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Abstract

Disability is a multifaceted complex concept to define. People with disabilities face many obstacles in their struggle for equality. Although men and women with disabilities are subject to discrimination because of their disabilities, women with disabilities are at a further disadvantage because of the combined discrimination based on gender and discrimination based on disability. Women with disabilities are the most marginalized in Indian society. They are deprived of political, Social, Economic, and health opportunities. The problems of women with disabilities become very complex with other factors such as social stigma and poverty. Women with disabilities have been largely neglected when it comes to research, the disability and women’s movements, and rehabilitation programmes, and this has become a widely accepted fact in recent years. The present paper has examined the status of women with disability on the basis of socio-economic indicators using secondary data.

Key words: disability, women, status, education, employment, rehabilitation

INTRODUCTION

Disability is a multifaceted complex concept to define. In the context of health experiences, a disability is any restriction or lack of ability to perform an activity in manner or within the range considered normal for a human being.
According to Webster's Dictionary, Legally disability is a permanent injury to the body for which the person should or should not be compensated. Disability is characterized by excesses or deficiencies of customarily expected activity performance and behavior and these may be temporary or permanent, reversible or irreversible and progressive or regressive. Disability may arise as a direct consequence of impairment or as a response by the individual, particularly psychologically to a physical sensory or other impairment. Disability represents objectifications of impairment and as such it reflects disturbances at the level of the person.

According to Reynolds and Janzen (2007), “Disability is a condition caused by an accident, trauma, genetics or disease that may limit a person's mobility, hearing, vision, speech or mental function” (p. 735). Recently the term “Differently Abled” has been in use. It is basically to remind that to be disabled in some respects is not to be disabled in all respects. But there is a resistance for this term as it makes able-bodied unsympathetic towards the struggles disabled face.

WHO defines disability as “any restriction or lack (resulting from any impairment) of ability to perform an activity in the manner or within the range considered normal for a human being”.

MODELS OF DISABILITY:

Models of disability provide a framework for understanding the way in which people with impairments experience disability. They also provide a reference for society as laws, regulations and structures are developed that impact on the lives of disabled people. There are two main models that have influenced modern thinking about disability: the medical model and the social model.

In the medical model, individuals with certain physical, intellectual, psychological and mental conditions (impairment) are regarded as pathologic or abnormal; it is simply the abnormality conditions themselves that are the cause of all restrictions of activities. According to medical model, disability lies in the individuals, with restrictions of activity. Faced with the line of thinking, individuals would feel pressured to work on their ‘restrictions’ bearing the burden of adjustment to their environment through cures, treatment or rehabilitation (United Nation Convention of Persons with Disability, 2006). The World Report on Disability, 2011 documents the transition from the ‘sick-individual’, cure-focused ‘medical
model’ of disability to a human-rights-based ‘social model’ whereby individuals are viewed as being disabled by the infrastructural, institutional, and communication barriers constructed by society rather than by their own bodies and minds. This perspective, now widely adopted in both developed and developing countries, provides people with disabilities with equal rights as citizens, and simultaneously places responsibility upon the state and other parties to realize these rights.

Review of literature: 1 in 5 women and girls worldwide have some form of disability (WHO 2011: 291). Disability and gender issues are closely linked, and discrimination based on disability, gender, age and other social categories is a common experience for women with disabilities. Different research studies indicate that these women suffer from various forms of discrimination.

Mehrotra (2004) argues that women with disabilities in India face double discrimination due to the prevalence of traditional gender roles and expectations. Women with disabilities experience major psycho-social problems that remain largely neglected including depression, stress, lowered self-esteem, and social isolation (Nosek and Hughes, 2003). Women with disabilities are channeled into traditional female fields by school counselors and they are likely to encounter even greater obstacles than non-disabled women if they attempt to pursue a career in male-dominated professions (Russo & Jansen, 1988). Burke (1999) argues that disabled women tend to have more negative work experiences, possibly due to previous education problems, discrimination and the nature of roles offered which lead to lower income levels in lower status roles. Women with disabilities often have with fewer employment opportunities than both women without disabilities, and men with disabilities (Feist-Price & Khanna 2003). The combination of both gender and disability give rise to controversial social attitudes, stereotypes and stigmas (Miner, 2000); stereotyping, discrimination and prejudice often accompany medical labeling of disability (Rothman, 2003). Compared to both men with disabilities and non-disabled women, women with disabilities are more likely to never marry, marry later, and be divorced if they do get married (Asch & Fine, 1988; Hannaford, 1989; Simon, 1988). While Women with disabilities are perceived as being unable to fulfill a caring and mothering role (Shaul et al. 1985); disabled women also are seen as unfit to reproduce, unable to be caretakers, and as lacking the ability to perform domestic duties (Asch and Fine, 1997). It is commonly be-
lieved that disabled women cannot be mothers (Pastina, 1981); and that disabled 
women are too fragile for sexual activity (Daniels, 1981).

It is argued that women with disabilities are more likely to experience physical and sexual violence (Brownridge, 2006; Martin et al. 2006; Powers et al. 2002; Smith, 2008). Addlakha (2007) has mentioned many types of violence that disabled women face within their home. These include physical violence and verbal abuse from the caregivers, lack of respect and a tendency to be treated like children even when they are adults, deliberate neglect — such as not feeding them in time, or giving them medication, confinement or being kept out of view of visitors to the home, drugs added to their food to keep them quiet and if they are angry, or assert themselves, labeling them as mentally unstable.

Theoretical framework: The relationship between femininity and disability is arguably more complex. Women, therefore, receive conflicting messages about their traditional reproductive role as homemakers, mothers, wives and partners: they are unable to fulfill these roles but neither do they conform to society’s expectations of femininity and beauty. Feminists with disabilities have criticized feminist scholarship for excluding the experiences of women with disabilities from feminist analysis (Fine & Asch, 1988; Hannaford, 1985). It is ironical that feminists engaged with the issue of difference, united in their attempts to empower the powerless, and resolved to transform social inequalities have not picked up on the issues concerning the meaning of impairment for disabled women.

Women with disabilities have described their exclusion from the women’s movements because meetings and conferences are typically held in inaccessible places (Israel, 1985). In addition, materials are usually available in print only, not in Braille or on tape, and sign language interpretation is rarely offered. Mary Jane Owen (1986; 1988), a scholar who became blind in adulthood, has written sarcastic accounts of her frustrations when the feminist scholarship she was used to reading was no longer available to her because it did not exist on tape or in Braille.

Not only has the women’s movement been criticized for being physically inaccessible to women with disabilities, it has also been criticized for ignoring the issues facing women with disabilities in general. Asch and Fine (1988) suggest “... non-disabled feminists have severed them from the sisterhood in an effort to advance more powerful, competent, and appealing female icons.”
Women with disabilities have historically been neglected by those concerned with issues of disability as well as the feminist movement. It is only within the last decade that serious attempts have been made to identify and understand the forces shaping their lives.

