survey on Higher Education, Ministry of Human Resource Development, 2010-11 (Provisional), p. 5.

⁷Government of India (2012), Higher Education at a glance, University Grant Commission, New Delhi.

⁸Government of India (2013). Annual Report, 2011-12, University Grant Commission, p. 63

⁹Government of India (2012), Higher Education at a glance, University Grant Commission, New Delhi.

¹⁰Government of India (2012). Report to People on Education, 2011-12, Ministry of Human Resource Development, New Delhi.

¹¹Government of India (2013). Annual Report 2011-12, University Grant Commission, Delhi, P.137

¹²Government of India (2011). Higher Education in India Strategies and Schemes for during XI Five Year Plan 2007-12, University Grant Commission, Delhi, p.p. 61-62

¹³Billie Wright Dziech and Hawkins W. Michael (2011). The Evolution of Unfinished Business in Sexual Harassment in Higher Education Reflections and New Perspectives, Routledge publications, New York.

¹⁴ RaoYogita (Sept. 6, 2012). 97% girls sexually harassed: Survey, Times of India.

¹⁵<http://www.sacw.net/Wmov/DayalSinghCase.html>

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A Comparative Study of Organizational Climate and Job Satisfaction

R. K. Yadav & Aarti Yadav

Abstract

The present study is an attempt to do a comparative study of the organizational climate and job satisfaction of academic and professional college teachers of southern Haryana. This research work is conducted on 500 college teachers of southern Haryana to assess their job satisfaction and organizational climate. The study shows that difference exists in organizational climate of academic and professional colleges and difference also exists between job satisfaction of academic and professional college teachers of southern Haryana.

Keywords

Job Satisfaction, Organizational Climate

Introduction

Development of a nation is directly related to the educational system of the country. Two main pillars of educational system are teachers and students. Teacher's job performance affects students learning process. All human beings at their workplace operate in a given organizational climate to yield desired results that is organizational objectives. Organizational climate of a workplace (college) influences the level of performance of the teachers of an institution. A teacher has to generate energy in oneself and handle it in one's work of educating the youth that resorts to him. A teacher has not only to instruct but also to inspire the students. A teacher can fulfil his responsibilities well only if he operates in a healthy organizational climate. It is well said that if the working environment is enhanced perhaps the employee would be more satisfied and productive. Thus job satisfaction of teachers is as important as the organizational climate of any educational institution.

Statement of the problem

A comparative study of organizational climate and job satisfaction of academic and professional college teachers of southern Haryana

Objectives of the study

- (1) To study the organizational climate of academic college teachers of southern Haryana
- (2) To study the organizational climate of professional college teachers of southern Haryana
- (3) To study the job satisfaction of academic college teachers of southern Haryana

- (4) To study the job satisfaction of professional college teachers of southern Haryana
- (5) To study the significant relationship between organizational climate and job satisfaction of academic college teachers of southern Haryana
- (6) To study the significant relationship between organizational climate and job satisfaction of professional college teachers of southern Haryana

Hypotheses

- (1) No significant difference exists between organizational climate of academic and professional college teachers
- (2) No significant difference exists between job satisfaction of academic and professional college teachers
- (3) No significant relationship exists between organizational climate and job satisfaction of academic college teachers
- (4) No significant relationship exists between organizational climate and job satisfaction of professional college teachers

Research methodology

The descriptive survey method of research was used for this study.

Lay out of the sample

The current study is strictly focussed on academic and professional college teachers of southern Haryana. Out of this population, college teachers from five districts namely Rewari, Mahendergarh, Gurgaon, Faridabad and Mewat are included in the sample. Sample of 500 college teachers is constituted by the method of stratified random sampling.

Statistical Techniques

Data has been analyzed with the help of suitable statistical tools. The following statistical techniques are used:

Mean Standard Deviation, Z test, and Coefficient of Correlation.

Research Tools

The researcher used the following tools:

1. College Organizational Climate Informative Questionnaire (self-prepared).
2. Job satisfaction scale by Amar Singh and T R Sharma

ANALYSIS AND INTERPRETATION

Table 1 Contribution in the Percent Variance of the Factors of the Job Satisfaction of the Academic College Teachers

Component			Extraction Sums of Squared Loadings		
	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
Job Concrete	60.715	60.715	3.036	60.715	60.715
Job Abstract	19.998	80.713			
Psychosocial	10.550	91.263			
Economic	6.493	97.756			
Community Growth	2.244	100.000			

Extraction Method: Principal Component Analysis.

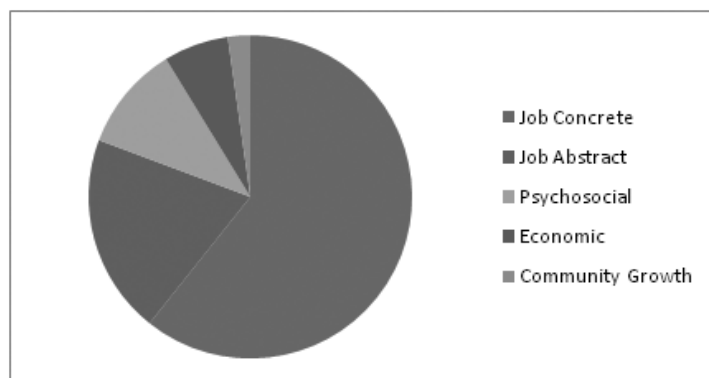


Figure 1 Contribution in the percent variance of the factors of the Job Satisfaction of the Academic College Teachers

Table 1 and figure 1 reveal that the principal contributor to the variance of the job satisfaction of the academic college teachers is job concrete factor. Job concrete factor lends more substance towards satisfaction and it is a part of job intrinsic factor. Intrinsic factors such as professional growth and having a work environment in line with personal values are more significant in predicting career satisfaction.

Table 2 Contribution in the Percent Variance of the Factors of the Job Satisfaction of the Professional College Teachers

Component	Initial Eigen values			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
Job Concrete	2.109	42.183	42.183	2.109	42.183	42.183
Job Abstract	1.393	27.855	70.038	1.393	27.855	70.038

Psychosocial	.865	17.299	87.337			
Economic	.441	8.830	96.167			
Community Growth	.192	3.833	100.000			

Extraction Method: Principal Component Analysis.

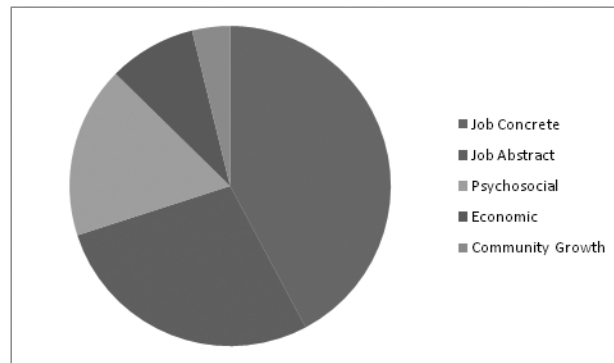


Figure 2 Contribution in the percent variance of the factors of the job satisfaction of the professional college teachers

Table 2 and figure 2 reveals that the major contributors in variance of the job satisfaction of professional college teachers are intrinsic factors which includes physical demands, work stress, autonomy, morale, value of work, and emotional challenges in the job etc.

Table 3 Contribution in the Percent Variance of the Factors of the Organizational Climate of the Academic College Teachers

Component			Extraction Sums of Squared Loadings		
	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
Disengagement	45.361	45.361	3.629	45.361	45.361
Alienation	19.070	64.432	1.526	19.070	64.432
Espirit	11.409	75.840			
Intimacy	7.326	83.166			
Psychophysical Hindrance	6.484	89.650			
Controls	4.569	94.220			
Production Emphasis	3.260	97.480			
Humanized Thrust	2.520	100.000			

Extraction Method: Principal Component Analysis

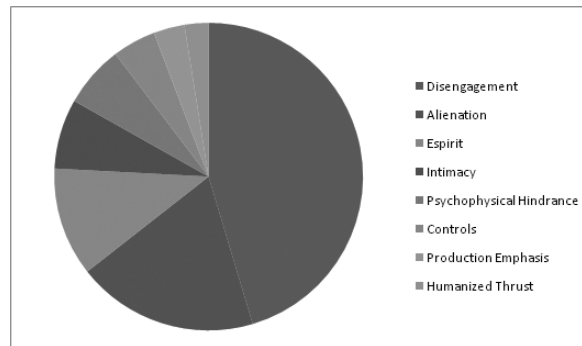


Figure 3 Contribution in the percent variance of the factors of the organizational climate of the academic college teachers

Table 3 and figure 3 reveal that the principal contributors to variance of organizational climate of academic colleges are disengagement and alienation.

Table 4 Contribution in the Percent Variance of the Factors of the Organizational Climate of the Professional College Teachers

Component			Extraction Sums of Squared Loadings		
	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
Disengagement	34.158	34.158	2.733	34.158	34.158
Alienation	15.288	49.446	1.223	15.288	49.446
Espirit	12.446	61.892			
Intimacy	12.037	73.929			
Psychophysical Hindrance	8.801	82.729			
Controls	7.251	89.981			
Production Emphasis	6.853	96.834			
Humanized Thrust	3.166	100.000			

Extraction Method: Principal Component Analysis

Table 4 and figure 4 shows that disengagement and alienation are the principal contributors to the variance of organizational climate of professional college teachers.

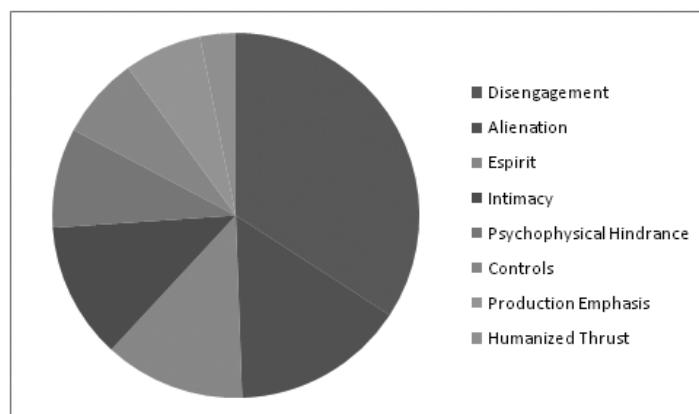


Figure 4 Contributions in the Percent Variance of the Factors of the Organizational Climate of the Professional College Teachers.

Table 5 Comparison of Mean Scores of Organizational Climate among Teachers of Academic and Professional Colleges

	Academic College Teachers	Professional College Teachers	Z Value	Level of Significance
Mean	18.94	18.22	2.63	Significant difference exists
S.D	2.85	1.77		
				P ≤0.05

Table 5 shows that there exists significant difference between organizational climate of academic and professional college teachers. The data analyzed through use of organizational climate manual reveals that organizational climate of academic colleges is open climate and organizational climate of professional colleges is controlled climate. The results are supported by Raza (2010) who reported that open climate comes to be the most frequent in public colleges and most of the private colleges have closed climate. In the case of our study almost all of the academic colleges are public colleges and almost all of the professional colleges are private colleges. Hence, we can say that our results are supported by Raza (2010)

Table 6 Comparison of Mean Scores of Job Satisfaction among Teachers of Academic and Professional Colleges

	Academic college teachers	Professional college teachers	Z Value	Level of Significance
Mean	57.30	51.51	6.77	Significant difference exists
S.D	8.9	5.52		
				P ≤0.05

Table 6 shows that there exists significant difference between the mean scores of the job satisfaction among academic and professional college teachers. In southern Haryana majority of the academic colleges falls in public sector. The study of Kwong, Wang, and Clifton (2010) indirectly supports our results. The study stated that Chinese public sector school teachers were more satisfied with their jobs in comparison to private school teachers. In southern Haryana most of the professional colleges are privately owned and academic colleges are government owned. Teachers of government owned institutes have higher job security

than privately owned institutes. Public institutes also enjoy all facilities declared by U.G.C but private institutes neglect them. This is the main reason behind higher job satisfaction of college teachers (male) of academic colleges in comparison to professional colleges. The results revealed the same opinion that there existed significant difference between job satisfaction of academic and professional college teachers. These results are supported by Latif, Shahid, Sohail, and Shahbaz(2011) who concluded that teachers of public sector reported more satisfaction with their job. The teachers of private colleges are taking limited salary because employer of private colleges are basically focused on cost cutting strategy and put extra work load on teachers. The study of Singh (1992) also supports our results which, concludes that the teachers working in open climate are more satisfied than teachers working in controlled climate.

Table 7 Correlation between Organizational Climate, Job Satisfaction and Emotional Intelligence of Academic College Teachers

Academic College Teachers	Job Satisfaction	Organizational Climate	
Job Satisfaction (Pearson correlation) Sig. 2 tailed N	1.000	0.084	
		0.309	
	200	200	

Table 7 shows that there is no significant relationship between organizational climate and job satisfaction of academic college teachers.

Table 8Significance of Correlation between Organizational Climate, Job Satisfaction and Emotional Intelligence of Professional College Teachers

Professional College teachers	Job Satisfaction	Organizational climate
Job Satisfaction (Pearson correlation) Sig. 2 tailed N	1.000	0.192*
		0.018
	300	300

* Correlation is significant at the 0.05 level (two tailed)

Table 8 shows that there is a significant relationship between organizational climate and job satisfaction of professional college teachers. Coefficient of correlation showed organizational climate of professional colleges to be significantly correlated to job satisfaction of professional college teachers. The results are supported by Avid and Tang (2008), Batlis (1980), Pritchard and Karasick (1971) who reported that organizational climate was fairly strongly related to individual job satisfaction and to subunit performance.

Findings

1. The principal contributor component in job satisfaction of academic college teachers is job concrete and in professional college teachers' job satisfaction job concrete and job abstract are the major contributors.

2. The principal contributor components in organizational climate of academic and professional colleges are disengagement and alienation.
3. There exists a significant difference among mean scores of organizational climate of academic and professional college teachers. Therefore hypothesis 1 is rejected.
4. There exists a significant difference among mean scores of job satisfaction of academic and professional college teachers. Therefore hypothesis 2 is rejected
5. There exists no significant relationship between job satisfaction, and organizational climate of academic college teachers of southern Haryana. Therefore hypothesis 3 is accepted.
6. There exists a significant relationship between organizational climate and job satisfaction of professional college teachers of southern Haryana. Therefore hypothesis 4 is rejected

Delimitations

1. The study focused on only two variables i.e. job satisfaction and organizational climate of teachers of academic and professional colleges of southern Haryana.
2. The study is limited in terms of area. The area covered in the present study is only southern Haryana.
3. The study covers one aspect of colleges i.e. academic and professional. Other aspect of colleges such as professional colleges offering different courses, rural and urban colleges can also be studied.

In the light of the limitations raised above, it is apparent that further research is needed in this area of research. The present research studies only three variables i.e. job satisfaction, emotional intelligence and organizational climate in relation to the academic and professional college teachers. Further research is required to explore relation between emotional intelligence and various characteristics of job satisfaction and vice versa.

The present research takes into account only one aspect of the colleges i.e. academic and professional. Further research can be done by taking other aspect of colleges i.e. private and public or professional colleges can be further fragmented on the basis of course offered by them. The present research is limited to only southern part of Haryana. Further research can be done taking into account national capital region or colleges located in urban and rural areas of Haryana.

Educational implications

Today's world is performance driven. Every organization aims at effectively and efficiently achieving its organizational objectives. An organization is made up of two types of resources i.e. human resources and physical resources. Human resource plays a pivotal role in organizations success. Employee performance bears a positive effect on organizational performance. Employee's satisfaction in the job and their emotional intelligence is must for good performance of an organization. In the present study the organizational climate and job satisfaction of professional college teachers are less in comparison to academic college teachers. Special orientation programmes should be organized to improve job satisfaction of teachers. Special in service orientation programmes should be organized to renew the knowledge of teachers' .professional colleges should give special incentives, promotional avenues should be opened, and norms for job security and higher pay scales should be followed. They should be given enough freedom for decision making. The materialization of above suggestions increases job satisfaction and organizational climate of professional college teachers.

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Attitude of OBC & Non-OBC Learners towards Education

Vijay Kumar

Abstract

The present research study attempts to study comparatively the attitude of Other Backward Class & Non-Other Backward Class Learners towards education. First, the attitude of Other Backward Class & Non-Other Backward Class Learners towards education in general was studied and then stream-wise comparative study of the attitude of Other Backward Class & Non-Other Backward Class Learners towards education were done. To achieve the objectives, null hypothesis were framed. For the present study, survey method was used. The population for the present study comprised of all the OBC and Non-OBC learners studying in three different streams of Arts, Commerce and Science of the class eleventh of Government schools of NCT, Delhi & Sample comprised 100 OBC and 100 Non-OBC learners studying in class XI of the 10 Government Senior Secondary Schools of GNCT, Delhi. The boys from the three streams of Arts, Science and Commerce were selected on the basis of convenience and availability. Researcher used *Attitude towards Education Scale* developed by Chopra (1982) to measure the attitude of OBC and Non-OBC learners towards education and for data collection. Findings show that there is significant difference between the levels of Attitude of OBC & Non-OBC learners studying in the Government Schools of NCT, Delhi towards Education with Non-OBC having higher level of Attitude towards Education. Further there is a significant difference between the level Attitude of OBC and Non-OBC learners studying in the Government Schools of NCT, Delhi on the basis of the three streams of Arts, Commerce & Science towards Education with Non-OBC learners having higher level of Attitude towards Education & the F ratio is significant at .01 levels therefore, the null hypothesis (Ho) stands rejected.

Keywords

Attitude towards Education, Learners, Non-Other Backward Class, Other Backward Class

Introduction

An egalitarian society is a utopia. It is an ideal but unachievable state. That does not mean no effort should be made to realize it. The essence of utopia lies in the inspirational strength it can provide. Utopia of egalitarianism is based on the ideal of equality. Right to equality is one of the most important fundamental rights, which every citizen of India enjoys under the Constitution of India. But at the empirical level, inequality is still widely prevalent and it is a social fact. Social inequality is a product of Hindu caste ridden society. It is a structural and historical reality observable in diverse forms and in different contexts. It is related to the structure, ideology and behavior of the people. Two- thirds (66.66%) of Indian population are socially, economically, and educationally backward. The social problems of contemporary India are the result of a complex nexus between the factors of exclusion and inclusion rooted in history, values and cultural ethos. Many of these problems based on the policy of segregation have not been addressed by the developmental strategy launched since independence. Recent policies of globalization have further undermined the role of larger societal norms as well as the state apparatus that could counters exclusionary

forces. The agenda of social development has remained unfinished, keeping social tensions simmering. It was in order to eradicate social inequality inherent in the age-old unjust social order of Indian society that reservation or protective discrimination in favour of backward classes, those who are termed as 'marginalized communities' in the modern terms in matter of higher education and state services, were adopted. However, still a lot needs to be done for the OBC learners, for their upliftment. The present study therefore aimed at finding out the status of Attitude of OBC & Non-OBC Learners towards education and to know tentative solution for improving attitude of OBC learners towards education.

Objectives of the Study

The following were the objectives of the current study:

1. To compare the level of Attitude of OBC and Non- OBC learners studying in Government schools towards Education.
2. To make stream-wise comparison of the level of Attitude of OBC and Non- OBC learners studying in Government schools towards Education.

Hypothesis of the Study

- There is no significant difference in the Attitude of OBC and Non-OBC learners studying in the Government Schools of NCT, Delhi towards Education.
- There is no significant difference in the Attitude of Other Backward Class (OBC) & Non-Other Backward Class (Non-OBC) learners belonging to Arts stream; Commerce stream; and Science stream towards Education.

Methodology

For the present study, survey method was used. The population for the present study comprised of all the OBC and Non-OBC learners studying in three different streams of Arts, Commerce and Science of the class eleventh of Government schools of NCT, Delhi & Sample comprised 100 OBC and 100 Non-OBC learners studying in class XI of the 10 Government Senior Secondary Schools of GNCT, Delhi. The boys from the three streams of Arts, Science and Commerce were selected on the basis of convenience and availability. The researcher used 'Attitude towards Education Scale' developed by Chopra (1982) to measure the attitude of OBC and Non-OBC learners towards education and for data collection. There were 22 items in scale and responses are to be given in terms of "Yes" or "No" The validity of the scale is 0.86 regarding the relevance of the item content to the attitude being measured by scale whereas reliability of the scale is 0.93. Reliability of the scale was calculated by split half method. Each of the respondent was given copy of the scale (without the scale value indicated thereon) and he was asked to put a (√) in front of the statement with which he fully agreed and a cross (x) in front of the statement with which he is not in full agreement. Each statement was either to be ticked or crossed. The Attitude of the individual was denoted by the mean scale values of the statement with which he fully agree. For Scoring Sum of weighted "yes" answer was divided by number of "yes" answers. Since the scale value is based on a scale of 1-11, a mean score value below 6 indicates the negative Attitude towards Education and value greater than 6 indicates the positive Attitude towards Education.

Analysis and interpretation of data

The analysis and interpretation of the data has been presented as follows:

- Comparison of the Level of Attitude Of OBC And Non-OBC Learners towards Education

In pursuance of the objective & to test the hypothesis, mean, S.D. and t-value for the two groups was calculated. This has been shown in table 1

Table – 1 Comparison of the Attitude of OBC and Non-OBC Learners towards Education

Category	N	Mean	S.D.	t-value
OBC	100	7.08	1.24	4.4*
Non-OBC	101	7.74	0.83	

* Significant at .01 level

Level of Attitude towards Education as per the manual of Attitude towards Education Scale may be positive or negative. A scale value of above 6 shows positive attitude towards education whereas scale value below 6 shows negative attitude towards education. On comparing the Mean scores of Attitude of OBC and Non-OBC learners towards Education, we found that OBC and Non-OBC learners have positive attitude towards education. The mean value indicate that mean of attitude towards education of Non-OBC learners equal to 7.74 which is more than the mean attitude towards education of OBC learners which equal to 7.08. It can be observed from table 1 that there is significant difference between the attitudes of OBC & Non-OBC learners towards education, the t-value being significant at 0.01 level of significance. Therefore, the null hypothesis that there is no significant difference the Attitude of OBC and Non-OBC learners towards Education is rejected.

Therefore, it can be inferred that there is a significant difference between the attitude of OBC & Non-OBC learners studying in the Government Schools of NCT, Delhi towards Education. The result of the current study may be supported by the study conducted by Garg (2000) which showed that caste significantly affects the attitude of a learner towards education.

- Stream-Wise Comparison of the Level of Attitude of OBC and Non-OBC Learners towards Education

In pursuance of the above objective, the hypothesis was formulated. To test the hypothesis, Interactional effects of Stream & Category (3X2) on the level of Attitude of OBC and Non-OBC learners towards Education were calculated. This has been shown in table 2.

Table -2 Two-way ANOVA (3X2) on Attitude of OBC and Non-OBC Learners towards Education

Source of Variation	Sum of Square	DF	Mean Square	F	Significance of F
Main Effects	37.28	03	12.43	12.42	0.000
Stream	15.71	02	7.86	7.85	0.001
Category	21.65	01	21.65	21.64	0.000
Two-way Interactions	11.24	02	5.62	5.61	0.004
Stream	11.24	02	5.62	5.61	0.004
Category					
Explained	48.51	05	9.70	9.7	0.000
Residual	195.11	195	1.001		

The table 2 shows that the obtained value of F is 7.85 for the Main Effects of Streams (Arts, Commerce & Science). It far exceeds the critical value of F i.e. 3.88. Therefore F ratio is significant at .01 level. Thus, the null hypothesis (Ho) 'there is no significant difference between the level of Attitude of OBC & Non-OBC learners belonging to arts, commerce and science streams towards Education' stands rejected. Therefore, it can be inferred from the above table that there is a significant difference between the level Attitude of OBC & Non-OBC learners studying in the three streams of Arts, Commerce & Science towards Education. One of the possible reasons for less level of Attitude of OBC learners towards Education is their socio-economic and educational backwardness which they face in their daily life. Most of the OBC learners with whom the researcher had an informal talk, were first generation learners and did not have much knowledge and enthusiasm regarding the potential benefits which the education can provide them. F ratio being significant, the stream-wise (i.e. Arts, Commerce, and Science) comparison was worked out using t-test as follows.

- Comparison of Level of Attitude Of OBC & Non-OBC Learners Belonging to Arts Stream towards Education

In pursuance of the above objective, the following hypothesis was formulated & to test the hypothesis, the mean, S.D. and t-value was calculated for the two groups. This has been shown in the table 3.

TABLE-3 Comparison of Attitude of OBC & Non-OBC Learners belonging to Arts Stream towards Education

Category	N	Mean	S.D.	T-value
OBC	31	6.4	1.2	4.65*
Non-OBC	32	7.69	1.04	

* Significant at .01 level

Table 3 shows that the mean value of level of Attitude of OBC learners is 6.4 and S.D. is 1.2 whereas the mean value of level of Attitude of Non-OBC learners is 7.69 and S.D. is 1.04. The obtained value of t is 4.65. The obtained value being higher than the table value of t at 0.05 level shows that t value is significant at 0.01 level of significance. Thus, it may be concluded that difference obtained is not due to chance. Therefore, the null hypothesis that 'there is no significant difference between the level of Attitude of OBC & Non-OBC learners belonging to Arts stream towards Education' stands rejected. Thus, it can be inferred that there is significant difference between the levels of Attitude of OBC & Non-OBC learners belonging to Arts stream towards Education. It can also be interpreted that the level of Attitude of OBC learners towards Education is lesser than the level of Attitude of Non-OBC learners towards Education.

- Comparison of Level of Attitude of OBC & Non-OBC Learners Belonging to Commerce Stream towards Education

In pursuance of the above objective, the following hypothesis was formulated. To test the hypothesis, the mean, S.D. and t-value was calculated for the two groups. This has been shown in the table 4.

TABLE-4 Comparison of Attitude of OBC & Non-OBC Learners Belonging to Commerce Stream towards Education

Category	N	Mean	S.D.	T-value
OBC	36	7.61	.96	1.66*
Non-OBC	37	7.81	.66	

* Significant at .05 level

Table -4 shows that the mean value of level of Attitude of OBC learners is 7.61 and S.D. is 0.96 whereas the mean value of level of Attitude of Non-OBC learners is 7.81 and S.D. is 0.66. The obtained value of t is 1.66. The obtained t value being higher than the table value of t at 0.05 level shows that t value is significant at 0.05 level of significance. Thus, it may be concluded that difference is not due to chance. Therefore, the null hypothesis that 'there is no significant difference between the levels of Attitude of OBC & Non-OBC learners belonging to Commerce stream towards Education' stands rejected. Thus, it can be inferred that there is significant difference between the levels of Attitude of OBC & Non-OBC learners belonging to Commerce stream towards Education. It can also be interpreted that the level of Attitude of OBC learners belonging to Commerce stream towards Education is lesser than the level of Attitude of Non-OBC learners belonging to Commerce stream towards Education.

- Comparison of Level of Attitude of OBC & Non-OBC Learners Belonging to Arts Stream towards Education

In pursuance of the above objective, the following hypothesis was formulated. To test the hypothesis, the mean, S.D. and t-value was calculated for the two groups. This has been shown in the table 4.

TABLE-5 Comparison of ATE of OBC & Non-OBC Learners Belonging to Science Stream

Category	N	Mean	S.D.	T-value
OBC	33	7.19	1.24	1.98*
Non-OBC	32	7.70	.78	

* Significant at .05 level

Table -5 shows that the mean value of level of Attitude of OBC learners is 7.19 and S.D. is 1.24 whereas the mean value of level of Attitude of Non-OBC learners is 7.70 and S.D. is 0.78. The obtained value of t is 1.98. The obtained t value being higher than the table value of t at 0.05 level shows that t value is significant at 0.05 level of significance. Thus, it may be concluded that difference is not due to chance. Therefore, the null hypothesis that 'there is no significant difference between the levels of Attitude of OBC & Non-OBC learners belonging to Science stream towards Education' stands rejected. Thus, it can be inferred that there is significant difference between the levels of Attitude of OBC & Non-OBC learners belonging to Science stream towards Education. It can also be interpreted that the level of Attitude of OBC learners belonging to Science stream towards Education is lesser than the level of Attitude of Non-OBC learners belonging to Science stream towards Education

MAIN FINDINGS & CONCLUSION

- Comparison of the Level of Attitude of OBC and Non-OBC Learners towards Education

There is significant difference between the levels of Attitude of OBC & Non-OBC learners studying in the Government Schools of NCT, Delhi towards Education with Non-OBC having higher level of Attitude towards Education. Further the level of Attitude of Non-OBC learners towards Education is more than the level of Attitude of OBC learners Education.

- Stream Wise Comparison of the Level of Attitude Of OBC And Non-OBC Learners towards Education

There is a significant difference between the level Attitude of OBC and Non-OBC learners studying in the Government Schools of NCT, Delhi on the basis of the three streams of Arts, Commerce & Science towards Education with Non-OBC learners having higher level of Attitude towards Education. Further, the F ratio is significant at .01 levels and the null hypothesis (Ho) stands rejected.

- Comparison of the Attitude of OBC and Non-OBC Learners Belonging to Arts Stream towards Education
There is a significant difference between the levels of Attitude of OBC & Non-OBC learners (studying in the Government Schools of NCT, Delhi) belonging to the Arts stream towards Education with Non-OBC learners having higher level of Attitude towards Education. Further, the level of Attitude of Non-OBC learners belonging to Arts stream towards Education is higher than the level of Attitude of OBC learners belonging to Arts stream towards Education.
- Comparison of the Attitude of OBC and Non-OBC Learners Belonging to Commerce Stream towards Education
There is a significant difference between the levels of Attitude of OBC & Non-OBC learners (studying in the Government Schools of NCT, Delhi) belonging to the Commerce stream towards Education with Non-OBC learners having higher level of Attitude towards Education. Further, the level of Attitude of Non-OBC learners belonging to Commerce stream towards Education is higher than the level of Attitude of OBC learners belonging to Commerce stream towards Education.
- Comparison of the Attitude of OBC and Non-OBC Learners Belonging to Science Stream towards Education
There is a significant difference between the levels of Attitude of OBC & Non-OBC learners (studying in the Government Schools of NCT, Delhi) belonging to the Science stream towards Education with Non-OBC learners having higher Attitude towards Education. Further, the level of Attitude of Non-OBC learners belonging to Science stream towards Education is higher than the level of Attitude of OBC learners belonging to Science stream towards Education.

Conclusions & Suggestions

Other Backward Classes (OBCs) in India form a major deprived group after Scheduled Castes (SCs) and Scheduled Tribes (STs) which unlike OBC have been treated most deprived\backward for a long period of time in Indian society and are always at the main focus of almost all the research studies conducted for the welfare or development of the weaker sections of the society. A very few studies have been done on the status of the Other Backward Classes which form a major share/proportion of the total Indian population. As per the famous (for some “infamous”) Mandal Commission Report 1980, the population of OBCs in India is 52 percent of the country's population. OBCs remained deprived for centuries of economic, educational, political and social benefits. They must be helped so that they do not feel deprived and can contribute their utmost for the growth and development of the country. The following points need consideration.

The attitude of Non-OBC learners towards education is higher than the attitude of OBC learners towards education. However both the OBC and Non-OBC learners have positive attitude towards education which shows that both of them consider education as an important tool to uplift and improve their socio-economic conditions and the living standards. It also gives a message to the government that if provided a chance, the OBC learners would not lag behind the general category learners in improving their socio-economic conditions. Therefore, the government should ensure that proper educational facilities are provided to all the OBC learners living throughout the length and breadth of the country so that they get education and can uplift their socio-economic conditions thereby helping in the national development. On comparing the level of Attitude of OBC and Non-OBC learners' towards Education, it was found that there is a significant difference between the Attitude of OBC and Non-OBC learners enrolled in the three streams of Arts, Commerce & Science.

In order to improve the attitude of OBC learners towards education and reducing the gap between the OBC and Non-OBC learners, following steps may be undertaken:

- Encouraging the parents of OBC in particular and providing them substantial and meaningful opportunities to participate in the education of their children.
- Holding schools, local educational agencies, and States accountable for improving the academic achievement of all OBC learners, and identifying and turning around low performing schools that have failed to provide a high quality education to their students, while providing alternatives to students in such schools to enable the students to receive a high-quality education;
- Research studies are needed in this area as little study has been done on the status of Academic achievement of Other Backward Classes in relation to their Attitude towards Education, Parental Encouragement, Socio-economic status etc at any level of education system in India. Because of the dearth of previous studies, much of the literature informing the research is based on other work. So there is need to carry out studies in this area.

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Law, Literature, Language and Justice in Shakespeare's *The Merchant of Venice*

Bir Singh Yadav

Abstract

Literature informing and instructing law creates situations for imaginative and creative readers/lawyers/judges to think about new values to be integrated in the legal system. Shakespeare presenting a coherently unified legal system comprising deterrent, retributive and reformatory theory of justice not only reflects on the rigid and narrow legalism but also suggests that law is not the voice of the power/the composer, nor does it come out of the legal text but it should sprout from the deeper regions of human soul with the creative power of the interpreter/judge through the process of construction, deconstruction and reconstruction in order to establish some effective system of justice. But the inner psycho fear of the close-minded judges as interpreters forbid them come out of the rigid legalism. Institutionalisation of law also creates obstacle in imparting justice as it excludes the unqualified speaker without authority. A good judge with imaginative and creative power, as Portia does, breaking the narrow legal boundaries of law visualizing the divine system of justice prevailing in the universe takes a deconstructive step and explores the unwritten part of a legal text to impart justice. Competent judges not only explain and interpret the written law but also explore that part where law is silent; thereby along with the legal text listening to the call of the unconscious in harmony with the open text of the universe they interpret the law to impart justice. A good lawyer/judge/reader always modifies the text with creative and imaginative power; resultantly the legal or literary text gets new life with interpretive process of reconstruction as Portia proves it in *The Merchant of Venice*. The student of law and literature should make and remake things with imaginative power through the process of generating meaning of words about the world. Thus a good reader/lawyer/judge breaks the conceptual, mechanical and theoretical view of language with imaginative power of intellectual world; consequently interpretation does not come out of consciously followed strict rules but it becomes natural and intuitive activity in which the meaning is not extracted from the text but it has to put into the text by the reader and the judge as Portia does. Thus legal text provides launching pad for judicial flight into the imaginative world of literature which directs, modifies and recreates the law with its creativity to impart justice.

Keywords

Creative and Imaginative Power, Deconstruction, Interpretive Process, Judicial Flight, Legalism, Literary Trials, Reconstruction, Text

Law and literature are inextricably integrated parts of a single unified vision as James Boyd White in "The Judicial Opinion and the Poem" asserts, "when we teach law properly, we teach a kind of literature as well, when we teach literature properly, we teach politics as well; and both activities can be seen as serving the same value, under the same standards" (Ledwin 23). The relationship between law and literature is not

a new one but it is intertwined since their origin. Law informs literature and literature instructs law. The depiction of the legal system by Shakespeare, Charles Dickens and other eminent literary giants attract many scholars of law to meditate seriously and pen their ideas in the light of the legal system presented in the literary works. John H. Wigmore is of the opinion that 'lawyers should read the great writers to learn about human nature'. B. Cardozo in "Law and Literature" also analyzes the literary style of judicial opinion. But the relationship between law and literature emerged in a distinctly self conscious way with the publication of James Boyd White's *The Legal Imagination* (1973) as it strongly reassured this relationship. With the advent of New Criticism many literary scholars especially in 1970s attracted towards the possibility of objective interpretation of literature, and some started deconstructing them which created doubt about the possibility of objective interpretation of statutes and even led to doubt the objectivity of law itself.