Disabled women in India have also experienced this exclusion as feminist theory and practice in India continue to ignore their experiential realities of discrimination, ignorance, and neglect. Concerns of women with disabilities continue to remain marginal in India. They have neither been espoused by the feminist movement nor the disability movement and have largely remained “hidden” and “silent”. Women with disabilities face discriminatory treatment vis-à-vis women and men without disabilities, and men with disabilities. Ghai (2002) blames the Indian Women’s Movement’s for exclusion of disabled women from their agenda to foreground because of more pressing concerns - a context within which disabled Indian women consistently lose. In India living as a disabled girl is difficult as the culture here already sees a girl as liability. In Indian culture where marriages are predominant, giving away a disabled woman in marriage is akin to proffering a “bad gift”. Further in Indian culture that privileges “legitimate” motherhood, disabled Indian women are also prevented being mothers. Additionally, genetic screening that allows for the abortion of female fetuses is only exacerbated when the fetus is disabled and is met by the silence of feminists — as it is not just in India, but globally.

**Objectives:** To measure the status of disabled women on the basis of different socio-economic indicators.

**Source of Data:** The basic data for the present paper has been taken from the census of India.

**Results:** In India out of total population, 2.21% population is disabled. Among the disabled population 56% are males and 44% are females. The Census 2011 revealed that, 20% of the disabled persons are having disability in movement, 19% are with disability in seeing, and another 19% are with disability in hearing. 8% has multiple disabilities.

**MARITAL STATUS**

Among the total disabled persons in the age group 15+ years, 59% are
currently married and 13% are widowed. Among the male disabled, 62% are currently married and 6% are widowed while for female disabled, the corresponding figures are 54% and 13% respectively. In India, where marriage is traditionally arranged by families, people with disabilities are not considered ‘marriage material’ particularly if they are women. Even men with disability prefer and usually marry women without disability. When women with disability are married off, at times, they may be ill-treated, abused and even thrown out of their homes for any number of reasons ranging from an inability to satisfactorily perform household duties to bearing a child with disabilities. Annulment of marriage on account of disability is therefore a major factor in the lives of women with disabilities. There are more divorced/separated women than men with disabilities.

**Education**

According to Census 2011, of the total disabled population, nearly 55% are literates. Out of the male disabled population, 62% are literates and among the female disabled 45% are literates. Among the male disabled persons, 38% are illiterates. 16% of the disabled male population has matric/secondary education but are not graduates and 6% are graduates and above. About 9% among the male disabled literates are graduates.

Among the female disabled persons, 55% are illiterates. 9% of the disabled female population has matric/secondary education but are not graduates and 3% are graduates and above. About 7.7% among the female disabled literates are graduates. It is deemed normal for men with disabilities to be independent and to require education and training with a view to finding employment in spite of their disabilities, in the case of women the combination of disability and gender prejudice results in diminished awareness of the need for education and training, particularly university education and vocational training. Parents may find it burdensome to invest effort and time in sending their daughters with disabilities to school or for vocational training (Addlakha, 2007).

**Employment status**

Employment is of prime importance to everyone as a basis for independence and self-sufficiency. Obviously people with disabilities, whether male or female, are no different in this respect. At all India level, 36% of the total dis-
abled persons are workers. Among the male disabled persons, 47% are working and among female disabled, only 23% are working. In rural India, 25% of the female disabled are working, while in urban India, the corresponding figure is 16%. Women with disabilities are more likely to be employed in low-status, lower-paid jobs with poorer working conditions. Lack of self-esteem and education further complicates the matter.

**Access to Rehabilitation Services**

Women with disabilities generally have less access to rehabilitation services than disabled men. In accordance with the traditional social and cultural norms in Indian society, many women do not go out of their houses to seek help for health care, especially if the care-provider is a male. Most rehabilitation personnel, including community based rehabilitation workers are men. Thus even home based services provided by male CBR workers, are out of reach for women with disabilities. Strangers, even if they are part of a service provider team, are usually not allowed inside the house. Additionally ignorance and illiteracy of parents especially with regard to rehabilitation services adds to the problem. The 2007 World Bank Report People with Disabilities in India: From Commitments to Outcomes reveals that Women with disabilities are around 13% less likely than men with disabilities to seek treatment.

For men with disability it is essential to become independent thus avail services while for women cultural barriers continue to persist, preventing women from taking up rehabilitation work in the community setting, because it involves visits to houses of strangers.

**Discussion**

In Indian context, gender equity is an issue for a large majority of women, given the socio-cultural practices and traditional attitudes of society. Therefore, many of the issues that are faced by women in general in a male dominated society, such as limited access to education and employment, the problems arising from traditional cultural practices also have an impact on women with disabilities. Although disability leads to inequality and marginalization of both men and women, disabled people are not a homogenous group. Women with disabilities have lower status as compared to disabled men. Women with disabilities, especial-
ly from rural areas, are likely to be left out of family interactions and community activities. In addition, they are exposed to social stigma and stereotyping within their community, which leads them to feel devalued, isolated, and ashamed.

Women’s traditional roles as mothers, wives and homemakers are usually not seen as appropriate for women with disabilities. Compared to men with disabilities, women with disabilities are more likely to never marry, marry later. Women with disabilities often have to put up with abusive or exploitative marital relationships because of their limited social and economic means or because the only other alternative may be a life in an institution.

Access to education still remains a major problem for people with disabilities, especially for women with disabilities. When it comes to education, women with disabilities are likely to report less education than both non-disabled women and men with disabilities. Higher education continues to be a challenge for women with disabilities. They face accessibility problems; unwillingness on behalf of educational institutions to provide accommodations for disabilities; and lack of special services such as readers for blind students. They are unlikely to have the educational opportunities that will allow them access to highly valued, well-paying professional positions.

Research studies have shown unequal employment status of women with disabilities as compared to men with disabilities. Since women with disability are not educated they don’t get highly paid jobs. Further they face discrimination as they receive considerably lower wages. Women with disabilities need flexibility in their work schedule which is denied to them. There is a reservation for disabled in the employment, most of them time it is the men who get these jobs. Gender biases in labour markets reveal that disabled women’s productive potential is less effectively tapped and they are more concentrated in lower and middle level of jobs.

Additionally there is lack of access to rehabilitation, particularly in the public sector, by women with disability. Women with disabilities in India still remain largely invisible and voiceless, often ignored by national policies and laws.

**Conclusion**

Women with disabilities have always been neglected by disability experts as well as the feminist movement. It is only within the last decade that serious at-
tempts have been made to identify and understand the forces shaping their lives. Women with disabilities are one of the most vulnerable and marginalized groups in today’s society. We need to develop a better understanding of their lives in order to remove the obstacles that still remain in their way to equality.