In Literature, speeches in the trial scenes are not intended to turn on legal technicalities nor are they direct comments on law but somehow they create situation in dramatic way which impel the imaginative readers to think about those possible values which should be the integral part of the law. May it be a situation in the trial scene in *The Merchant of Venice* or trial court of the so-called mad king Lear in *King Lear* or it may be the play within the play in *Hamlet*, all give inkling to the judicial system. Moreover, Faustus's contract with the devil and Antonio's contract with Shylock are also reflective of the different perspectives of law, spirituality and morality in their different ways connecting different disciplines blended within the riddle of life. These great works of literature present situations for legal insight to the law scholars as Richard A. Posner in *Law and Literature* comments:

Literature can provide lawyers, judges and law students with valuable knowledge concerning subject of legal regulation and with fascinating hypothetical situations for testing legal principles. Examples of the latter are Faustus contract with the devil and two issues that engaged the attention of Fitz James Stephen: whether Iago was guilty of murder because of his role in Othello's killing of Desdemona and whether Fagin in *Oliver Twist* likewise was guilty of murder because of his role in Bill Sikes's killing of Nancy. But tighter boundaries are needed to be drawn around the field. Not every work of literature should be considered fair game for the law and literature scholar...Not every legal document is fruitful subject for literary analysis. To admire a particular work of literature or to be exercised about a particular issue (such as capital punishment) is not a good reason of dragging the work or issue under the lens of law and literature scholarship. (Posner, 548)

Law has become a common subject in literature as there is close affinity between the two fields. Law figures in literature more often as a metaphor. Kafka in his great novel *The Trial* as well as in his short stories and fragments in an imaginative literary way concentrates on the theme of law. "In the Penal Colony" he presents the story as an allegory of law wherein the torture machine symbolizes the "machinery of justice" and its destruction the impossibility of a mechanical jurisprudence. The judicial proceedings are also seen in the background of Charles Dickens *Bleak House* just as they are in *The Trial* and *Pickwick Papers* is also a document of legal criticism.

The Merchant of Venice focuses on law by presenting different kind of texts in the form of characters, bond and caskets. At first Portia appears as a text with patriarchal author as she finds herself in marginalized and oppressed position with the imposed conditions of her father regarding her marriage. Her father, a representative of the patriarchy, pre-decides in an arbitrary manner how she is to marry, hence justice is not meted out to her on account of the conditions imposed by the text of her father on her in connection with her marriage. However sane and wise the patriarchal authority may be, but in connection with matrimonial issues the concerned person should be given freedom to select life partner. Without taking her opinion into consideration, the entire process of her marriage takes place through a lottery which is contrary to natural justice. Even her emotional and rational faculties are jeopardized as she is not given an opportunity to express her feelings and thoughts; hence the text of the conditions may be taken as an ex-parte decision coming from the patriarchal court. Moreover, the casket trial in the form of test designed by Portia's father

does not give any hint about the prospective bridegroom's quality such as courage, generosity, kindness, creative talents, eloquence etc. that a bride normally and naturally desires to look for in a bridegroom. Even age, beauty, social as well as economic conditions which are the harsh realities find no mention in the test or text of the conditions. In such a case any person may be extremely old or insane may be lucky enough to strike rightly by chance at the meaning of the riddles set upon the casket, consequently will manage to win Portia as a bride and can get hold over the property inherited from her father as dowry. Thus literature is seen uniquely moving towards the need of freedom to a woman under the protection of legal umbrella regarding matrimonial issues. Jacques Derrida seems right in his assertion that literature

...allows one to say everything, in every way. The space of literature is not only that of an instituted fiction but also a fictive institution which in principle allows one to say everything. To say everything is no doubt to gather, by translating, all figures into one another, to totalize by formalizing, but to say everything is also to break out of . . . prohibitions. (Derrida 1992, 36)

So far as Shakespeare is concerned if one is capable of having an insight in the creativity of his genius one is sure to find a fresh bunch of knowledge wet with morning dew drops rather than stale, cut down or handed down knowledge; it is because of the fact that Shakespeare's language is filled with 'imaginative possibilities'. The age old problem of justice on the basis of which the status of society and civilization is acknowledged and adjudged has also been the focus of Shakespeare's concentration almost in all of his major works both at divine and earthly level. In *The Merchant of Venice* he has touched the issue of law as well as justice, and has dealt with it in a wider perspective. The highly rigid legalism decorated with outward ornamental system generated by the specialized narrowness of the discipline not only fails to reveal truth and impart justice but also leads to deception as it obscures the show of evil with gracious tongue, hence leads to crisis as Bassanio warns:

In law, what plea so tainted and corrupt
But, being seasoned with a gracious voice,
Obscures the show of evil? (Act.3 sc.2:75-77)

Literature, which is abundantly rich with the issues of law and justice, tries to surface their real nature in every possible way. Even in ironical, ridiculous and satirical way it attempts to highlight the weakness and hollowness of rigorous legalism screwed within the narrow frames of specialization.

The world we live in has a complex design and structure. It is a world wherein sometimes the noble souls have to suffer for the vicious deeds of the others. Shakespeare understands this nature of the world wherein heavenly justice and hellish cruelty are co- mingled. Though in his tragic world the evil never goes unpunished yet there are examples of the grossness of deterrent punishment where justice is seen far away from the books of law-- the rigid system and closed mind of the judges. Shakespeare also sees with an oblique eye to deterrent, retributive and reformatory theory of justice. Repentance of various characters is the glaring example of the reformatory theory in his plays. He attempts to present a coherently unified system of justice through literature. His plays bring to the surface fresh values in the light of deconstructive turn wherein the voice of the silence becomes more audible and the unwritten law which is not in the form of black spots on the paper becomes more forceful as well as the dignity and glory of the unqualified person acting as judge becomes sublime and is equated to the divine dispenser of justice.

Shakespeare is everywhere in every time if we capture only one spark of his imagination. Death of Rosencrantz and Guildenstern in *Hamlet*; killing of Antigonus by a bear as well as the sinking of the ship and drowning of the crew in *The Winter's Tale* are the hints of the retributive punishment by the divine decree in the open court of nature contrary to the legalism of the royal court. Shakespeare has juxtaposed the corruption of legalism in the court and openness of the law imparting justice in the world of nature in his plays. King Lear is most unjust, illegal and insane when he exercises his legal authority as a king in the royal palace and he is most judicious, just, sane and wise when he is out of this legal system and finds himself in the storm in the coldness of the rainy night deprived of both sovereignty and sanity. Highly rigid legalism with its snobbery

and narrowness de-linked from other branches of knowledge moves to injustice. Lear is mad and insane when he is working within legal and royal frames; but he is sane, wise and a judicious judge in his madness as he is free from all kinds of legalism. In a deconstructive turn Lear is proved the best judge in his madness in mock trial in the stormy world of nature. It is the mad person, a victim of exclusion who is brought to the centre and proves himself a good judge. Shakespeare seems suggesting that law should not be the voice of the power but it must sprout from the deeper regions of human soul where fountain of mercy spontaneously flows.

Shakespeare is very much obsessed with the problem of law and justice; therefore, in his plays he seems seriously involved in constructing, deconstructing and reconstructing in order to establish some effective system of law and justice. In *The Merchant of Venice*, analyzed in the light of contemporary critical approaches, he establishes the supremacy of law-literature relationship over stereotyped, rigid and narrow legalism. The so called 'merry-bond' or 'flesh-bond' executed between Antonio and Shylock is a legal document that takes the form of a 'legal text' in the play but before appearing as a text, it is taken as a 'work' bearing the color of the personality of Shylock as well as the traits of the contextual background prevailing in Venice. In the whole account of the flesh bond story, the acknowledged motive for the Jew pursuing vengeance is the "ancient grudge and cruel hate" which he bears towards Christian. In his first soliloquy Shylock also makes it explicitly clear by saying:

I hate him for he is Christian
If I can catch him once upon the hip
I will feed fat the ancient grudge I bear him
. . . curse be my tribe
If I forgive him. (Act i.sc iii: 34-39)

But shylock prepares a fabricated contextual background in which the real intention is not surfaced which results into 'intentional fallacy' which he articulates before Bassanio:

I would be friends with you, and have your love,
Forget the shames that you have stained me with,
Supply your present wants, and take no do it
Of usance for my monies, and you'll not hear me.
This is kind I offer.
. . . This kindness will I show. (Act1.sc3: 131-36)

Antonio is deceived as he becomes the victim of the intentional fallacy. Moreover, the real intention of the authorial authority is subjugated under the superficial appearance as it happens in the legislation process. Law sometimes retaining the color of religion, race and nation leads to injustice as it becomes partial, biased and revengeful with morbid thinking as Shylock cunningly puts it:

If he should break his day what should I gain
By the exaction of the forfeiture?
A pound of man's flesh, taken from a man,
Is not so estimable, profitable neither,
. . And for my love, I pray you wrong me not. (1.3:156-63)

Bassanio with penetrating insight and concentrating on the text of the bond speaks, "I like not fair terms and a villain's mind" (1.3: 172). But Antonio is still clung to the contextual details and circumstantial conditions without imaginative insight. It is beyond his imagination that things which are visible at present may disappear and some unforeseen things may emerge out of the structures. Indicating the misuse of law, Shakespeare seems suggesting that the legislators should have a penetrating insight and farsightedness in law composing process.

In such a way when any law is framed, it does bears the impression of the personality of the legislators but the intention remains hidden or unknowable, hence the text starts creating 'tensions and contradictions' to generate new meaning. This merry bond is also the product of the exclusion of all other possibilities aiming at the fulfillment of only one particular purpose that overshadows the rest of the things,

hence it becomes an ideological discourse as Foucault thinks it is “controlled, selected, organized and redistributed” (Foucault 1977,52) The 'merry-bond' assumes the form of a legal text, drafted and approved by a specialized and professional authority – a notary and specialization leads to narrowness as it ignores other system of knowledge. The unseen future hazards also have their presence in the text what Bassanio calls “a villain's mind” and Foucault regards them as monsters because they remain hidden under the pall of impossibilities as Antonio thinks that such a thing is impossible to happen.

As the bond takes the shape of a time bound legal document in the light of the law of the Venice and after the expiry of it when it is presented in the court before the Duke it assumes the color of a legal text subject to interpretation. The bond has got 'an autonomous existence' or it becomes an 'auto telic text', which has to generate a meaning. When it is presented as a legal text the intention of the author becomes less important or even unknowable than the contents of the bond-the words on the page. Shylock insists to concentrate on the text of the bond as he says:

I'll have my bond; speak not against my bond;
I have sworn an oath that I will have my bond. (Act 3.sc3:4-5)
Let him look to his bond. (Act3.sc1:37)

There is a rejection or negation of the authorial authority and the shift is from the work to text and an attempt is being made to find meaning not in the personality of the author but in the text- 'the words on the page' as I.A. Richards shows in *Practical Criticism*. Dire consequences are apparently seen visible if the judgment is generated strictly within the text as Jessica points out:

That he would rather have Antonio's flesh
Than twenty times the value of the sum
That he did owe him; and I know, my lord,
If law, authority, and power deny not
It will go hard with poor Antonio. (Act 3.sc2:285-89)

The meaning which is produced or generated by the text is not just or of good promoting nature, hence needs some kind of intervention which is expected from the mind of the reader/interpreter. Text fails to produce real meaning and textual meaning proves incomplete, as this legal text fails to impart justice. Therefore, words of the text appear blots on the page as Bassanio tells Portia: “O sweet Portia/, Here are a few of the unpleasant'st words/That ever blotted paper” (Act 3.Sc2:250-52). F.R. Leavis's remarks are appropriate in this context when he says that the text is not simply there but “has to be produced from the black marks on the page” (Waugh 2009: 134). These black marks are the printed letters and words -- the raw material from which ,in collaboration with others, we build up our ideas of the text. So the meaning has to be produced from the black marks (text). Portia also says that “there are some shrewd contents in yon same paper.” (Act 3.sc2:242). Leavis describes this process in terms of the “ideal executants musician” meaning thereby to 'recreate in obedience to what lies in black print on the white sheet in front of him, devotes all his trained intelligence, sensitiveness, intuition and skill to recreating, reproducing faithfully who he divines his composer essentially conceived” (1986, 260).

The judgment is not contained in the words of the legal document printed on the paper as the majority of the judges entertain this notion. The legal document now has become a thing of past having written words on paper. The historical and contextual conditions existing at the time of its birth/ composition have no connection with the legal text in the present and only the highly rigid legalism of the text becomes operative which does not produce a just meaning or judgment. The Duke before whom this legal document is presented for interpretation and judgment begins to cudgel his brain. But the real or complete meaning is not found in the text. Here in this context, the Duke, who is passive reader/ interpreter/ judge taking the bond as readerly text and not as writerly one, fails to produce the just meaning as Antonio himself admits:

The Duke cannot deny the course of law;
... if it be denied,
Will much impeach the justice of the state,

Since that the trade and profit of the city
Consists of all nations. (Act3.sc3:26-30)

The process of textuality starts and the Duke does a brain tiring exercise, reads between the lines of the text but fails to find a just meaning. Though Duke desires to liberate himself from the process of textuality but he is afraid of the fact that it will impeach the justice of the state. This inner psycho fear of the closed mind of the judge as interpreter (reader) forbids him come out of the harsh legalism. His fear is conveyed by Salerio, "He plies the Duke at morning and at night/ And doth impeach the freedom of the state / If they deny him justice". (Act3.Sc3:376-78) Shakespeare's language is highly imaginative. In a marvelous way he highlights the constant fear that works within the interior landscape of the mind of the judges day and night whenever they think of breaking the boundaries of this rigidly written text.

How to save and defend the rare virtues or values within the system of established law and justice in human society is the query that Shakespeare is trying to crop up in the play. This rare virtue/value is in the form of Antonio in the society as Bassanio sets him in the golden frame of words:

The dearest friend to me, the kindest man,
The best conditioned and unwearied spirit
In doing courtesies; and one in whom
The ancient Roman honour more appears
Than any that draws breath in Italy.(Act3.sc2;291-95)

The Duke is not willing to give a decision according to the text of the bond since he senses injustice in place of justice. At the same time he realizes as Salerio tells Antonio "I am sure the Duke/Will never grant this forfeiture to hold"(Act 3.sc3:24-25), then the Duke finds himself helpless as he says to Antonio, "I am sorry for thee" (Act 4 sc,1:3) and looking forward to a suitable meaning/judgment that may come from some unknown corner i.e. from the unwritten part of the text.

The Duke also thinks that justice is not perceptible in the "rigorous course" of the law(Act 4.sc1:9) and Antonio is also convinced that "no lawful means can carry me/ out of his envy's reach" (Act 4.sc1:9),therefore the Duke dismisses the court and invites Dr. Bellario, a learned doctor, to decide the case as he tells Shylock:

Upon my power, I may dismiss the court
Unless Bellario, a learned doctor
Whom I have sent for to determine this,
Come here today. (Act 4.sc 1.:104-8)

It is also made crystal clear by Antonio that the weak, helpless, poor but virtuous people of this world become the worst victims of this rigid legalism as he tells Bassanio:

I am a tainted weather of the flock,
Meetest for death; the weakest kind of fruit
Drops earliest to the ground, and so let me. (Act 4.sc1:114 -16)

And people like Bassanio who understand the truth and reality of this legal system are 'to live still and write' epitaph of virtuous victims of injustice. The text, textuality and the reader's mind as judge confined to the system of the rigid legalism display their helplessness to locate an appropriate meaning within this legal frame that can lead to justice as Shylock says to Gratiano when the latter expresses his contempt:

Till thou canst rail the seal from off my bond
Thou but offend'st thy lungs to speak so loud.
Repair thy wit, good youth, or it will fall
To cureless ruin. I stand here for law. (ACT4.1:139-142)

Institutionalization has made the law a discourse of the specialized. The speaker representing the authority of law must have prescribed qualification otherwise is debarred from the right of the speaker – the

authority of the law. That's why Portia approaches the court with a letter of recommendation from the great authority of law known as Dr. Bellario. Nerissa disguised as a lawyer's clerk hands over the letter to the Duke and seeks his permission for Portia to appear as a judge in the guise of Balthazar, a renowned doctor of law; meanwhile the Duke reads the contents of Doctor Bellario's letter which are significant for their signification:

Your grace shall understand, that at the receipt of your letter I am very sick; but in the instant that your messenger came, in loving visitation was with me a young doctor of Rome: his name is Balthazar. I acquainted him with the cause in controversy between the Jew and Antonio the merchant. We turned o'er many books together; he is furnished with my opinion which, bettered with his own learning, the greatness whereof I cannot enough commend, comes with him at my importunity, to fill up your grace's request in my stead. I beseech you let his lack of years be no impediment to let him lack a reverend estimation, for I never knew so young a body with so old a head. I leave him to your gracious acceptance, whose trial shall better publish his commendation. (Act 4, sc 1:150-62)

Dr. Bellario the highest competent authority of this highly rigid and specialized legalism is 'very sick' and a young doctor of Rome (Portia) who is really alien to this legal formalism and falsely has been labeled as a renowned doctor of law with a fake name of Balthazar has been recommended to settle the issue. Dr. Bellario made this new doctor familiar with historical background of the case, the text, the position of the Duke as a judge in the light of the law of Venice and the process of textuality. But when the just meaning was not found then they turned to intertextuality as they "turned over many books together". This process of intertextuality, as Barthes says, breaks the closed boundary of the text and the reader brings it into the light of the other text or structures for validity or justice. But the validity of intertextuality may not be valid because it can examine the nature of a thing in the light of update available knowledge of the world. That is why justice, validity and truth demand openness of the text as Barthes justifies it and the indication of this openness of the text lies in these words of Dr. Bellario who appreciating the openness of the mind, apex of imaginative recreation, writes about Dr. Balthazar (Portia) that 'bettered with his own learning, the greatness whereof I cannot enough commend' and 'I beseech you let his lack of years be no impediment to let him lack a revered estimation, for I never know so young a body with so cold a head. I leave him to your gracious acceptance, whose trial shall better publish his commendation.' The acceptance of this openness of the text proves its worth as it imparts justice, as Derrida says, by breaking prohibitions, and with the breaking of the bounded legalism, its commendation will be published everywhere. After getting through the contents of the letter, the Duke welcomes the doctor (Portia) asking him 'come you from old Bellario?' Really the young doctor has come from old Bellario in the sense that virtual law is not imprisoned in stereotyped old legalism no matter may be of the highest rank or degree, though it has its source and roots in it as Eliot opines in "The Tradition and Individual Talent"- past directs the present and also modified by the present. The individual talent is something extraordinary but it must be fitted into the system. Accumulated wisdom and experience of the past is the directing principle for the present and future but it is also altered, reshaped and modified by them, hence the process of depersonalization and objectivity takes place.

It is the individual talent of Portia as judge that adds something to this great chain of knowledge and Portia in the guise of a judge proves herself a genius that "flows like a sacred river into the unknown" as Coleridge thinks. She builds an organic whole, the complete system of justice. Her speech moves with logical spontaneity. Her poetry having a touch of divine grace logically moves to the open library of this universe as she touches the divine postulate of the universe- the quality of mercy and compares it to the rain drops gently coming down to earth from the heaven above. She has deduced this validity, truth and reality through 'imaginative reconstruction of life' as Aristotle thinks.

The Duke welcomes Portia who is in the guise of a judge and requesting her to take her seat he asks her, "Are you acquainted with the difference/ That holds this present question in the court?" { 4,1;168-169}. Portia tells the Duke that she is well acquainted and has been informed thoroughly about the case. When she

starts acting as judge, she has various texts and structures before her - the structure of the racism, religion, nationalism, tradition, society, human nature, law of the Venice, text of the bond, as well as Shylock, Antonio and Bassanio as text in themselves. Portia concentrates on the four major texts- the text of the bond, law of Venice, Shylock's plea and Antonio's helplessness entangled within the rigid system of legalism as she says:

Of a strange nature is the suit you allow'
Yet in such rule that the Venetian law
Cannot impugn you as you do proceed.
You stand within his danger, do you not? (Act4.sc1:173-76)

Portia finds the strange nature of the bond bearing the color of the personality of Shylock, then she thinks about the existing law of Venice, Antonio's helplessness in this rigid system and imposition of the cruelty and injustice through the system in the form of Shylock's bond. Before this legalism all citizens have to be law respecting and law abiding and same is the case with Antonio when he is asked by Portia 'so you confess the bond?' (4.1:178). He immediately replies "I do" (179). Then Portia turns to the next text that is Shylock, very rigid, cruel, narrow, envious, poisonous, mercenary, racist, bigot with socio-religious bias and the feeling of revenge- a rigidly bound and blind text. When he expects that the judge is going to find the judgment within the text, he starts appreciating the judge:

It doth appear you are a worth judge
You know the law, your exposition
Hath been most sound, I charge you by the law,
Whereof you are a well-deserving pillar,
Proceed to the judgment (Act4.sc1:232-36)

But thinking about the narrow boundaries of the text within which justice cannot be produced Portia asks the Jew to be merciful. Taking a fair stock of the situation, she sees no way but to break all the boundaries of the rigid text and links it to the whole system of knowledge in order to examine things in the openness of the universe-the biggest text with multidisciplinary system. When Portia asks Shylock to show mercy, he demands an explanation- 'on what compulsion must I? Tell me that.' (4.1:179). Portia breaking the boundaries leads to openness and recreates a new text by taking a deconstructive turn. She touches the divine postulates of the universe -the quality of mercy which is not the result of compulsion, "it droppeth as the gentle rain from heaven/ upon the beneath" (4.1:182). "It is an attribute to God himself/ And earthy power doth then show likest God's/ When mercy season's justice." (4.1:191-93)

Portia speaks in the light of the openness of the text and pushing the law on the margin she brings mercy to the centre. She tells Shylock that his plea is for justice which is seasoned with mercy –a divine quality that desires to see everyone happy, consequently the divine law of the biggest text occupies the central position. She draws a sharp comparison between the stale, dry, imperfect and narrow system of justice in this world and the divine system of justice prevailing everywhere in this universe if one has an inner eye to see. She emphatically tries to convince the Jew by saying that she has told him all these things to mitigate the effect of his partial, biased, discriminative, narrow, rigid, suffocating plea which is being claimed by him in the name of justice strictly according to the court of Venice which is seen to give sentence against the merchant. But Shylock is not convinced as he doesn't come out of this highly rigid system of legalism as insisting on the system he says, "My deeds upon my head/ I crave the law The penalty and forfeit of my bond". (Act4.sc1:292-93)

Bassanio, who has a keen insight and sees the inter related system of things with the eye of knowledge, understands every aspect of this system as he concludes about Shylock's plea that "malice bears down truth" (4.1:210), therefore he makes a request to Portia by saying "Wrest once the law to your authority/ To do a great right do a little wrong/ And curb this cruel devil of his will" (211-12). But Portia has a fair understanding of the well institutionalized system of law in Venice which is not easy to break. All these things which are institutionalized can not be set aside so easily with a single stroke. It may also lead to anarchy as she says:

It must not be; there is no power in Venice
 Can alter a decree established.
 'Twill be recorded for a precedent,
 And many an error by the same example
 Will rush into the state: it cannot be. (Act 4.sc1:214-19)

Shylock satisfied with institutionalized legalism praises Portia "O wise young judge, how I do honour thee" (4; 1:220). It shows that the discourse which is in the centre may be contrary to truth and justice but tries to keep its hold and does not allow the right one to take its position. And the power of the discourse is reinforced, as Foucault thinks, by the popular commentary that Shylock does in appreciation of Portia when she speaks from within the bond.

Shylock requests Portia to look upon the bond and addresses her as "most reverend doctor". He puts up the bond before her telling that he has taken an oath to respect the bond otherwise it would be an act of perjury upon his soul which he won't commit at any cost. Portia tells that "This bond is forfeit/ And lawfully by this the Jew may claim/ A pound of flesh, to be by him cut off/ Nearest the merchant's heart. Be merciful: / Take thrice thy money; but bid me tear the bond" (227-31) but Shylock reacts to it when Portia talks about tearing the bond meaning thereby crossing the boundary of this text of rigid legalism. He tells her that if she respects the bond she is 'a worthy judge' and she 'knows the law' as well as she is a 'well deserving pillar of law' (235). But to exhibit and test the cruelty of this system of law when Portia asks Antonio to 'prepare his bosom for his knife' Shylock displaying sadist instinct calls her 'noble judge and excellent young man'. Portia again concentrates upon the text and shows the reader's mind finding a meaning in the text and leads to what textuality directs in these lines:

For the intent and purpose of the law
 Hath full relation to the penalty
 Which here appeareth due upon the bond. (Act. 4.sc1:245-47)

Shylock calling it as the true judgment again addresses Portia as 'wise and upright judge by saying 'how much more elder art thou than thy looks!' Portia asks Antonio to bare his bosom and Shylock interrupting says that the meaning of the words on the page gives him a right to cut a pound of flesh 'near his heart' and Portia agrees to it for a moment but observing that this highly rigid legalism is suffocating the justice, she starts deconstructing the whole process. She asks Shylock 'Are there balance here to weigh/ The flesh' and further directs him to arrange some surgeon 'on your charge/ To stop his wounds lest he do bleed to death'. (223-24) But Shylock protests against it because it is not written in the bond as he says "I can not find it, 'tis not in the bond." Adopting deconstructive process Portia proves that silence or unwritten is more important and meaningful than the words written on the paper or spoken by the person. The speaker 'subject' or the author who has silenced 'others' who have not been permitted to speak and pushed from the centre to the margin, are coming to the centre again and those who are in the centre are being shifted to the margin. Portia's speech makes this process of deconstruction clear:

A pound of that same merchant's flesh is thine,
 The court awards it, and the law doth give it.
 . . . and you must cut this flesh from off his breast;
 The law allows it, and the court awards it. (Act 4 sc 295-99)
 Terry a little, there is something else.
 This bond doth give thee here no jot of blood.
 The words expressly are 'a pound of flesh'.
 Take then thy bond, take thou thy pound of flesh,
 But in the cutting of it, if thou dost shed
 One drop of Christian blood, thy lands and goods
 Are by the laws of Venice confiscate
 Unto the state of Venice. (Act. 4 sc. 1: 301-8)

And Portia also assures Shylock that he will get more justice than he desires- "for as thou urgest justice be assured/ Thou shalt have justice more than desirest." (311-12) "The Jew shall have all justice" (317) ,says Portia and further she directs him;

Therefore prepare thee to cut off the flesh.
Shed thou no blood, nor cut thou less nor more
But just a pound of flesh. If thou tak'st more
Or less than a just pound, be it but so much
As makes it light or heavy in the substance
Or the division of the twentieth part
Of one poor scruple- nay, if the scale do turn
But in the estimation of a hair,

. . . Thou diest, and all thy goods are confiscate.(Act. 4 sc.1: 320-29)

In this deconstructive process so many things which were not on the surface appear in a forceful way and before them the already existing words in the text of the bond seem powerless. Portia is not now explaining what is written in the bond but she is explaining that vast sphere of truth and knowledge about which the bond is silent, hence silence becomes more important than speech or writing .In the light of Freudian psychoanalysis the unexpressed unconscious is more powerful than the expressed conscious. Whatever is written or spoken is not as important as the unspoken / silence is. This silence covers the vast fields of unexplored knowledge falling within the ambit of various disciplines whereas the spoken /written or revealed knowledge of a specific field is confined to a narrow space, therefore, silence is the language of the genius which needs to be explored in law and literature.

In the deconstructive process, Portia who is not well versed in the institutionalized law and is on the margin comes to the centre pushing the Duke and other legal authorities to the margin. Now she is not concentrating on the text or the written words of the bond but her focus is on what is not written or where the bond is silent .Written words on the text generating a strict judgment being in the centre are replaced by what is not written and is not in the centre. The law that is not mentioned anywhere on the pages in the written form but is hidden some where in the text of the unconscious or located in the silence of the universe comes to the fore in a forceful way and occupies dominant position. Shylock who has been in the centre in dominating position riding on the text of the law is ready to accept his principal amount as the text of the bond is recreated. Portia forbids it by saying that, "He refused it in the open court/ He shall have merely justice and his bond."(334-5) Shylock, who was a central figure on the strength of the blots on the paper(text or bond), seeks permission to leave the court, and Antonio the marginalized figure- "a tainted sheep of the flock" occupies the central position and is asked to forgive Shylock for his conspiracy. The invisible/ unwritten part of the bond starts reflecting various shades of meaning. The silent open structure of the universe seems to be the biggest text having rich knowledge of various disciplines and the reflection of the same is located in the unconscious, therefore, the source of all the legal, moral and spiritual laws is within as well as in the open text of the universe. Thus, the text and its interpreter (the judge) with closed and narrow mind are not in the centre but the divine postulate of the quality of mercy and the urge of the unconscious are in the centre and they impart such a system of law and justice which is not imprisoned in the text. Moreover, if seen in the feminist critical light, it is not the dominant male power in the centre but it is the female that dominates the scene and proves her worth breaking the patriarchal system of dominance in the field of knowledge as Elaine Showalter advocates it in the light of feminist critical approach. That is why the whole situation becomes topsy-turvy and the real law emerges out of the common sense of a woman who is alien to its formalism. William O. Douglas is right when he says that 'Common sense often makes good law' and the verdict of the apex court of India through Justice P .N . Bhagawati that 'things seem illegal stand justified' sounds logical in the system of this openness which reflects the unified vision of the knowledge as a whole otherwise its division with narrowness will lead to' dissection to murder 'as Wordsworth opines and Shakespeare puts his authenticated stamp on it.

James Boyd White stresses that both law and literature are compositional activities and the critics of composition are at the heart of justice.. In his essay "The Judicial Opinion and the Poem: Ways of Reading, Ways of Life" he thinks that "law can be best understood as a set of literary practices that at once create new possibilities for meaning and action in life and constitute human communities in distinctive ways" (Ledwin 5) Richard A. Posner also suggests the ways in which literature can contribute to the improvement in the interpretation and composition of judicial opinion. In the primary method of analysis in both cases text was taken as self-justifying, self-explaining and self-authenticating object without connecting it to social, economic or some other context. This method being dominant is being reflected in the literal study of the bond when Duke goes through the text of the bond over and again finding the same meaning. But a good lawyer/ judge/ reader taking up a cultural ideal modifies it with creative and imaginative power. Therefore, the heart of the matter in both the cases is to concentrate on the language with imaginative process of reconstruction by which the text gets a new mode as it becomes an artifact by another mind with creativity and reconstruction producing a new meaning. Portia gives this new color to the bond in *The Merchant of Venice* when she takes up the bond with her creative sense:

The task of the student of law and literature should not be simply to understand and describe but to make and remake things in practice with creative and imaginative power as Portia does in the court deciding the case between Antonio and Shylock. Therefore, law and literature both instruct us that we are the remakers of text and culture. It is literature that provides an imaginative power to law by creating interesting as well as serious situation, and thereby progressively creates freshness to law by removing stale and stereotype nature of the legal text. The bond story and the casket story in *The Merchant of Venice* also get fresh energy and power as they are taken up differently with creativity by Portia and Bassanio respectively.

In the light of Coleridge's concept of imagination, both law and literature create the balance or reconciliation of opposite or discordant qualities which is clearly seen in the opposition between the self-righteousness and legalistic thinking of Shylock, and the openness of human reality in the thinking of Portia in the trial scene. Thus literature reflects a larger order and thereby remaking language it generates a new meaning which proves an influential power to law in providing a new and timely light to human society; consequently judges receiving this message from literature should perform well in their judicial opinion. In this way literature directs law through the process of generating meaning with words about the world. Taking text in this way the reader or the judge should break the conceptual, mechanical and theoretical views of language with the imaginative power of intellectual world as we see it in Portia's case as a judge in the trial scene.

Both law and literature also highlight the relation between the privileged world and the other world that lies outside, consequently it draws our attention towards a serious argument about inclusion and exclusion. Portia, being a woman of the time and having no relation to legal world , finds herself on the margin but finally comes to the centre and proves herself more efficient and competent than those who are supposed in the centre by virtue of their dominant position. Moreover, when a judge usually becomes the voice of the composer of the law as the Duke does in the case of Antonio and Shylock, resultantly loses the true power that a judge actually should have, but in case of Portia the same comes from her commitment to openness as she displays it by exercising her intellectual power. Regarding interpretative skill Richard A. Posner rightly asserts that " Interpretation is always relative to a purpose that is not given by the interpretive process itself but that is brought in from the outside" (Posner 274). Therefore, the best interpretation is not the outcome of the consciously followed strict rules but it is natural and intuitive activity. In this creative process the meaning of our words about the world goes on shifting and makes language more creative tending towards justice. Through this way, law and literature get new force of interpretation which creates a new text with a new world more real and ideal than that is. Therefore, while deciding hard cases, law emerges as a strange literary exercise even involving philosophy in which politics, art, and law are intertwined.

Portia also breaks the chain of strict constructionist pattern of law that confines the mind of the judge stressing on the idea that the law is not just "there" (in the text). Her deconstructionist approach through literature is also a message to the lawyers and the judges. Law and literature are compositional activities based on the concept of imparting justice through interpretation, hence reading/ translation of legal text becomes crucial. In the essay "The Judicial Opinion and the Poem: Ways of Reading, Ways of Life" James Boyd White highlighting the role of creative power of reading in law and literature states that the heart of reading in both is that engages "the reader in an imaginative reconstruction of the process by which the text was made" (Ledwin, 1996:8). Further stressing the making and remaking process of creative and critical reading in law, literature and culture he writes:

The task of the law student is not simply to understand and describe the law, but to make it and remake it in practice; the work of the critical reader is not merely to understand and describe the poem but to give it new meaning and a new place in his or her own world. The sort of education I speak, in law and literature, constantly tells us to recognize that we are makers of texts and remakers of culture. (Ledwin, 1996: 10)

Thus in both cases one crucial "function of text is to remake its language" through the process of reading to generate a new meaning and the life of law we practice is, at its heart, a life of composition, "a life of making meaning with words about the world" (Ledwin, 1996 :12,16) through rewording of signs. Dworkin also states that reading of the philosophical text means an activity of "changing" the text rather than "explaining" it because the text as it is will not yield to it without obvious strain or distortion (Ledwin, 1996: 53). Substantiating the point John Fowles says that as reader/ translator "we wish to create worlds as real as but other than, the world that is. Or was . . . We also know that a genuinely created world must be independent of its creator" (Fowles, 1969:105-6).

In the essay "Law and Literature: A Relation Reargued" Richard Posner while reversing P.B. Shelly's diction that "legislatures are the unacknowledged poets of the world" (Ledwin, 1996:66) has the deconstructionist method in his mind for the interpretation of legal texts. Dworkin argues that "Works are called great because they transcend boundaries of period and culture because they have a certain generality and even universality which is to say that they mean different things to different people. . . literary text need not be authoritative to perform their function in society" (Ledwin, 1996: 71-72). Thus Dworkin stressing on White's exhortation advises lawyers and judges to be more sensitive, candid, emphatic, imaginative and humane as he advocates that "the language that lawyer uses and remakes is a language of meaning in the fullest sense" (Ledwin, 1996:84). White does not think that law is humanity or a technique of government but he emphasizes that 'it is a technique tied to creation and interpretation of text, the practice of law can gain from sympathetic engagement with literature" (Ledwin, 1996:85).

Portia while acting as a judge in *The Merchant of Venice* virtually changes the text of the bond with her creative insight; hence she completes the incomplete text and brings to the surface the invisible unwritten part of this text. She does not merely explain the bond by pointing out something about it but she changes or remakes its text by challenging other explanations that were in the document.

Law gets a new life from literature as literature contains a surprising amount of legal subject matter, hence the worth and value of great literature is judged by Darwinian test of its survival with the time. Some works are called great because they transcend the boundaries of period and culture when analyzed in the light of new critical approaches. Both legal and literary scholars are of the opinion that often meaning is not extracted from the text but it has to put into the text by the reader and the judge, hence they follow the process of deconstruction. In a deconstructive turn, Portia's position in the centre as a judge also disrupts the patriarchy wherein a woman is judged by masculine law. Both Nerissa and Portia disguising themselves in male's attire bring to the surface the actual reality of women's life. Michael Meyer Ibsen in *A Doll's House* also highlights it before the beginning of the play by stating that "A women can not be herself in modern society. It is an exclusively male society with laws made by man and with prosecutors and judges who assess feminine conduct from a masculine stand point" (Ibsen 466). Law and literature generate narratives that

illuminate, create and reflect normative worlds that bring to the surface the invisible and silent experiences into public view. Thus both law and literature assume that women have been the object of the male gaze in patriarchal society

All rules, values and laws in human society are time oriented as well as relativistic; hence they need to be deconstructed and reconstructed. Taking law as a divine postulate of the universe as well as an active principle in the soul of a person, harmony between the two is established with creative imagination in literature so that a new legal text may be recreated to impart justice. Therefore, legal text takes the form of "a launching pad for judicial flight of fancy" (Posner 309) into the literary world which directs, modifies and recreates the law with its creativity; consequently with imaginative language it tends towards justice.

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Existentialism: A Way of Life

Snehsata & Anil Kumar

Abstract

The question of the meaning of life has been the most urgent and existentialism is an attempt to answer this perennial question. Generally speaking, writers as diverse as Dostoevsky, Jean-Paul Sartre, Simone-de-Beauvoir, Albert Camus, Gabriel Marcel, Martin Heidegger, and Karl Jaspers are considered to be the central figures of existentialism. And if we go for its origins, we are advised to go back into the nineteenth century to study the Danish theologian Soren Kierkegaard and the strange German genius Friedrich Nietzsche. Despite having a wide gap in the ideologies of these philosophers, there is a family likeness in some of their basic ideas which become the hallmarks of existentialism. Individuality, freedom, choice, and responsibility are the four pillars of existentialism. With Camus's ideas about the absurd and its responsibility, existentialism has become a positive idea. In this paper, I have tried to opine that instead of a philosophy, existentialism is a way of life, because to claim it as either a philosophy or an ideology is paradoxical in itself. Therefore, existentialism is a way of life.

Keywords

Existentialism, individuality, freedom, major existentialists, choice, responsibility.

अर्जुन उवाच

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।

अधिभूतं च किं क्लोक्तमधिदेवं किमुच्यते ।।

Arjuna inquired: O my Lord, O Supreme Person, what is Brahman? What is the self? What are fruitive activities? What is this material manifestation? And what are the demigods? Please explain this to me. (*Gitopanishad Bhagavad-Gita* As It Is 365)

Arjuna asked this question to Lord Krishna in the battlefield of Kurukshetra in 3102 B.C., just prior to the commencement of the Mahabharata War. But this perennial question is not confined to Arjuna alone. Since human life in itself is nothing but an indefinite search for meaning and value of this world, this question is all pervasive and relevant for all times. Existentialism, as a philosophical as well as a practical attempt, has tried to deal with this question. As a term, 'Existentialism' is often defined as a literary-political, psychoanalytical, religious, anti-religious, and philosophical movement which flourished in the European continent, immediately after the World War II. Generally speaking, writers as diverse as Dostoevsky, Jean-Paul Sartre, Simone-de-Beauvoir, Albert Camus, Gabriel Marcel, Martin Heidegger, and Karl Jaspers are considered to be the central figures of existentialism. And if we go for its origins, we are advised to go back into the nineteenth century to study the Danish theologian Soren Kierkegaard and the strange German genius Friedrich Nietzsche.

Any philosophy or literary movement, no doubt in which age or region it takes birth, has some fix terminology on which its proponents and followers agree. But even a superficial look, taken at the life as well as thoughts of the above said writers, indicates not their similarity but diversity. They have little that can be termed as common. Religiously, for example, Soren Kierkegaard is a devout Protestant; Sartre and Nietzsche are atheists for whom the concept of God is meaningless; Gabriel Marcel a devout Catholic; Jaspers a kind of non-sectarian theist; Heidegger an ambiguous atheist; and Camus a devout agnostic. Politically, Kierkegaard and Nietzsche are apolitical; Heidegger a Nazi; Sartre a Communist; and Camus an anti-communist and anti-ideological socialist. Further, most of the living existentialists (excluding Sartre and de-Beauvoir) have repudiated this label and others are surprised to be so described. Walter Kaufmann, an eminent critic of existentialism, goes to the extent of saying that the only thing the existentialists have in common is "a marked aversion for each other" ("Existentialism from Dostoevsky to Sartre" 11).

But despite these differences, there is, after all, a family likeness among the existential thinkers. For all of them, it is the free individual who is of central importance, and it is the lived experience of the individual that is the touchstone of all knowledge. They reject, from the very beginning, all systematic thought of the abstract, the necessary, and the universal for the sake of the concrete, singular, and unique individuality.

Certainly, existentialism is neither a traditional philosophy which, usually, is based on some abstract notions, nor a school of thought reducible to any set of tenets. It is more an intellectual mood or atmosphere than a coherent creed or body of doctrines; more an outlook or mindset than a philosophical party line; more a method or approach than a school of fixed patterns of thought. No doubt, as a way of life it is present throughout the history of human existence, but as a crystallized power, it is very much the creature of the wasteland of Europe, during and after, devastated by two world wars. It bloomed in its full swing in the desert of despair and gloom when Martin Heidegger brought forth his dark and labyrinthine metaphysical work *Being and Time*; when Sartrean philosophical work *Being and Nothingness*, his novel *Nausea*, and his plays *The Flies* and *No Exit*, burst upon the European scene; when Albert Camus published his novel *The Stranger* and his philosophical essay *The Myth of Sisyphus*. All the above enunciated works are the expression of a pervasive intellectual mood in the post-war Europe – the mood of despair, doubt, and anguish.

No doubt, the philosophy of Sartre, the metaphysics of Heidegger, and the novels of Camus transcend their age, as they are for all times and not merely of historical or antiquarian value, interesting just in so far as they sum up and reflect a particular moment in history. But their enormous popularity is due, to a large extent, to the fact that they chimed in with the spirit of the times. It was the time of collapsing beliefs as mass execution was practiced in Nazi concentration camps and the unpredictable devastation of Nagasaki and Hiroshima was done through atom bombs. It was an era of total despair and these writers expressed in philosophy and literature what post-war European people felt in their bones – the fact that their traditional and familiar world of moral and social values had collapsed; that God was not in His heaven and all was not well in the world; that either there was no God, or if He was, He was a weaker one who couldn't combat with the evil, or more devastating, He himself was evil. This was the age of the end of ideology. The novelist, Saul Bellow, captures this insight with the rumination of the character Moses Herzog in his book of that title:

But what is the philosophy of this generation? Not God is dead, that point was passed long ago. Perhaps it should be stated Death is God. This generation thinks – and this is its thought of thoughts – that nothing faithful, vulnerable, fragile can be durable of have a true power. Death waits for these things as a cement floor waits for a dropping light bulb. The brittle shell of glass loses its tiny vacuum with a burst, and that is that. (qtd. in Flynn 53-54)

Karl Jaspers also finds the World Wars as the reason for the prevalence of existentialist mood as he says, "Then in 1914 the World War caused the great breach in our European existence. The paradisiacal life before the World War, naïve despite all its sublime spirituality, could never return: philosophy, with its seriousness, became more important than ever" ("On My Philosophy"160). Such were the circumstances

for the sprouting of this existentialist mood, which rejected all, that was established on moral or natural rules and puts its full faith in the integrity of man. It was a shift from God to Man.

The term 'Existentialism' was first used by Gabriel Marcel to define Sartrean philosophy. In an interview to Pierre Vicary, Simone de Beauvoir affirms this fact:

When Sartre first started writing *Being and Nothingness*, Sartre didn't call himself an Existentialist. The origin of the term was contingent and capricious. It was in fact Gabriel Marcel who first applied the term to Sartre, in the course of a discussion with a group of Dominicans at Le Cerf. At the time Sartre rejected this definition of himself saying that he was indeed a philosopher of existence but that "Existentialism" did not mean anything. But subsequently, Sartre and I, and his followers, were described as being Existentialists so often that we stopped objecting to this definition of ourselves. (Charlesworth 6)

Though much has been said about the genealogy of existentialism, yet it is very difficult to define it as a term, because of its loose and reckless application. Sartre rightly comments in his lecture *Existentialism is a Humanism* that "the word is now so loosely applied to many things that it no longer means anything at all" (347). But despite the difficulty to phrase the meaning of existentialism in a definition, it can be fully understood through its major thematic concerns which have been discussed time and again by major existentialists.

The first and foremost idea of existentialists (both theists and atheists), as adhered by Sartre, is "existence precedes essence, or, if you prefer, that subjectivity must be the starting point" (*Existentialism and Human Emotions* 13). From Plato to Hegel, including Descartes, Leibnitz, Diderot, Voltaire and Kant, whether they are theists or atheists, all believe in the notion that essence is prior to existence i.e., man is the product of the idea of man in the mind of God like a paper-knife or a book or a chair which is present in the mind of the artist before its production. But existentialism denies this 'thingness' of man, as Sartre argues in *Existentialism is a Humanism*:

Man first of all exists, encounters himself, surges up in the world – and defines himself afterwards. If man as an existentialist sees him is not definable, it is because to begin with he is nothing. He will not be anything until later, and then he will be what he makes of himself. (349)

Existentialism is often criticized as an irresponsible philosophy, but Sartre repudiates this charge and says that existentialism "puts every man in possession of himself as he is, and places the entire responsibility for his existence squarely upon his own shoulders" (*Existentialism is a Humanism* 349-50). Again, existential responsibility is not a limited concept, rather it includes in itself the broader aspect of responsibility i.e. social responsibility. This aspect of existentialism can be fully justified through Camus's explanation about absurd responsibility. Logically, everything is on equal footing in the absence of any prior values. Consequently, the absurd puts both the deeds of goodness and that of destruction on the same ladder. In *The Myth of Sisyphus*, Camus concludes with the rejection of suicide as a logical outcome of the absurd. In *The Rebel*, he goes a step further and rejects murder as the consequence of the absurd. Trying to bring this idea at home, he writes, "the absurdist reasoning recognizes human life as the simple necessary good . . . because without life the absurdist wager could not go on" (Camus, *The Rebel* 14). Now, if suicide is denied, the absurd can't be partial in accepting murder with indifference because "the moment life is recognized as a necessary good, it becomes so for all men. One cannot find logical consistency in murder, if one denies it in suicide" (Camus, *The Rebel* 14). Further, ". . . if one denies that there are grounds for suicide, one cannot claim them for murder. One cannot be a part-time nihilist" (Camus, *The Rebel* 15). Therefore, the absurd can't be blamed for the contemporary political violence and absolute nihilism which misuse the absurd philosophy as an alibi to justify contemplated murders. On the contrary, by realizing that the absurd is not the fate of an individual but is destined to all humanity, the absurd paves way for the orientation of the ethics of solidarity which ultimately rejects murder and permits the emergence of the ethics of revolt. The existentialists have used, with great profundity, the eloquent words like anguish, abandonment, despair

etc. to present man's condition. For Sartre, anguish is the anxiety felt by every man because it is connected with profound responsibility:

The existentialists say at once that man is in anguish. What that means is this: the man who involves himself and who realizes that he is not only the person he chooses to be, but also a lawmaker who is, at the same time, choosing all mankind as well as himself, cannot help escape the feeling of his total and deep responsibility. (*Existentialism and Human Emotions* 18)

Kierkegaard used the term 'angst' or 'dread' to examine man's situation. Heidegger used his favourite word 'abandonment' to describe man's pathetic situation which is directly related to the absence of God and presence of death. Death of God is not a rejoicing situation for the existentialists. On the other hand, it is very embarrassing, because with the absence of God, there disappear all the possibilities of finding values in the world. Since there is no Perfect Consciousness to think about, there can be no longer any prior good. Dostoevsky once wrote in *Brothers Karamazov*, "If God does not exist, everything would be permitted" (qtd. in Sartre, *Existentialism is a Humanism* 353). In the death of God, man becomes forlorn and without excuses. He is abandoned in the world, without his desire, with full freedom. And it is, therefore, that this freedom becomes a condemnation as Sartre affirms in his lecture *Existentialism is a Humanism*, "... man is condemned to be free. Condemned, because he did not create himself, yet is nevertheless at liberty, and from the moment that he is thrown into this world he is responsible for everything he does" (353).

Existentialism is often seen as a shock to all kinds of traditional intellectual establishments. On one hand, the idealists and other moral philosophers are alarmed by its disregard for traditional schemes of value; on the other, the positivists and analytical philosophers become outraged by its willingness to abandon rational categories of knowledge established by Descartes, Newton, Kant, and Hegel. Contrary to traditional values, existentialism rejects the fact of the world as having any predestined and coherent meaning. It believes in the created meaning – the meaning that is created by Man through free will, choice, and responsibility. Plato, the earliest idealist perceives man as the representative of the idea of man in the mind of supreme God. But, existentialists reject this conception from the very outset and opine that there is nothing like human nature. For them, every person is what he/ she chooses to be and therefore, can't escape from the responsibility of his/ her actions by blaming the external factors like God or society or system for the consequences. Contrary to naturalism and realism of the 18th and 19th century which lead one to treat everyman as an object, existentialism endows its full faith in man's integrity. Sartre, in his article "A More Precise Characterization of Existentialism", points out the same thing:

... and everyone in the eighteenth century thought that all men had a common essence called *human nature*. Existentialism, on the contrary, maintains that in man – and in man alone – existence precedes essence. This simply means that man first *is*, and only subsequently is this or that. In a word, man must create his own essence: it is in throwing himself into the world, suffering there, struggling there, that he gradually defines himself. (*The Writings of Jean-Paul Sartre* 157)

Likewise, there is an intentional refusal to an integrated and systematic approach in Friedrich Nietzsche. He despises the systematic philosophy of Hegel, Kant, Schopenhauer, and Spinoza. All of them have tried to seek knowledge through their particular philosophy. But Nietzsche insists that there is no single stroke by which all philosophical dilemmas can be resolved and that, each philosophical proposition is capable of standing independently without a system for support. For him, the process of searching truth through a systematic approach is not merely a bad philosophical method but inherently dishonest. He writes, "The will to a system, in a philosopher, morally speaking, is a subtle corruption, a disease of character. . . . I am not bigoted enough for a system, not even for my system. The will to a system is a lack of integrity." (qtd. in Solomon 108).

This same disintegration is evident in Kierkegaard who prefers Socrates as his philosophical hero, because Socrates prefers his individuality at the stake of system. He rejects the system because

the subjective individual is ignored by it. Criticizing Hegel's systematic philosophy, Kierkegaard argues, "Hegel built his great philosophical system and then lived in a little hole alongside it" (qtd. in Charlesworth 9). Emphasizing Kierkegaard's same point of view Wardlaw, in an interview to Charlesworth, opines:

Hegel tried to understand the whole of reality within an all-embracing system. But Kierkegaard regarded that whole operation as a distraction from the pressing and important issues of concrete existence, and so he regarded this particular kind of philosophical undertaking as really leading one away into a realm of fantasy. (Charlesworth 13-14)

Therefore, it is clear that for Kierkegaard "the main questions facing man are questions that are to be discovered in the concrete details of particular human existence . . . the human existence of the individual, and in the kind of struggles he has to find his standing in the world and to discover a way forward for himself" and not through any system (Charlesworth 9).

The same kind of despise for systematic approach to philosophy is noteworthy in Heidegger, Sartre, Jaspers, Marcel, and Camus. Sartre writes that "lived experience is the only valid criterion of truth and I must always ask what does this mean to me, this individual human existence." So Jaspers says, "I can't verify anything saves through my personal being, and I have no other rule than this personal being itself." Gabriel Marcel puts it in a striking epigram and says, "We do not study problems of philosophy, we are those problems" (qtd. in Charlesworth 9). Albert Camus expresses the same thought when he writes, "I understand then why the doctrines that explain everything to me also debilitate me at the same time. They relieve me of the weight of my own life and yet I must carry it alone" (qtd. in Graham 75).

Apart from being anti-traditional and anti-systematic, existentialism is also an anti-rational and anti-empirical outlook. It rejects the claims of rationalism and empiricism that the universe is based upon some rules of physical science and that man is fully capable of solving all problems of science, philosophy, and life by the correct application of his reason and experiences. Newton, the most eminent rationalist and empiricist, views the world as senseless. He comments:

The universe is no longer primarily a manifestation of God. . . . The universe is a senseless, purposeless attraction and repulsion, collision and rebounding of so many mindless, passive bodies. The world is an all encompassing machine operating according to the natural laws. . . . The universe is nothing but this system of moving bodies. It is Godless, deanimated, and purposeless. (Solomon 11)

No doubt, in Newtonian universe, there is no place for Divine Will; but there is no place for human will even. To him, man, like other bodies, is merely one more body obeying Newtonian laws of motion in the same senseless and purposeless fashion as all other bodies do. Therefore, every occurrence (no matter initiated by a living person or happened to a non-living object) is based upon the Principle of Universal Causality. But the existentialists denounce this principle, not because they are anti-science or irrationals; they reject it because it deprives man from his very attribute which uplifts him from the rest – his free will and the responsibility of his actions. If every occurrence is the natural consequence of some set of antecedent natural conditions, then human actions are also pre-determined, independent of any motives, intentions, decisions, or free will of the agent. If actions are nothing but events determined by previous events, then humans do not really 'act' at all, they are merely machines moving in accordance with natural laws and totally free from the responsibility of their so called 'actions'. But as it is well known, existentialism is the proponent of free will and responsibility. It rejects for any coherent meaning of this world and propounds that man alone is the creator of meaning through free will, choice, and responsibility; that each person is what he or she chooses to be, and that no one can escape from the responsibility of one's actions by blaming the external factors for the consequences. Sartre elaborates this idea in his *Existentialism is a Humanism* and says, "Man simply is . . . he is what he wills. . . . Man is nothing else but that which he makes of himself. That is the first principle of existentialism" (349). Likewise, Dostoevsky has repeatedly stressed upon the necessity of free will. In his *Notes from*

the Underground, he criticizes the basic formula of all natural sciences which counts everything in the mathematical formula of 'twice two makes four' and therefore, mars all kind of individuality. When one tries to break this 'stone wall' of laws, Dostoevsky alarms:

. . . they will shout at you, "it is no use protesting: it is a case of twice two makes four! Nature does not ask your permission, she has nothing to do with your wishes, and whether you like her laws or dislike them, you are bound to accept her as she is, and consequently all her conclusions. A wall, you see, is a wall . . . and so on, and so on."
(*Notes from Underground* 61)

Science and natural laws have tried to convert man into a thing, "something of the nature of a piano-key or the stop of an organ by announcing that whatever man does is not done by his willing it, but is done by itself, by the laws of nature" (Dostoevsky 70). Such a situation is like living in the "Palace of Crystal" where there'll be answer for everything (Dostoevsky 71). But Dostoevsky believes, not in natural laws, but in man's intention, his desire for free will which will break this crystal palace. He suggests in the same book, "I say, gentlemen, hadn't we better kick over the whole show and scatter rationalism to the winds . . . and to enable us to live once more at our own sweet foolish will!" (71).

He argues that what man wants is simply independent choice, whatever that independence may cost and wherever it may lead to him. He says, ". . . that man everywhere and at all times, whoever he may be, has preferred to act as he chose and not at least as his reason and advantage dictated" (71).

Apart from the exclusion of free will, it is the omnipotence of logical argument and scientific reasoning that provokes existentialists for being anti-rational. They simply question the ability of such reasoning to access the deep personal convictions that guide our lives. They realize that "life does not follow the continuous flow of logical argument and that one often has to risk moving beyond the limits of the rational in order to live life to the fullest" (Flynn 3). Following the same thought process, Kierkegaard criticizes the dialectical rationalism of Hegel and says, "Trying to live your life by this abstract philosophy is like trying to find your way around Denmark with a map on which that country appears the size of a pinhead" (qtd. in Graham 72).

Hence, it is quite clear from the above discussion that being a philosophy of man, his free will, and his free choice, existentialism is a refusal to all that mars real life. Walter Kaufmann has rightly said:

The refusal to belong to any school of thought, the repudiation of the adequacy of any body of beliefs whatever, and especially of systems, and a marked dissatisfaction with traditional philosophy as superficial, academic, and remote from life – this is the heart of existentialism. ("Existentialism from Dostoevsky to Sartre" 12)

Despite its claims to be novel and unprecedented, existentialism represents a long tradition in the history of philosophy, not only in the West, but in the East also. Kaufmann, validating its timelessness says, "Existentialism is a timeless sensibility that can be discerned here and there in the past; but it is only in the recent times that it has hardened into a sustained protest and preoccupation" ("Existentialism from Dostoevsky to Sartre" 12). The same argument is re-affirmed by William Barrett in his book, *Irrational Man: A Study in Existential Philosophy*, where he argues that what we now call existentialist impulse "is coeval with the myths of Abraham and Job; it is evident in the pre-Socratic philosophies of Greece, in the dramas of Aeschylus and Euripides, and in the later Greek and Byzantine culture of mystery; and it is a thread that winds, seldom dominant but always present, through the central European tradition" (69-70). Further, "in the Orient, concurrently, the entire development of the religious and philosophical attitudes, particularly in the Buddhist and Taoist writings, seems to us now to have been frequently closer to the actual existence of mankind than the rationalist discourses of the West" (Barrett 125). Hence, existential outlook is scattered everywhere and throughout history. To conclude, it can be argued that existentialism is an outlook towards life which, instead of directing us to follow some fixed rules of life, liberates us to live authentically and creatively.

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ELT in Rural Areas: A Challenging Opportunity

Rinu

Abstract

According to a survey published in one of the national newspapers, only 16% of our engineering graduates are employable. The reasons cited for unemployability are primarily poor communication and cognitive ability. Though teaching of English in India has undergone a paradigm shift, yet it remains a challenge in rural and difficult areas. The students hailing from rural areas studying in vernacular are quite often marginalized in their career. Moreover globalized economy demands communicatively competent prospective employees. English language teaching in rural areas remains a challenge because of three primary reasons viz. Ineffective pedagogy, Lack of technological intervention, Ineffective evaluation.

The English language teaching in rural areas has to be supported and juxtaposed with local indigenous literature. The communication skills are to be taught and integrated with the local circumstances and practices. The glocal approach shall be the underlying theoretical framework for English language teaching in rural areas. This paper would attempt to ascertain the hindrances to effective English language teaching in rural areas and also suggest remedial pedagogical solution.

Keywords

Glocal, Indigenous Literature, Pedagogy, Globalization

Introduction

In the prevailing globalizing economic scenario, the importance of communicatively competent workforce can not be over looked. English language has become the lingua franca of trade, commerce and social life. We completely agree with Alexander V. Sandoval's claim that English is becoming the world's language of the 21st century. Most of the world's population speak English or know it. And more than 80% of all stored information in the world is written English or translated into it. So, we can say that teaching and learning of English has become inevitable.

Problems faced by students from rural areas

We know that 70% of India lives in villages and majority of the work force come from rural areas. The whole spectrum of student population in our country can be put under two categories: rural and urban. This rurality and urbanity is not in terms of geographical locations. Rural means deprived, in terms of infrastructure of all kinds: educational, social, economical and familial. It is a known fact that rural students are completely marginalized as far as English is concerned. Cutting across the States and regions of India, students falling under rural category miss career opportunities because of being 'un-English'. It is true that rural students do possess the intelligence necessary for getting admission for higher education but they lag behind only in the English communication competence.

ELT as a challenge in rural areas

Though teaching of English in India has undergone a paradigm shift, yet it remains a challenge in rural and difficult areas. It is a challenge in the sense that all theoretical knowledge acquired as part of ELT training goes haywire in the classroom. A teacher has to evolve strategies at every step. The following are the hindrances in the way of English Language Teaching/Learning in rural areas:

- English as a phobia
- English treated as elite over other languages
- English as an indicator of social status
- English taught like any other subject
- Notional introduction of technology
- Incompetent teachers
- Substandard teaching material
- Non-availability of basic infrastructure
- Hostile socio – cultural factors

Important Parameters of ELT

The process of English language teaching in rural areas is challenging because it involves innocent learners who look up to an English teacher as God. I have narrowed down to three important parameters as far as teaching of English in rural areas is concerned. These are:

- Pedagogy
- Curriculum and Evaluation
- Technology

Pedagogy

The teaching of English in Indian education system is from primary level. The situation at primary level and secondary level is pathetic. In state like Haryana, there are no English teachers to teach English at Primary level. Only one teacher is appointed to teach all subjects to one class. It is known to all of us that critical age to learn a language is up to 4-5 years and we damage this at the very beginning. The teachers of all the subjects should be good at English so that learner can come in contact with English in every class. If non-English teachers teach and communicate in vernacular (as most of the teachers do in rural areas) how could an English class of 45 minutes prove effective? Most of the teachers at all the learning levels are untrained. Teachers are appointed on the basis of B. Ed. and D. Ed. degrees in primary and high schools. B. Ed. and D. Ed. Syllabus is completely bombarded with theoretical inputs leaving no space for teaching practicum. We can very well see how they can teach effectively if they are not trained properly. The role of teacher becomes more challenging and demanding in rural areas because in such areas it is the teacher who is the model for students.

Curriculum and Evaluation

English is taught like a subject from the primary level. But it's true that the syllabus is not properly designed. We know that English language learning requires four skills listening, speaking, reading and writing (LSRW). The students are only trained in reading and writing, and listening and speaking skills are completely ignored in the syllabus. The students only learn English grammar's rules just to appear in the exams. The syllabus is not perfectly designed for learners as well as teachers. There should be practical use of English language. Even

grammar should be taught in the form of application of it in day to day life. Apart from this syllabus, there is ineffective evaluation process. There is not listening and speaking tests in the final exams. That's why students lack in communication competence. Without a good listening, a student can't speak. There should be face to face interaction, group discussion etc. among learner and teacher and it should be a part of testing also. Only then can communication competence can be incorporated in use students.

Role of Technology

In the modern age, we are witnessing tremendous impact of technology on educational activities. The whole process of teaching and learning has been digitalized. Because of technology, language teaching has undergone a complete transformation. May it be Computer Assisted Language Learning (CALL), Language Laboratories, use of CDs & Cassettes, Internet etc, a modern learner has all the technology to learn not only English but any foreign language provided he/ she has the money to buy this. But it is very painful that a rural learner is still in those dark ages and is completely marginalized as far as technological exposure is concerned. When even chalk, duster and black board are missing, expecting technology will be asking for sky. With this I am not saying that English language can't be taught without technology. Nobody can undermine the value and effectiveness of human interaction/ interface and moreover we all have learnt English without using technology. But that is no excuse to deprive rural learners of the basic technological devices like TV, Tape recorders, Computer etc. The only solution left is face to face interaction in form of debates, discussions etc. Using a traditional cassette player could do wonders as far as listening and speaking skills are concerned. Having said that technology cannot substitute a teacher, it can definitely act like an effective teaching aid making the whole process of language teaching and learning faster and easier.

Role of indigenous literature

Since globalization is being replaced by glocalization (local to global), inclusion of indigenous literature in ELT is of immense pedagogical help. Narratives from our epics like Ramayana, Mahabharata, Panchtantra, Jatak-kathayein etc. shall be incorporated in ELT curriculum. Having known that L1 or mother tongue is a wonderful teaching resource for ELT, indigenous literature which is either oral or written in Indian Languages will definitely strengthen teaching of English especially in rural areas.

Conclusion

It becomes imperative that students of rural areas are given equal opportunities to learn English. The urban-rural divide in teaching of English has to be bridged. It is possible only if a committed & honest approach is adopted. Having said that a rural student is equally competent to learn English, an English teacher has to adopt innovative strategies in the classroom. One has to go for action research to find the solutions on the spot. A few measures like appointment of skilled & committed teachers of English at primary level, effective implementation of technological schemes like EDUSAT, zero tolerance on the quality of both human and infrastructural resources, provision of minimum technological aids like TV, LCD Projectors, Computers, Stereos, weekly film shows, facelift to the general ambience in schools and colleges, etc should be put in place to arrest the dwindling standards of teaching/ learning of English in rural areas. The English language teaching in rural areas has to be supported and juxtaposed with local indigenous literature. The communication skills are to be taught and integrated with the local circumstances and practices. The glocal approach shall be the underlying theoretical framework for English language teaching in rural areas. The said measures may appear far-fetched but will certainly help in better teaching and learning of English language in rural areas.

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व्यावहारिक हिंदी : विचारणीय संदर्भ

नरेश मिश्र

हिंदी भारतवर्ष की राष्ट्रीयता की प्रतीक और यहाँ के आदर्श और संस्कारों की भाषा है। भारत एक लंबे समय तक विदेशी शासन के विषम परिवेश में साँस लेता रहा है। 15 अगस्त, 1947 की अर्धरात्रि को स्वतंत्रता का सूर्य उदय हुआ। चारों ओर खुशियाँ मनाई गई। भारत गणतंत्र का अपना संविधान बना। 14 सितंबर, 1949 को भारतीय संविधान में हिंदी को राजभाषा का पद प्राप्त हुआ। इस गौरवपूर्ण दिन को 'हिंदी दिवस' के रूप में प्रतिवर्ष मनाया जाता है। राजभाषा का अर्थ है-राजकाज की भाषा अर्थात् हिंदी को शासन-प्रशासन की भाषा की मान्यता मिली। प्रत्येक राष्ट्र का एक ध्वज, एक गान, एक नेता और एक भाषा होती है। भारत देश के तिरंगे झंडे और राष्ट्रगान पर देश को गर्व है, क्योंकि ये देश की गरिमा के प्रतीक हैं।

भारतवर्ष के बहुसंख्यक जनसामान्य द्वारा हिंदी का प्रयोग किया जाता है। यह भी सुस्पष्ट है कि देश की अधिकांश जनसंख्या हिंदी समझती है। इसलिए इसे राष्ट्रभाषा नाम से भी संबोधित किया जाता है। माना संविधान में हिंदी को राष्ट्रभाषा के रूप में स्थान प्राप्त नहीं है, किंतु भारत राष्ट्र के बहुसंख्यक लोगों द्वारा समझी और प्रयोग की जाने वाली हिंदी राष्ट्र की राष्ट्रभाषा भी है।¹

किसी भी कार्य को व्यवस्थित रूप से संपन्न करने के लिए स्वस्थ मानसिकता, दृढ़ विश्वास और संकल्प की आवश्यकता होती है। हिंदी प्रयोग में भी यही सिद्धांत और व्यवहार लागू होता है। इसी आधार पर हिंदी के विभिन्न स्वरूपों-व्यक्ति बोली, बोली, भाषा, मानक भाषा, मातृभाषा, राजभाषा, माध्यम भाषा, संपर्क भाषा, राष्ट्रभाषा और अंतरराष्ट्रीय भाषा पर विचार किया जा सकता है।

प्रत्येक व्यक्ति का अपना विशेष व्यक्तित्व होता है। विधाता की सृष्टि में किन्हीं दो व्यक्तियों में पूर्ण समानता असंभव है। इसी प्रकार विश्व के किन्हीं दो हिंदी प्रयोक्ताओं के हिंदी के उच्चारण और प्रयोग के स्वरूप में पूर्ण समानता होना असंभव है। यह भी सुनिश्चित तथ्य है कि बूंद-बूंद जल से घड़ा भरता है, व्यक्ति-व्यक्ति के योग से समाज का अस्तित्व सामने आता है, तो व्यक्ति-व्यक्ति से संवाद आधार पर हुई भावाभिव्यक्ति से भाषा के अस्तित्व में आने का मार्ग खुलता है।² यदि हिंदी भाषा को ग्रामीण-शहरी, अनपढ़-विद्वान, कर्मचारी-अधिकारी और हिंदी भाषी क्षेत्र-हिंदीतर भाषा भाषी क्षेत्र आदि के लोग स्वस्थ मानसिकता और दृढ़ संकल्प के साथ करें, तो हिंदी जगत को ही नहीं भारत को अपूर्व गरिमा मिलेगी।

कुछ पल के लिए सोचिए, जब हम थोड़ी देर के लिए घर से बाहर निकलते हैं, तो अनुकूल वस्त्रादि का चयन कर, ग्रहण करते या सजते हैं, किंतु जीवन भर साथ देने वाली अपनी भाषा के शुद्ध-मधुर उच्चारण और शुद्ध-सुंदर लेखन का कितना प्रयास करते हैं! यदि हम स्वस्थ मानसिकता और संकल्प के साथ अपनी भाषा का प्रयोग करें, तो अनूठा स्वाभिमान जगेगा, भाषा का और स्वयं का भविष्य सुनिश्चित रूप से समुज्ज्वल होगा।

हिंदी के विस्तृत भौगोलिक क्षेत्र में बहुसंख्यक लोगों द्वारा प्रयोग किए जाने के कारण इसके स्वरूप में विविधता होना स्वाभाविक है। हिंदी भाषा के स्वरूप में एकरूपता लाने के लिए मानकीकरण किया गया है। मानक हिंदी साहित्य का आधार है और यही रूप राजभाषा में अपनाया गया है। मानव संसाधन विकास मंत्रालय के केंद्रीय हिंदी निदेशालय और भाषाविदों द्वारा हिंदी का मानकीकरण किया गया है।³ मानक हिंदी का प्रयोग हिंदी साहित्य, संचार माध्यम और राजभाषा संदर्भ से कार्यालयों, मंत्रालयों और ज्ञान-विज्ञान के क्षेत्र में किया जाता है।

हिंदी भाषा के शुद्ध उच्चारण और लेखन पर ध्यान देने की आवश्यकता है। भाषा की लघुतम महत्त्वपूर्ण इकाई ध्वनि है। इसलिए सर्वप्रथम हिंदी ध्वनियों - 'अ, आ.... औ' और 'क् ख् ह्' के साथ पूरी वर्णमाला 'अ, आ.... औ, क, ख.....ह' के शुद्ध उच्चारण का प्रयास अपेक्षित होता है। लेखन की लघुतम इकाई वर्ण के शुद्ध प्रयोग से भाषा के शुद्ध प्रयोग का आधार बन जाता है। हिंदी में स्पष्ट भावाभिव्यक्ति के लिए संयुक्त वर्णों की योजना की जाती है। संयुक्त वर्ण की संरचना पर ध्यान

रखा जाए, तो उच्चारण अनुकूल होगा, यथा -

त्र - त्र	क्र- क्र
प्र - म्र	भ्र - भ्र
श्र - श्र	स्र - स्

यहाँ यह ध्यातव्य है कि संयुक्त वर्ण में मुँह एक बार ही खुलता, जहाँ पर स्वर विद्यमान होता है, अर्थात् किसी शब्द में जितने स्वर विद्यमान होंगे उतने ही अक्षर संभावित होते हैं। यह हिंदी उच्चारण का नियम है। हिंदी का उच्चारण अक्षर विधान के आधार पर होता है⁴ यथा -

क्र	कृ अ	ख्य - ख्य
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हिंदी भाषा की एक विशेष प्रवृत्ति है कि जब किसी शब्द का अंतिम वर्ण स्वर 'अ' पर आधारित होता है, तो इसका उच्चारण व्यंजनांत हो जाता है, यथा -

लेखन	उच्चारण	लेखन	उच्चारण
तन	तन्	तरल	तरल्
श्याम	श्याम्	हम	हम्

हिंदी उच्चारण प्रक्रिया में एकाक्षरी शब्दों के एक बार मुख खुलने को इस प्रकार स्पष्ट कर सकते हैं -

श य् आ म्	स् व् आ स् थ् य्
श्याम	स्वास्थ्य

यह कहा जाता है कि हिंदी में जैसा लिखा जाता है, वैसा ही बोला जाता है या उच्चारण होता है, किंतु जहाँ नियम विशेष है, वहाँ उसका अनुपालन करना चाहिए।

हिंदी उच्चारण का महत्वपूर्ण नियम है कि जब य, र, ल, व - अंतस्थ वर्ण के पूर्व कोई अर्ध व्यंजन लिखित रूप में आए, तो लिखा जाएगा एक अर्ध व्यंजन, किंतु उच्चरित दो अर्ध व्यंजन होंगे⁵, यथा -

लिखित	उच्चरित
अन्य	अन्न्य
अन्वय	अन्वय
उपन्यास	उपन्न्यास

हिंदी शब्दों के मध्य अर्ध नासिक्य व्यंजन आएँ, तो लेखन में उनके स्थान पर अनुस्वार 'ँ' का प्रयोग करना चाहिए⁶, यथा -

ड.	-	अड्क	◀	अंक,	अङ्ग	◀	अंग
ण्	-	घण्टी	◀	घंटी,	पाण्डेय	◀	पांडेय
न्	-	पन्त	◀	पंत,	पन्थ	◀	पंथ
म्	-	पम्प	◀	पंप,	गम्भीर	◀	गंभीर