References


DECLINE IN FEMALE LABOUR FORCE IN INDIA

Dr. Reena Chaudhary

Abstract

From times immemorial, women in India have been working as family labour supporting the agricultural Indian economy and were never designated as paid workers. Women’s role in reproduction and in a range of activities within households, such as caring for the young and old, cooking and other household chores, does not get recognition in the system of national accounts. It is only when Indian women started working in formal sector that they were counted as workers. There are substantial differences in the level of female workforce participation between the developed and the developing countries. India, for that matter, has all through had a very low level of female workforce participation. In general, when women work, they tend to be engaged in low-paid and low productivity jobs. Thus, the widespread entry of women into the labour market has not always been out of choice, as it may be distress driven and may not reflect an increased access to decent jobs. According to 2011 Census, the proportion of women workforce in India is only 29%. Further, the most notable part is the falling participation of women in the Indian labour force, which is an alarming situation. The present paper is an endeavour to find out the reasons behind the decline of women’s workforce participation and role of government to improve this situation in India.

Key words: Female workforce participation, gender discrimination
Introduction

India has experienced rapid economic growth, a decline in fertility rate, introduction of employment generation programs and policy shifts towards women empowerment in recent years. Yet, a striking feature has been a declining trend in the female labour force participation rates in both urban and rural areas. Trends in India’s female labour force participation ought to be a matter of concern for anyone who cares about gender equality. The present paper first describes the global trends in female labour force participation. Further, problems of working women and reasons for the declining number of women in workforce in India has been discussed. In the end, measures to check this problem have been highlighted.

Women's labour force participation and access to decent work are important and necessary elements of an inclusive and sustainable development process. Women continue to face many barriers to enter labour market and to access decent work and disproportionately face a range of multiple challenges relating to access to employment, choice of work, working conditions, employment security, wage parity, discrimination, and balancing the competing burdens of work and family responsibilities. In addition, women are heavily represented in the informal economy where their exposure to risk of exploitation is usually greatest and they have the least formal protection.

Between 1995 and 2015, the global female labour force participation rate decreased from 52.4 to 49.6 per cent. The corresponding figures for men are 79.9 and 76.1 per cent, respectively. Worldwide, the chances for women to participate in the labour market remain almost 27 percentage points lower than those for men. In regions where gender gaps in participation have been high, they have remained so. In Southern Asia and Eastern Asia, the gap has grown even wider. Women’s lower participation rates translate into fewer employment opportunities, with little variation over time, which negatively affects women’s earning capacity and economic security.
In some regions, gaps in participation rates are narrowing. In South-Eastern Asia and the Pacific, labour force participation gaps have narrowed since 1995. This phenomenon is partly attributable to a small decline in male participation rates (from 81.8 per cent in 1995 to 81.3 per cent in 2015), while the female participation rate has lightly increased (from 58.0 per cent in 1995 to 58.8 per cent in 2015).

Although more women are in paid work today, they continue to be primarily responsible for household chores and care responsibilities, and this predisposition contributes to a wide array of labour market inequalities. Women are overrepresented among the unemployed and contributing family workers, and remain segregated in sectors and occupations which reflect gender stereotypes at work, in the family and in societies. They hold the majority of non-standard, informal, temporary, part-time and low-paid jobs. They also suffer from discrimination or other disadvantages for the simple fact of being a woman or a mother. Women are underrepresented in decision-making positions at work.

**Literature Review**

Chatterjee et al. (2015) argued that the explanation for this worrying decline is a jobs deficit. What most working women do in India does not match the
image of a nine-to-five job. A majority are farmers. Many others have marginal jobs, not involving an employer, or not ensuring steady work throughout the year. This makes it challenging to assess who actually participates in the labour force.

The process of urbanization and structural transformation is responsible for decrease in number of women in work force as households moved to urban areas and husbands shifted out of agriculture, resulting in a withdrawal of women from the labour force and reflecting an increased engagement in domestic duties (World Bank, 2009).

Several studies document the relationship between education of women and their work force participation. Studies revealed that poorly educated women are compelled to work to support themselves and their families. In contrast, attractive job opportunities with higher wages induce better-educated women to work and stigmas attached to taking up employment may be lower for these women (Das, 2006; Olsen and Mehta, 2006; Klasen and Pieters, 2012).

It is believed that cultural and societal norms have a significant influence on women’s decision to participate in the labour market and choice of work. Women’s role in society is constrained by gender and familial relations and their activities are confined to (unpaid) care work (Das, 2006). Klasen and Pieters (2012), focus on the situation of women in urban India and found that higher social status has a negative impact on women’s labour force participation.

NSSO study, after first showing that the decline in female participation in rural areas is concentrated among married women aged 25-64, then showed that from 1987-2011, rising own education, incomes, and husband’s education could account for most of the decline in female labour force participation in rural areas.

Gender segregation of jobs has been a widely discussed issue in various studies (Anker, 1998; Swaminathan and Majumdar, 2006; Rustagi, 2010). Social, cultural, historical, and economic factors all play a role in determining the pattern of occupational segregation. As a result, women crowd into certain jobs which are low in the occupational hierarchy, payment and status, but are considered socially acceptable.
**Objectives:** The present paper has the following objectives

1) To find out the causes of declining female labour force participation in India.
2) To suggest possible measures to improve female labour force participation.

**Methodology**

For the present paper, information has been procured from the secondary data obtained from published sources i.e. Reports of ILO, NSSO, World Bank and other significant researches done in this area.

**What is Work?**

Work is defined as participation in any economically productive activity. Work is taken as basis to identify workers. Women are involved in paid work and unpaid work and women are taking paid work in service sectors. In formal economy, they are underrepresented at higher levels and over represented in lower levels. But entering the labour market, makes women double burdened both at home and at work and also leads to role conflict.

Whereas the unpaid work specifically contains everyday activities, such as cooking, washing, cleaning, shopping for own household, as well as care of children, the elderly, the sick, and the disabled. Unpaid work also includes some productive activities like growing food for own consumption etc. This invisibility of unpaid work is not included in national accounts which leads to lower entitlements to women than men and also perpetuates gender gaps in capabilities.

**Problems faced by working women**

- **Lack of education:** Women in India, especially in rural areas are not given any vocational training. They don’t have any skill. Thus, they don’t have much job opportunities and it also leaves them to less paid jobs.

- **Wage differentials:** There is a notable gender wage gap both in formal and informal sectors. Male workers earn high wages than women workers for the same kind of work. Women are being paid less for a number of reasons -so called break in career due to childbirth and parenthood duties’, and general attitude towards women in India.

- **Occupational Segregation:** Occupations are termed as feminine and
masculine jobs. Women are preferred for those jobs which require skills that women use in housework and in serving the family like school teacher, nurse, basic agriculture, handicraft manufacturing etc. It is considered, this way they are contributing to family income as well as saving time for family responsibilities. Moreover, women’s work outside the home is acceptable if it takes place in environments perceived as safe. Whereas men are preferred for jobs which have automation and require a certain amount of skill.

**Reasons for declining female labour force participation**

Despite a rapid fertility transition, broad increases in women’s educational attainment, and substantial economic growth over the past two decades, the share of Indian women working has fallen over time. Declining trends in women’s labour force participation rates are potential causes for concern, because market work for women is often associated with their better access to economic opportunities and with greater decision-making power within the household.