हाँ, यह ध्यातव्य है कि शब्द के मध्य में अर्ध नासिक्य व्यंजन लिखने पर गलत नहीं माना जाएगा, किंतु मानक लेखन के लिए उक्त नियम अपनाना चाहिए।

यहाँ एक महत्वपूर्ण सिद्धांत पर ध्यान देना अनिवार्य है। जब किसी शब्द के किसी व्यंजन के पूर्व अन्य कोई अर्ध नासिक्य व्यंजन हो, तो वह निश्चित रूप से अनुस्वार 'ँ' के रूप में लिखा जाएगा। ऐसा न होने पर शब्द अशुद्ध हो जाएगा⁷, यथा -

अशुद्ध	शुद्ध
कम्प्यूटर	कंप्यूटर
स्वतन्त्रा	स्वतंत्रा
स्वातन्त्रयोत्तर	स्वातंत्रयोत्तर

भारत मातृ प्रधान देश है। यहाँ माँ और मातृभूमि को सम्मान दिया जाता है। इसलिए सीता-राम, राधा-कृष्ण और माता-पिता कहते हैं। हमारी भाषा इसी संस्कार के आधार पर स्वर प्रधान प्रवृत्ति संपन्न है। हिंदी में स्वर पहले व्यवस्थित हैं, व्यंजन बाद में।

स्वर स्वतंत्र उच्चरित होते हैं, व्यंजन के साथ स्वर का अनिवार्य अस्तित्व है। इसी आधार पर वर्तमान हिंदी में अर्धस्वर जहाँ पर स्वरवत् सुनाई दें, वहाँ स्वर ही लिखना चाहिए,⁸ यथा -

अशुद्ध	शुद्ध
आयिये	आइए
नयी	नई
लतायें	लताएँ
लिये	लिए

सरलीकरण की प्रक्रिया में अनुस्वार ‘ँ’ और अनुनासिक ‘ं’ दोनों चिह्नों को अनुस्वार ‘ँ’ की तरह प्रयोग किया जाने लगा था। इससे अस्पष्टता आ गई थी,⁹ यथा - ‘अंधेर-अंधेरा’ और हंस-हंस।

अनुस्वार के स्थान पर ‘ँ’ और अनुनासिकता के स्थान पर ‘ं’ के प्रयोग से लेखन - उच्चारण स्पष्ट और

शुद्ध रहेंगे, यथा -

अस्पष्ट	स्पष्ट
अंधेर	अँधेरा
हंस (पक्षी विशेष)	हँस (हँसना क्रिया)

भाषा-लेखन का सिद्धांत अपेक्षाकृत स्थाई होता है, किंतु बोलचाल अथवा उच्चारण सिद्धांत अपेक्षाकृत शिथिल या परिवर्तनशील होता है। इसी आधार पर ‘चिह्न’ उच्चारण ‘चिन्ह’ हो गया है। ‘चिन्ह’ उच्चारण पर्याप्त प्रचलित होने से स्वीकार कर लिया गया है, किंतु लेखन पूर्ववत् ‘चिह्न’ ही शुद्ध है।

हिंदी के लेखन और उच्चारण के नियमों और व्यवहार का ध्यान रख कर प्रयोग करना चाहिए।

हिंदी भारतवर्ष की अस्मिता की पहचान है। इसका अनुकूल प्रभावी प्रयोग एक ओर प्रयोक्ता को गर्वानुभूति कराएगा, तो दूसरी ओर राष्ट्रीय एकता को सबल आधार मिलेगा।

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- ⁴ डॉ. उन्मेष मिश्र, हिंदी का मानकीकरण और व्यावसायिक पत्र व्यवहार, पृ. 20
- ⁵ डॉ. राजमणि शर्मा, हिंदी भाषा : इतिहास और स्वरूप, 137
- ⁶ डॉ. भोलानाथ तिवारी, हिंदी भाषा की ध्वनि संरचना, पृ. 94
- ⁷ डॉ. भोलानाथ तिवारी, हिंदी भाषा, पृ. 217
- ⁸ डॉ. धीरेंद्र वर्मा, हिंदी भाषा का इतिहास, पृ. 96
- ⁹ डॉ. दीप्ति शर्मा, व्याकरणिक कोटियों का विश्लेषणात्मक अध्ययन, पृ. 174

वैश्वीकरण में किसान और किसानी

अमित कुमार

सारांश

वैश्वीकरण से जो चीजें बहुत प्रभावित हुई हैं, उनमें किसान मुख्य है। विकास के बावजूद आज किसान जिस तरह से आत्महत्याएं कर रहे हैं, वह सोचने को मजबूर करता है। आज भी किसान कर्ज के दलदल में इस कदर फंसे हुए हैं कि वे किसी भी तरह निकल नहीं पा रहे। बहुराष्ट्रीय कंपनियां निरंतर किसान का शोषण कर रही हैं। किसान उनके लिए महज एक ग्राहक है। उसकी समस्याओं और जीवन से इन कंपनियों का कोई सरोकार नहीं है। कंपनियां अपने उत्पादों को बेचने के लिए अनेक योजनाएं ला रही हैं और वे हर बार अपने लाभ का प्रतिशत बढ़ा रही हैं। इससे किसान ही सबसे अधिक प्रभावित है। किसान कोई अकेला एक व्यक्ति नहीं है। किसान के साथ उसका परिवार भी खेती में डूबकर लगा हुआ होता है। किसान की परिभाषा सरकार की नजर में बहुत ही संकुचित है। सरकार किसान केवल उसे ही मानती है जिसके नाम जमीन हो। जबकि स्त्री बिना अपने जमीन नाम करवाए किसान के साथ जी-जान से जुटी रहती है। खेती-किसानी में सबसे अधिक कष्ट सहती भी वही है। आज किसान अपनी औलाद को सिंपर्फ इसलिए खेती करने को नहीं प्रेरित कर रहा, क्योंकि किसान यह सच्चाई जान चुका है कि आज खेती में गुजारा संभव नहीं है। खेती वही कर रहे हैं जिनके पास अन्य काम का कोई विकल्प नहीं है।

किसान का जीवन समस्याओं से भरा है। वह जिस काम को इतना जी-जान से करता है, उससे इतना लाभ नहीं कमाता कि वह आराम से बैठा खा सके। खेती वह अपने गुजारे के लिए करता है और खेती ही उसे अनेक समस्याओं में फंसाती है। उसके जीवन में सबसे भयंकर समस्या कर्ज की होती है। कर्ज लेने का कारण उसकी अपनी मूलभूत जरूरतों को पूरा करना और आगे की खेती करना है। खेती कभी उसे इतना लाभ नहीं देती कि वह लिया हुआ कर्ज चुकाता चला जाए और जरूरत पड़ने पर और ले ले। बड़े किसान तो फिर भी अपने जीवन में रहन-सहन के स्तर को उंचा उठाए रखते हैं, लेकिन छोटे किसान और खेतिहर मजदूरों के पास इतनी पूंजी नहीं होती कि वे अपने जीवन स्तर पर ध्यान दें। अनेक किसान अज्ञानता और अनपढ़ता में अधिक उन्नति नहीं कर पाते तो कुछेक को नशा ही लील लेता है। वे न खुद के लिए कुछ कर पाते हैं, न औलाद या परिवार के लिए। उसके परिवार में आने वाले खर्चों के लिए वह अनाप-शनाप पैसे खर्च करता है, चाहे उसे उसके लिए किसी महाजन के सामने अपनी पगड़ी ही क्यों न डालनी पड़े। एक बार कर्ज के कुचक्र में फंसने के बाद वह अपना जीवन खुद तबाह करने पर मजबूर हो जाता है।

खेती में किसान अकेला काम नहीं करता, उसका परिवार भी उसके साथ लगकर काम करता है। यह बात अलग है कि सरकारी परिभाषा में किसान केवल वही है जिसके नाम जमीन है। जबकि किसान से अभिप्राय है कि खेत में काम करने वाला, उसके नाम जमीन हो या न हो। किसान का सबसे ज्यादा सहयोग उसकी पत्नी, बच्चे और उसके पशु करते हैं। ऐसा कोई छोटा किसान नहीं है जो अपने परिवार की मदद लिए बिना खेती करता हो।

किसान के जीवन को साहूकारों व जमींदारों ने हमेशा प्रभावित किया है। साहूकार व किसानों के संबंध अर्थ पर टिके हुए हैं। जमींदार और साहूकारों द्वारा किसानों का शोषण किए जाते रहने की परंपरा बहुत लंबी है। किसानों ने शोषण के खिलाफ संघर्ष भी किए हैं। यह बात अलग है कि इससे उनके शोषण में कोई पफर्क नहीं आया। साहूकार किसानों की अज्ञानता के चलते उन्हें हर चीज में ठगते थे। एक-दो उदाहरण देना जरूरी है जो हंटर ने अपनी किताब 'बंगाल की देहातों के इतिहास' में संथालों के 1855 के विद्रोह के संदर्भ में बताया है। हंटर लिखते हैं कि हिंदू बनिए संथालों को कुछ रुपये-चावल देकर उनकी सारी जमीनें हथिया लेते थे। ये व्यापारी इतने चालाक थे कि वे उन किसानों का माल भारी बाटों से तोलकर लेते थे तथा खुद

का माल उन्हें हलके बाटों से तोलकर देते थे। जब संथाल इसका विरोध करते थे तो वे नमक पर टैक्स देने की बात करते थे। संथाल यदि इनसे गुजारे के लिए चावल आदि ले लेते तो ये उन चावलों को उतारने के बदले में ही उनकी जमीनें अपने काबू में कर लेते थे। आदिवासी किसान और खेती करने के लिए जंगलों को साफ करके और जमीनें तैयार करते तो ये उन पर भी अपनी नजरें रखते और अनेक बार ऐसा हुआ कि जब संथाल लोग जंगलों से भागने की कोशिश करते तो ये साहूकार उन पर अदालती कार्यवाहियां करते। उनके डंगर-दोर और हाथों-पांवों के गहने तक अपने कब्जे में कर लेते।¹⁴ केवल आदिवासियों को ही नहीं साहूकार और किसानों को भी सदा से तंग करते आए हैं। छोटे किसान अपनी जरूरतों के लिए जब भी बड़े साहूकारों से कर्ज लेते तो पूरी उम्र तक उनका साथ न छूटता। किसान जमींदार के खेतों में काम कर करके थक जाता, पर साहूकार का कर्ज कम होने का नाम ही नहीं लेता।

जमींदार इतनी जमीन के मालिक होते हैं कि वे अपने हाथों से खेती कर ही नहीं सकते। ये अपने खेतों को उन छोटे किसानों में बांट देते हैं जिनके पास जमीन नहीं होती और न ही उनके पास कोई अन्य रोजगार होता कि वे खेती न करके अपने परिवार का पेट पाल सकें। वे या तो अनपढ़ होते हैं या पिफर कम पढ़े-लिखे लोग होते हैं जिन्हें अन्य कोई और रोजगार नहीं मिल पाता। इसलिए ये मजबूरी में जमींदार या दूसरे किसान के खेतों में काम करते हैं। जमींदार हमेशा सस्ते मजदूरों की तलाश में रहते हैं। मजदूरों को भी ये अपनी मनचाही शर्तों पर खेतों में काम करने देते हैं। जमींदार कभी भी किसान की परवाह नहीं करता। जब भी किसान को अपनी मूलभूत जरूरतों के लिए जमींदार के सामने हाथ फैलाना पड़ता है, जमींदार उन्हें खुश होकर उफंची दर पर कर्ज देता है ताकि किसान उसे समय पर न उतार सके और वह अपने कर्ज के बदले उससे खेतों में मुफ्त में काम करवा सके। होता भी यही है, क्योंकि किसान को फसल के बीच में कभी जमींदार से कोई मेहनताना नहीं मिलता। उसे तो केवल फसल के अंत में ही अपनी मेहनत का हिस्सा मिलता है। इसके विपरीत किसान को बीच में पारिवारिक खर्चों व हारी-बीमारी से निपटने के लिए कई बार खर्च की जरूरत पड़ती है और जब भी वह जमींदार से सहायता मांगता है, उसे जमींदार कर्ज देकर अपने चंगुल में फंसा लेता है।

राज्य किसान के जीवन में बहुत महत्व रखता है। राज्य किसान को एक ऐसी व्यवस्था प्रदान करता है जिसमें किसान को खेती के लिए जरूरी सुविधाएं प्राप्त हो सकें। इन्फ्रास्ट्रक्चर की सुविधाएं उपलब्ध करवाना राज्य का ही काम है। खेती के लिए किसान को खाद, बीज, कीटनाशकों की दवाइयों की जरूरत होती है, जिन्हें राज्य ही पूरा करता है। किसानों की आर्थिक मदद के लिए संस्थाएं भी राज्य की ही देन होती हैं। लेकिन राज्य किसानों को उतनी स्वतंत्रता नहीं देता, जितनी वह अन्य कंपनियों आदि को देता है। राज्य अपने लाभ के लिए ऐसी कंपनियों को अपने यहां बुलाता है और उनके लिए सुविधाएं जुटाने का कार्य करता है। हमारे सामने ऐसे अनेक उदाहरण हैं जब राज्य ने सुविधाओं व विकास के नाम पर किसानों की उपजाऊ जमीनों का अधिग्रहण करके उन कंपनियों को दिया है जिनसे राज्य अपने हित साधना चाहता है। राज्य उस समय उजड़ते हुए किसानों को नहीं देखता। ऐसा लगता है जैसे कि राज्य का काम महज एक बिचौलिया बनना ही रह गया है। किसानों को आए दिन जो आंदोलन करने पड़ रहे हैं उनके मूल में राज्य द्वारा लागू नीतियां ही हैं। यदि राज्य किसानों के हितों को देखते हुए अपनी नीतियां बनाए तो उसे इस तरह से किसानों का विरोध न सहन करना पड़े।

किसान के लिए बाज़ार बहुत जरूरी है तो बाज़ार के लिए किसान महज एक ग्राहक है। बाज़ार वही चीज बेचता है जिससे उसे लाभ होता है। बाज़ार कभी भी घाटे में काम नहीं करता। वह कर्ज को लेकर लंबे समय तक नहीं चल सकता। किसान के लिए खाद, बीज आदि बाज़ार ही उपलब्ध करवाता है। कंपनियां बाज़ार के जरिये ही किसानों तक अपने उत्पाद पहुंचाती हैं। बाज़ार केवल लाभ के लिए काम करता है। एक तरह से वह बेचदार और खरीदार के बीच एक बिचौलिये की भूमिका निभाता है। बाज़ार भी राज्य की तरह कई बार दबाव में होता है। वह कंपनियों द्वारा थोपी गई चीजों की ही बिक्री करता है। ऐसे में किसानों के साथ अनेक बार धोखाधड़ी हुई है। उसकी जिम्मेदारी पिफर न बाज़ार ने ली है और न उन कंपनियों ने, जिन्होंने अपने लाभ के लिए झूठे दावे करने वाली चीजें बेचने के लिए रखी थीं। नकली बीज, दवाएं आदि बाज़ार ही किसानों को बेचता है। संकट के समय बाज़ार ही चीजों की कालाबाज़ारी करके उन्हें मनमाने दामों में बेचता है।

किसानों के जीवन में संस्थाओं की बहुत बड़ी भूमिका है। किसान अपनी जरूरतों के लिए संस्थाओं के पास ही जाता है। संस्थाएं उसकी मदद तो करती हैं, लेकिन जिस तरह से ये संस्थाएं किसानों के साथ व्यवहार करती हैं उससे लगता है कि ये अपने हितों को ही प्राथमिकता देती हैं। यह भी सही है कि जमींदारों और साहूकारों से इन संस्थाओं ने ही किसान को बचाया है। जमींदार किसानों को बेहिसाब की दरों से कर्ज देते आए हैं, दूसरी तरफ ये संस्थाएं तय दरों पर उसे कर्ज देती हैं और जब

कई बार किसान कर्ज भरने में ही असमर्थ रहता है तो सरकार कर्जमापफी कर देती है। कर्जमापफी केवल संस्थाओं द्वारा दिए गए कर्ज पर लागू ही होती है, महाजनों एवं जमींदारों द्वारा लिए गए कर्ज पर नहीं। अनेक किसान इस संस्थाओं में फैले भ्रष्टाचार के चलते ही खेती-किसानी छोड़ने को मजबूर होते हैं। किसान किस तरह से अपने व अपने परिवार, देश का पेट भर रहा है, इसे जानने के लिए संस्थाओं के पास वक्त नहीं है।

वैश्वीकरण के दौर में भी किसान की हालत सुधरने की बजाय खराब ही हुई है। ऐसा लगता है जैसे आज के वैश्विक गांव में किसान सबसे अलग-थलग पड़ गया है। जब से किसान ने खेती की ओर रुख किया, वह हमेशा संकट में ही फंसा रहा। वैश्विक नीतियां भी किसान के हित में दिखाई नहीं देती। अप्रैल, 1994 में मराकोश में हुए कृषि समझौते को जनवरी में लागू करने से ही कृषि विश्व व्यापार के साथ जुड़ तो गई, लेकिन वह किसान का अधिक भला नहीं कर पाई। इस समझौते में 'तीन दस्तावेज ऐसे हैं जो सीधे-सीधे कृषि से जुड़े हुए हैं। पहला, 'व्यापार संबंधी बौद्धिक संपदा अधिकार समझौता' (ट्रिप्स)। दूसरा, 'स्वच्छता एवं वानस्पतिक स्वच्छता समझौता' (एस.पी.एस.ए.) और तीसरा, 'कृषि पर समझौता' (ए.ओ.ए.)।¹²

ट्रिप्स के तहत बीजों को बौद्धिक संपदा घोषित करके इनके आदान-प्रदान पर रोक लगाने की व्यवस्था है। इसी समझौते में पेटेंट की व्यवस्था अंतर्निहित है, जिसका लाभ उठाकर मोनसैंटो और सिजेंटा जैसी बहुराष्ट्रीय कंपनियां दुनिया भर में बीजों पर एकाधिकार कर रही हैं। इससे वे अपनी मर्जी का बीज अपने मर्जी के भावों से किसानों को बेच रही हैं। यही नहीं, फसल के खराब होने की स्थिति में ये कंपनियां अपने बीजों या अन्य उत्पादों की कोई जिम्मेवारी नहीं लेती। 'स्वच्छता एवं वानस्पतिक स्वच्छता समझौता' विश्वव्यापी स्तर पर खाद्यान्न की गुणवत्ता के अंतरराष्ट्रीय मानकों को लागू करने के नाम पर देशी उत्पादन के तौर-तरीकों पर सीधा हमला करता है, ताकि कंपनियों के लिए और रास्ते खुलते जाएं। 'कृषि पर समझौते' के तीन प्रमुख अंग हैं। पहला-व्यापार उदारीकरण, दूसरा-आयात उदारीकरण और तीसरा- घरेलू सब्सिडी में कटौती। व्यापार उदारीकरण से अभिप्राय है कल्याणकारी राज्य के नाम पर किसानों के प्रति बरती जा रही समस्त 'उदारताओं' को समाप्त कर संपूर्ण कृषि अर्थव्यवस्था को बाज़ार के अनुदार हाथों में सौंप देना और अपने लाभ की निश्चित संभावना बनाना। आयात उदारीकरण का उद्देश्य कृषि उत्पाद निर्यातकों के लिए सभी प्रकार के आयात प्रतिबंधों को समाप्त कर अबाध बाज़ार उपलब्ध करवाना है। समझौते के तीसरे प्रावधान के अंतर्गत भी ऐसी ही व्यवस्था है। भारत में दी जाने वाली दोनों तरह की सब्सिडियों (कृषि लागतों को कम करने के लिए दी जाने वाली सब्सिडी तथा किसानों की उपज के उचित मूल्य के लिए दी जाने वाली सब्सिडी) में भारी कटौती का प्रावधान इसलिए करने का निर्णय लिया गया है ताकि किसानों को अधिक लाभ न मिले और वे उन्हें तरह-तरह के प्रलोभन देकर अपनी शर्तों पर उनसे कृषि करवा सकें।

इस दौर में किसान का सबसे अधिक नुकसान इस वजह से अधिक हो रहा है कि उसके पास जमीन है और वह एक बहुत बड़ा बाज़ार वैश्वीकरण के समर्थकों को देता है। किसान का काम तो बीज बोकर उससे पैदावार करना है। बाज़ार का काम तो इसके बाद शुरू होता है। लेकिन वैश्वीकरण ने ऐसी व्यवस्था किसानों के लिए तैयार कर दी है कि कंपनियों को अब किसी तरह का कोई इंतजार नहीं करना पड़ता। वे बीज बोने से लेकर आखिर तक किसान से लाभ कमाने के गुर जानती हैं। किसानों को भी ऐसा लगता है जैसे कंपनियां उसके लिए हितैषी बनकर आई हैं। लेकिन कंपनियां किसान से कोई ऐसा रिश्ता नहीं रखतीं। वे खेती को एक व्यवसाय के तरीके से करती हैं और व्यवसाय में उनका लक्ष्य अधिक से अधिक धन कमाना ही है।

आज की किसानी समस्याएं :

किसान खेती चाहे गुजारे के लिए करता हो, या व्यवसाय के लिए, उसी से उसे परिवार का खर्चा चलाना पड़ता है। खेती-किसानी में उसके सामने बहुत सी समस्याएं चुनौती बनकर खड़ी हैं, जिनसे वह लगातार जूझता रहता है। वैश्वीकरण में नयी और पुरानी दोनों तरह की समस्याएं भी किसानों के सामने देखने को मिलती हैं। जिन किसानों के पास खेती लायक भी जमीन नहीं है, वे किसान से अधिक समस्याओं का सामना करते हैं। खेती करने के लिए उन्हें पट्टे पर या बंटाई पर भूमि लेनी पड़ती है। फसल होने पर उन्हें उपज का तीसरा या चौथा हिस्सा खेत मालिक को देना पड़ता है। यदि उपज कम होती है तो इससे मालिक किसी तरह का घाटा सहन नहीं करते। वे खेत में पैदा हुई फसल से अपना पूरा हिस्सा लेते हैं। भूमि न होने की वजह से सरकार की अनेक योजनाओं का फायदा किसान उठा नहीं सकते। और तो और सरकार की नजर में तो किसान वह है जिसके नाम जमीन है। खेतिहरों और स्त्री-किसान को सरकार किसान नहीं मानती। नतीजन खेती-किसानी में एक बहुत बड़ा भाग सरकारी उपेक्षा

का शिकार रहता है। बिना भूमि के किसान को संस्थागत कर्ज मिलने में बहुत रुकावटें आती हैं। वह ताउम्र दूसरों के खेतों में अपना पसीना बहाता है और किसी तरह अपना पेट पालता है।

बिना बीज-खाद-पानी-बिजली के खेती संभव नहीं। किसान को इन सभी के लिए काफी समस्याओं से जूझना पड़ता है। खाद-बीज के लिए तो कई बार किसानों को आंदोलन करने पड़े हैं। बुआई के समय जब खाद नहीं मिलता और जिस तरह खाद आदि की काला बाजारी होती है, वह देखी जा सकती है। बिजली के लिए आए दिन किसान बिजली घरों में जा-जाकर अफसरों व कर्मियों को बंधक बना रहे हैं, आंदोलन कर रहे हैं। बिना बिजली के सिंचाई करने के लिए किसान को और अधिक आर्थिक बोझ का सामना करना पड़ता है। सरकार से मदद न मिलने पर खाद-बीज के लिए किसानों को कंपनियों की ओर जाने के लिए मजबूर होना पड़ता है। कंपनियां अपने लाभ के साथ समझौता नहीं करतीं और कई बार वे किसानों को नकली उत्पाद दे देती हैं। परिणामस्वरूप किसान धोखाधड़ी का शिकार होते हैं और लागत न निकलने पर कर्ज के अंधेरे में धंसते जाते हैं।

छोटे किसानों के लिए खेती करना आसान नहीं रह गया। बड़े जोतदारों के पास तो पूंजी और साधन हैं, लेकिन छोटे किसानों के पास तो शारीरिक श्रम के अलावा कुछ भी नहीं है। वे जरा-सी खेती के लिए इधर-उधर हाथ फैलाते दिखते हैं। खेती में लागत इतनी आती है कि यदि सारा हिसाब लगाकर देखा जाए तो किसान की मुश्किल से मजदूरी ही निकलती है। यह भी उस अवस्था में है जब उस साल समूची फसल किसान के घर में आ गई हो।

आजकल खेती को कंपनियों ने अपने हाथ में ले लिया है। कंपनियां किसानों को खूब महंगे भाव के बीज, खाद और कीटनाशक आदि बेचती हैं और तरह-तरह के खर्च किसानों पर डालती हैं। इससे खेती की लागत बढ़ती ही है। दूसरी तरफ पैदा हुई फसल का भाव भी किसान न तय करके सरकार तय करती है। सरकार को इस बात से कुछ लेना-देना नहीं होता कि किस किसान ने क्या लागत लगाकर फसल पैदा की है।

खेती में किसान पूरे परिवार के साथ काम करता है। फिर भी हर बार खेती की लागत बढ़ी ही मिलती है। किसानों से अच्छे तो निश्चित तौर पर मजदूर ही हैं जो रोज काम कर अपना पेट भरते हैं। बढ़ती महंगाई ने तो खेती की लागत को बढ़ाया ही है। लागत बढ़ने से किसान की यह मजबूरी हो जाती है कि उसे अपने परिवार का खर्च चलाने के लिए कर्ज का सहारा लेना पड़ता है। अधिक लागत का कारण साधनों का अभाव है और प्राकृतिक संसाधनों का जरूरत से ज्यादा दोहन है। अब भूमि का जलस्तर नीचा होने के कारण किसानों को दूसरे तरीकों से खेती के लिए सिंचाई करनी पड़ती है। इससे खेती में लगने वाली लागत की कीमत बढ़ती ही है।

सूखा, बाढ़ एवं अकाल किसानों के लिए बहुत बड़ी समस्याएं हैं। इनकी वजह से उन्हें हर बार न जाने कितना नुकसान उठाना पड़ता है। '1953 की जानकारी के बाद पता चलता है कि देश में औसतन हर साल 78 लाख हेक्टेयर क्षेत्रफल बाढ़ की चपेट में आता रहा है। इसमें से 33 लाख हेक्टेयर फसली क्षेत्र है। हर साल करीब 240 लाख लोग बाढ़ की मार झेलते हैं और 700,000 घरों को नुकसान पहुंचता है।'³ यह जरूरी नहीं कि ये आपदाएं एक साथ ही सब जगहों को अपने कब्जे में ले। ये किसानों की फसलों को इतना नुकसान पहुंचाती हैं कि उनकी भरपाई मुश्किल हो जाती है। मजबूरन वे आत्महत्याएं करते हैं। जिन इलाकों में भूमिगत जलस्तर बहुत नीचा है और वहां यदि समय पर और लगातार बारिश नहीं होती है तो ऐसे इलाके सूखे की चपेट में आने लगते हैं। सूखे से किसानों की फसलें तो सूखती ही हैं, उनके साथ जुड़े अन्य लोगों और माल-मवेशियों को भी भयंकर संकट से गुजरना पड़ता है। जमीन सूख जाने से अनेक लोगों का रोजगार छिनता है और मजबूरी में उन्हें पलायन करना पड़ता है। ऐसी ही स्थिति बाढ़ व दूसरी आपदाओं की है।

इनसे उन वर्गों को लाभ होता है जो कृषि से सीधो नहीं जुड़े होते, जैसे कि व्यापारी वर्ग सूखे का अंदाजा लगा पहले ही अनाज आदि का इतना स्टॉक अपने पास जमा कर लेता है कि सूखे के समय वह उन्हीं किसानों को अपना माल दुगुने-तिगुने दामों में बेचता है, जिनसे उसने कभी बहुत सस्ते में खरीदारी की थी। वहीं जब किसान के माल-मवेशी और परिवार भूख से मरते हैं तो सूदखोर साहूकार व जमींदार अपनी बहियां लेकर किसानों को कर्ज देने बैठ जाते हैं और उनकी मजबूरी के हिसाब से दर तय कर उन्हें कर्ज देकर अपने को सच्चा हितैषी सिद्ध करने की कोशिश करते हैं।

सरकारें भी सूखे एवं बाढ़ आदि से निपटने के लिए ऐसी कोई योजना नहीं बनाती जिससे कि किसानों को अधिक नुकसान न उठाना पड़े। मौके पर तो ऐसा लगेगा कि जैसे सरकार किसानों के प्रति बहुत गंभीर है, लेकिन कुछ समय बाद ही वह सब-कुछ भूलती नजर आती है। उदाहरण के लिए, '2002 का सूखा भी इतना ही गंभीर था। इसने 14 राज्यों को प्रभावित

किया था और कृषि को काफी नुकसान हुआ था, किंतु जैसे ही सूखे की स्थिति समाप्त हुई, फाइलों को वापिस अलमारियों में सजा दिया गया। राज्य सरकारें राहत और पुनर्वास पैकेज के साथ खुशी-खुशी वापस लौट गईं।¹

बड़ी समस्याओं में हम पुनः कर्ज पर बात करें तो मालूम है कि कर्ज किसान के लिए कोई नयी बात नहीं है। जब से किसान ने खेती करनी शुरू की, कर्ज उसके साथ रहा है। किसान को अपनी मूलभूत जरूरतों के लिए दूसरों के सामने हाथ फैलाने पड़ते हैं। सरकारी ऋण को लेने के लिए उसे अधिक औपचारिकताएं पूरी करनी पड़ती हैं, इसलिए कर्ज को आसानी व शीघ्रता से पाने के लिए वह साहूकार या जमींदार के चंगुल में फंस जाता है। साहूकार-जमींदार उसे बहुत उफंची दरों पर धन उपलब्ध कराते हैं और उसे मनचाहे तरीकों से वसूल करते हैं। एक बार कोई किसान किसी साहूकार से पैसा ले लेता है तो वह उस साहूकार का जीवनभर के लिए गुलाम बन जाता है। यही नहीं कई बार तो साहूकार किसान पर इतना कर्ज खड़ा कर देते हैं कि कई पीढ़ियों तक कर्ज किसान का पीछा नहीं छोड़ता। चौ. छोटूराम के लिखे गए शब्द 'पैसा उसे ;किसान कोद्ध महाजन से ही मिल सकता था। इसलिए उसे बही में अपना अंगूठा छापना ही पड़ता था। एक बार बही में अंगूठा छपा कि वह पूरी जिंदगी छपा ही रहता। कई बार तो उसकी अगली पीढ़ी से भी वह कर्ज अदा नहीं हो पाता था। इस कर्ज में सबसे ज्यादा फंसता था उसका किसान बेटा। वह चाहे लाख कोशिश करे, पर साहूकार के कर्ज से बच नहीं पाता था। सूखा पड़ जाए तब, बाढ़ आ जाए तब, हारी-बीमारी हो तब, उसे साहूकार के द्वारे जाना ही पड़ता था। उसका सूद तो भरता ही, साहूकार की बेगार करता सो अलग। साहूकार जब उसे कर्ज देता तो उसकी जमीन-गहने रख लेता।'² यह आज भी अक्षरशः सत्य है।

ऐसा नहीं है कि संस्थागत ऋणों में कोई कमी हुई है। स्वतंत्रता के बाद सरकार ने किसानों के लिए खूब ऋण लुटाय़ा है। '1969 में भारत के 14 प्रमुख व्यापारिक बैंकों का राष्ट्रीयकरण किया गया था। ...उस समय बैंकों के राष्ट्रीयकरण का मुख्य मकसद भारत के ग्रामीण क्षेत्र में उभरी धनी किसानों को आसानी से नकदी उपलब्ध करवाना था। 1969 के बाद भारत के ग्रामीण क्षेत्रों में व्यापार बैंकों, क्षेत्रीय ग्रामीण बैंकों तथा को-ऑपरेटिव सोसाइटियों का तेजी से विस्तार हुआ।'³ इन संस्थाओं ने साल दर साल दिए जाने वाले) ऋणों में लगातार बढ़ोतरी की है।

भूमि अधिग्रहण की प्रक्रिया नयी नहीं है। भूमि अधिग्रहण कानून, 1894 का सबसे पहला प्रयोग पफोर्ट विलियम हंटर ने बंगाल राज्य में किया था। इस कानून का प्रयोग संपत्तियों का अधिग्रहण सड़क, नहर और अन्य जन सुविधाओं के लिए होता रहा है। भूमि अधिग्रहण का लगातार विरोध हो रहा है। इसके कई कारण हैं। एक तो यही कि सरकार जिन किसानों की भूमि अधिग्रहित करती है, उनके निर्वाह के लिए कोई और व्यवस्था नहीं करती। बड़े किसानों को तो इससे कोई खास फर्क नहीं पड़ता, क्योंकि वे जमीन के बदले कहीं और जमीन खरीद लेते हैं। दिक्कत उन्हें होती है जो बहुत थोड़ी जमीन के मालिक होते हैं। ऐसे किसान न तो कहीं और जमीन खरीद सकते और न कोई और काम कर सकते। दूसरा काम ढूंढने में उन्हें काफी मशक्कत करनी पड़ती है। यही नहीं किसान जल्दी से मजदूर बनना भी पसंद नहीं करता। किसानों से मजदूरी उसे बहुत पीड़ा देती है।

सरकारें भी कभी पारदर्शिता से काम नहीं करतीं। अधिग्रहण में वे मन-मुताबिक मुआवजा तय करती हैं वे यह जानने की कतई कोशिश नहीं करतीं कि जिस किसान की जमीन वह औने-पौने दामों में खरीदना चाहती हैं, वह किसान मुआवजे के थोड़े-से पैसों का क्या करेगा। सरकार जैसे किसान की भूमि को अपना समझती है कि वह जब मर्जी उस पर अपने अधिग्रहण का झंडा गाड़ देती है और जैसे यह चेतावनी देती है कि कोई रोक कर तो दिखाए। वह जमीन के मालिक की सहमति लेना भी जरूरी नहीं समझती। असहमति के बावजूद सरकार अपनी ताकत दिखाती है और वही करती है जो वह करना चाहती है।

मुआवजा किसान के लिए एक बड़ी समस्या बना हुआ है। जब किसान की फसल बाढ़, सूखे या अन्य किसी प्राकृतिक आपदा से नष्ट हो जाती है तो राज्य उसके नुकसान की भरपाई करता है, जो मुआवजे के रूप में जाना जाता है। किसान के लिए यह मुआवजा बहुत सहारा देने वाला होता है। लेकिन सरकार की गलत नीतियों के कारण मुआवजा एक मजाक बन कर ही रह गया है। सरकार कभी भी मुआवजे को लेकर गंभीर नहीं दिखती। प्रत्येक सरकार इसे फालतू की चीज मानती है और मजबूरी में ही किसानों को मुआवजा देती है। वह भी कई बार तो इसलिए कि सरकार को भविष्य में या अपने विपक्ष को अच्छा दिखा सके। लेकिन कभी भी किसान को न तो पूरा मुआवजा मिला है और न ही कभी समय पर। ऐसे अनेक उदाहरण हैं जिनसे पता लगता है कि सरकारों ने मुआवजे को लेकर किसानों के साथ हमेशा धोखा किया है। सरकारों का ध्यान अधिक से अधिक व्यक्तिगत हितों को साधने की तरफ होता है। वे शहरीकरण, औद्योगिकरण को बढ़ावा देने के नाम पर जाने कितनी भूमि को अधिग्रहित करती हैं और बहुराष्ट्रीय कंपनियों को मनचाहे दामों में बेचती हैं। जब मुआवजा देने का समय आता है तो बहुत कम भाव से किसानों को उनकी जमीन का मुआवजा दिया जाता है।

मुआवजे पर अकेले उत्तर प्रदेश की बात की जाए तो पता चलता है कि वहां 'गोंडा जिले में तकरीबन पांच हजार मुआवजे ऐसे हैं जिनमें किसानों को फूटी कौड़ी भी मयस्सर नहीं हुई। हद तो यह है कि सिंचाई विभाग के अधिकारियों ने दबंग ठेकेदारों के सहारे 22 किलोमीटर लंबे भिखारीपुर-सकरौर बांध का निर्माण जबरन करा दिया। जिन 230 किसानों की भूमि गयी, उन्हें मुआवजा देने से सरकार मुकर गयी। पांच साल पहले बने चरसड़ी तटबंध व एल्लिन ब्रिज के लिए अधिग्रहित 200 हेक्टेयर भूमि का महज दस फीसदी मुआवजा अभी तक मिल पाया है। मेरठ में मुआवजे की मांग के लिए तकरीबन चार हजार किसानों को अदालत की शरण में जाना पड़ा। एक मोटे अनुमान के मुताबिक मेरठ मंडल में मुआवजे की तकरीबन 18 अरब रुपये की धनराशि बाकी है।'⁶

मुआवजे के मामले में सरकारें असंवेदनशील होती हैं। कई बार तो किसान के हजारों-लाखों नुकसान के बाद उसे दस रुपये प्रति एकड़ का मुआवजा दिया गया है। अपने राज्य को नम्बर वन बनाने की होड़ में सरकारें भूल जाती हैं कि राज्य की सत्ता दिलाने में उसी किसान का हाथ है, जिसे वह कोई तवज्जो नहीं देती। सरकारों का इस बात से कोई लेना-देना नहीं होता कि पूरे देश का पेट भरने वाला किसान खेत-खलिहान और घर से उजाड़ दिए जाने के बाद कैसे जीता है। अकेले महाराष्ट्र की बात करें तो महाराष्ट्र सरकार आत्महत्या करने वाले किसान के परिवार को एक लाख रुपये का मुआवजा देती है। लेकिन इस मुआवजे के लिए पहले उनकी तीन शर्तें हैं। पहली तो यह है कि किसान के पास जमीन की मिल्कियत हो, दूसरी, आत्महत्या के समय वह कर्जदार हो और तीसरी, कर्जदारी ही उसका मुख्य कारण हो। सोचा जा सकता है कि यदि कोई किसान ये तीनों शर्तें पूरी नहीं करता तो वह किसान ही नहीं है। सरकार खेतिहरों, पट्टेदारों और बंटाईदारों को किसी भी कीमत पर किसान नहीं मानती। वे कैसे भी मरें, इससे उसे कोई लेना-देना नहीं।

आमतौर पर खेत मजदूर निम्न वर्ग से होते हैं। इसका कारण यह है कि उच्च जातियों के पास खेती की जमीन होती है जो उनकी समाज में प्रतिष्ठा तो बढ़ाती ही है, उन्हें ताकतवर भी बनाती है। निम्न जातियों के पास जमीन नहीं होती। समाज में वर्ण व्यवस्था के कारण उन्हें भेदभाव की दृष्टि से देखा जाता है और उच्च जातियों द्वारा उनके साथ वैसा ही व्यवहार भी किया जाता है। जो लोग बड़े किसानों के खेतों में खून-पसीना बहाते हैं, वे उनके घरों में छोटे लोगों की तरह ही देखे जाते हैं। उनके साथ आज भी गांवों में अछूतों-सा व्यवहार किया जाता है। आज भी कई जगहों पर ये लोग उच्च जाति के किसानों के सामने चारपाई पर नहीं बैठ पाते, उनके साथ हुक्का नहीं पी सकते, उनके मटकों का पानी अपने हाथों से नहीं पी सकते।

निश्चित रूप में खेतिहर मजदूरों को काम मिलने में दिक्कत होती है। काम की कमी से उन्हें इधर-उधर भटकना पड़ता है। खेती का काम भी पूरे साल नहीं मिलता। बंटाई आदि वाली खेती में भले ही काम थोड़ा-थोड़ा करके करना पड़ता हो, लेकिन मजदूरी के हिसाब से काम केवल बुआई व कटाई के दिनों में ही मिल पाता है। कई मजदूर काम के लिए दूसरी जगह नहीं जा सकते। कहने को तो सरकार द्वारा मनरेगा जैसी योजनाएं चलाई जा रही हैं जो बड़े जोर-शोर से 'मांगने पर पंद्रह दिन में काम' या 'सौ दिन के रोजगार की गारंटी' जैसे नारों का प्रचार करती हैं, पर हकीकत में वहां काम के लिए काफी संघर्ष करना पड़ता है। पंचायतें काम देने में भी भेदभाव करती देखी गई हैं। ऐसी योजनाएं भ्रष्टाचार के कारण आवश्यक प्रगति करने में असफल रहती हैं।

भूमि वाले किसान तो अपनी भूमि खेतिहर मजदूरों को एक निश्चित भाग के बदले देकर निश्चित हो जाते हैं, लेकिन मजदूरों को कितनी समस्याओं को सहन करना पड़ता है, यह एक गंभीर प्रश्न है। मजदूरों के लिए ऐसी कोई सुविधाएं नहीं हैं कि बीमार होने पर उनको कोई सहायता मिले। कई बार तो बीमारी की अवस्था में भी उन्हें काम करना पड़ता है। कितनी बार खेती का काम भयंकर गर्मी-सर्दी में करना पड़ता है। कीटनाशकों को छिड़कते वक्त कई खेतिहर मजदूर बेहोश हो जाते हैं। फिर भी थोड़ा सा ठीक होने पर ही वे पुनः काम में लग जाते हैं। ऐसे में लगातार उनका स्वास्थ्य गिरता जाता है। वे ऐसी हालत में अपने परिवार पर भी ध्यान नहीं दे पाते।

खेत मजदूर भू किसानों से अक्सर प्रताड़ित होते हैं। अपेक्षित खेती न होने पर उन्हें ही जिम्मेदार ठहराया जाता है, भले ही कारण अन्य हों। मजदूरी में काम उनसे खूब ज्यादा कराया जाता है। अनेक भूमि किसान अपने खेतों में काम करने वालों को गुलाम मानते हैं और उनका खूब शोषण करते हैं। वे उन पर दबाव बनाए रखते हैं। कुछ किसानों की मंशा तो यहां तक की होती है कि वे निम्न जाति के खेतिहरों को अनपढ़ ही रहने देना चाहते हैं, ताकि वे चुपचाप उनके खेतों में काम करते रहें। खेतिहरों के डोर-ढंगरों के खेतों में घुसने पर भी बड़े किसान उन्हें प्रताड़ित करते हैं। पफैसले के लिए होने वाली पंचायतों में भू किसान खेतिहर मजदूरों, बंटाईदारों की न सुनकर अपनी ही चलाते हैं।

चलो यहां से चलें और उम्र भर के लिए :

किसानों के पास आत्महत्या और पलायन के दूसरा कोई रास्ता नहीं बचा है। 'आज 21वीं सदी के मुहाने पर तमाम आधुनिक विकास के बावजूद जमीन और जंगल पर किसानों के अधिकार की समस्या अब भी प्रासंगिक बनी हुई है जैसी 1941 में थी। भारतीय वन कानून और भूमि अधिग्रहण कानून की असंगतियों के कारण किसानों की बर्बादी और बढ़ती गई है। बड़ी-बड़ी परियोजनाओं के चलते विस्थापन की समस्या ने झारखंड ही नहीं, समूचे देश में राष्ट्रीय समस्या का रूप ले लिया है।⁷ पलायन का कारण खेती का लाभदायक न होना ही मुख्य है। छोटी जोतें सर्वथा अलाभकर हो गई हैं। इससे छोटे किसानों के पास रोजगार के लिए शहरों की ओर जाने का ही रास्ता रह गया है। पी. साईनाथ भी इस बारे में लिखते हैं कि 'बीते एक दशक (जिसे आर्थिक उदारीकरण का दशक कहा जाता है) में देश में एक लाख छियासी हजार से ज्यादा किसान आत्महत्या कर चुके हैं। जनगणना के आंकड़ों के मुताबिक 1991 से 2001 के बीच में अस्सी लाख लोगों ने खेती-किसानी से तौबा कर ली है। किसान खेती से भागने में जुटा है। उसकी जमीन बिक चुकी है, या उन्होंने उसे बेचकर कोई दूसरा रास्ता चुन लिया है।'⁸ आज किसानों की हालत ऐसी हो गई है कि पंजाब जैसे अग्रणी और समृद्ध राज्यों के किसान खेती से अपना मुंह मोड़ रहे हैं। वहां किसान कर्ज से इस कदर लदे हैं कि उन्होंने सार्वजनिक रूप से अपने गांव बेचने के लिए पेड़ों पर 'गांव बिकाउफ है' की तख्तियां लटका दी हैं। किसान खेती से पीछा छुड़ाने के लिए या तो खुद ही अपनी जमीनें बेचकर शहरों की ओर जा रहे हैं या किसी न किसी तरीके से सरकार उनकी जमीनों का अधिग्रहण कर उनसे उनकी जमीनें छीन रही है। किसानों के पास लड़ने के लिए इतनी ताकत नहीं बची, वे पलायन को ही नियति मान गांवों से उजड़ रहे हैं और मारे जा रहे हैं।

खेती की समस्याओं से जूझने के लिए जब किसान में कोई हिम्मत नहीं बचती और उसे जीने के लिए कोई रास्ता नहीं दिखता तो वह आत्महत्या कर खुद को मुक्त करना चाहता है। आत्महत्या के कारणों में सबसे अधिक कर्ज ही आया है। कर्ज के कारण ही किसान एक साथ कई समस्याओं में पफंसता जाता है। कर्ज की स्थिति इतनी भयावह है कि कोई परिवार ऐसा नहीं है जो खेती करता हो और उस पर किसी तरह का कोई कर्ज न हो। बड़े किसान तो पिफर भी कर्ज को सहन कर लेते हैं। अलबत्ता तो वे कर्ज लेते नहीं, लेते हैं तो भी जमीन से एक साथ आई पैदावार से कर्ज उतार देते हैं और जमीन से कर्ज न भी उतरे तो ज्यादा से ज्यादा उन्हें अपनी जमीन का छोटा सा हिस्सा ही बेचना पड़ता है, कम से कम आत्महत्या तो वह नहीं ही करता, लेकिन समस्या तो छोटे किसानों और भूमिहीन किसानों को है, जिनके पास एक बार कर्ज लेने के बाद उसे उतारने का कोई रास्ता नहीं होता। आज देश में कृषि की दशा बहुत दयनीय है। इसका सबसे अधिक असर किसान पर ही पड़ा है। भारत में किसानों की आत्महत्याओं के मामले महाराष्ट्र, आंध्र प्रदेश, कर्नाटक, मध्य प्रदेश व छत्तीसगढ़ में अधिक देखने को मिले हैं। केंद्र सरकार के नेशनल क्राइम रिकार्ड्स ब्यूरो की ताजा रिपोर्ट के अनुसार '2008 में कुल 16,196 किसानों ने आत्महत्या की, जिनमें 10,797 यानी 66.6 प्रतिशत मामले इस 'सुसाइड बेल्ट' में ही हुए। इससे पहले 2007 में 66.2 प्रतिशत किसानों ने आत्महत्याएं कीं। इनमें भी महाराष्ट्र अग्रणी रहा। ब्यूरो रिपोर्ट के मुताबिक 2008 में महाराष्ट्र के 3802 किसानों ने आत्महत्याएं कीं, जबकि 1997 से लेकर अब तक दो लाख किसान आत्महत्याएं कर चुके हैं।'⁹

अनेक मामले ऐसे भी हमारे सामने आए हैं जब मुआवजे की रकम को लेकर ही किसान या उसके परिवार के सदस्यों को आत्महत्याएं करनी पड़ी हैं। उदाहरण के लिए राष्ट्रीय राजधानी क्षेत्र में आने वाले गाजियाबाद और गौतमबुद्धनगर के किसानों के लिए मुआवजा सिरदर्द बना हुआ है। जमीन बेचने या बिकने से अचानक आई अमीरी ने किसानों को ऐसे हवा में उछाला है कि वे जमीन पर अपने पांव ही नहीं टिका रहे। मुआवजे की रकम का ठीक से प्रयोग न होने के कारण अमीरी के चलते लड़ाई झगड़ों से हुई आत्महत्याओं की रफ़्तार अभी थमी नहीं है। इसी क्षेत्र के 'ग्रामीणों से प्राप्त जानकारी के अनुसार हाल के वर्षों में मुआवजे को लेकर अपने परिजनो से नाराजगी के चलते गाजियाबाद के बम्हैया शाहपुर में नौ, महरौली में सात, कचैड़ा में सात, इनायतपुर में सात, इकला में पांच, बादलपुर में छह, दुरियाई में पांच, छपरौला में चार, दुजाना में नौ, सादोपुर में तीन, काजीपुरा में चार, बयाना में छह और गिरधरपुर में पांच लोगों ने जान दे दी है।'¹⁰

अचानक मुआवजा मिलने से इन किसानों की जिंदगी में जमीन-आसमान का अंतर देखा जा सकता है। पहले जिन घरों में साइकिलें तक नहीं थीं, वहां अब गाड़ियां देखने को मिलती हैं। अमीर हुए किसान अब अपनी औलाद की शादियां बड़े-बड़े पफार्म हाउसों या मैरिज पैलेसों में करने लगे हैं। किसानों के बेटे अब शहर जाकर सौ तरह के ऐब करते हैं। दूसरी तरफ किसानों के ऐसे उदाहरण भी हैं जो कर्ज के चलते पूरे गांव को ही बेचने के लिए तैयार हैं। उनके सिर पर इतना कर्ज चढ़ा हुआ है कि सब कुछ बेचने के बाद भी वह पूरी तरह से उतरता नहीं लगता।

आत्महत्याएं करने वाले किसान शौक से आत्महत्याएं नहीं कर रहे। कर्जवान किसानों को बैंक व आढ़ती इतना सताते हैं कि बिना कर्ज लौटाए उन्हें अपनी जान छूटती नज़र नहीं आती। किसान कर्ज भरने के लिए कहीं और से भी कर्ज लेने की सोचते हैं और जब असफल होते हैं तो अपने को मौत के मुंह में धकेल देते हैं। कर्ज के कारण होने वाले झगड़े, सारी जमीन के बिक जाने का दुख, बहन या बेटी की शादी के लिए पैसे का जुगाड़, सम्मान को ठेस आदि ऐसे कारण हैं जिनसे किसान को आत्महत्या के सिवाय कुछ सूझता ही नहीं। अपनी सारी जमीन बिकने के बाद वह किसान किसी और से नज़र मिलाने की हिम्मत ही नहीं कर पाता। जमीन के कारण समाज में उसकी हैसियत बहुत उंची होती है। जमीन के चले जाने से वह हैसियत नहीं रहती तो किसान बहुत शर्मिंदा होता है।

संक्षेप में, वैश्वीकरण विश्व की विभिन्न संस्कृतियों एवं तंत्रों का पूंजी, बाज़ार व तकनीक के जरिये इतना नजदीक आ जाना है कि पूरा विश्व एक लगे। यह अपने कुछ आधारों व नीतियों पर चलकर अपने लक्ष्यों की प्राप्ति कर रहा है। मुक्त अर्थव्यवस्था, प्रत्यक्ष करों में कटौती, राज्य की भूमिका को कम महत्व, सार्वजनिकता को ठेस पहुंचाकर निजीकरण पर जोर, किसी भी तरह की राष्ट्रीय सीमाओं को न मानना आदि इसके मुख्य आधार हैं। इसके कुछ अच्छे साधन हैं जिनसे यह निरंतर प्रगति कर रहा है। वैश्विक संस्थाओं के साथ-साथ बहुराष्ट्रीय कंपनियां, सूचना-तंत्र, विज्ञापन व विज्ञापनदाता कंपनियां वैश्वीकरण की विचारधारा को पूरे विश्व में प फैला रही हैं। वैश्वीकरण की प्रकृति अधिक से अधिक पूंजी का विस्तार करने की रही है। वैश्वीकरण पूरे विश्व को एक बाज़ार में तब्दील करना की एक प्रक्रिया है। इसका प्रभाव सबसे अधिक उद्योगों, बाज़ार, वित्त पर तो पड़ा ही है, इसने अपना सर्वाधिक प्रभाव कृषि पर डाला है।

वैश्वीकरण दुनिया के लिए कई तरह की स्वतंत्रताएं लेकर आया है। लेकिन उसकी इन स्वतंत्रताओं का हनन किया जा रहा है। कुछ देश जो पूरी दुनिया को अपनी मुट्ठी में करना चाहते हैं और उन्हें अधिक से अधिक लूटकर खुद शक्तिशाली बनना चाहते हैं, वैश्वीकरण का सबसे अधिक लाभ उठा रहे हैं। ये देश ऐसे बाज़ारों की तलाश करते हैं जहां इन्हें किसी तरह का कोई बंधन स्वीकार न करना पड़े और इनकी उन बाज़ारों पर पूरी पकड़ रहे। जैसा ये चाहें, बाज़ार वैसा ही करे। बाज़ार और इन राज्यों के बीच न राज्य आए न कोई और। पूरी दुनिया के बाज़ारों के नियम यही लोग तय करेंगे। वैश्वीकरण की दोहरी नीतियों के कारण कोई भी विकसित देश दुनिया के किसी हिस्से का सामान कहीं भी बेच सकता है। विकसित राष्ट्र यह तो चाहते हैं कि उनके द्वारा पैदा की गई चीजें सब जगह बिना किसी अवरोध के पहुंचें, लेकिन गरीब, कमजोर, विकासशील देश अपने उत्पाद विकसित देशों तक किसी भी तरह न पहुंचा पाएं और न पहुंचने का दुस्साहस करें। वैश्वीकरण अपनी इन्हीं नीतियों के कारण बाज़ार को एकीकृत और लोगों को विभाजित करता है। यह तीसरी दुनिया के श्रमिकों का जीवन स्तर नीचे लाता है।

कृषि बहुत बड़ा क्षेत्र है। यह प्राथमिक उत्पादों का बाज़ार दुनिया के लिए उपलब्ध करवाता है। अकेले कृषि क्षेत्र का बाज़ार इतना बड़ा है कि कई देशों की नज़र तो इसी क्षेत्र को कब्जा करने की है। यह उनके लिए लाभ के नए अवसर उपलब्ध कराता है। बीज से लेकर थाली तक के काम में अनेक कंपनियां इतनी शक्तिशाली बन चुकी हैं कि उनके आगे कई-कई देश भी गरीब ही ठहरते हैं। बाज़ार से कंपनियों व बिचौलियों को तो बहुत कुछ मिल रहा है, लेकिन किसानों को अपनी मूलभूत जरूरतें भी पूरा करने के लिए दूसरों के आगे हाथ प फैलाने पड़ रहे हैं। उन्हें अपनी पफसलों का उचित मूल्य ही प्राप्त नहीं हो रहा। अनेक तरह की कृषि क्रांतियां भी किसान की स्थिति में कोई आमूल-चूल परिवर्तन नहीं ला सकीं। कृषि नीतियां इस तरह की बन चुकी हैं कि किसानों को मिलने वाले लाभ को कंपनियां कब्जा रही हैं। बहुत से किसान सिर्फ इसलिए खेती कर रहे हैं कि उनके पास करने को कुछ नहीं है। वे खेती छोड़ने को तैयार बैठे हैं। सरकारें भी उन्हें इस क्षेत्र से बाहर धकेलने की तैयारी कर रही हैं। वे खेती भी कंपनियों से ही करवा रही हैं। किसानों के लिए तो खेती में लगी लागत निकालना ही मुश्किल हो गया है। वे इतने लुट-पिट रहे हैं कि उन्हें आत्महत्याओं में ही अपनी मुक्ति के रास्ते नज़र आते हैं।

संदर्भ :

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Global Economic System and Social Issues

Udai Prakash Sinha

Abstract

The economic globalization is not a recent phenomenon. It started long back ago with the international movement of goods and services. International mobility of capital got really accentuated followed by increased mobility of knowledge and services and more towards eventually mobility of labor. The globalization is a process whose objective is to achieve global economic, social and political order. As such territorial and non-territorial requirements of nations have to be carefully balanced. Maintaining equilibrium between the national identity and regional autonomy both are indestructible in a federal state. The constant jeopardy among them is major challenge because social inequalities and economic disparities based divisive focus, in the emerging international economic order has to produce equity, social process and eradication of poverty. It must be founded on the principle and rights enabling people to claim their full share of wealth that they have to create and generate human potential. Thus, the purpose of the present paper is to highlight a feasible and viable society at global level on the principal of liberty, equality, fraternity, harmony, unity, integrity, peace and progress.

Keywords

Disparities, external, globalization, inequalities, internal

Introduction

Since the primitive society and through all stages of economic development of the society, people and institutions have come together to achieve the objective of satisfying the needs and wants of people by utilizing the various factors of production endowed by nature. In the primitive society each tried to satisfy his individual needs and there was no class differentiation. As society progressed and one economic system paved the way for another, varied degrees of differentiation and division of labor came into existence. In the process, some gained power and started owning means of production, sometimes including labor. The division between few 'have' and many 'have-nots' increased at every stage with the development of society. The increasing inequalities between the 'haves' and the 'have-nots' widened and a clear distinction of rich and poor emerged.

Another notable feature is that each time in the evolution of society, the need for expansion of trade did not match the mode of production, which sustained it and became the cause of the fall of the very economic system, which created it. Thus there emerged a capitalist class who owned financial power to undertake production on larger scale for the market. Under capitalism, technology advanced and the productivity of labor increased. A system of wages and salaries for services came into being. Industry and commerce became the governing forces. It was under only that foreign trade developed rapidly. However, there was also more individual freedom in matters of choice of enterprise, methods of production etc.

Over time the increasing gap between the capitalist and the labor class created the demand for a system where everyone would be equal and everyone would own the means of production. It happened in a

socialist society whose foundations lay in the principles of social benefit and social welfare. The underlining philosophy of this system was 'from each according to his ability and to each according to his need'. The society was to be the owner of the means of production and 'planning' was the differentiating characteristic of this economic order. But even such socialist society, could not eliminate imbalances and inequalities. It has led to the fall or breaking up of socialist states system also. Many nations that were socialistic therefore ventured to experiment with a mixed form of economy, planned economy, first in their transition towards a totally capitalist economy.

In the brief study of various economic systems, one finds that there was exploitation of all types of economic resources, at every stage, with the basic objective of all systems remaining the same - to achieve a fair distribution of wealth. Economic inequality not only prevailed all through, it also became widespread and deeper at every stage. On the positive side, each new economic order was also accompanied by increase in productivity of labor and progress in technology, invention and innovation, and improvements in human capital. There was concentration of economic power and wealth with few nations and a few individuals within the nations.

Globalization

The economic globalization is not a recent phenomenon. It started centuries ago with the international movement of goods. There has been a consistent increase in foreign trade to satisfy ever increasing demand for raw materials, labor skills, technology, goods and services. In the second half of the last century, international mobility of capital got really accentuated, followed by increased mobility of knowledge and service and a move towards eventually mobility of labor. Globalization is a process whose objective is to achieve global economic and political order.

Economies liberalized their policies to allow free movement of capital, technology for faster growth and development and in anticipation of overall improvement in quality and standards of living, lowering and eventually elimination of inequalities and of poverty, improvement in values of societies and other social aspects like health, education and the like across nations and societies.

Despite improved flow of labor, increased across-border employment opportunities, MNCs finding their way in everybody's day-to-day life and free and facilitated flow of goods and services across boundaries of Nation States through removal of trade barriers, the development has not been balanced across all spheres. In fact rich are anticipated to have become richer while the poor became the poorer. The north-south divide continues to stare into our face. It is anticipated the benefits of globalization have not really trickled down to the common people particularly so in the developing countries and has led to rapid widening of the gap between the 'haves' and the 'haves-not's' between nations and even within nations.

Social Challenges

The new systems were experimented to achieve equilibrium in distribution of rewards and to remove inequalities. There were disturbances and challenges in every system, which provoked social unrest and caused the fall of economic systems. Economic and socio-economic factors like-increase in population, discovery or depletion of a natural resources / product skill / technology, demand for a resource, unequal geographical distribution of natural resources, wage disparities, accumulation of economic power by some and denial of bare subsistence to other have emerged as challenges of some time or the other.

These economic and politico-economic issues which were not addressed appropriately had social implications and this brings us fact-to-face with some very grave and pertinent social challenges. These are the social challenges, which have all through controlled and contribution to the rise and fall of various

economic systems. Yet these have never been faced directly and appropriately to the extent desirable. Moreover, the economically powerful groups that emerged exercised pressure on government of states and as a result investments in social sectors and rural infrastructure declined as a proportion overall expenditure level of the government. This has been found to be more pronounced in developing nations where it has been observed that investment in urban infrastructure has overshadowed the need for investment in social sector for upliftment of the poor. Therefore, there is a need to provide a human face or a human dimension to globalization.

Marginalization of identities of Nations and Minorities within Nation

Globalization may result in powerlessness of developing nations economically, socially, politically and in some cases ethically and morally as well and marginalization of their identities. Therefore, territorial and non-territorial requirements of nations have to be carefully balanced. Maintaining equilibrium between the national identity and regional autonomy both of which are indestructible in a federal state and which are in constant jeopardy is a major challenge emerging out of the phenomenon of globalization. Powerlessness of minority group or marginalization of their identities is a major social challenge within a nation that is globalizing.

Inequality in and between countries has also increased. The income gap between the fifth of the world's people living in the richest country and the fifth in the poorest was 74 to 1 in 1997, up from 60 to 1 in 1990. The implication is that they are being marginalized. However, it is almost universally the case that these countries have been outside the globalization process with little investment and insignificant trade. There is a desperate need to draw them into the world economy.

Impact on Environment

It is believed that globalization has put slavery, holocausts and apartheid behind us. Yet it is also believed that globalization is new forms of slavery. It is provoking wars against environment, natural resources, the poor and the physically weak like the women and children. There is a potential threat to our ecosystem and civil society. 2.2 million people die annually from indoor air pollution in developing countries. It has unleashed a silent war between monocultures and diversity, national corporate and MNCs' gigantism and smallness, the powerful and the powerless, etc. Chronic environmental degradation, as a result of the blind pursuit of wealth in an unsustainable manner threatens people worldwide and undercuts the livelihoods of at least half a billion people. The growing export market for fish, shrimp, paper and many other products mean depleted stocks, biodiversity loss and fewer forests.

Widening Gap between the Rich and the Poor, the Industry and Agriculture

The globalised economy model in its current shape, has shown that only the industry and the services sector of economies stand to benefit, if at all, from the opportunities that will be offered. The vast majority of society will remain excluded. To end first of all the economic dualism, i.e. a small modern sector coexisting with a large traditional sector. Secondly, structural adjustment and reforms are imperative.

Impact on Employment

Many people are also missing out on employment opportunity. The global labor market is increasingly integrated for the highly skilled—corporate executives, scientists, entertainers and the many others who

form the global professional elite - with high mobility and wages. But the market for unskilled labor is highly restricted by national barriers. Moreover, the pressure on government to modify outsourcing and immigration laws to take care of unemployment with in developed nations.

The Paradox of Globalization Poverty amid Plenty

Poverty amid plenty is the world's greatest challenge, which needs to be fought professionally. Global integration and technological advancement should be harnessed to serve the interests of poor people. Poverty needs to be redefined to include not only low income and consumption, but also low achievement in education, health, nutrition and other areas of human development like lack of power, freedom of voice and expression and vulnerability to economic and natural calamities. It was rightly said by Mahatma Gandhi "the world has enough for everyone's need but not for everybody's greed". The world has enough resources to accelerate progress in human development for all and to eradicate the worst form of poverty from the face of the world. The fight against poverty and social deprivation consists of empowering the under - privileged and providing them choices.

Social upliftment and poverty alleviation, it is now generally agreed, can only be brought about by a combination of economic growth and welfare measures that are effectively targeted. One without the other will not make an appreciable dent. Therefore, with the increase in globalization, a need was felt for laying down principles and guidelines for free flow of goods and service without discrimination. There was a need to regulate the terms and trade of economics. Thus, various trade agreements and multilateral institutions came into being, like the UN, GATT, IBRD, IMF and the WTO. Though, WTO was created in consensus to achieve the reality of a global economy. But again, it appears that the economically dominant countries and group within nations have managed to create a system more advantageous to themselves than others. Therefore the "international meeting of Expert on the new "International Economic Order-Philosophical and socio-culture implications" held at Vienna in April 1979 resolved for the necessity of an interdisciplinary approach to new international economic order from a more profound and meaningful research on its socio-cultural implications and the philosophical and ethical as well as its legal basis.

What has globalization achieved?

However there are some very positive and bright facets of the process of globalization. Various studies reveal that in a couple of decades, about a billion people in the developing world have been lifted out of poverty to a better life. Poverty has declined more in the last 50 years than it did in the previous 500 years. This trend seems to be continuing and it is crucial that it does since 1.2 billion people still live on less than a dollar a day. The number of unemployed in the developing world is estimated at 750 million. One criticism of globalization is that a number of the poorest least developed countries have not yet got off the launch pad and some have been even adversely affected.

For instance, the Human Development Report of 2001 spells out how developing nations have fared in the last 30 years. Reproduced below are a few excerpts from the same to indicate the some very positive impacts of the process of Globalization.

The number of people in the high and medium range of human development in the world has increased from 650 billion and 1.6 billion in 1975 to 900 billion in 1999, respectively. While in the low range has decreased from 1.1 billion (1975) to 500 million.

The life expectancy at birth has increased.

Infant mortality rate, under-5 mortality rate and the number of under nourished people have declined significantly.

The number of literate and better education has increased along with the gross enrolment ratio in primary and secondary schools.

Per capital incomes of developing countries have risen and income poverty declined.

Today there is more wealth and technology available and stronger commitment to a global prosperous community. The growing interdependence of people's lives calls for shared values and a shared commitment to the human development of all people. One may however also debate the necessity of some degree of inequality to act as an incentive structure for rapid growth. (Refer Annexure 1-5 for more details)

SOCIAL ISSUES

Social Insecurity

One achievement of globalization has been greater security for people in many countries. But in the globalizing world of shrink in time, shrinking space and disappearing borders. People are also confronting new threats to human security sudden and hurtful disruptions in the pattern of daily life. Globalization is creating new threats to human security- in rich countries and poor. Their financial volatility and economic insecurity has increased. Uncertain outflow of capital, volatile capital markets resulting in bankruptcies and people losing their jobs, the education and health budgets of governments, local bodies as well as individuals come under pressure. There is erosion of their social fabric, with social unrest, more violence in the home.

Jobs and Income Insecurity

In both poor and rich countries, dislocations due to economic and corporate restructuring and from dismantling of the institutions of social protection have meant greater insecurity in jobs and incomes. Pressures of global competition have led countries work arrangements.

Health Insecurity

Growing international travel and migration have helped spread diseases like HIV/AIDS. More than 34 million people were living with HIV/AIDS in developing countries by end of 2010, with almost 6 million new infections in 2005 alone. And the epidemic is now spreading rapidly to new locations such as rural India and Eastern Europe and the CIS. With 95% of the 16000 infected each dying in developing countries. AIDS has become a poor person's disease taking a heavy toll on life expectancy reversing the gains in the health security achieved in recent decades.

Impact of Culture

Globalization opens people's lives to culture and all its creativity - and to the flow of ideas and knowledge. But the new culture carried by expanding global market is disquieting. As Mahatma Gandhi expressed so eloquently earlier in the century, "I do not want my house to be walled in on all sides and my windows to be stuffed. I want the culture of all the lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any. "But today's flow of culture is not entirely unbalanced nor is it heavily weighted in one direction, from rich countries to poor. One may debate that if new technologies have given

wings to crime so has it to the policeman. It is also true that when one opens the windows one gets fresh air as well insects and mosquitoes. Therefore, one must open but put a screen or a filter in place to keep away the adverse and harmful elements.

The single largest export industry for the United States is not aircraft or automobiles, it is entertainment. The expansion of global media networks and satellite communication technology has given rise to a powerful new medium with a global reach. Such onslaughts of foreign culture can put cultural diversity at risk, and make people fear losing their cultural identity. What is needed is support to indigenous and national cultures to let them flourish alongside foreign cultures.

Personal Insecurity

Anti-social elements are also reaping the benefits of globalization. Deregulated capital markets, advances in information and communications technology and cheaper transport make flows easier, faster and less restricted not only for capital and technology but also for drugs, black money and weapons. Illicit trade in drugs, women, weapons and laundered money is contributing to the violence and crime that threaten neighborhoods around the world. Drug related crimes increased from 4 per 100,000 people in Belarus in 1990 to 28 in 1997, and from 1 per 100,000 to 8 in Estonia. The weapons trade feeds street crime as well as civil strife. In South Africa machine guns are pouring in from Angola and Mozambique.

The traffic in women and girls for sexual exploitation 500,000 a year to Western Europe alone is one of the most heinous violations of human rights, estimated to be a \$ 7 billion business. The Internet is an easy vehicle for trafficking in drugs, arms and women through nearly untraceable networks.

Political and Community Insecurity

Global crime groups have the power to criminalize politics, business and the policies, developing efficient networks, extending their reach deep and wide closely related to many other forms of insecurity is the rise of social tensions that threaten political stability and community cohesion.

Communication and Information Gap

With the cost of communications plummeting and innovative tools easier to use, people around the world have burst into conversation. New information and communications technologies are driving globalization, but polarizing the world into the connected and the isolated. The exclusivity is creating parallel worlds. Those with income, education and literacy connections have cheap and instantaneous access to information. The rest are left with uncertain, slow and costly access. When people in these two worlds live and compete side by side, the advantage of being connected will overpower the marginal and impoverished, cutting off their voices and concerns from the global and impoverished, cutting off their voices and concerns from the global conversation.

Technological and Knowledge Diving

Liberalization, privatization and tighter intellectual property rights are shaping the path for new technologies, determining how they are used. Privatization and concentration of technology have led to corporations defining research agendas and tightly controlling their findings with patents, reaching to lay claims to

intellectual property. Intellectual Property Safeguards are very essential to promote the human spirit of invention and innovation but the way in which the world is progressing is a matter of deep concern.

Poor people and poor countries are being pushed to the margin in this proprietary regime controlling the world's knowledge. Tighter property rights raise the price of technology transfer, blocking developing countries from the dynamic knowledge sector.

Impact on Labor

The relentless pressures of global competition are squeezing out care, the invisible heart of human development. Caring for labor the human capital by way of social security nets and providing for children, the young and the elderly, as well as all the rest of us, exhausted from the demands of daily life is an important input for the development of human capabilities. It is also a capability in itself. And it is special for nurturing human relationships with love, altruism, reciprocity and trust. Without enough care, individuals do not flourish. Therefore, there is an urgent need for a social dialogue on labor and labor welfare related issues.

But today's competitive global market is putting pressures on the time, resources and incentives for the supply of caring labor. Women's participation in the formal labor market is rising, yet they continue to carry the burden of care women's hours spent in unpaid work remain high. All need to make a strong commitment to preserving time and resources for care, and the human bounds that nourish human development.

What need to be done to meet these challenges effectively?

The challenge of globalization is to fling the rules and institutions for stronger governance-local, national, regional and global-to preserve the advantages of global markets and competition, but also to provide enough space for human, community and environmental resources to ensure that globalization work for people, not just for profits.

The opportunities and benefits of Globalization need to be shared much more widely, that is Globalization with:

Ethic - less violation of human rights, not more

Equity - less disparity within and between nations, no more

Inclusion - less marginalization of people and countries, not more

Human security - less instability of societies and less vulnerability of people, not more

Sustainability - less environmental destruction, not more

Development – less poverty and deprivation, not more

The global economy is not yet underpinned by rules based on shared social objectives. To make globalization a successful phenomenon, it is imperative that governance at legal and national level improves and so does the collective governance at the international level, particularly for challenges that are beyond reach of any State acting on its own. This does not imply a world government or the fall of individuality of Nation State, but it calls for the strengthening and empowerment of States, which draw strength from each other, Governments will have to approach the “Civil Society” to make this happen.

Developed economies should realize their social role towards the international economy. Some like, the British Government have announced to treble the development assistance to India in the context of poverty alleviation. The World Bank's study on poverty recommends:

- Expanding economic opportunity for poor people by stimulating overall growth and by building their assets like skills, education, health and land, and ensuring increased returns on these assets through a combination of market and non-market action.
- Enhancing transparency, accountability and responsibility towards society of state institutions. Empowering people, increasing people's participation in decision making and removing distinction of gender/ethnicity/race/religion and social status.
- Ensuring an effective security no to mitigate the impact of personal, national, economic calamities. Each country therefore has to evolve its national strategy.