Although most women in India work and contribute to the economy in one form or another, much of their work is not documented or accounted for in official statistics, and thus women’s work tends to be under-reported. In India, a substantially high proportion of females report their activity status as attending to domestic duties.

Longer term trends suggest that female labour force participation rates in India have been puzzling. Female participation rates declined from 34.1 per cent in 1999-00 to 27.2 per cent in 2011-12, and wide gender differences in participation rate also persists. Also there are considerable variations between urban and rural areas. The participation rate of rural women decreased from 26.5 percent in 2009-10 to 25.3 per cent in 2011-12 while the rate for urban women increased from 14.6 per cent to 15.5 per cent over the same period. Some of the reasons for this decline are given below.

**Patriarchy:** In Indian society, it is considered that the main role of women is to look after the household activities and not to work outside home. But now as women have started working outside the home, their acceptance as a worker is difficult, which creates more problems for them at workplace. Women belonging to
wealthy families are not supposed to work outside the home because it will attach stigma to the family. Even educated women don’t prefer to work because they tend to be married to well-educated and high-earning men. Thus, they don’t prefer to work out of home in an insecure environment, less paid jobs and moreover they are not economically needy. In rural areas, parents don’t want their girls to be highly educated, because then it will be difficult to find a suitable match for girls. It leads to withdrawal of women from labour force.

**Level of Education:** Less educated women tend to have higher participation rates than educated women. The proportion of young women attending education has increased dramatically in recent years, rising from only 16.1 per cent in 1994 to 31.9 per cent in 2010 and to 36.7 per cent in 2012. This may be due to government schemes like Sarv Shiksha Abhiyan and Right to Education Act. This has corresponded with a decline in the overall youth female labour force participation rate. Though there is rapid gain in the educational attainments of women in urban areas over the past few decades but educated women who work has fallen sharply over time. Research shows that a key reason why educated women tend to stay away or drop out from work is that they tend to be married to well-educated and high-earning men. Thus, they don’t prefer to work out of home in an insecure environment, less paid jobs and moreover they are not economically needy. May be in future, with higher levels of education, women may again enter the workforce, if they get well-paid jobs that match their education and skills.

**Government sponsored schemes:** Though schemes like MANREGA has brought more rural women into labour force. But it does not provide consistent stable employment and there is need to explore other avenues and again it is the male in the family who takes benefit under this scheme leading to withdrawal of women from labour force.

**Social dimensions:** In India, women’s decision to participate in the workforce is influenced by social norms regarding marriage, fertility and women’s role outside the household. Men are of household activities. This leads to gender differences in employment. Right to own land and access to financial services is highly unequal. Social norms affecting female participation differ by region, religion and social groups.

**Measurement Issues:** In India, women’s employment may be under-
counted, since many women prefer home-based work, which helps them to carry out their domestic responsibilities. This may create difficulties in measuring the amount of paid verses unpaid work carried out by the women. In 2011-12, 35.3 per cent of all rural females and 46.1 per cent of all urban females in India were engaged in domestic duties, whereas these rates were 29 per cent and 42 per cent respectively in 1993-94.

**Rapidly ageing population and growing need for long-term care:** In India Population of the aged is on rise. The primary duty of care giving falls on the shoulder of women. They have to forego their employment plans in order to provide care to elderly family members.

**Measures for Improving Female Labour Force Participation Rate**

A comprehensive approach is required to improve participation of women in the labour force:

1) Women should be provided access to better education and training programs.
2) To ease the burden of domestic duties, child care and other supportive facilities should be provided at the workplace.
3) There is need to improve women’s safety and create job opportunities for women in the private sector.
4) Awareness and implementation of anti-discrimination laws is essential for expanding employment opportunities for women.
5) Reducing gaps in wages and working conditions of men and women can boost women participation in work.
6) The measurement tools used to record and analyse women’s participation in the labour market needs revision.
7) There is need to promote family-friendly flexible working arrangements so that women equally spend time for their familial responsibilities.
8) A policy framework encouraging and enabling women’s participation should be constructed with active awareness of the “gender-specific” constraints that face most women. Gender responsive policies need to be contextually developed.
Conclusion

Female labour market participation in India is very low as compared to other emerging markets. Raising female labour force participation could boost economic growth. Women's employment is driven by a range of factors like education, gender policies, social norms and the nature of job creation. Gender-responsive policies need to be developed so that women are able to access better jobs or start up a business, and take the benefit of economic growth. Ultimately, the goal is not just to increase female labour force participation, but to provide opportunities for decent work that will, in turn, contribute to the economic empowerment of women.

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A COMPARATIVE ANALYSIS OF SUBJECTIVE HAPPINESS IN VARIOUS JOB ROLES

Dr. Kavita Bhargava

Abstract

Humans, since ages strive for happiness. Though, the form of happiness keeps on changing and has now turned into more materialistic configuration. Present research paper delves into different forms of subjective happiness. Since each one of us is unique, so the concept of happiness in each individual’s mind is unique. In this paper, a comparative study has been done to explore the unique concept of happiness of people from twelve different fields in terms of occupation and engagements. A sample size of 30 was selected through purposive sampling from various job profiles like businessmen, doctors, social workers, administrative officers, trainers, teachers, professors, principals, human resources, hoteliers, lawyers and policemen in order to find out as to which job profile gives maximum happiness to humans. The Subjective Happiness Scale by Sonja Lyubomirsky was administered on the sample which was then followed by Behaviour Event Interviews. The results suggest that it is not the kind of work people do but the right match of underlying competencies with the job profiles that give happiness to the subjects. Hence, it becomes a necessity to choose the right career right from the very beginning in order to be a superior performer in the chosen field rather than being a drag for all others.

Key words- Happiness, Competency, Job roles, Subjective Happiness Scale, Behaviour Event Interviews, Satisfaction.
INTRODUCTION

“The most important thing is to enjoy your life—to be happy—it’s all that matters.” Audrey Hepburn (1929-1993)

As Hepburn writes, ‘The most important thing is to enjoy your life—to be happy—it’s all that matters’, it clearly demarcates that the basic purpose of life as per Hepburn is to achieve happiness and to disavow the pains and sufferings. The present study has been done to understand the unique concepts of happiness of subjects in various job roles. Since happiness is not an element and is very subjective in nature, in spite of the fact that each human pursue it and it is often quoted as ‘the pursuit of happiness’.

The life of each human is eventual process in nature and the purpose is to be successful and happy. To pursue their happiness humans satisfy their needs. These needs are actually not needs but the drives/ arousals for food, shelter, belongingness etc. and then each human tries to find a work for himself. The present study is narrowed down to the concepts of happiness in various job roles. A sample size of thirty was selected from twelve different fields in terms of their professions to understand as to which job profile gives maximum happiness to the subjects.