The antipoverty programmes need to be redesigned, with better targeting and greater participation of beneficiaries to make them more effective. An action plan, for eradication of inequalities and poverty, as suggested by the World Bank, should have following:

- Promoting financial stability;
- Opening markets of rich countries to agricultural goods of poor countries along with manufacturers and services;
- Bridging technology and information gaps;
- Providing financial and non-financial resources for public goods internationally;
- Increasing aid / debt relief to developing countries to help them end poverty;
- Encouraging participation of poor countries and poor people in global forums.
- Rapid economic growth which could significantly improve the income level of people.

A number of centripetal and centrifugal forces are continuously at work in support and against the New International Economic Order, which is emerging from the process of globalization. These are, according to some, encouraged by declining sovereignty and political power of National States. A possible solution lies in administrative decentralization for empowerment of the grass root level bodies and agencies like the Panchayats and other self over earning people's bodies in states, the social empowerment and development of civil society and reduction in disparities to improve the quality of life not only in urban areas but also the rural areas.

Humanizing the process of globalization is essential to meet the challenges. As Shri Atal Beehari Bajpayee, former Prime Minister of India, has rightly said that globalization has yet to demonstrate that "It is a phenomenon of the people for the people and by the people." In this context, stronger policies and International Corporation to protect and promote human development comprising literacy, education, training, health, gender equality, and justice poverty eradication are the need of the hour. A social polity that will reorient the economy and ensure common good of the masses will act as antidote against the marginalization syndrome of the market fundamentalism. Literacy programmes are equally essential, as no country with poor literacy has recorded sustained high growth. Thinkers like Rousseau had said, "An illiterate democracy is an absurdity."

Spurred by rapid advancements in IT, globalization has caused the transformation of political, social and cultural institutions along with economic systems. As a result international movements on human rights, democracy, environment and social development concerns should be considered to be a part of globalization.

As far as financial stability is concerned, institutional reforms and an effective regulatory mechanism are a pre-requisite. Capital controls particularly in the external sector of the economy would not be out of order.

Inequalities were endowed by nature in the context that world resources are notoriously, unequally distributed, greater foreign aid for poorer nations therefore is required more enthusiastically.

Globalization may counter some of these challenges, poverty and inequalities in particular, through fresh flow of capital and technology, especially so via the MNCs. A free flow of labor could be a powerful force to reduce inequalities.

Civil societies need to design new arrangements for care in the global economy. The traditional model of a patriarchal household is no solution and therefore a new approach must build gender equity into burdens and responsibility for care. New institutional mechanisms, better public policy and a social consensus are needed to provide incentives for rewarding care and increasing its supply and quality:

- Public support for care serviced- such as care for the elderly, day care for children and production of social services during crises.
- Labor market policies and employer action to support the care for children and protection of social services during crises.
- Labor market policies and employer action to support the care needs of employees.
- More gender balance and equity in carrying the burden of household care services.
- Public services deteriorated markedly as a result of economic stagnation, structural adjustment programmes or the dismantling of state services, especially in the transition economies of Eastern Europe and the CIS.

There should be mechanisms for making ethical standards and human rights binding for corporations and individuals, not just governments. In short, stronger national and global governance is needed for human well being not for the market.

Global governance requires a common core of values, standards and attitudes, a widely felt sense of responsibility and obligations - not just by individuals, but by governments, corporations and civil society organizations.

The core values like respect for life, liberty, justice, equality, tolerance, mutual respect and integrity underline the Charter of the United Nations and the Universal Declaration of Human Right. They now need to be the guiding objectives of globalization with a human face.

Global governance needs to be built on concepts and principles of human development and social protection.

Pragmatism rather than ideology should guide economic policy-making.

Standards and norms that set limits and define responsibilities for all actors-multilateral agreement, international human rights regimes, and national governance, within national borders, supranational global actors, and international institutions are the need of the hour. In short challenges should include the agenda for action to meet the social, national international action.

Strengthens policies and actions for human development, and adapt them to the new realities of the global economy.

International as well as national efforts to reduce threats of financial volatility and all their human costs

Stronger global action to tackle global threats to human security

Enhance public action to develop technologies for human development and the eradication of poverty.

Prevent the marginalization of the poor as well as the poor countries.

Efforts to remove the imbalances in the structures of global governance along with new efforts to create a more inclusive system

Build more coherent and more domestic architecture for global governance in the 21st century.

INDIAN CONTEXT

India had opted for Planned growth in 1950s this was also the need for the time since resources like capital, entrepreneurship and skill were limited and therefore government intervention in how to produce what to

produce and how to distribute the production was imperative. But during the planned period which was based on controls and licenses, huge capacities were accumulated. The government began to realize that business on commercial basis was not its cup of tea. By late 1980s foundation for liberalization & policies has begun to be laid. And in 1990-91 India too embarked itself on the path of globalization. This step was more in the nature of crisis management in order to get over the fiscal crisis. Accordingly the focus was largely on the performance of the national economy an individual sector like industry, manufacturing and services to achieve rapid economic growth. The performance of individual states as a result did not figure in the limelight today the situation has improved in terms of skills, technology, entrepreneurship and even capital availability. The need of the hour now is to channelize the resources India therefore had exercised caution. In liberalizing and opening of the economy. The process of liberalization and globalization in India is a regulated one. The impact was felt and appreciated when India remained insulated from the East Asian Crisis in 1997-98. Hence, the apparent results of Globalization are not totally negative as they are perceived on the basis of current rates of inflation, unemployment, poverty etc. It may be argued that the same indicators could have been the same or worse had India not chosen to globalize However, it may be stressed over her that there is a need for state level reforms in India liberalize the state policies and environment. This is essential to achieve balanced regional development. As a result of the center withdrawing itself and its controls in many areas the onus of development in all spheres now lies with the state governments. Just as some countries were able to benefit from globalizing and achieved higher growth and development levels while others grew slowly or even negatively, the trend of growth and development of Indian states has also been similar. It is generally received that the richer states have reacted the benefits of liberalization of the national economy while the poor states have become poor since 1990. A study of the performance of states in the pre and post-reforms period by Shri Montek S. Ahluwalia indicates that the growth rates of richest states were lower in 1990s than in 1980s and the poorest states did not actually become poorer as they too had experienced poorest states did not actually become poorer as they too had experienced low but positive growth rates. The trends of poverty in individual state in the pre and post reform periods show that the percentage of population below poverty line in the states has declined steadily. The quality of Human resources as defined to include the educational attainment and skill level of labor forces is an important determinant and indicator of growth. Literacy in slow growing states was low but the role of human skills in promoting growth, which in turn depends on the level of investment, contributes to the positive growth rate. Therefore, it is advocated that the state expenditure on social infrastructure facilities like health, training, education and other civic amenities should increase. This will not only enhance significantly factor productivity but also attract private investment in the state and contribute towards development and growth of the state. (Refer Annexure 6 for performance of Indian economy since 1991).

CONCLUSION

The nature and dimension of economic globalization, and hence the shape of the emerging international economic order, has been undergoing a dramatically accelerated change towards regulated globalization, in the last two decades. Alongside the move towards globalization and perhaps as a result, there is also rising assertion of ethnic or other sub-national identities. This has led to social unrest in some parts of the world and also threatens to cause a lot more upheaval in the coming years. This trend promises to accentuate unless immediate measures are undertaken to redress the grievances and bring about greater equality in the sharing of the benefits of Globalization and economic progress, not only between the developed and the developing world, not only between the economically better-off and the backward regions within a country, but also between people. The quality of life within a nation should improve and should do so in a balanced way Labor - the human capital-should be treated and taken care of as maintenance of other means of production is done. Towards this end we must stress the involvement of State governments as essential and necessary.

If the emerging international economic order has to produce equity, social progress and eradication of poverty, it must be founded on the principle and rights enabling people to claim their fair share of the wealth that they have helped to create and generate and to achieve fully their human potential. This is the challenge that all of us must accept in our quest for true and all-encompassing human progress and development. We owe at least this much to our future generations.

Nation states are required to shed away the mind set of international i.e. discussing global issues to serve national interests only-to tackle the outcomes of globalization which have got out the control of national governments. Only then will the process of globalization, eventually ends in a global order and a global state.

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Dynamics of Health Economics for Inclusive Development

Sanjay Tiwari

Abstract

Health, education, and poverty alleviation are crucial for sustained growth and development of any country. For realizing the real returns of investment in health, the various dimensions of health economics are to be understood. Health economics involves; health planning, return on investment on health, health insurance, health infrastructure, health education, health services, health professionals, health instruments, health cost, health equity, health market, health products, health research and many more. India will be the youngest country of the world in the year 2030 with a median age of 32 years-known as demographic dividend; therefore, ensuring education, employment and health to this chunk of population will be a challenge. Health is also an indicator of development and growth and unfortunately despite relatively growing economy India is far behind in terms of Human Development Index (HDI) in which health constitutes an important component. The present paper is an attempt to analyze and dissect various dynamics and nuances of health economics in India and find out suitable strategies so that the returns of investment in health may be percolated down to the large section of society and benefits are realized in real sense for inclusive development agenda of the government.

Keywords

Health economics, human development index, inclusive development

Introduction

“The health of people is the foundation upon which all their happiness and all their powers as a state depends”---Benjamin Disraeli, Former British Prime Minister

The above quote is manifestation of the relationship between health of citizens and development dynamics of a country. Development of any country depends upon the growth in her social indicators including health, education and poverty alleviation. With merely 1.4 % of GDP spent on health sector, India still needs investment in health to attain higher position in terms of Human Development Index (HDI) at global level as these two are closely correlated.

For achieving the inclusive development goal human development is one of the key determinants. The Eleventh Five Year Plan (2007-12) and the Draft Twelfth Plan (2012-17) have focus on inclusive, faster and sustainable growth which is possible provided the human development indicators to grow. Among various measures of human development- education, health and poverty alleviation are major indicators which determine the human development of a country. In the United Nations Millennium Summit in September 2000, 198 countries resolved to agree upon a road map for achieving Millennium Development Goals (MDGs) which are composed of eight goals, eighteen targets and forty eight indicators related to human development. Among other things MDGs include-halving income poverty and hunger, achieving universal primary education and gender equality, reducing infant and child mortality rate by three fourth, reversing the spread of HIV/AIDS of other communicable diseases and halving the number of people without access to safe

water. These goals are to be achieved by the year 2015 from their current level in 1990. Thus, it is apparent that health issue is crucial for the country to fulfill the MDGs and attain better position in Human Development Index and achieving MDG targets. Investment in health is a pre-requisite for sustaining human development as the return generated will create social capital required for inclusive growth and development.

Review of Literature

There have been studies on finding the relationship between health and development.

Ghosh (2006) stated that the Human Development Index (HDI), which is used as a summary measure of three dimensions of human well-being, viz, a long and healthy life, education, and a decent standard of living, is usually constructed by combining three indices, viz, life expectancy index, education index and income index. The per capita real income is usually considered as a means of good living and a catch-all variable capturing those aspects of well-being not well represented by life expectancy or literacy. Although the conventional measure of well-being such as per capita income does not capture the wider aspects of well-being as represented by HDI, it is a predominant means in advancing human development. Naturally, a close relation between economic growth (measured as an increase in per capita income) and human development is expected. While economic growth (EG) provides resources to achieve improvements in human development (HD), improvements in human capital can play a significant role in achieving EG.

Kirunga et al (2014) suggested a framework aimed at developing a set of attributes for a 'good' health system performance assessment (HSPA) framework from literature and experiences in different contexts and using the attributes for a structured approach to lesson learning for low-income countries (LICs).

A few empirical studies dealing with inter-regional disparity in human development are, however, available in the existing literature [see, for example, Kurian 2000; Singh et al 2003; Dholakia 2003]. While Singh et al (2003) find no evidence of absolute or conditional divergence in human development across 14 major states in India, Dholakia (2003) observes that while per capita income does not show any significant trend in regional disparity, the overall indices of human development show a clear and highly significant declining trend during 1981-2001. A review of the studies in the existing literature on HD indicates the need for undertaking further research to shed more light on the issue to guide development strategy at the national and regional levels.

It is observed in the studies that health indicator can't be ignored for development as it is linked with removing regional inequality as well.

Status of India in Human Development Index (HDI)

The United Nation Development Programme (UNDP) publishes report on Human Development of countries based on three major aspects-health, education and economic status of the citizens. If we look at the data given in table 1, India has shown continuous improvement in terms of HDI.

From 3.44 in the year 1980, the HDI in case of India reached to 0.547 in the year 2011 i.e. an increase of 62.88% during the last thirty years. Also, the decadal increase during the years 1980-2011, 1990-2011 and 2000-2011 has even outperformed the world and the countries enjoying relatively higher ranking such as Norway, Australia, Brazil and Sri Lanka except China, however, annualized growth rate of HDI of India during the last decade (2000-11) has been higher than China (see table 1). India has gained medium position in world ranking as far as HDI is concerned but still the 134th rank among 184 countries is a cause to worry as on the health front the country has to go far ahead for acquiring higher HDI status. Though the Rights Based Approach introduced recently e.g. the legislations ensuring the Right to Education

for providing free compulsory elementary education to the children between 6 to 14 years of age, Right to Information and the recently passed Right to Food are appreciable enactments by the government for ensuring better life of the citizens, a lot is required to be accomplished in health area for more inclusive development. Healthy citizens are precondition for healthy development.

Table 1: Trends in HDI (1980-2011)

HDI Rank	Country	1980	1990	2000	2005	2009	2010	2011	Average Annual HDI Growth Rate(%)		
									1980-2011	1990-2011	2000-2011
1	Norway	0.796	0.844	0.913	0.938	0.941	0.941	0.943	0.55	0.53	0.29
2	Australia	0.850	0.873	0.906	0.918	0.926	0.927	0.929	0.29	0.30	0.23
84	Brazil	0.549	0.600	0.665	0.692	0.708	0.715	0.718	0.87	0.86	0.69
97	Sri Lanka	0.539	0.583	0.633	0.662	0.680	0.686	0.691	0.80	0.81	0.80
101	China	0.404	0.490	0.588	0.633	0.674	0.682	0.687	1.73	1.62	1.43
113	Egypt	0.406	0.497	0.585	0.611	0.638	0.644	0.644	1.50	1.24	0.88
134	India	0.344	0.410	0.461	0.504	0.535	0.542	0.547	1.51	1.38	1.56
145	Pakistan	0.359	0.399	0.436	0.480	0.499	0.503	0.504	1.10	1.12	1.33
146	Ban'Desh	0.303	0.352	0.422	0.462	0.491	0.496	0.500	1.63	1.69	1.55
World		0.558	0.594	0.634	0.660	0.676	0.679	0.682	0.65	0.66	0.66

Source: Human Development Report,2011,UNDP

Health Statistics of India

In terms of various health indicators, India has improved significantly over the years. The crude birth rate per thousand of population has moved down to 22.1 in 2010 from 33.9 in the year 1981. Similarly there has been gradual improvement in CDR (Crude Death Rate), TFR (Total Fertility Rate), MMR(Maternal Mortality Rate), IMR (Infant Mortality Rate) and Life Expectancy at birth during the period (table 2) but it is insufficient to achieve Plan target and equate with the world performance. In contrast, forty two percent of children are malnourished and about fifty two percent women are anaemic.

Table 2: Selected Health Indicators in India

S.N.	Parameter	1981	1991	Current level
1.	Crude Birth Rate(CBR) (per 1000 population)	33.9	29.5	22.1(2010)
2.	Crude Death Rate(CDR) (per 1000 population)	12.5	9.8	7.2 (2010)
3.	Total Fertility Rate(TFR) (per woman)	4.5	3.6	2.6 (2009)
4.	Maternal Mortality Rate(MMR) (per 1,00,000 live births)	NA	NA	212(2007-09)
5.	Infant Mortality Rate(IMR))(per 1000 births)	110	80	47 (2010)
	-Rural	----	---	51
	-Urban	----	---	31
6.	Child(0-4 years) Mortality Rate(per 1000 children)	41.2	26.5	14.1 (2009)

7.	Life Expectancy at birth	1 9 8 1 -	1 9 8 9 -	2 0 0 2 - 0 6
	Total	85	93	63.5
	Male	55.4	59.4	62.6
	Female	55.4	59	64.2
		55.7	59.7	

Source: Economic Survey, 2011-12, GOI

Health in Five Year Plans

Health Planning in India started, as early as in 1943, when the Bhole Committee was appointed to go into health and medical needs of India. The committee recommended the control of major communicable diseases, and development of health organizations for providing health services to the people. Its recommendations were given due importance during the subsequent five year plans. At the time of independence in 1947, the health infrastructure was mainly urban and clinic-based, providing only curative services. On 2 October 1952, rural health services were launched through a Primary Health Centre (PHC) in each block, covering a population of 66,000. Along with the establishment of health-centre complexes, a number of disease control programmes were taken up (vertical programmes), to be integrated with rural health services. They were malaria, filaria and goitre in the 1950s; leprosy, tuberculosis and small pox in the 1960s; and the expanded immunization programme (EPI) and National Programme for Control of Blindness in the 1970s. Thus, by the end of the Third Five Year Plan, laid the foundation of basic health services, originally defined by the WHO as 'a network of coordinated, peripheral and intermediate health units with a central administration, capable of performing effectively a selected group of functions essential for the health of a nation, and assuring the availability of competent professional and auxiliary personnel to perform these functions'. Subsequent five year plans focused on the need to integrate family planning with maternal and child health (MCH) and nutrition services, and to intensify control of communicable diseases, particularly malaria and small pox, and also the training programmes. The Sixth Five Year Plan (1980-85) adopted the goal of Health for All (HFA 2000 AD) and the net reproduction rate (NRR) of Unity by 2000.

A.D. The plan provided for restructuring norms for rural health infrastructure and its vast expansion and development of promotional and preventive services along with curative facilities. In 1983, for the first time, a National Health Policy was formulated. It stressed on preventive, promotional, public health and rehabilitative aspects of health care and pointed to the need for establishing comprehensive primary health care services to reach the population in the remotest areas of the country.

In the Seventh Five Year Plan (1985-90), the major thrust was laid on the consolidation of the health infrastructure already developed. The objectives of the Eighth Five Year Plan (1992-97) realized that the health facilities must reach the entire population by the end of the plan period. The HFA campaign took into account not only high-risk vulnerable groups, i.e., mothers and children, but also focused sharply on the under privileged segments, and, therefore, within this strategy, 'Health for Under privileged' was promoted consciously and consistently. The Ninth Five Year Plan (1997-2002) observed that inappropriate location, poor access, poor maintenance, gaps in critical manpower, mis-matches between personnel and equipment, lack of essential drugs/diagnostics, poor referral linkages, are some of the factors responsible for sub-optimal functioning of primary health care institutions. The plan in general aimed to improve the health status of the population by optimizing coverage and quality of care by identifying and rectifying the critical gaps in infrastructure, manpower, equipment, essential diagnostic reagents and drugs. In the year 2002 the Ministry of Health, Government of India prepared the National Health Policy (NHP). The main objective of NHP-2002 is to achieve an acceptable standard of good health among the general population of the country. The Tenth Five Year Plan (2002-2007) indicated the dismal picture of the health services infrastructure and emphasized the need to invest more on building good primary-level care and referral services. The plan emphasized on restructuring and developing the health infrastructure, especially at the primary level. The

plan highlighted the importance of the role of decentralization but did not state how this would be achieved. Programme-driven health care was in focus. Verticality and technical solutions were given more importance than comprehensive primary health care.

The focus of Eleventh Five Year Plan (2007-12) was on achieving good health for people, especially the poor and the underprivileged for which a comprehensive approach that encompasses individual health care, public health, sanitation, clean drinking water, access to food, and knowledge of hygiene and feeding practices. This plan focused on convergence of public health system and services to provide health services at affordable prices by removing disparities across regions and communities. For the first time the importance of involvement of the private sector in providing primary, secondary, and tertiary services was realized by adopting the measures including partnership with the government in health care. Good governance, transparency, and accountability in the delivery of health services were ensured through the involvement of PRIs, community, and civil society groups. The objectives of this Plan were ; reducing Maternal Mortality Ratio (MMR) to 1 per 1000 live births, reducing Infant Mortality Rate (IMR) to 28 per 1000 live births, reducing Total Fertility Rate (TFR) to 2.1, providing clean drinking water for all by 2009 and ensuring no slip-backs, reducing malnutrition among children of age group, 0–3 to half its present level, Reducing anaemia among women and girls by 50%, Raising the sex ratio for age group 0–6 to 935 by 2011–12 and 950 by 2016–17. The twelfth plan focuses on ensuring Universal Health Coverage (UHC) which would be done through *‘ensuring equitable access for all Indian citizens in any part of the country, regardless of income level, social status, gender, caste or religion, to affordable, accountable and appropriate, assured quality health services (promotive, preventive, curative and rehabilitative) as well as services addressing wider determinants of health delivered to individuals and populations, with the Government being the guarantor and enabler, although not necessarily the only provider of health and related services.’* (Draft Twelfth Plan, 2012-17)

Investment in Health Infrastructure in India

From the discussion above, it seems that health as social sector is dependent on government funding or schemes. Health care is facing the problem of physical and human resource infrastructure. According to Eleventh Five Year Plan there is an acute shortage of hospitals to serve the need of increasing population. Though the number of government hospitals increased from 4571 in 2000 to 7663 in 2006, that is, an increase of 67.6%. Number of beds in these hospitals increased from 430539 to 492698, i.e. an increase of 14.4%. Data is not available on number of private and NGO hospitals as well as on human resources in the private sector but in 2002, the country had 11345 private/NGO hospitals (allopathic) with a capacity of 262256 beds. These are mostly in the private sector located in cities and towns and villages are untouched of all these facilities. According to Rural Health Profile 2010 (Rural Health Statistics), there are 1,75,277 Sub centres (SC)/primary Health Centers (PHC)/Community Health Centers (CHC), 12760 government hospitals in rural and urban areas, 8,16,629 doctors, 17,02,555 nursing staff and 24,943 AYUSH (Ayurvedic, Yoga, Unani, Siddha, Homoeopathic) hospitals and dispensaries in the year 2010. In rural areas the health infrastructure is very poor (S. Mahendra Dev: Inclusive Growth in India, Oxford, 2011).

According to a Report of a High Level Panel of Planning Commission on Health Care, the public healthcare has been on a serious decline during the last two or three decades because of non-availability of medical and paramedical staff, diagnostic services and medicines. The situation in availability of specialist manpower in Community Health Centres is particularly bad as against the sanctioned posts. About 59.4 per cent surgeons, 45 per cent obstetricians and gynecologists, 61 per cent physicians and 53 per cent pediatricians were not in position. At present, one doctor is available for 2000 population and still 6,00,000 are required to fulfill the target of doctor population ratio at 1:1000.

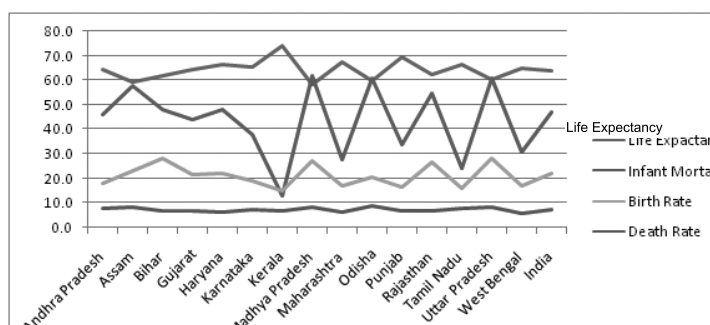
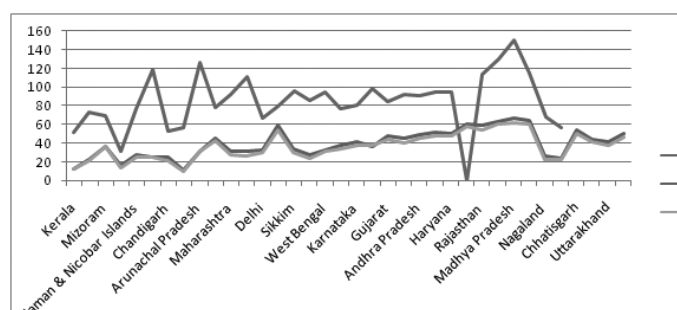
Table 3: Public Spending on Health (Centre and State Governments)

Item	2006-07	2007-08	2008-09	2009-10	2010-11 (RE)	2011-12 (BE)
Total Expenditure(Rs. Crore)	53557	60869	73898	88050	103742	115426
Total Expenditure (as % age of GDP)	1.25	1.22	1.31	1.36	1.35	1.30
Expenditure (as %age of Total Expenditure)	4.8	4.6	4.6	4.8	4.6	4.8
Expenditure(as %age of social service expenditure)	22.4	20.7	19.4	19.7	18.4	19.2

Source:Economic Survey, 2011-12

RE-Revised Estimates; BE-Budget Estimates

Public spending on health in India is amongst the lowest in the world (about 1.3% of GDP), and it is also only 4.8% of the total expenditure despite the fact that there has been an increase of about 100% during six years of observation(see table 3). More alarming is the declining percentage of health expenditure as a percentage of social service expenditure (see table 3).The proportion of private spending on health is one of the highest. Households in India spend about 5–6% of their consumption expenditure on health (NSSO).According to NSSO (60th Round Survey), the averageexpenditure for hospitalized treatment from a publichospital was less than half that of private hospitalin rural areas and about one-third in urban areas in the private sector makes it unaffordable for the poor and the underprivileged.According to an estimate, only 11% people in India are covered under any insurance policy by private and public sector insurers. As far as healthcare investment is concerned, during the year 2012 there was over \$755 million investment which was driven by PE funds. It is further projected that there will be much scope for investment in eye care, dental, day care surgery centres, mother and child care hospitals, orthopedic hospitals and diagnostics mostly attracted by low asset business models in the year to come. According to PwC projections the health care sector is valued at \$74 billion with a growth rate of 15% annually. During the year 2017 and 2022 it will reach to \$148 million and \$ 296 million respectively.

**Fig 1: State-wise Health Statistics****Fig 2: State-wise Infant Mortality Rate**

Inter-State and Regional Disparities in Health

Inclusive development strives for equitable distribution of resources among the states and inclusion of every resident of the state in the development process irrespective of her socio-economic and political status. There are a lot of variations in the health indicators among states. U.P., Odisha, Madhya Pradesh, Assam, Rajasthan have high infant mortality rates while Kerala, Maharashtra, Tamil Nadu and West Bengal have lower IMR and as far as life expectancy at birth is concerned- Kerala, Maharashtra, Punjab, Haryana are the states outperforming the national figure (see Annexure I & Figure 1). Life Expectancy at birth is lower in rural areas than in urban areas (Inclusive Growth in India: P-339). Every state has improved its IMR except Chhattisgarh and Jharkhand (see Annexure II & Figure 2).

Conclusion

Undoubtedly India's growth journey has been remarkably satisfactory in terms of sustainability but the human development aspect of growth needs further impetus and health plays a prominent role in reaching the destination of inclusiveness. Firstly, public spending on health needs to be increased substantially to about 5-6% of GDP and PPP (Public Private Partnership) mode of investment be attracted in the health care sector in India. More resources should be spent on preventive care and private investment be motivated in rural health care. There is a need to expand compulsory medical insurance to the all particularly the underprivileged and the poor for better health care services. Increasing the scope of Corporate Social Responsibility (CSR), health care services be included in the priority areas for the companies and there can be promotional and tax benefits for the same. A legislation ensuring Right to Health based on the principle of rights based approach should be proposed, passed and implemented by the parliament. Pricing and regulatory issues in health sector can be monitored for ensuring cost effective qualitative medical care with the establishment of a regulator of health represented by various stakeholders including-consumer groups, NGOs, charitable trusts, government, private health providers, insurance companies and corporate. Lastly, there is a staunch need to adopt a multi-pronged strategy leading to integrated and holistic policy making in health sector connecting it to investment, insurance, micro credit, sanitation, nutrition, disease control, promotion of alternative treatment therapies, e-health services, safe drinking water, education, medical education and ethics, local bodies involvement in creation and maintenance of health infrastructure, women and child development, CSR (Corporate Social Responsibility), nutrition, R & D for producing low price generic medicines and poverty alleviation. Return on investment in health will surely position India on a global competitive ranking in terms of human development indicators in the time to come. The need of the time is to recognize, identify, map, project, initiate, strategize and regulate the avenues for investment in health by adopting a holistic vision so that the returns can be capitalized in real sense.

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Annexures

Annexure I: State-wise Health Statistics

S. N.	State	Life Expectancy at birth (2002-06)			Infant Mortality Rate(per 1000 live births) (2010)			Birth Rate (per1000) (2010)	Death Rate(per 1000) (2010)
		Male	Female	Total	Male	Female	Total		
1	Andhra Pradesh	62.9	65.5	64.4	44	47	46	17.9	7.6
2	Assam	58.6	59.3	58.9	56	60	58	23.2	8.2
3	Bihar	62.2	60.4	61.6	46	50	48	28.1	6.8
4	Gujarat	62.9	65.2	64.1	41	47	44	21.8	6.7
5	Haryana	65.9	66.3	66.2	46	49	48	22.3	6.6
6	Karnataka	63.6	67.1	65.3	37	39	38	19.2	7.1
7	Kerala	71.4	76.3	74	13	14	13	14.8	7.0
8	Madhya Pradesh	58.1	57.9	58	62	63	62	27.3	8.3
9	Maharashtra	66.0	68.4	67.2	27	29	28	17.1	6.5

10	Odisha	59.5	59.6	59.6	60	61	61	20.5	8.6
11	Punjab	68.4	70.4	69.4	33	35	34	16.6	7.0
12	Rajasthan	61.5	62.3	62	52	57	55	26.7	6.7
13	Tamil Nadu	65.0	67.4	66.2	23	24	24	15.9	7.6
14	Uttar Pradesh	60.3	59.5	60	58	63	61	28.3	8.1
15	West Bengal	64.1	65.8	64.9	29	32	31	16.8	6.0
	India	62.6	64.2	63.5	46	49	47	22.1	7.2

Source: Economic Survey, 2011-12, GOI

Annexure II: State-wise Infant Mortality Rate

S.N.	State/UT	1961			2009			2010		
		Male	Female	Person	Male	Female	Person	Male	Female	Person
1	Kerala	55	48	52	10	13	12	13	14	13
2	Puducherry	77	68	73	25	20	22	22	22	22
3	Mizoram	73	65	69	33	38	36	36	39	37
4	Manipur	31	33	32	14	18	16	11	16	14
5	Andaman & Nicobar Islands	78	66	77	29	25	27	24	27	25
6	Lakshadweep	124	88	118	21	29	25	21	29	25
7	Chandigarh	53	53	53	26	23	25	20	25	22
8	Goa	60	56	57	7	14	11	6	15	10
9	Arunachal Pradesh	141	111	126	31	34	32	31	32	31
10	Jammu & Kashmir	78	78	78	41	51	45	41	45	43
11	Maharashtra	96	89	92	28	33	31	27	29	28
12	Tripura	106	116	111	33	30	31	25	29	27
13	Delhi	66	70	67	31	34	33	29	31	30
14	Meghalaya	81	76	79	59	59	59	55	56	55
15	Sikkim	105	87	96	35	33	34	28	32	30
16	Tamil Nadu	89	82	86	27	29	28	23	24	24
17	West Bengal	103	57	95	33	33	33	29	32	31
18	Punjab	74	79	77	37	39	38	33	35	34
19	Karnataka	87	74	81	41	42	41	37	39	38
20	Dadra & Nagar Haveli	102	93	98	38	37	37	36	40	38
21	Gujarat	81	84	84	47	48	48	41	47	44
22	Himachal Pradesh	101	89	92	44	45	45	35	47	40
23	Andhra Pradesh	100	82	91	48	50	49	44	47	46
24	Bihar	95	94	94	52	52	52	46	50	48

25	Haryana	87	119	94	48	53	51	46	49	48
26	Assam	NA	NA	NA	58	64	61	56	60	58
27	Rajasthan	114	114	114	58	61	59	52	57	55
28	Uttar Pradesh	131	128	130	62	65	63	58	63	61
29	Madhya Pradesh	158	140	150	66	68	67	62	63	62
30	Odisha	119	111	115	65	66	65	60	61	61
31	Nagaland	76	58	68	23	28	26	19	28	23
32	Daman & Diu	60	56	57	21	28	24	22	23	23
33	Chhatisgarh	---	---		50	57	54	48	54	51
34	Jharkhand	---	---		42	46	44	41	44	42
35	Uttarakhand	---	---		41	42	41	37	39	38
	All India	122	108	115	49	52	50	46	49	47

Source: Economic Survey, 2011-12, GOI

Impact of Foreign Investment on Economic Growth of India

Suman

Abstract

Developing countries like India needs substantial foreign inflows to achieve the required investment to accelerate economic growth and development. The main objective of the present study is to examine the impact of Foreign Investment (Foreign Direct Investment and Foreign Institutional Investment) on Economic Growth of India by using regression analysis. It was found that foreign investment plays a significant role in explaining the economic growth of India.

Keywords

Economic Growth, Foreign Direct Investment, Foreign Institutional Investment

Introduction

Foreign investment is essential for a country's economic growth and prosperity. Specifically, investment by multinational corporations leads to an increase in standard of living of individuals. Multinational corporations demand high volumes of a product; products are generally labor intensive, leading to an increase in the demand for workers and thus allowing for the availability of more jobs. By acquiring jobs, individuals are able to obtain an income and, consequently, an increased standard of living. Additionally, increasing demands for labor will force wages to go up, which in turn will also increase the standard of living. India has been consistently rated amongst the top three investment destinations in the world by global bodies like World Bank and UNCTAD due to its liberal foreign investment policies. Since 2000, the country has received a total foreign direct investment (FDI) of \$306.88 billion. Recently, the government has relaxed the FDI policy in sectors such as petroleum and natural gas; commodity exchanges; power exchanges; stock exchanges. It said that the country's policy has been progressively liberalized to make the investment regime more investor friendly. It also said that between 1999-2004, India received USD 19.52 billion of foreign investment which increased to \$114.55 billion between 2004-09 and further jumped to \$172.82 billion between 2009-September 2013. Meanwhile an UNCTAD report said that FDI flows into India grew 17 per cent in 2013 to \$28 billion despite unexpected capital outflows in the middle of the year. India ranked 16th among the top 20 global economies receiving the most FDI witnessing a 17 percent growth to \$28 billion.

Foreign investments provide a great impetus for growth to Indian economy. The continuous upsurge in foreign direct investments (FDI), allowed across the industries and sectors, has proven that foreign investors have faith in the resilience of Indian markets. A wise policy regime and positive business environment have also played catalytic role to ensure the continuous inflow of foreign capital in the Indian markets. Attracting foreign direct investment has become an integral part of the economic development

strategies for India. FDI ensures a huge amount of domestic capital, production level, and employment opportunities in the developing countries which is a major step towards the economic growth of the country. The effects of FDI are by and large transformative. The incorporation of a range of well-composed and relevant policies related to FDI will boost up the economic growth rate of India.

Literature Review

Large number of studies has proved empirically the constructive and destructive impact of foreign capital on economic growth. Most of these studies have taken the relationship between the FDI flow and economic growth. Some of them are as follows.

Borensztein et al. (1998) tested the effect of foreign direct investment (FDI) on economic growth in a cross-country regression framework, utilizing data on FDI flows from industrial countries to 69 developing countries over the last two decades. Their results suggest that FDI is an important vehicle for the transfer of technology, contributing relatively more to growth than domestic investment. However, the higher productivity of FDI holds only when the host country has a minimum threshold stock of human capital. In addition, FDI has the effect of increasing total investment in the economy more than one for one, which suggests the predominance of complementarity effects with domestic firms. Aneta Krstevska and Magdalena Petrovska (2012) elaborated economic impacts of foreign direct investments (FDI) on Macedonian economy. Most developing countries consider FDI a vital source for their development. Anyway, it is quite difficult to measure the economic effects of FDI on the host country, having in mind their numerous direct and indirect effects. Besides the amount of FDI inflows, economic benefit will also depend on their structure. Based on a panel regression technique, FDI impact on GDP, export and employment on the case of Macedonian economy have been estimated, taking into account their structural dimension. The main conclusion of the analysis was that FDI inflows were an important factor for GDP growth and export performances of the Macedonian economy. On the other hand, the FDI impact over employment is negative mainly due to the low level of green field investments and non attractiveness of the labor intensive industry for the foreign investors. Adegbenmi Babatunde Onakoya (2012) investigated the impact of Foreign Direct Investment (FDI) on economic growth in Nigeria. He developed a structural macro econometric model consisting of four blocks made up of supply, private demand, government and external sectors. The model deploys 18 simultaneous equations and 100 variables to capture the required proxies. The research adopted a three-stage least squares (3SLS) technique and macro econometric model of simultaneous equations to capture the disaggregated impact of FDI on the different sectors of the economy and the inter-linkages amongst the sectors in order to give better insight into the variations inherent therein. He found that FDI has a significant impact on output of the economy but that the growth effects of FDI differ across sectors.

Since 1991, Foreign Institutional Investment has become very important element of Foreign Investment for Indian Economy but only few studies have incorporated FII while evaluating the relationship between foreign investment and economic growth of India. In the present study impact on Indian economic growth has been studied with reference to FDI and FII investment flows.

Methodology and Research Design

The main objective of the study is to quantify the relationship between foreign investment (FDI and FII) and economic growth of India. India is getting sufficient amount of foreign capital via these routes since India liberalized its policy regarding foreign investment after the economic reforms. The period for the present study has been taken from year 2000 to 2013. Over the period of study 13 observations have been used to analyze the relationship between economic growth and foreign investment. The annual data of

each variable for the abovementioned period have been taken from the Handbook of Statistics on Indian Economy published by Reserve Bank of India. Ordinary Least Square (OLS) method of regression analysis has been applied in the present study. In the regression analysis FII and FDI has been taken as independent variable and GDP has been taken as dependent variable. Eview software has been used for regression analysis.

Empirical Analysis

Ordinary Least Square (OLS) method of regression analysis has been applied to evaluate contribution of various component of foreign investment on economic growth of India, the impact of foreign direct investment (FDI) and foreign institutional investment (FII) on economic growth (GDP) of India may be expressed as follows:

$$GDP = \beta_1 FDI + \beta_2 FII + \varepsilon$$

In this regression equation GDP is taken as dependent variable and FDI and FII are taken as independent variable. Here in this regression equation:

GDP: Gross Domestic Product

FDI : Foreign direct investment

FII : Foreign institutional investment

β_1 : Regression coefficient to measure the change in GDP with change in FDI

β_2 : Regression coefficient to measure the change in GDP with change in FDI

ε : Error term

The beta values or coefficient shows the strength of relationship between dependent variable and independent variable. These regression coefficients have been used to construct an OLS equation to test the relationship of each independent variable with dependent variable. The model equation has been estimated on the basis of quantitative data for the entire variable from financial year 2000-2001 to financial year 2012-2013.

Result of Regression Analysis explaining the relationship between foreign investment and GDP growth of India during the period 2000-2001 to 2012-2013.

Dependent Variable: GDP Method: Least Squares Date: 01/28/14 Time: 13:10 Sample: 2001 2013 Included observations: 13				
Variable	Coefficient	Std. Error	t-Statistic	Prob.
FDI	63.49587	8.051368	7.886345	0.0000
FII	17.56524	5.731791	3.064530	0.0108
R-squared	0.767018	Mean dependent var		46566.89
Adjusted R-squared	0.745838	S.D. dependent var		24785.33
S.E. of regression	12495.41	Akaike info criterion		21.84475
Sum squared resid	1.72E+09	Schwarz criterion		21.93166
Log likelihood	139.9909	Durbin-Watson stat		1.594491

As found from the above table, the beta coefficients for FDI and FII have been found significant. It represents that economic growth of India is significantly affected by the foreign capital. Both the regression

coefficients are positive which reflect that independent variable have a positive relationship with dependent variable.

R^2 known as the coefficient of determination, measure proportion of the total variation in dependent variable explained by the independent variable so the model is fit as it is explaining 76% variation in GDP growth of Indian economy. Adjusted R^2 is another measure of the success of the model. Adjusted R^2 is 74% means 74% of the variation in GDP can be explained by the independent variable jointly.

Conclusion

Foreign capital plays an important role in the economic growth of an economy. In India foreign investment has been increased enormously after the economic reforms 1991. The present study has proved that FII and FDI have a statistically significant impact on the GDP of India during the study period. Government should improve the Indian financial system along with contribution of foreign capital and care should be taken while designing the foreign investment policy.

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Human Resource Development in ASEAN Countries

Chitra Choudhary, Renu and Rashmi Tanwar

Abstract

The economic well being of any nation depends very much on its human resources. Better human resource development inculcates skilled development and therefore helps to increase productivity and reduce fatigue and costs in the long run. The paper focuses on strategically human resource development (SHRD) undertaken in ASEAN countries. SHRD is an approach to make decisions on the intensions of the organizations concerning people as the essential components of the organization's business strategy. It is about the relationship between HRD and strategic management. The paper attempts to advance reasons for strong emphasis on development of human resources. The paper suggests increasing investment in their HRD activities which require a concerted effort of both public and private sectors of the economy. HRD and training must, therefore, be given additional priority in total government spending to ensure better prospects on the part of the current work force in ASEAN.

Keywords

ASEAN, HRD, SHRD, Globalization

Introduction

Learning has arrived at a center stage in both public and private organizations. The spotlight has turned to the development of the workforce through strategies such as training, retraining, continuing professional education, career performance, mentoring and coaching to help organizations accomplish their missions. Employees' success depends on their knowledge of business and mission of their organizations and their ability to achieve results quickly and cost effectively. Their need for workplace training and education is profound, urgent, and unrelenting. This statement has led to predictions that education and training should be the largest growth area, for ASEAN organizations during the coming decade. The crucial issue here, therefore, is that, for HRD to support management in achieving work performance gains it must focus on the goals of the organization. HRD is best seen as 'the strategic management of training, development and education interventions', so as to achieve the objectives of the organization while ensuring the full utilization of knowledge and skills of individual employees. When HRD is positioned strategically, it is systematically integrated with the genuine needs of the organization and is viewed as a vital contributor to productivity

It has been said that the progress of any nation depends very much on its education. As Mohamed and Ismail (1996:1) has stated, 'our progress as nation can be no swifter than our progress in education. The human mind is our fundamental resource'. It is not the scarcity of money, but the scarcity of men and talents which makes a state weak. Similarly, His Majesty the Sultan of Brunei in his Utah (royal speech) on the occasion of the National Day, stressed on the need for education and training as a necessary pre requisite for future development of Brunei. According to him:

We should focus on investment in our human resources. We should continue to step up efforts in education and training, so that the people are ready to play a more effective role in the future (Borneo Bulletin, 2009).

Malaysia and Singapore are some of the South-East Asian countries that have stepped up education and training of their employees over the years. Investments in education and training have become so important in the region that the need to analyze the benefits associated with it in terms of human resource development is necessary. Against this background, this paper analyses the current socio-economic situations in the ASEAN countries and attempts to advance reasons for strong emphasis on the development of human resources. The contribution of both the private and public sectors in the area of human development will also be discussed.

The Meaning of Human Resource Development Strategy

Human resources are divided into three broad categories using a holistic human resource concept (Nadler, 1986). They are human resource utilization (promotion, appraisals, transfers, compensation), human resource planning and forecasting (recruitment, selection, training, career advancement), and human resource development (training, education and development). The desired outcome of each area is the advancement of knowledge, competencies, skill and attitude acquisition, utilization and improvement. McLagan (1989) conducted a two-year study of human resources and presented a human resource wheel. All aspects of human resources can be organized into two broad categories: Human Resource Development (HRD) and Human Resource Management (HRM). HRD consists of training and development, career development and organization development. HRM consists of several other areas; human resource planning, selection and staffing, organization/job design, human resource information system, compensation/benefits, employee assistance and union/labour relations. Again, in many areas both functions overlap at various levels in different organizational settings. Some of the HRM functional areas are closely related to the three HRD areas where development is important but not primary orientation or process, such as organization/job design, performance management system, planning, selection and training.

The field of Strategic Human Resource Development (SHRD) has moved far beyond isolated attempts to teach specific skills to workers to include complex strategic systems for solving critical organizational problems and meeting competitive challenges in the global workplace. The visibility of SHRD and the very real need for its success will grow in the next several years. Organization in this region will have to rely on SHRD to provide the competence and productivity they desperately need. Chalofsky and Reinhart (1988) support this statement when they opined that, 'corporations will actually use HRD services as enticements to attract workers'.

Because of the differences in background of scholars, HRD was defined from different perspectives. Some scholars, for example, defined strategic human resource development as a set of systematic and planned activities designed by organizations to provide its members with the necessary skills to meet current and future job demands (Harris and DeSimone, 1994:2). To Armstrong (1996:152), strategic human resource development is about enhancing and widening these skills (of employees recruited in an organization) by training, by helping people to grow within the organization, and by enabling them to make better use of their skills and abilities. In this context, therefore, strategic human resource development refers to the process of inculcating in individuals the right skills, knowledge and attitude necessary for them to effectively and efficiently undertake their jobs on hand as well as in the future.

At this juncture, it is necessary to distinguish between formal education development and human resource development. Formal education refers to primary and secondary education, while human resource development refers to the whole specter of education, whether in primary, secondary, or tertiary and will also include training provided by the private sector to its employees. According to the International Labor

Organization (ILO) (1998:10), training is a systematic preparation of individuals to improve their capacity to perform market and socially valued functions, that is, it comprises the full continuum of education, skill formation processes and training activities.

The above definitions from various scholars seem to tell us that training improves human talents in terms of skill development and can therefore help to increase productivity and reduce fatigue and costs in the long run. However, training taking time to yield its intended objectives and it is within this perspective that training of any kind be conducted after a careful and constructive training needs analysis. Training needs analysis will help organization to determine whether or not resources should be committed and for what purpose.

Since the subject of the article is SHRD, it is crucial at this stage to explain laconically the term 'development'. Development can be thought of a bringing about capacities that go beyond those required by the current job; it represents efforts to improve an employee's ability to handle a variety of assignments. As such, it can benefit both the organization and the individual's career. Employees and managers with appropriate experiences and abilities enhance the ability of the organization to compete and adapt to a changing competitive environment. In the development process, the individual's career also gains focus and evolves. Strategic human resource development, therefore, is an approach to making decisions on the intentions of the organization concerning people as the essential components of the organization's business strategy. It is about the relationship between HRM and strategic management in the organization. Hence the strategic capability of a corporation - the achievement of sustained competitive advantage - is dependent on its resource capability, and people clearly constitute a major resource.

South East Asia is a rapidly growing economy and also a region in motion searching for development of its resources and current trends indicate that technical and professional people are hired according to the amount of skill development they have already achieved rather than their ability to learn or behavioral traits. There is an apparent preference to buy rather than make scarce employees in today's labor market. However, buying rather than developing human resource capacities does not contribute to the requirements for sustained competitive advantage through human resources.

Development should begin with the HR plans of the firm. Such plans should deal with analyzing, forecasting and identifying the organizational HR needs as mentioned earlier. Development allows anticipation of movement of people through the organization due to retirement, promotion and transfers. It helps identify the kinds of abilities that will be needed and the development necessary to have people with those abilities on hand when needed.

The Importance of Formal Education and SHRD in South-East Asian Nations

The world is witnessing rapid changes than ever before. Nations and organization are constantly changing in terms of politics, technology and economy. A good number of countries have now liberalized their markets. Competition is on the increase due to globalization and openness of some countries like China to international markets. Today one can stay in Brunei and even purchase goods from the United States of America through the internet and all of these changes have severe repercussions on countries' labor force. As a result, there is an urgent need to train and retrain the labor force to meet the demands of the changing environment. The preceding discussions will, therefore, focus on some of the arguments for investment in human resource development.

Rapid Rate of Technological Change

This technological revolution, which is still unfolding, is likely to change human societies in way that are beyond anyone's imagination and comprehension now. To benefit from this global technological

advancement, much of which is taking place in the industrial economies will require significant investment in human resource development in developing Asia. It is a matter of fact that all the technological innovations accrue to the developed countries of the West and Japan and Korea in Asia. However, the South-East Asian nations as well as the developing economies rely on these technological developments for their economic development since they themselves do not develop any new technologies. Therefore, with the rapid developments in technology as, for example, the advent of the internet and new manufacturing machines, the labor force of the South East Asian nations have to constantly be trained and retrained to be able to make effective and efficient use of these new technologies. Within these overriding perspectives, there will always be a need for training and education in ASEAN. The labor force will have to be trained so that they can be flexible and may eventually adapt easily to changes in technology. In this area, both the government and the private sector have crucial role to play. The governments will have to step up investments in formal education which will make an impact in knowledge and skill improvement. For instance, there is a need for increased computer literacy at the primary and secondary levels. The private sector will have to ensure that their labor force is given necessary and adequate training in order to make full use of the new technologies. The government may do this by providing grants to enterprises that are unable to afford training on their own. Singapore is one of the few ASEAN countries that have made the right move in this direction by setting up the Skills Development Fund (SDF). The objectives of the SDF is to provide grants to employers for structured training programs designed to upgrade the skills of their employees (Chew Soon Beng, 1996:36).

Education and training are not only important in terms of enabling employees to use the new technologies, but they should also aim at enabling them to manage these technologies. Thus employees should be trained in ways that will enable them to creatively use the available technologies to develop a niche is software programming through its highly skilled labor force in Information Technology. Today many of the US multinational software are obtained from India.

Effect of Globalization

Thompson (1999:139) defined globalization as the process by which markets and production in different countries are becoming increasingly interdependent due to the dynamics of trade in goods and services and flow of capital and technology. A good number of people do not think that globalization is a new phenomenon, but rather see it as continuation of developments that have been in train for some considerable time (European Commission, 1997:45). Globalization in economic terms is essentially the process of integration of national and local markets into a single global market.

South-East Asia has not been spared from the effects of globalization as can be seen by the increasing number of multinational companies operating in the region. Globalization increases the impact of new technologies on the developing economies as trade is facilitated between nations. Globalization has changed the world to be based on knowledge and information. For example, in the financial sector, money can be made or lost depending on intelligent decisions made from information. Globalization also implies that countries which cannot produce best quality good with the least cost will not prosper. Therefore, the ASEAN particularly Malaysia, Brunei, Thailand, the Philippines and Indonesia have to equip their labor force to meet the challenges of globalization in terms of quality and productivity increase. A recent study by Lopez, et al. (1998) concludes that, 'on average, countries that had both a more educated labor force and a more open economy had a rate of return on projects three percentage points higher than those that had only one or the other' (Thomas, 1999:7). As a matter of fact, most of the countries in South-east Asia are open to trade as witnessed by their participation in free trade agreements such as Association of Free Trade Area (AFTA), APEC and BIM-PEAGA, among others. As shown from the above study, ASEAN nations have to continue to boost investment in human development, if they are to benefit from globalization.

Intensifying Competition

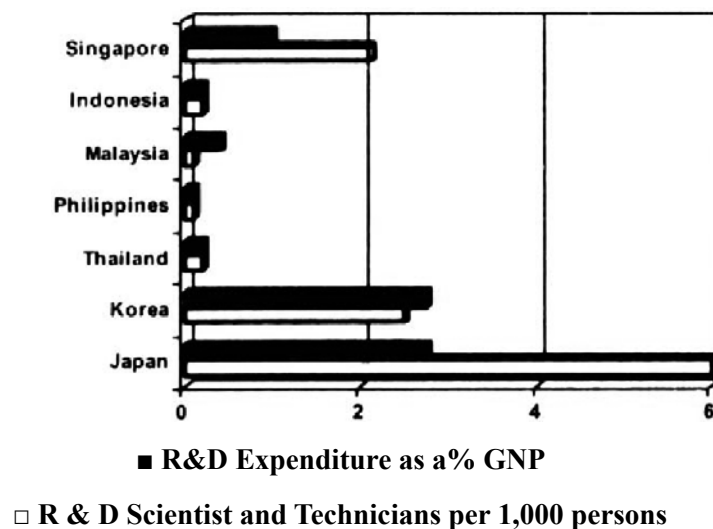
The World today is characterized by intensifying competition. The South-East Asian economic miracle was based on the exportation of labor-intensive products in which countries, such as Thailand, Indonesia and the Philippines had a comparative advantage due to their low labor costs. However, today, countries such as China and India have better cost advantage in unskilled and semiskilled labor. Competition is intensifying and the SEA nations have to respond.

Firstly, there is a need to increase productivity. This can be achieved by equipping employees with more tools, investing in physical capital and improving efficiency of workers through investments in health, knowledge and skills (Asian Development Outlook, 1998: 187). If there is more investment in education and training, the outcome will be increase in output.

Secondly, the ASEAN will have to shift their orientation to produce more skill-intensive goods and services since this approach will enable them to avoid the intensifying competition. However, these countries are devoid of qualified labor force to enter this market. According to the Asian Development Outlook (2008), 'the future of Indonesia, Malaysia, the Philippines and Thailand to move into higher skill exports, to a large extent, reflect a weak human resource base, in particular, a lack of well-qualified secondary and tertiary educated workers'. In this context, there is an urgent need for the government of these countries to strengthen investments in the development of human resources, especially at the tertiary level. Ideally there is equally a need for a more coordinated, integrated and systematic approach to human resource development planning. Malaysia has understood this need and has effectively integrated its manpower planning as part of economic development planning. In this situation the government in collaboration determines the skills that will be needed in the future and effectively promote the learning of these skills through its economic development policies.

Thirdly, to improve its competitiveness, an economy must possess the capability to create and manage new technologies, that is, technological capability. In other words, the country which will prosper is the one which is able to introduce innovative products in the markets. Therefore, there should be an increasing need for investments in Research and Development even though R&D requires highly skilled or professional employees. But investment in R & D among the ASIAN nations has been minimal as the following diagram shows.

The status of Research and Development capabilities in selected Asian Countries.



Source: Asian Development Outlook (2008): Asian Development Bank (New York: Oxford University Press), p. 203.

The above illustration clearly shows that with the exception of Singapore, the other ASIAN nations are lagging behind as far as investment in R & D and the number of professionals available to do the R & D is concerned. Thus it follows that these nations have to boost investment in education and training, especially at the tertiary level so as to increase the number of professionals for R&D assignments. Such investments, it is hoped, will enable them to develop new technologies and create new products to increase competitiveness in the global economy. The private sector should also spend more on R & D if they are to remain competitive.

Booming Service Sector

The World is witnessing the increasing importance in the serviced industries. As standards of living in South-East Asian nations rise, there will be an increasing demand for services. In order to meet these demands effectively, these nations will have to inculcate the right skills and knowledge required in the service industries. For example, Brunei has recently decided to launch an offshore business center and it is anticipated that more demands will be made of lawyers, accountants, actuaries, economists, management consultants, systems analysts and computer programmers. Therefore, the country should ensure that the educational system caters for this need. Similarly, in Singapore there is an increasing demand for these jobs as it attempts to compete against Hong Kong and China as an international financial centre.

Lessons from the Recent Economic Turmoil

The recent economic crisis was mainly due to the frailties of the financial sectors of the South East Asian nations. But according to the Asian Development Outlook (1998: 187), a lack of high quality secondary and tertiary educated workers seem to have undermined the economies dynamism by constraining their ability to shift their exports to higher value added goods and services in the face of fierce competition from countries such as PRC. India. Therefore, the recent economic crisis has unfolded the need for ASEAN to increase enrolment and investment in secondary and tertiary institutions so as to create a flexible labor force with the ability to switch to new economic activities in light of the global economic changes. Another lesson from the crisis is that the decisions made in the financial sectors were poor. Hence, there is a need to restrain the policy makers and inculcate in them the right knowledge and skills to enable better decisions in the future to be made.

Conclusion and Recommendations

This paper has clearly shown that there is an increasing need for the ASEAN to increase investment in their human resource development activities which require a concerted effort of both public and private sectors of the economy. Ipso facto, the private sector is more attuned to the changes occurring in the market place and as such they should provide the guidelines for the educational policies of the government. Many countries including Malaysia and Singapore have realized this key aspect of human development and have effectively changed their old practices by taking HRD seriously. In Singapore, for example, Skills Development Fund has been created to provide incentive grants for training those in the workforce, those preparing to join the workforce and those reentering the workforce. The grants are financed by collections from the Skills Development levy imposed on employers with workers earning \$1,000 or less a month. The current levy rate is 1% and grants are awarded on the basis of a cost-sharing principle and the training must be relevant to the economic development of Singapore. However, much need to be done in other countries like Brunei, Indonesia, Myanmar and Thailand. One key issue is that the quality of education is more important than quantity. However, given that most of these countries lack the financial wherewithal, at least for now, they

may have to contend with quantity rather than quality. The private sector, although not all are financially well off, should assist the government by increasing their involvement in providing inputs into the process of planning as well as providing training for their employees. In this constantly changing and global world, the prosperity of any country will largely depend upon the availability of educated and skilled labor force that can quickly and smoothly adapt to the changes that are likely to take place in the future. South-East Asia has achieved huge growth rates in the past and recent economic crisis has proved that economic development alone cannot sustain such high growth rates. It all lies in the people. It is on the minds and skills of the people that sustainable competitive advantage can be built. Japan is one of the most successful countries in the world and their success came true as a result of high investment in human development and R & D. This is the lesson to be learnt from the economic crisis.

The economic well being of any nation depends very much on its human resource development. HRD and training must, therefore, be given additional priority in total government spending to ensure better prospects on the part of the current work force in ASEAN. The course offered in both academic and vocational institutions should be reviewed and incorporated with the current demand for a particular type of workforce. There should be a close contracts/collaboration between academic, vocational institutions and the working environment in order to obtain feedback and agreements in terms of skills required for performing specific jobs in both public and private sectors of the economy. A sound strategic human resource development is a precondition for industrialization and any economic development that is not underpinned with a clear vision of SHRD will always fails.

To compete in this highly competitive world environment in which comparative advantage can be created rather than being dependent upon natural endowments, ASEAN, particularly those depending very much on the natural endowments must push forward towards sound SHRD.

Above all, the importance of human resource development can best be described by the statement from the Minister of Education of Brunei when he emphasized that, 'in the regional economic crisis, the crucial role of higher education in human resource development is essential for social stability, growth and national development' (2008).

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China's Gain and India's Loss: Himalayan Frontiers

Satish Kumar

Abstract

The recent move of China in Nepal and Bhutan proves this fact that China is going to create further troubles for India. Consistent encroachment in the border areas of India and offensive military postures reminds of the old great game in Himalayan States. The late and uncoordinated attempts of India, posing severe strategic challenges, which need to be taken seriously. This article is based on to emphasize the strategic importance of Himalayan States and India's policy.

Keywords

Frontiers, foreign policy, great powers, indian neighbours, strategic conflict

Introduction

The Himalayan kingdoms of Nepal, Bhutan and the Indian state of Sikkim occupy an extremely important place in India's foreign policy scheme.¹ The importance of these Himalayan actors for India can be visualized from two different angles: (a) the strategic importance of these Himalayan actors for India's national security and (b) the place of these Himalayan actors in India's own role perception in international politics. The Himalayas have become the southern border of China; but they do not occupy such an important place in the Chinese life and culture as they do in India. The Himalayan kingdoms of Nepal, Bhutan and the erstwhile kingdom (now Indian state) of Sikkim were considered an integral part of the Indian regional system. As such, these three units are right in the middle of India's whole "Himalayan frontiers", its northern "borderland" flanks.²

Himalayan frontiers after Indian independence

The Himalayas were the arena for competition between British India and China in imperial times, with important buffer considerations being in play. The foreign policy of British rulers of India had been directed towards securing the alliance, integrity, or neutralization of the borderlands and minor states covering the Himalayan land approaches to the Indian empire; and blocking countervailing Chinese competition.³ The "ring fence" system operated by Britain resulted in an independent but friendly and co-operative Nepal, with Sikkim and Bhutan as Indian protectorates, and with Tibet as an autonomous buffer state guaranteeing India's commercial and strategic interests there. On this "imperial chessboard", the British government sent a strong note of warning to a weak China on 11 April 1910, which informed China that no interference in the affairs of the Himalayan States would be tolerated.⁴ At the time these areas indeed formed "the Gates of India ... mountain ways which have aforetime let in the irrepressible Chinaman".⁵ One hundred years later and similar dynamics and similar concerns were in play for India.

India was though in an enviable position so far as security in the north was concerned, on gaining independence in 1947.

Nehru, India's architect of foreign policy wanted to continue the British policy towards Himalayan states but he failed to do so. It might have happened due to the lack of long term strategic vision or excessive idealistic structures of Indian foreign policy. The fault lines started with the Indian policy on Tibet. From 1946 to 1951, the Tibet policy of Nehru and his associates reflected that of the British: treating Tibet as an autonomous buffer state between that of India and China; recognizing Chinese suzerainty but not sovereignty over Tibet. Thus, in March 1947 a Tibetan delegation was invited to the Asian Relations Conference in Delhi, despite protests from Chinese (Kuomintang) delegates.

When the Chinese People's Liberation Army (PLA) marched into Tibet in 1950, Indians (including Nehru), vociferously protested against the invasion. Such actions indicated India's preference for continuing the British policy towards Tibet. Nehru wanted to protect the Indian security interests in the Himalayan regions. As the Chinese communists neared their revolutionary victory, Nehru rushed through a series of defense treaties with Bhutan (August 1949), Nepal (July 1950) and Sikkim (December 1950). These countries constituted Nehru's definition of a redrawn security zone. Throughout the 1950's, Nehru demonstrated his serious commitment to this Himalayan doctrine. In February 1951, he established the North and North-eastern defense committee, visited the North East Frontier Agency (NEFA), Sikkim and Bhutan. In public statements in August and December 1959, Nehru offered support in the defence of Nepal, Bhutan and Sikkim in case of Chinese invasion.

Gradually though India started losing ground in the Himalayan regions vis-à-vis China. Neither India's vital interests in the Himalayas nor its stand on the border problem was recognized in writing or respected in practice by the PRC. Nor was the autonomy of Tibet respected by China. Ironically Nepal seems to have had a firmer sense of this. When Nehru was faced with the Nepali government's argument that "they had not recognised the sovereignty of China over Tibet which for them was an autonomous state", this was met by Nehru's rejoinder that "it was well known that Tibet is part of Chinese State and the Chinese exercised full sovereignty there. This fact has inevitably to be recognized".⁶ In recognizing full Chinese control of Tibet, strategically India surrendered its outer ring of defence, without gaining anything substantial in return from China. Ginsburg and Mathos, in their study on *Communist China and Tibet* (1964) clearly brought out the geographical importance of Tibet in these domino-theory type logic: "he who holds Tibet Dominates; he who dominates the Himalayan piedmont threatens the Indian sub-continent; and he who threatens the Indian sub continent may well have all of south east Asia within its reach, and with it, all of Asia".⁷ The Chinese occupation of Tibet brought home to India the urgency of taking effective steps to safeguard its national security in the north. The occupation of Tibet by the people's republic of China was in itself a grave to India's security. To add to India's woes the Chinese claimed that the Himalayan kingdoms of Nepal, Bhutan and Sikkim were in fact Chinese's territories which China lost to the imperialist in her bad days and now that China had acquired strength it would try to regain the "lost territories". Occupation of Tibet by a strong China exposed the Himalayan states and India's northern frontier to a grave potential threat; with Nepal-Bhutan-Sikkim constituting what Dawa Norbu described as a "new buffer zone", after the old buffer (Tibet) had fallen under China's sovereign political-military control in 1951.⁸ It is to Nepal, Bhutan and Sikkim that we now turn.

Nepal

Strategic location of Nepal

Of the three Himalayan units, Nepal is the largest, covering an area of 54,362 square miles. Bounded on the north by China (Tibetan region) on the south, east and west by India, Nepal is a land locked state, smaller in size than several states of Indian union. Nepal is separated from the Tibet region of China by the great

Himalayan range. Except for 8,000 square miles of the southern plain strip, 80% of the total area of Nepal is mountainous. The three principal river systems of Nepal (the Karnali, the Gandak and the Kosi) all have their sources in Tibet, and enter Nepal through three gorges that cut across the Himalayas. Bhattacharya has been clear on Nepal's geopolitical significance. For him, Nepal's

Strategic importance can be fathomed not only from its geo-political location, being sandwiched between the two rising Asian giants but also from its transformation into a new buffer zone between India and China in the 1950s. This buffer has assumed even more importance in the current times with Royal Nepal being transformed into a People's Nepal in the aftermath of the Maoist victory in the election to the Constituent Assembly on April 10, 2008. The victory of the Communist Party of Nepal (Maoist) CPN(M) a one-time rebel group, has significant geopolitical repercussions for the region.⁹

If one stands back, then "Indian-Chinese rivalry in Nepal" indeed continues to provide the main strategic feature surrounding Nepal.¹⁰

Changed status of Tibet and its implications for Nepal

The withdrawal of Britain from the Indian subcontinent in 1947, brought India's inheritance of British preeminence in Nepal. Nehru's sense in 1948-49 was that "politically our interest in Nepal is so important"; and that Indian policy was "to prevent the exploitation of Nepal by [other] foreign interests" but to "help in developing Nepal to the mutual advantage of Nepal and India".¹¹ However one new "foreign interest" raising its head was the conclusion of the Chinese Civil War, and with it the emergence of a strong People's Republic of China (PRC). In 6 December 1950, summing up India's security concerns vis-à-vis Nepal, Pandit Nehru had said in Parliament, "from time immemorial the Himalayas have provided us with magnificent frontiers. We cannot allow that barrier to be penetrated because it is also the principal barrier to India. Therefore, as much as we appreciate the independence of Nepal, we cannot allow anything to go wrong in Nepal or permit that barrier to be crossed or weakened, because that would be a risk to our own country."¹² The Indo-Nepal *Treaty of Peace and Friendship* (July 1950) have have the two sates "agree mutually to acknowledge and respect the complete sovereignty, territorial integrity and independence of each other" (Article 1).¹³ However with regard to sensitive military-defence matters, Article-5 gave India an important role; "the Government of Nepal shall be free to import, from or through the territory of India, ammunition or warlike material and equipment necessary for the security of Nepal. The procedure for giving effect to this arrangement shall be worked out by the two governments acting in consultation". Consequently, a close consultative relationship settled down on commerce, defence and foreign relations, with Indian military missions deployed during the 1950s. India has subsequently maintained that any attack on Nepal would be regarded as an aggression against India. However the 1950 Treaty's military-consultative clause faced some resentment in Nepal, which began seeing it as an encroachment of its sovereignty and an unwelcome extension of Indian influence.

China's occupation of Tibet in 1950-51 completely changed Nepal's status for India. India's status in Nepal became vulnerable since India accepted Tibet as an integral part of China under the 1954 *Agreement on Trade and Intercourse between the Tibet Region of China and India*. Once this occurred, China began to claim territory along the Indo-Tibetan border, using the provisions of the 1954 treaty as its rationale. The following year, China began to compete with India for a sphere of influence in Nepal. The changed strategic status of Nepal provided an opportunity to the Nepalese rulers to swing from one postures to another.¹⁴

Changing foreign policy of Nepal

The first significant foreign policy shift by Nepal was the establishment of diplomatic relations with the People's Republic of China in 1955. Shortly after his return to Nepal, King Mahendra, to the great surprise of all (and more so of the Indian leaders) announced the formation of a cabinet headed by Tanka Prasad Acharya. Just after assuming office in 1956, Acharya declared at a press conference that Nepal would pursue a policy of equal friendship with all countries; accept economic and other help from all friendly countries, including China and Russia. King Mahendra set for Nepal the ultimate foreign policy objective of balancing the external influences in order to minimize their capacity to restrict Nepal's freedom of action. The Nepalese government embarked upon the policy of diversifying its relations but alienated and antagonized India. Nepal made an informal request to India suggesting the revision of the Indo-Nepalese treaty of trade and commerce of 1950 and is reported to have secured an assurance from her. Shortly after the conclusion of the agreement Acharya paid a visit to Beijing in September 1956, to become the first Nepalese prime minister to visit the People's Republic of China. Significantly he went to China *before* coming over to India.

China gave aid to Nepal as part of its policy of detaching Nepal from India's embrace. It built the Kathmandu-Kodari road whose constructions started in 1963 and was completed in 1965. The road provided a direct strategic connection between China and Nepal via the difficult Tibetan route. If Nepal was not able to resist an attack through this road, the Indian heartland would be easily accessible. For India, these developments were a cause of grave concern. The nature of this proximity was all the more troubling for India in wake of its defeat in the Sino-Indian war of 1962.

Nepal is the only one of the three Himalayan kingdoms with enough power to play an autonomous role between China and India. China openly exhorted Nepali assertion of independence throughout 1970s. Intense anti-India propaganda was directed by China toward Nepal. When India annexed Sikkim in 1974, Chinese propagandists argued that Nepal might be India's next target.

Expanding role of China in Nepal and its implications for India

In India, the growing friendship between Nepal and China produced concern and anxiety; the more so in the arrival of the Communist Party of Nepal (Maoist) as the largest party in the 2008 General Election, and formation of a Maoist-led government under Pushpa Kamal Dahal (Prachanda), which held office until May 2009. The talks held by his Defence Minister, Ram Bahadur Thapa, heading a three member delegation to witness the PLA's "Warrior 2008" military exercise, with China's Defence Minister Gen. Li Guanglie raised yet more concerns for India. The Chinese People's Liberation Army wanted to extend its relations with the Maoist PLA in Nepal.

Meanwhile the Chinese presence in Nepal has got larger. Apart from road and rail linkages, there has been a sudden proliferation of China Study Centers (CSC) all along the Indo-Nepal border with their number rising from 7 in 2005 to 19 by February 2008. Whilst they were initially set up in 2000 as civil society groups to promote cultural interaction, they have become effective enough tools for advancing Chinese perspectives concerning Nepal. These centers also put out materials to undermine India's predominance presence in Nepal, to stress "the benign role of China and caution the Nepalis about India's hegemonic intentions".¹⁵ One indication of this growing Chinese influence in and on Nepal is the latter's crackdown on Tibetan protests in April 2008 at the behest of China, with Beijing deploying security officials inside Nepal, to help detect fleeing Tibetans and keep a lid on unrest. Trans-border considerations are important here, China seeing Tibetan unrest as being stimulated by international forces operating from Nepal. Thus, in order to secure its southern Tibetan periphery, which it considers most vulnerable, it feels the need to monitor clandestine activities in Nepal.

China can also hope to capitalize on moves by land-locked Nepal to reduce its economic dependency on India. It has been mooted the extension of the China-Tibet railway line down into Nepal.

India is Nepal's largest trading partner accounting for more than 60% of its trade. About 12 of the 13 trade routes of Nepal are via India. About 50% of Nepal's remittances come from India. Thus, for strategic *and* economic reasons, the Maoists feel the urgent need to cultivate deeper ties with China on the one hand, and reduce their dependence on India on the other. This, therefore, also explains why the Maoists are calling for renegotiating the 1950 Treaty between India and Nepal.

The collapse, in May 2009 of the Maoist-led government of Prachanda, has though given India the chance to regain some ground vis-a-vis China in Nepal. Indeed faced with new intelligence sharing arrangements between India and Nepal, and talks of an Indian airbase being set up in Nepal, worried PRC sources were warning in March 2010 that "India has resumed military cooperation with Nepal ... the struggle between pro-India and pro-China forces in Nepal is at a critical stage and China needs to pay more attention to its interests there".¹⁶

Changing contours of Indo-Nepal relations

India-Nepal relations have been very special from the very beginning, "interdependence" often used in connection with its Hindu monarchy.¹⁷ In recent years India's "uneasy partner" has presented uncertainties for India, who in turn has had a somewhat "rickety roadmap" to follow.¹⁸

During the 1950s, the monarchy in Nepal for its own self interests initiated an anti-India campaign. The *Citizenship Act* of 1952 which allowed Indians to immigrate to Nepal and acquire Nepalese citizenship with ease fanned this resentment. Mahendra succeeded his father on 13 March 1955. His desire to reduce the special relationship with India to an equal one by increasing Nepal's strategic options led to moves to circumvent the 1950 Treaty. Nepal signed an agreement to maintain friendly relations with China in 1956. It had already become a member of the United Nations on December 15, 1955. It sought aid from Britain, the US, France and the Soviet Union besides India. All in all, during the last 50 years, powerful vested interests have injected an anti-Indian ethos into Nepalese nationalism to serve their narrow political and economic interests during the Monarchy. Even the kingdom's socio-economic and ethnic divide between the hills and the plains have been linked to anti-Indian feelings.