Human at times are worried about their existence and ponder about the ‘purpose of life’ in specific. And most of us are unable to view the purpose without happiness as both go hand in hand. The present study tries to establish the purpose of life with respect to the chosen career or field.

The present study used two basic tools for the research which are ‘Subjective Happiness Scale’ by Sonja Lyubomirsky to confirm if the selected subjects were happy and Behaviour Event Interviews, as suggested by McClelland (1973), to find out what is their happiness criteria.

REVIEW OF LITERATURE

Philosophy of Happiness

On tracing Happiness in Philosophy, two broad ideas emerge about happiness, one ‘a state of mind’ and the other ‘well being sense’. ‘A state of mind’ is a psychological matter, which recounts for the mental state of a person. The mental state may include satisfaction, pleasure or a positive emotional condition. On
other hand, ‘well being sense’ is a subject matter for well-being, welfare, utility or flourishing. There are various theories of happiness, and out of them two broad theories are Hedonism Theory (Aristippus, 4th century BC) and Desire Theory (Griffin, 1986). Hedonists set forth that happiness is nothing but an experience of pleasure. Whereas, Desire theorists enumerate that, happiness is the satisfaction of one’s hankerings and desires.

Socrates (470/469-399 BC) suggests that the one who has scruple wants is happy since he satisfies his needs because he has tailored them to the accessible resources. Callicle (484-late 5th century BCE) disagrees, claiming that happiness requires not merely complete satisfaction of desires, but the utmost level of satisfaction, requiring expanded desires.

Few other theories of happiness include Objective List Theories (Nussbaum, 1992; Sen, 1985). These theories spout for ‘fulfilment of all our human capacities’, which talks about attaining the utmost limits of knowledge, emotion and morality. Few job profiles fall under these theories, without any compulsion of their profession.

The object of the subjects is to attain happiness, no matter in what form, that is why this paper deals with the subjective forms of happiness.

**Materialistic Approach**

Since most of the subjects fall under the satisfaction criteria the attitude of the subjects is inclined to satiate their needs. The approach of humans since ages had been to attain the stuffs of all nature that is materialistic approaches. As the world is becoming more modernised, the approach of individuals is changing drastically to keep on attaining, whether it is physical matters or knowledge. New Scientific discoveries contradict materialism which is in the areas of biological complexities, cosmological designs, quantum physics and information theory. These theories are not within the reach of common people and hence fathomable by them. By virtue of that humans are more inclined towards materialistic approaches.

Maslow (1943) stated that people are motivated to achieve certain needs. When one need is fulfilled a person seeks to fulfil the next one, and so on. In Maslow’s ‘Hierarchy of Needs’ model it is distinctly visible that the sense of ma-
aterialistic configuration is present at each stage of the model. The era of Liberalisation, Privatisation and Globalisation has given a boost to material approach in the lives of human.

A sense of satisfaction is attached to material possessions which bring in happiness. Subjects in the sample size view their happiness in abstract term of possession of wealth, fame and power. The one who have more possessions reckons himself more satisfied and happy.

The other facet of this subjective happiness is somewhat paradoxical in nature. To state, above mentioned possessions brings happiness for subjects, but at the same time, if the orientation of these possessions imbalances then a sense of depression emerges. And then subjects enter into ‘anti-hedonic’ stages, where to regain hedonism, subjects fall in to the spiritual dimensions and other forms like ‘yoga’ and ‘meditation’.

**Rationale of the Study**

The careful analysis of literature shows the compelling need for research as far as the subjective form of happiness is concerned. As the subjective form of happiness varies person to person, so it is the primary goal of the research to underlie various aspects of the job profiles in which the subjects are involved in. The modern era is so much materialised in its nature that, the concepts of happiness has also reduced to ‘material and technological’ happiness. Keeping this in mind the present research was tailored to address the basic issues like- What are the unique concept of happiness of subjects from twelve different fields in terms of occupation and engagements? Which job profile gives maximum happiness to the subjects? Whether the chosen field helps the subjects in order to achieve the broader purpose in life?

The specific aims and objectives of the research are listed below:

1- To explore the unique concept of happiness of subjects from twelve different fields in terms of occupation and engagements.

2- To identify the job profiles that gives maximum happiness to the subjects and thus others at large.

3- To establish the purpose of life with respect to the chosen career or field.
METHODOLOGY

Research Design

The present study uses a descriptive cum exploratory research design. A descriptive study usually makes use of case studies, naturalistic observations and survey methods. Exploratory research on the other hand is a research design which generates posteriori hypotheses as it is an ex-post facto research which examines a data-set and look for potential relations between the variables. The exploratory research design serves as an advantage to the researcher as it becomes easier to make new discoveries.

The present study uses a sample of 30 subjects from twelve different fields in terms of their job profiles. These job profiles are indicated below in a chart:

Figure – 1 – Distribution of Sample Size as per their Job Profiles

Demography

The age of the subjects lie between 35-45 years. The gender ratio of the sample size is 1:3. There is one female social worker, two female teachers, one
female professor, one female principal, one female human resource professional, two female doctors, one female lawyer, one female administrative officer and rest of the sample is male centric. It should be noticed here that females have chosen a career like teaching, college professor, doctor etc which gives them a sense of security and that counts in the satisfaction criteria in their job profile.

Six subjects in the sample did not choose their job so willingly and are into it by- default they are two policemen, one lawyer (female), one businessman, one hotelier and one doctor. Rest of the sample have chosen a career willingly.

![Male and Female Distribution of Sample Size](image)

**Figure – 2 – Male and Female Distribution of Sample Size**

**Instruments and Procedure for Data Collection**

Two basic tools have been used to pursue findings. These are a ‘Subjective Happiness Scale’ (Appendix I) by Sonja Lyubomirsky and ‘Behaviour Event Interviews’.

Firstly, the Subjective Happiness Scale was administered on the subjects. The subjects were asked to fill it without influencing their ideas. The members of With Care Sanstha played a crucial role to approach the various subjects in various job profiles.
Secondly, the Behaviour Event Interviews were taken to explore the concepts of subjective happiness. The subjects were interviewed for their happiness and satisfaction criteria through three critical incidents of their jobs. The subjects were asked to recall three critical life incidents where the subjects performed best and three critical life incidents where the subjects could have done better. The subjects were probed to get the concrete answers during the interviews. Probes like- Who was involved?, Who helped you?, What did you think, feel and want to accomplish at that moment?, Were you successful? were used during the interviews. At the end they were asked about their purpose of life. On an average the time period for one interview was 30-45 minutes. This is how the researchers got 180 (30* 6) success and failure stories through the Behaviour Event Interviews to draw the conclusions from.

**Result Analysis and Discussion**

A research manages fact that could be explanations, statements, sentiments, data or information in the authentic records and reports. Any research in this manner ends by conceiving standards, study strategies and the interpretation of findings. Same applies to the present research study.

The purpose of the research was to find out the quotient of happiness of subjects involved in various job roles in its subjective terms. For this purpose the research questions were formulated on the basis of the objectives of the study. The present section deals with all the result analysis and inferences made on the analysis.