Such anti-India sentiments were further strengthened under the Maoist government in Nepal, whose outbursts have systematically created an anti wave against India in Nepal. While calling for reconsideration of India's present policies towards smaller neighbours, Prachanda said that India sought to intimidate, interfere, expand its influence and dictate its terms on its neighbors. His wish list against India is indeed long and includes among others, the regulation of the Nepal-India border, banning entry of Indian vehicles into Nepal, and the end of Gorkha recruitments in the Indian armed forces. The Nepalese Maoists have tended to maintain a staunch anti-India posture from the very beginning. Prachanda said, "Nepal after signing the Sugauli Treaty of 1816 with the then British India entered into the era of a partial-colonial and feudal system which continues to date", and stated further "we are yet to liberate ourselves from the partial colonial and feudal system with the dawn of the republican order".¹⁹ Outside players are involved in this process China is doing all to end the Nepalese over-dependence on India. Another active player in fanning anti-India feelings in Nepal has been Pakistan. As Chengappa notes there has been a convergence of interests here against India, "over the years India has been the primary focus of Pakistan-Nepal relations ... Pakistan has striven to exploit the irritants in India's relationship with Nepal and thereby strengthen her stature vis-a-vis India in the subcontinent. Nepal sought to develop ties with Pakistan, so as to reduce its dependence on India", "over the years India has been the primary focus of Pakistan-Nepal relations ... Pakistan has striven to exploit the irritants in India's relationship with Nepal and thereby strengthen her stature vis-a-vis India in the subcontinent. Nepal sought to develop ties with Pakistan, so as to reduce its dependence on India".²⁰

Consistent ideological feeding against India among the Nepalese youth has been taking place for the last many years. Covertly and overtly it was started under the monarchy of King Mahendra; whilst

the Prachanda government cemented this hatred into official policy making. If this ideological formation against India continues, it will pose very serious threat to India in future. An anti-India wave in Pakistan is the result of the ideological fermentation by political leaders. If Nepal moves on the same line it will pose a similar security threat to India.

India's concerns looms large on the revision of 1950 India-Nepal Treaty. Should the controversial clause concerning arms sales change? If that happens so, Nepal would choose China as a new supplier of weapons? Furthermore, access to energy from China will challenge India's almost complete monopoly on energy exports to Nepal. If India is to prevent Nepal from slipping into China's hands completely, which economically and strategically it can ill afford, then it can no longer view Nepal as a subordinate partner and northern backyard of India. It may force India to rearrange the Himalayan frontiers policy.

Emerging cross-border threats to India from Nepal

As much as 821-km stretch of the 1,664-km Indo-Nepal border adjoins Uttar Pradesh. Of this, around 391 km is spread across Poorvanchal's five sensitive districts: Maharajganj, Sidharthanagar, Balrampur, Shravasti and Bahraich. The Union Minister of State for Home Affairs, Sriprakash Jaiswal, stated that, in view of Pakistani militants using Nepalese territory as a hideout and base for infiltration into India, that the Government might re-draft its extradition treaty with Nepal. He said Pakistani militants had "found a safe hideout in Nepal and it is a safe passage for coming to India".²¹ The Minister's statement confirmed a fact well-documented over the years, in which Nepalese territory has long been used by the Pakistani Inter-Services Intelligence (ISI) as a launching pad for its activities against India.

The ISI is trying to exploit anti-India groups/lobbies organizations/political parties especially extreme left for fanning anti-India sentiments. Islamic fundamentalism and mobilization of the Muslim community, which is mainly concentrated along the border, for anti-India activities; utilization of Nepalese soil as a springboard for launching terrorists' strikes against India with the help of Kashmiri extremists. A large number of *madrasas* (religious schools) have mushroomed along the Indo-Nepal border. Most of the new mosques and *madrasas* came up after 1988, in the Nepalese districts of Bardia, Kapilvastu and Nawalparasi bordering Kheri West, Siddharthnagar and Maharajganj in Uttar Pradesh; and in Parsa, Bara, Saptari bordering East Champaran, Sitamarhi and Supaul in Bihar. There are also anti-India campaigns being run by the Nepal Muslim Ettehand Sangh, Islamic Sangh Nepal and Muslim Youth Organisation.

What makes India more worried about such activities on the border areas is that because of the problem of cross border terrorism that India faces and ISI's role in using Nepal as a base for promoting it. The Ministry of Home Affairs *Annual Report 199-200* highlighted this Pakistani involvement in Nepal:

Pakistani intelligence agencies have started exploiting India's open border with Nepal for infiltration of militants along with arms, ammunition and explosives to carry out terrorist strikes in various parts of India with the help of certain Indian extremist groups as well as Pakistan based fundamentalist groups like Harku-uk Mujahideen. Since the 1990s, Pakistani intelligence agencies have been very active in Nepal for helping anti-India elements to infiltrate into India.²²

The arrest of several militants and their subsequent interrogation add to evidence on the growing ISI network in Nepal. Dawood Ibrahim is reported to have visited Kathmandu at least half a dozen times since 1998. He is believed to be using his connections with the ISI and Nepal's leading politicians, business houses and the underworld for large scale smuggling and questionable *hawala* (remittance) transactions.

With the weak political situation in Nepal during late 1990's and early part of the new century, not much attention was able to be paid to the porous 1751 km long Indo-Nepal border. 20 Indian districts and 26 districts of Nepal are situated on both sides of the border. Though there were fifteen check point posts between the two countries to keep a check on human traffic, only seven were functional. In the absence of a secure control apparatus along the border, Maoists, aided and abetted by ISI have formed a common front

and have been working hard to smuggle narcotic substance and lethal weaponry. Drugs and Mafia on the India-Nepal border pose serious challenge to Indian security apparatus; in which most of the criminals find safe passage to Nepal and a safe refuge too. Nepalese border has been a road to heaven for smugglers, who have been able to smuggle drugs, weapons and narcotics to India without any hindrances.

A further concern, of late, within the Indian security establishment, is the nightmare scenario of the Nepalese Maoists carving out a Compact Revolutionary Zone, a “Revolutionary Corridor” spreading from Nepal through Bihar and the Dandkaranya region to Andhra Pradesh and the Naxalite insurgency; as one Nepali Maoist figure CP Gajurel put it in 2009, “we have extended our full support and cooperation to the Indian Maoists, who are launching armed revolt”.²³ Thus India’s external and internal challenges converge, and make ties with Nepal of extreme importance yet also extreme delicacy for India.

Bhutan

Bhutan, the *durk yul* or the land of thunder dragons, is the second largest of the Himalayan kingdoms. Two thirds of Bhutan is covered with forest and everywhere there are mountains and strong water flows. Bhutan is bounded on the north (like Nepal) by the Tibetan region of China, on the south and the east by the Indian union territory of Arunachal Pradesh. Geopolitically, the location of Bhutan between the Tibetan plateau and the Assam-Bengal plains of India makes it important for India; as one Indian analyst put is simply “Bhutan occupies a strategic position on our northern border”.²⁴ In terms of external boundaries, Bhutan has a border of 605 km with India and 470 km with China, the two countries “collide” in and over Bhutan.²⁵ Bhutan, therefore, emerges as a crucial buffer state between India and China in the eastern Himalayas in the military sense. Western Bhutan borders the sensitive Chumbi valley, and therefore guards any possible Chinese ingress routes in any possible future conflict. The Indian state of Sikkim, adjoining western Bhutan, till recently was being disputed by China. Similarly, eastern Bhutan adjoins vital Indian Army defences in Arunachal Pradesh, an Indian state still wholly claimed by China.

Bhutan’s special relationship with India

On the one hand, Bhutan has cultural affinities with Tibet, 80% of Bhutan’s population was of Tibetan stock, and their language, custom and religion were much like the Tibetans. On the other hand, Bhutan is geographically a part of the Indian sub-continent, and has extremely close political ties to India. Under the 1949 *Treaty of Friendship and Neighbourliness*, “The Government of India undertakes to exercise no interference in the internal administration of Bhutan. On its part the Government of Bhutan agrees to be guided by the advice of the Government of India in regard to its external relations” (Article 2).²⁶ That particular “guidance” clause was though removed in the revised 2007 Treaty.²⁷

Between 1951 and 1958, India’s relations with Bhutan and Sikkim were by and large harmonious. Various visits were quickly made by the Bhutanese rulers to India, in 1952, 1954 and 1955, reflecting the close relations between the two countries. Nehru, the architect of Indian foreign policy, fully realized the importance of Bhutan for Indian security. Nehru’s description of Bhutan in 1954 was sanguine:

Our relations with Bhutan are friendly. Bhutan is a semi-independent State whose foreign policy has to be conducted in consultation with us. The State receives a subsidy from us also. They are very anxious to preserve their independence, but realise that they have to rely on India. We have no desire to interfere internally in Bhutan but we have made it clear that, so far as external matters are concerned or any defence matters, India is intensely interested and must have a say. This is the position.²⁸

Such perceptions remain the position for India. The persistent Indian effort to persuade Bhutan to become a partner in progress yielded some result and by 1958, Bhutan was persuaded to embark on the gradual modernization of the country and link its fate with India. Nehru was the first foreign dignitary ever to visit Bhutan. During his 1958 stay in Bhutan, Nehru had discussions with the Maharaja and other high officials of the kingdom. The visit was not only a land mark in Bhutan's relations with India but also a step in the gradual opening of Bhutan for India. It also brought assurances from Nehru in the Indian Parliament, on 29 August 1959, that any (Chinese) aggression against Bhutan, and Sikkim, would be considered an act of aggression against India. A team of Indian military officers visited Bhutan in 1961, in order to make the necessary arrangements with Bhutan for its defence. Half a century later and such linkages are still very evident between India and Bhutan

Military & economic assistance

India's continuing military assistance to Bhutan was reciprocated in 2003 when Bhutanese military forces took action ("Operation All Clear") against some 30 camps of Indian insurgent groups (such as the United Liberation Front of Assam (ULFA), the National Democratic Front of Bodoland, and the Kamtapur Liberation Organization) that had set up training camps on Bhutanese territory.²⁹ India has assured Bhutan of its continued support for military and development projects. India is currently preparing a comprehensive modernization package for the Bhutanese army. It has agreed to sell low-tech arms to Bhutan - 5.56-mm INSAS assault rifles, 51 mm or 81-mm mortars, night-vision devices, winter clothing to the Bhutanese army and military vehicles. It has also agreed to increase the military training of Bhutanese army officers in India. India will also establish a joint military grid to patrol against the Indian militants.³⁰

India is the single largest donor to Bhutan, in fact, it has flooded Bhutan with enormous economic aid. Eight *Five Year Plans* of Bhutan have been completed since 1961, the first two of which were totally financed by India. Indian contributions to Bhutan's *Five Year Plans* remain significant. The Indian contribution to the 7th Five Year Plan for 1992-97 was 750 crores; to the 8th Five Year Plan for 1997-2002 it was 1,050 crores (26% of the total plan outlay), to the 9th Five year Plan for 2002-2007 it was 2,600 crores. India has also contributed to Bhutan's development outside the scope of the Five Year Plans, through megaprojects on infrastructure and power supplies. Bhutan also enjoys complete free trade with India, and remains dependent on India for most of its imports and exports. During 2008, imports from India were of the order of Rs.17.33 billion and constituted 74% of Bhutan's total imports. Bhutan's exports to India in 2008 amounted to Rs.21.48 billion and constituted 95% of its total exports.

Manmohan Singh's visit to Bhutan in May 2008, the last being by Rao in 1993, brought a raft of economic, and hydroelectric energy deals, with India also again agreeing to fund nearly a quarter of Bhutan's 10th *Five Year Plan* with an outlay of 3,400 crore. In his speech to the Bhutanese Parliament, the Indian Prime Minister reckoned that India's wider total bilateral economic engagement with Bhutan over the next five years to be of the order of 100 billion rupees (10,000 crores). In terms of security he flagged up new security issues of "India and Bhutan are well placed to create a new paradigm for inter-governmental cooperation in the areas of water security and environmental integrity. The Himalayan glaciers are our common asset and we can do much more together to devise strategies to combat global warming".³¹ Interestingly though, he avoided any mention of Bhutan's security problems with China, though he did announce the construction of the first railway linkage between Bhutan and India; perhaps a response to China's construction of a direct railway line to Lhasa and its moves to extend it to the borders of Nepal and Bhutan.

Chinese stand on Bhutan

The July 1958 issue of the *China Pictorial* published a map of China in which the Sino-Indian border was indicated by a thick brown line. This map once again included a large chunk of Indian Territory within the

territorial limits of China. A considerable area of eastern and north eastern Bhutan was also as part of China. China had always claimed rights in Nepal, Bhutan and Sikkim on grounds of traditional, ethnic, cultural and religious affinity between the populations of these lands and China's Tibetan region; with the the chief aim of Peking's current manipulations in the region seemed to be to detach these territories from India and integrate them into the Chinese orbit by any means short of war.³² It came to the notice of the Bhutanese and Indian authorities that the Chinese had occupied 8 villages on the Bhutan-Tibet border in 1959. In accordance with the Article-2 provisions of the 1949 India-Bhutan treaty, India took up the border matter with China on behalf of Bhutan. In a letter dated 22nd March 1959, Nehru wrote to the Chinese premier that the publication of Chinese maps showing parts of Indian and Bhutanese territory as if they were parts of China not in accordance with long established usage as well as treaties. Even though Nehru firmly adhered to the view that the security of Bhutan and Sikkim was the concern of India, Chou en-lai refused to recognize any "special relation" of Bhutan and Sikkim with India. Over the past couple of decades 19 rounds of border talks have been held between Bhutan and China since 1984, but with little result.³³

Recent developments in Bhutan and concerns for India.

India assumed the responsibility for the defense of Bhutan because of China's ruthless actions in Tibet and its aggressive posture along the disputed borders. Bhutan has also become concerned of China's road building ventures on its immediate northern borders in recent times. In November 2004, Bhutan lodged a formal protest to Beijing stating that some of China's road building programme violated the *Bhutan-China Agreement on the Maintenance of Peace and Tranquility Along the Sino-Bhutanese Border Areas* (1998). The agreement stipulates that China and Bhutan will maintain peace and tranquility on the borders, uphold status quo of the boundary prior to March 1959 and not resort to unilateral action to alter the status quo of the border. China purportedly agreed to suspend the construction work till the border talk in 2005, but then resumed such activities in, amidst inconclusive border talks and cross-border incursions. This all led to Indian accusations of China's "bullying and teasing tactics".³⁴ Chinese troop movements in late 2007 into the disputed Chumbi valley tri-junction between Bhutan, China (Tibet) and India (Sikkim) brought immediate Indian reinforcements, and pointed attention towards Sikkim's role in Himalayan politics.

Sikkim

Sikkim was the smallest of the three Himalayan kingdoms, with an area of 7,299 kilometers. The relatively short, but strategically important, Sikkim-China frontier lies between the Nepal-China and Bhutan-China borders. There are several easily traversable passes on this border, the most important being the Nathu La. During British rule Sikkim was not considered part of British India, either as an allied princely state or as a colonial territory. Relations between Sikkim and British India were handled, instead, under a separate set of treaties. Those agreements did, however, establish direct British administrative control over Sikkim. Following Indian independence, India's role increased, when an Indian official was loaned to Sikkim to serve as Prime Minister and reorganize the regions' administrative system. Sikkim-India relations became closer still in 1950, as the PLA occupation of Tibet destroyed India's Tibetan buffer. China's move prompted India's leaders to debate the proper approach to Sikkim.

Sikkim came under India's umbrella under the *India-Sikkim Peace Treaty*, signed in December 1950.³⁵ Under it, politically "Sikkim shall continue to be a Protectorate of India, and subject to the provisions of this Treaty, shall enjoy autonomy in regard to its internal affairs" (Article II). Militarily, "the Government of India will be responsible for the defence and integrity of Sikkim. It shall have the right to take such measures as it considers necessary for the defence of Sikkim or the security of India, whether preparatory or otherwise, and within or outside Sikkim. In particular, the Government of India shall have the right to station troops anywhere within Sikkim" (Article III). Diplomatically, "the external relations of Sikkim,

whether political, economic or financial, shall be conducted and regulated solely by the Government of India; and the Government of Sikkim shall have no dealings with any foreign power” (Article IV). India’s argument was such arrangements were “dictated by the facts of geography”.³⁶

Sikkim remained ethnically divided. The eruption of serious ethnic rioting and anti-Chogyal demonstrations in early 1973 provided India with an opportunity to act. Indian policy was inspired by a belief that India must act or China would take advantage of the situation. Units of the Indian army and the paramilitary central reserve police force were deployed to Sikkim to reestablish order.³⁷ In September 1974 the Indian Parliament adopted a constitutional amendment making Sikkim an “associate state” of (i.e. within) India. China’s ministry of foreign affairs “strongly condemned” India declaration of Sikkim as an “associate state”. The move was seen as “outright expansionism” and “colonialism” which roused indignation among the Chinese government.

Foreign support encouraged the Chogyal to attempt to use foreign influence to limit India’s embrace of Sikkim. In March 1975, the Chogyal attended the coronation of Nepal’s king Birendra in Kathmandu. While there, he met with Chinese and Pakistani representatives, seeking their support. He also gave a press conference in Kathmandu criticizing India’s moves and challenging the legality of Sikkim’s new status as an Indian territory. The meeting with Chinese and Pakistani representatives sealed the Chogyal’s fate and provided the pretext India had been waiting for to move ahead with the full incorporation of Sikkim. On April 10, 1975, Sikkim’s assembly called for the Chogyal’s removal and full merger with India. A referendum was quickly organized, resulting in overwhelming support for both moves. On April 29, 1975, Sikkim was incorporated into the Republic of India as a full state. Sikkim’s monarchy was abolished and the region became a state of India operating under the administrative and constitutional rules applicable to other Indian states.

China’s recognition of this move was not forthcoming at the time, attracting denunciation of hegemonistic tendencies by India; though indirect Chinese recognition seemed to be implied with the designation in 2003 of Nathu La as an official border trade post between India and China. Sikkim’s disputed borderline with China continues to be an issue. The bloodiest Sino-Indian clashes since the 1962 war occurred on Sikkim’s borders in 1967, at Nathu La pass, rousing Indian concerns about China’s intentions regarding Sikkim. Rising “incursion” incidents into Sikkim during 2008 by Chinese troops undermined Wen Jiabao’s assertions in 2005 that “Sikkim is no longer the problem between China and India?”.³⁸

Conclusion

Garver’s sense remains persuasive; that “taken together, and place in the context of their particular location and terrain, the status of Nepal, Sikkim and Bhutan are highly significant. The political-military regime regulating the three areas is a significant component in the overall correlation of forces between India and China”.³⁹ India’s starting point in looking and dealing with these two areas is geography and the perceived role that geography plays in maintaining the integrity of India’s defensive barrier in the Himalayan ranges. From the Indian perspective, China’s approach is difficult to understand. China has taken for itself the largest buffer, the vast area of Tibet, destroying Tibet’s culture in the process and over persistent Indian protests. India desires for itself a much smaller buffer in the three Himalayan units of Nepal, Bhutan and Sikkim, and does seek to alter the traditional cultures of these areas. Having consolidated its hold over Tibet, China now seeks to erode India’s special positions in the Himalayas. The last 60 years of Indian foreign policy has seen India lose the special privileged status in much of these Himalayan spheres. Although India has incorporated Sikkim, Nepal has already moved from India’s clutch. Bhutan could be the next?

Notes

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Violence against Women in India: Position, Promises and Perils

Pardeep Singh

Abstract

“You can tell the condition of a nation by looking at the status of its women” by these words Pt. Jawahar Lal Nehru tried to pinpoint the inclusive parameters of a ‘social order’ in a ‘welfare state.’ Ironically, if we look at the promises which we have devised for uplifting the status of women, be it in the Constitution of India; as devised by our founding fathers and mothers, or in other socio-welfare statutes with the present state of affairs of women then certainly we will find ourselves at a spot which probably requires to be deconstructed, because of failure on the part of the governance.

Woman is a portrait of dismay, despair and darkness. Right from birth or one can say rather prior to birth i.e. from womb to tomb, a girl is subjected to discrimination and violence at every walk of her life. (Shockingly, womb is being used on rent under the newly emerged concept of surrogacy) The present paper try to build a discourse for bridging the gap between promises made by the policy makers and the actual state of affairs of women in present day India particularly before and after the Nirbhaya episode.

Keywords

Constructive paradigm, cynicism, sympathetic approaches, trendsetters

1.1 Building Discourse

A journey of a female is hampered at every stage as she lacks identity in the present male dominated society and always being recognized by her counterpart in spite of the fact that sex is a biological thing but gender is a ‘social construction.’ In the post-colonial India, plethora of legislative measures, number of policies and schemes aiming at ameliorating women’s condition has been promised. In spite of all these promises by policy-makers every time the news like *Nirbhaya*, *Gudia* and many other ghastly inhuman episodes transpire and traumatize the whole society. Though *Nirbhaya* incident received an unimagined attention in itself and led to a country-wide protest particularly amongst ‘youngistan’ which of course gave birth to some special promises like in the form of certain amendments in the Criminal Law, emergence of *Nirbhaya* Fund, creation of women banks etc. But the real question before the society is whether these promises are sufficient for making a change in the society? Or do we need to adopt an action-based approach to mete out gender discrimination. The sympathetic approaches of politicians, writers and social workers need to be deconstructed and a constructive paradigm with self-realization is required to be built.

1.2 Position of Women Globally

A recent report by the World Health Organization says that more than a third of women world-wide are victims of physically or sexual violence. A vast majority of women are attacked or abused by their husbands (through whom perhaps they are being recognized in society) or boyfriends. Also, almost 38 per cent of all women murder victims were killed by intimate partners.¹ Prof. Martha Nussbaum pointed out that these are not rare cases of unusual crime but are common realities.² According to the *Human Development Report (1999)* of the United Nations Development Programme (UNDP), there is no country that treats its women as well as its men, according to a complex measure that includes life expectancy, wealth, and education. (United Nations Development Programme, 1999)

Prof. Martha Nussbaum also pointed out that if we turn to the very basic area of health and nutrition, there is pervasive evidence of discrimination against females in many nations of the developing world. It is generally believed that, where equal nutrition and health care are present, women live, on average, slightly longer than men: thus, we would expect a sex ratio of something like 102.2 women to 100 men (the actual sex ratio of Sub-Saharan Africa). Contrary to this, India is having a far lower sex ratio of 92.7 women to 100 men, the lowest sex ratio since the census began early in this century.

1.3 Women in India: Doubly condemned

India ranked poorly at global level in Gender Inequality Index (GII) having 129th position out of 145 countries surveyed. A G-20 survey has ranked India as the worst place for a woman. The National Crime Records Bureau shows that a crime is committed against a woman every third minute, a woman is raped every 29th minute, a dowry death occurs every 77th minute and one case of cruelty, committed by either the husband or relative of the victim, every ninth minute.³

Adding to these pathetic conditions, the UNICEF's Global Report Card on Adolescents 2012, shows that 57 % of boys and 53% of girls in India think that a husband is justified in hitting or beating his wife.

Furthermore, as per the data issued by the National Crime Records Bureau, Ministry of Home Affairs, Government of India in the name of SNAPSHOTS – 2012, incidences of crime against women have increased from 2,28,650 in 2011 to 2,44,270 in 2012.⁴ The State of West Bengal alone reported 12.7% of total such cases in the country (30,942 out of 2,44,270).⁵ The proportion of IPC⁶ crimes committed against women under total IPC crimes has increased during last 5 years from 8.9% in the year 2008 to 9.4% during the year 2012.⁷ Madhya Pradesh has reported the highest number of Rape cases (3,425), Assault on Women with intent to outrage her modesty (6,655) and Importation of Girls from foreign country (59) accounting for 13.7%, 14.6% and 10.1% respectively of total such cases reported in the country.⁸ Andhra Pradesh has reported 40.5% (3,714) of Insult to the modesty of Women cases.⁹ Highest cases of Kidnapping & Abduction 20.7% (7,910) and Dowry Deaths 27.3% (2,244) were reported in Uttar Pradesh.¹⁰ Offenders were known to the victims in 98.2% of Rape cases (24,470 out of 24,915).¹¹ A total of 36,622 cases of crime against women were reported from 53 mega cities out of 2,44,270 cases reported in the country during 2012. The rate of crime in these cities at 47.76 was comparatively higher as compared to national rate at 41.74.¹² Among 53 mega cities, Delhi (City) accounted for 14.2% (5,194) of such crimes followed by Bengaluru 6.2% (2,263) and Kolkata 5.7% (2,073). An increase of 1.1% in human trafficking incidence was observed (3,554 cases in 2012 as compared to 3,517 in 2011).

Out of total 2.5 million people who are in forced labour (including sexual exploitation) at any given time as a result of trafficking, 56% are in Asia and the Pacific.¹³ Cases under Immoral Traffic (Prevention) Act increased by 5.2% (from 2,435 in 2011 to 2,563 in 2012). Tamil Nadu (500 cases) followed by Andhra Pradesh (472 cases) reported the highest incidence of 19.5% and 18.4% respectively of total cases (2,563) under Immoral Traffic (Prevention) Act.¹⁴ In spite of having a number of promises for human rights & human dignity-based rights and laws,¹⁵ the ailment of human trafficking has been alarming, which poses a serious

threat towards realizing the constitutional objective of prohibiting trafficking in human beings. India is one of the worst countries which have significantly failed in tackling human trafficking,¹⁶ affecting on the most disadvantaged socio-economic strata such as Scheduled Tribes, Scheduled Castes, other backward castes, ethnic minorities, tribal communities, undocumented migrant workers, stateless people or refugees.

Moreover post-crime investigation and delay in trial proceeding also adding fuel to these mounting crimes in India as Prof. Amratya Sen too rightly pointed out that high frequency of rape¹⁷ [or other offences] may not be the real issue in India, but all the evidence suggests that India has a huge problem in seriously monitoring rape and taking steps to reduce it. Prof. Sen opined that failure of the police to help rape victims and to ensure the safety of women is particularly lamentable.¹⁸

These figures show the pathetic conditions prevailing all around which poses a challenge to be meted out. Though the Justice Verma Committee set out an objective for reducing the annual growth rate of crime against women & children by at least 25% per annum, but it seems not to be a cakewalk and definitely requires greater role to be played by policy-makers, civil society and other agencies and instruments of the government.

1.4 Post *Nirbhaya* India

The ghastly incident of *Nirbhaya* woke up India with a country-wide protest demanding the stringent law pertaining to the violence against women. The constitution of Justice J. S. Verma Committee; which acted so rapidly and came with its report favoring some amendments in the existing set up of criminal law, was definitely a stride toward curbing such crimes. The insertion of new criminal offences such as causing grievous hurt through acid attacks, sexual harassment, use of criminal force on a woman with intent to disrobe, stalking, voyeurism etc. undoubtedly expanded the horizon of definition of sexual assault. Perhaps this was for the first time in the history of India that policy-makers came with the Act in the form of Criminal Law (Amendment) Act, 2013 so expeditiously which was never seen before. The spark generated through this horrific incident, though with a heavy cost of compromising the life of a brave daughter of India, ignited the young minds and which consequently contributed in the amendment of criminal law. After a nine-month-long trial, a fast track court in Delhi handed down death penalty to all the four convicts in the *Nirbhaya* gang rape and murder case. The court while pronouncing the judgment opined that "in these times when crime against women are on rise, judiciary cannot turn a blind eye towards such gruesome crime and certainly a need arise to send a message that it will not be tolerated." On the another hand in the same case the decision of Juvenile Justice Board, Delhi on August 30, 2013, added to cynicism by convicting the minor accused only for 3 years and it is a sobering reminder that the Criminal Law (Amendment) Act, 2013 is insufficient reform¹⁹ as far as the accused being a minor, although the matter pertaining to the culpability of a minor in exceptionally horrified crimes is to be decided by the Apex Court.

Notably after the *Nirbhaya* episode India has witnessed the barbaric events even in 2013 such as the rape of five year old girl child in NCR, acid attack on number of women, the horrific cases of honour killings, and most recently, the gang rape of a photo journalist in Mumbai as well as countless other similar incidents which are alarming with an uncontrolled speed.

1.5 Conclusion and Suggestions

Even in the sixth decade of post-colonial time, we are still in the standstill situation as far as the combatting of violence against women is concerned. The promises are required to be revisited. Certainly society is in a need to have some sort of trendsetters for tackling this kind of sensitive issues. The concerned issues pertaining to the violence faced by women require to be dealt with a constructive approach towards building

a new paradigm based upon equality, liberty and justice. In the present circumstances, going with the same attitude of society, had *Nirbhaya* survived after the incident, probably that situation could have been more pathetic for her. The story of *Nirbhaya* will always undoubtedly remind us about the dark facet of the present society. The creation of certain rights or defining something as an offence in black and white is not going to serve the purpose rather time has come now for the society to deconstruct our societal behavior and to replace it with more humane approach. It is high time to devote more time in building the capacity and developing the skills of women for their real empowerment in tune with the Nussbaum's capabilities approach who talk about 'bodily integrity'²⁰ as one of the parameters of the standard that should be adopted by any just political society. In this background, Malala Yousafzai,²¹ a girl from Pakistan emerged as an idol before the world today, when she set an example of her capability while addressing the world through the UN General Assembly for Youth in New York. She gave a stress buster caption of women empowerment when she says that: "one child, one teacher, one pen and one book can change the world."

In India, the present five-year-goal of faster, sustainable and more inclusive growth can only be feasible by addressing women's plight which inter alia demands bringing changes in societal mental attitudes. Recently the Supreme Court of India has rightly shown its intolerance towards the crimes against the women and held that a compromise entered into between a rape victim and the accused/convict not to prosecute the complaint further cannot be a leading factor in lesser punishment. The Apex Court reiterates its earlier judgments by recognizing these kinds of cases under the category of non-compoundable ones and by adopting a zero tolerance approach towards these kinds of heinous crimes against women. Augmentation of funds for women under gender budgeting may prove a remarkable stride and can rightly be said as dire need of the present day India. There is a need to have normative approach to deal with sexual offenders. For example registration of sexual offenders as is the practice prevailing in many countries of the west. We have to create a well-defined protocol for police and police stations to deal with incidences and complainant of sexual offences. This may include defining time limits and targets without which even establishing of fast track courts may not be very effective as is so oftenly argued. In the present world of ICT there is a need for creating possibilities of using technologies and providing access for filing online complaints involving sexual offences. The Constitution (108th Amendment) Bill, 2008 and Constitution (110th Amendment) Bill, 2009, which provide for reservation for women in Parliament & State Legislative Assemblies and for reservation for women from one-third to 50 % of total number of seats & offices of Chairpersons in *Panchayats* at each level, respectively may prove potent weapons, if passed by Parliament, for addressing the pathetic conditions of women and for sharing the equal pie by women in policy making process of country.

No denial to say that constitutional goal of justice—social, economic and political, equality and liberty which have been devised for assuring the dignity of individual, unity & integrity of nation and for promotion of fraternity, can only be achieved by shunning the practices derogatory to the dignity of women (as promised under Article 51A (e) of Constitution of India) like violence against women, child marriage, all kinds of discrimination against women. Let's pledge together that without developing only sympathetic approaches towards these sensitive issues we will adopt a pragmatic approach in order to have a holistic development of the society; which can only be possible by giving women their due.

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²¹A victim of a murderous Taliban assault in Swat.

Sharankumar Limbale's Towards an Aesthetics of Dalit Literature: History, Controversies and Considerations

Reviewed by Sudeep Kumar

Sharankumar Limbale's book opens with the incapacity of Indian literary history to document Dalit literature within its bounds: "Indian literary history and theory," says its translator, Alok Mukherjee, "as well as the teaching of Indian literatures, are spectacularly silent about Dalit literature." (Limbale 1) While a fantastic analogy has been developed between Gayatri C. Spivak's 'subaltern' and Dalit as: "the village becomes the metropolis, and Dalit exist literally on the periphery... Dalits are upper caste Hindu's Other....this Other is a part of Hindu society, and yet apart from it" (Limbale 2), yet the book presents the case for a separate treatment from colonial Other as, "Dalit's subaltern status is inherited from birth and sanctioned by sacred authority. It is eternal and unalterable." (Limbale 3)

The first point of contention for Limbale is the politics of Dalits' inclusion in Brahmanical literature or the agenda of 'reformist-liberalism'. "This literature moved from erasure to containment unable to imagine the untouchable Other out of existence, ...[it] sought to confine it within a discourse [the discourse of pity] marked by 'sympathy' and 'compassion'..." (Limbale 5). In other words, this effort of *Swarna* –literature to delimit any discussion of issues of caste and casteism to a reserved space in literary theory and history, is a key point of dissent for Dalit-aesthetics.

Sharankumar Limbale succinctly defines Dalit literature as "writing about Dalits by Dalit writers with a Dalit consciousness. With form as 'Dalitness' and purpose to inform Dalit society of its slavery, and narrate its pain and suffering to upper caste Hindus." (Limbale 19). The ethos of Indian *Swarna* literature – *Satyam, Shivam and Sundaram* – says Limbale, is not acceptable to Dalit Literature that further comes up with an ethos of its own in "the equality, liberty, justice and fraternity of human being." (Limbale 22)

Where the Sant literature in native languages preferred *Moksha* to social problems and contemporary Indian literature failed in bringing deliverance to untouchables, Dalit writers broke away from Brahmanical literary tradition and claim the tradition of Buddha, Kabir, Phule and Ambedkar as their own.

Swarna critics level a battery of charges, for instance, "propagandist, univocal and negative" (Limbale 34) against dalit literature and its practitioners. Taking Dalit – consciousness and humanism as the two of defining pillars, Limbale answers in detail to these. Also some pertinent doubts regarding type characters, contribution and future of Dalit literature are settled in the name of collective experience of loss and pain, a better understanding of a section of society and its aspirations and a future linked to that of a society based upon ideas of equality, fraternity and justice.

Marxist and Afro – American literature, like Dalit literature claim to represent down – trodden of this world. But their inefficacy is elaborated by Limbale in next two sections of the book. Marxism in general and Indian Marxism in particular are shown by him as insufficient to take up cudgels on the behalf of Dalits. Also the case of Dalits is proved different, not in degree but in kind to that of African – American blacks.

Dalit Aesthetics and literature, says Limbale, are based upon Ambedkarism. He terms Ambedkar's creative phase as renaissance in Dalit literature. High – humanism and ideological opposition to the notions of race, religion and caste, are characteristic features upon which Ambedkarism can be safely posited.

In the penultimate section “Dalit Literature and Aesthetics” Limbale counts insufficiencies in hitherto existing theories of aesthetics. A demand to extend the existing number of *rasas* with ‘revolt’ and ‘cry’ as tenth and eleventh ones respectively, has been made here to accommodate dalit literature. But in a mood of self – reflexivity, Limbale qualifies: “How will the taste or rasa of pain, anger, rejection, problems, struggles injustices and ill – treatment contained in Dalit literature be known through slow sipping and relishing?” (Limbale 115 – 116)

The book winds itself up with a perfect epilogue in the form of “a long and wide – ranging conversation on issues concerning the state, prospects and direction of Dalit literature” (Limbale 123) between the author and his translator Alok Mukherjee. To sum up, *Towards an Aesthetics of Dalit Literature* is a powerful defense not only of dalit literature but also of the aspirations of dalit community for an alternative society based on “the equality, liberty, justice and fraternity of human being.” (Limbale 22)

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