To proceed for results, first of all subjects were asked to respond on Subjective Happiness Scale (Appendix I) and then Behaviour Event Interviews were recorded. Through Subjective Happiness Scale, it was easy to demarcate the limits of happiness and through Behaviour Event Interviews; it was easy to establish the criteria for happiness. Three major criteria for happiness were noted down and three criteria where subjects can be happier were also interpreted on the basis of BEIs. The content analysis of the BEIs gives following result table that shall be discussed further-
Figure – 3 – Males: Happiness Criteria
### Figure 4 – Males: Criteria where they can be happy and perform better

<table>
<thead>
<tr>
<th>Role</th>
<th>Criteria</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Businessmen (1)</strong></td>
<td>• Can establish a good set up</td>
</tr>
<tr>
<td></td>
<td>• Can increase profits</td>
</tr>
<tr>
<td></td>
<td>• Can access more links to sustain better in business surroundings</td>
</tr>
<tr>
<td><strong>Doctor (1)</strong></td>
<td>• Can establish a private hospital</td>
</tr>
<tr>
<td></td>
<td>• Can access more patients in private settings</td>
</tr>
<tr>
<td></td>
<td>• Can earn better in private settings</td>
</tr>
<tr>
<td><strong>Hotelier (1)</strong></td>
<td>• Can promote the quality of hotel from three star to five star ratings</td>
</tr>
<tr>
<td></td>
<td>• Can earn well</td>
</tr>
<tr>
<td></td>
<td>• Can access more customers</td>
</tr>
<tr>
<td><strong>Police men (2)</strong></td>
<td>• Can be more powerful after promotion</td>
</tr>
<tr>
<td></td>
<td>• Can be more accessible to public</td>
</tr>
<tr>
<td></td>
<td>• Can earn better after promotion</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Role</th>
<th>Criteria</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Doctor (2)</strong></td>
<td>• Respectable job</td>
</tr>
<tr>
<td></td>
<td>• Good source of earning</td>
</tr>
<tr>
<td></td>
<td>• Secured job</td>
</tr>
<tr>
<td><strong>Social Worker (1)</strong></td>
<td>• Efficient projects</td>
</tr>
<tr>
<td></td>
<td>• Self Satisfaction – As helping others</td>
</tr>
<tr>
<td></td>
<td>• Links to various organisations</td>
</tr>
<tr>
<td><strong>Administrative Officers (1)</strong></td>
<td>• Maximum power</td>
</tr>
<tr>
<td></td>
<td>• Considerable earning</td>
</tr>
<tr>
<td></td>
<td>• Access to society</td>
</tr>
</tbody>
</table>
From the above figures the following inferences can be drawn-

**Unique Concepts of Happiness**

Subjects were asked to fill the sheets of Subjective Happiness Scale (Appendix I) and then they were interviewed about their state of happiness. Findings on recorded interviews suggest various types of happiness, which can be broadly categorised into three broad categories.

1. **Peaceful State**

   Very few subjects fall under this category. As the literature review shows three types of theories of happiness. Peaceful State will be included under Objective List.
Theories, where the pursuit is to achieve fulfilment of our human capacities. It means utilising once fully accomplished knowledge to achieve more in a particular field for the welfare of society and which brings a peaceful state in subjects and then they consider themselves happy. Social workers, doctors, trainers, teachers and professors consider themselves in a peaceful state because they utilise their job roles to achieve fulfilment of all their capacities for the welfare of human. As it is mentioned in the happiness criteria (Fig. 3-6) more females fall under this category.

2- Satisfactory State

A large number of subjects fall under this category. Satisfactory State will be included under Desire Theories, where the basic element is need. This need is of materialistic things where a subject tries to acquire satisfaction from material objects. Those who earn more can acquire more as the ingredient is money. So those who are unable to acquire more consider themselves less happy. Businessmen, doctors, administrative officers, human resource persons, lawyers, hotelier, policemen, teachers, professors and principals consider themselves in a satisfactory state only when they have enough earnings. These earnings help them to acquire more material aspects for satisfaction. As it is mentioned in the happiness criteria (Fig. 3-6), many of the subjects fall under this category. It is to be noted here, that a subject may fall under peaceful state but he/she is also in satisfactory state.

3- Pleasure State

A very few number of subjects fall under this category. Pleasure State is actually a hedonism state where the main objective is to achieve pleasure to remain happy. Findings through Behaviour Event Interviews surprised us by showing that the sense of ‘Power’ brings a satisfaction as well as pleasure state and when in power a person feels happy. Job profiles which have an essence of power in them like policemen, lawyers, administrative officers and principals consider themselves in a pleasure state.

Job Profiles and Happiness

The findings through the BEIs suggest that it is not the type of job roles which give happiness to subjects but, the ingredients in the job roles which brings
happiness. These ingredients in the job roles could be money, power, fame and satisfaction.

Here one crucial point which is to be noted is that, females who are teachers, professors and doctors in their profession are happier when compared to females who are in other professions. On interpreting the BEIs it was noted that these females attach their happiness with safety as well (Fig.3-6).

Competencies in job profiles go hand in hand with satisfaction. So, the one achieving more in a particular field is more satisfied and in return happier. As per hedonism, pleasure experiences are important. So, experiencing pleasure in ones job can count for happiness. But the hidden aspect of this happiness may be morally incorrect and counter the view of utilitarian. For example, a police man is experiencing pleasure in receiving bribe but it is morally incorrect and hence utilitarianism will counter hedonism.

Findings from the BEIs show that for businessmen it is the expanding form of business and profits, for doctors it is the huge amounts of patients, for social workers it is the fame of being down to earth, for administrative officers it is the position, power and property, for trainers it is their capabilities to enchant the target group, for teachers, professors and principals it is their academic excellence, for human resources it is their effectiveness and wealth, for hoteliers it is their guests and better managements, for lawyers it is the more number of cases and more money, for policemen it is the power and money which brings a substantive happiness, because they seems satisfied with their job only if their job is helping them achieve material aspects. (Fig. 3-6)

**Purpose of Life in relation to Job Profiles**

The word ‘purpose of life’ is too broad and again subjective in meaning. First research findings where the unique concept of happiness were discussed and three broad categories of happiness were established- it shows that the purpose of life will go hand in hand with the concept of happiness as per the subjects. Those who were happy in peaceful state have a more broad purpose as to serve humanity. Those who were happy in satisfaction state have a more materialistic approach to achieve the purpose in life as to acquire more and more wealth. Those who were happy in pleasure state have a different set of purpose such as to be fortuitous
always.

Subjects view their purpose of life with satisfaction to one’s job. This is very clear, as it has been established earlier that few subjects who consider themselves in peaceful state also fall in satisfactory state. Further interpretations from Behaviour Event Interviews reveal, for most of the subjects, the purpose of life is to achieve ‘more’ whether in terms of money, power or materialistic aspects.

**Serendipitous Findings**

As indicated in research findings, that kind of job profiles do not matter much unless the career has not been chosen by default in initial stages. So once, a subject is within the job profile it is the underlying competencies which matters a lot. These competencies play a dual role in achieving happiness.

First, those who are competent enough and have various skills required with respect to their career are more satisfied because it brings more earnings to them. Second, these competencies are of immense gravity when a competition is there within the job roles. The BEIs suggest that the job roles which have an essence of power are more prone to competitions such as, administrative officers, lawyers and policemen. Other than that businessmen have highest gravity of competition and hence the underlying competencies are very much required in this particular profession.

Findings show that, those subjects who are happy are the ones that perform better in their job field. It means that these subjects have greater competencies in relation to others and hence they will create a healthy environment in a particular job arena. And the complete setting will work in a mechanical way. If subjects are not happy then, the setting will not work properly, surroundings will be deteriorated and subjects become a drag for all.

**CONCLUSION**

At the end, the research findings clearly establish various concepts of ‘Subjective happiness’ which is unique in its concept. It was very necessary to clutter the concept of happiness because there are no criteria to define uniqueness and moreover where happiness is concerned.

Further it is noted that it is not the particular job profile which gives max-
imum happiness to subjects instead it is the right match of underlying competencies which matters most. These competencies go hand in hand with other factors such as earning, power and success. The zeal to achieve to the fullest potential is what motivates the subjects to remain healthy, satisfied and happy in life. Hence, it becomes crucial to choose one’s career successfully and scientifically. The importance of career counselling through a scientific tool plays a great importance in such a situation. A one-time investment for a life-long decision to remain happy and satisfied proves to be worthy of consideration for all.

**Recommendation**

_The serendipitous findings of the present research give the investigators to suggest a proven career counselling tool. Hence, the researchers mutually decide to suggest Caresteer’s ‘Psychological Profile Assessment’ tool to be one of the most reliable tools in selecting a proper career that matches the competencies of the individual to the chosen field._

**References**


APPENDIX I

Subjective Happiness Scale (SHS)
By Sonja Lyubomirsky, Ph.D.

For each of the following statements and/or questions, please circle the point on the scale that you feel is most appropriate in describing you.

1. In general, I consider myself:

   1    2    3    4    5    6    7
not a very                        a very
happy
person

2. Compared to most of my peers, I consider myself:

1  2  3  4  5  6  7
not a very happy person

3. Some people are generally very happy. They enjoy life regardless of what is going on, getting the most out of everything. To what extent does this characterization describe you?

1  2  3  4  5  6  7
not a very happy person

4. Some people are generally not very happy. Although they are not depressed, they never seem as happy as they might be. To what extent does this characterization describe you?

1  2  3  4  5  6  7
not a very happy person

Note: Item #4 is reverse coded.
A CRITICAL STUDY OF GENDER INEQUALITY IN INDIA: JUSTICE TO WOMEN A MYTH OR REALITY?

Dr. Meghna Sharma

Abstract

Women are deprived of economic resources and are dependent on men for their living. Women works are often confined to domestic sphere, she had to do all house hold works, which are not recognized and unpaid. In modern times many women are coming out to work but has to shoulder the double responsibility; one she has to work where she is employed and secondly she also has to do all the house hold works, moreover, she is last to be considered and first to be fired as she is considered to be less productive than her counterpart. Her general status in the family and in the society has been low and unrecognized. From the cradle to grave, females are under the clutches of numerous evils acts as discriminations, oppressions, violence, within the family, at the work places and in the society.

In India the most of the laws were not effective as they were ahead of public opinion and willingness of the people to change the society and give the women the status of equality in society too lacked, so in order to give women their respective position in the society strong public opinion should be created through education, seminars and by taking the help of various other instruments of the society such as media etc, so that the people of the society should get educated about and change their centuries old thinking and willingly implement the laws enacted for the emancipation for women.
To improve the status of the women in the society the need of the hour is that laws should be enacted but they should be backed by strong public willingness and public opinion because so long as conservative social thinking remain deep rooted in the society laws will not be able to achieve their ends. It must be asserted that social reforms is in social thinking, behaviour and law would be effective only if they are backed by major section of the society.

“Fight for gender equality is not a fight against men. It is a fight against traditions that have chained them – a fight against attitudes that are ingrained in the society – it is a fight against system – a fight against proverbial lakshmanrekha which is different for men and different for women. The society must rise to the occasion. It must recognize & accept fact that men and women are equal partners in life. They are individual who have their own identity”.

- Dr. Justice A.S. Anand

It is a harsh reality that women have been ill-treated in every society for ages an India is no exception. The irony lies in fact that in our country where women are worshipped as shakti, the atrocities are committed against her in all sections of life. She is being looked down as commodity or as a slave, she is not robbed of her dignity and pride outside her house but she also faces ill-treatment and other atrocities within the four walls of her house. They are considered as an object of male sexual enjoyment and reproduction of children. They are real dalits (downtrodden) of the society. They are discriminated at two levels, firstly they suffer because of their gender and secondly due to grinding poverty.

The root causes of all the evils practices faced by the women are:

- Illiteracy,
- economic dependence
- caste restrictions
- religious prohibition
- lack of leadership qualities and
- apathetic and callous attitude of males in the society
The term “Gender” having more than one valid definition, it is used interchangeably with “sex” to denote the condition of being male or female. The World Health Organization (WHO), for example, uses “gender” to refer to “the socially constructed roles, behaviors, activities, and attributes that a given society considers appropriate for men and women”. The state or quality of being equal. Sameness in state or continued course; evenness; uniformity; as, an equality of temper or constitution.

Gender equality includes protection from sexual harassment and right to work with dignity which is a universally recognised basic human right. The common minimum requirement of this right has received global acceptance. In the absence of domestic law occupying the field, to formulate effective measures to check the evil of sexual harassment of working women at all workplaces, the contents of international conventions and norms are significant for the purpose of interpretation of the guarantee of gender equality, right to work with human dignity in articles 14, 15, 19(1)(g) and 21 of the Constitution and the safeguards against sexual harassment implicit therein and for the formulation of guidelines to achieve this purpose.

“Gender equality is more than a goal in itself. It is a precondition for meeting the challenge of reducing poverty, promoting sustainable development and building good governance.” (Kofi Annan, Un Secretary General)

Gender inequality refers to the obvious or hidden disparity between individuals due to gender. But this problem is increasing although government has banned the pre-natal sex examination. In India (in the older times) this problem is mainly seen in the rural areas because many rural people think that the girl child is burden on them. But now this is also being seen in the urban areas i.e. in offices, institutions, schools and in society. It could further be understood through the mechanisms of sexism, prejudicial treatment on the basis of gender alone, roles created in childhood spread throughout life and help to structure parenting and marriage, especially in relation to work in and outside the home.
A Brief Catalogue of the Categories of Gender Inequalities and Gender Disparity:

Gender is constructed both socially through social interactions as well as biologically. Gender inequalities often stem from social structures that have institutionalized conceptions of gender differences. In making biasness among the gender India has 10th rank out of 128 countries all over the world which is shameful for us. There are many kinds of gender inequality or gender disparity which are as follows:

1. **Natality inequality**: In this type of inequality a preference is given for boys over girls that many male-dominated societies have, gender inequality can manifest itself in the form of the parents wanting the newborn to be a boy rather than a girl. It is particularly prevalent in East Asia, in China and South Korea in particular, but also in Singapore and Taiwan, and it is beginning to emerge as a statistically significant phenomenon in India and South Asia as well.

2. **Professional or Employment inequality**: In terms of employment as well as promotion in work and occupation, women often face greater handicap than men. The example of employment inequality can be explained by saying that men get priority in seeking job than women.

3. **Ownership inequality**: The absence of claims to property (now situation are at a better pace after property rights to daughters) can not only reduce the voice of women, but also make it harder for women to enter and flourish in commercial, economic and even some social activities.

4. **Household inequality**: It is, for example, quite common in many societies to take it for granted that while men will naturally work outside the home, women could do it if and only if they could combine it with various inescapable and unequally shared household duties. This is sometimes called “division of labor,” though women could be forgiven for seeing it as “accumulation of labour.”

During the national struggle for independence, Gandhiji gave a call of emancipation of women. He wrote – :

“I am uncompromising in the matter of women’s rights. The difference in sex and physical form denotes no difference in status. Woman
is the complement of man, and not inferior”. Thus, the first task in post-independent India was to provide a constitution to the people, which would not make any distinctions on the basis of sex. The preamble of constitution promises to secure to all its citizens—“Justice-economic, social, and political”

Present Scenario (Problems) and Judiciary-A Hope: In Light of Constitutional Provisions and Proceedings of Related Cases

The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favour of women. Articles 14, 15, 15(3), 16, 39(a), 39(b), 39(c) and 42 of the Constitution are of specific importance in this regard.

Constitutional Privileges

(i) Equality before law for women (Article 14)

(ii) The State not to discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them (Article 15 (i))

(iii) The State to make any special provision in favour of women and children (Article 15 (3))

(iv) Equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State (Article 16)

(v) The State to direct its policy towards securing for men and women equally the right to an adequate means of livelihood (Article 39(a)); and equal pay for equal work for both men and women (Article 39(d))

(vi) To promote justice, on a basis of equal opportunity and to provide free legal aid by suitable legislation or scheme or in any other way to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities (Article 39 A)

(vii) The State to make provision for securing just and humane conditions of work and for maternity relief (Article 42)
(viii) The State to promote with special care the educational and economic interests of the weaker sections of the people and to protect them from social injustice and all forms of exploitation (Article 46)

(ix) The State to raise the level of nutrition and the standard of living of its people (Article 47)

(x) To promote harmony and the spirit of common brotherhood amongst all the people of India and to renounce practices derogatory to the dignity of women (Article 51(A)

(xi) Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Panchayat to be reserved for women and such seats to be allotted by rotation to different constituencies in a Panchayat (Article 243 D(3)

(xii) Not less than one-third of the total number of offices of Chairpersons in the Panchayats at each level to be reserved for women (Article 243 D (4))

(xiii) Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Municipality to be reserved for women and such seats to be allotted by rotation to different constituencies in a Municipality (Article 243 T (3)

(xiv) Reservation of offices of Chairpersons in Municipalities for the Scheduled Castes, the Scheduled Tribes and women in such manner as the legislature of a State may by law provide (Article 243 T (4))

To uphold the Constitutional mandate, the State has enacted various legislative measures intended to ensure equal rights, to counter social discrimination and various forms of violence and atrocities and to provide support services especially to working women.

(A) Special Initiatives/Bodies for Women :

(i) National Commission for Women : In January 1992, the Government set-up this statutory body with a specific mandate to study and
monitor all matters relating to the constitutional and legal safeguards provided for women, review the existing legislation to suggest amendments wherever necessary, etc.

(ii) **Reservation for Women in Local Self-Government**: The 73rd Constitutional Amendment Acts passed in 1992 by Parliament ensure one-third of the total seats for women in all elected offices in local bodies whether in rural areas or urban areas.

(iii) **The National Plan of Action for the Girl Child (1991-2000)**: The plan of Action is to ensure survival, protection and development of the girl child with the ultimate objective of building up a better future for the girl child.

(iv) **National Policy for the Empowerment of Women, 2001**: The Department of Women & Child Development in the Ministry of Human Resource Development has prepared a “**National Policy for the Empowerment of Women**” in the year 2001. The goal of this policy is to bring about the advancement, development and empowerment of women..

As it rightly said, by Wendell Phillips “*Law is nothing unless close behind it stands a warm living public opinion.*” In order to ameliorate the condition of women in India Legislature enacted the large volume of enactments and many of these legislations were enacted in colonial period. (See Annexure) The Indian Judicial System has independently and effectively intervened on the issue of women emancipation. For instance:

In **C.B.Muthamma V. Union of India** the validity of the Indian Foreign Service (Conduct an discipline) Rules of 1961 was challenged which provided that a female employee to obtain a written permission of the Government in writing before her marriage is solemnized and at any time after a marriage a women member of the service may be required to resign from service. The Supreme Court held that such provision is discriminatory against women and hence unconstitutional.

In **Air India V Nargesh Mirza**, the Supreme Court struck down the provision of rules which stipulated termination of service of an air hostess on her first pregnancy as it arbitrary and abhorrent to the notions of a civilized society.
In **Pratibha Ranu V Suraj Kumar** the Supreme Court held that the stridhan property of a married women has to be placed in her custody, and she enjoys complete control over it. The mere fact she is living with her husband and using the dowry items jointly does not make any difference and affect her right of absolute ownership over them.

In **Vishaka and others V State of Rajasthan**, the Supreme Court held that sexual harassment of working women at her place of an employment amounts to violation of rights of gender equality and right to life and liberty which is clear violation of Article 14, 15 and 21 of the Indian Constitution. The Court further observed that the meaning and content of the fundamental rights guaranteed in the Constitution of India are of sufficient amplitude to encompass all the facts of gender equality including prevention of sexual harassment or abuse.

Further Supreme Court in this case said that, as there is no law relating to sexual harassment in India, therefore the provisions of International Conventions and norms are to taken into consideration, and charted certain guidelines to be observed at all work places or other institutions, until a legislation is enacted for the purpose.

Apart from theses cases there are many other cases in which the Apex Court had given the judgments, helping to give a dignified status to the women, for example **Madhu Kishwar V State of Bihar, Gaurav Jain Vs Union of India, Delhi Domestic Working Women's Forum V Union of India, Bodhisathwa Gautam V Subhra Chakraborty**.

In spite of having so many enactments dealing with women and judgments of the Supreme Court protecting women the downtrodden and poor conditions of women has not been improved and she still faces all types of atrocities and legislature and judiciary somewhat fails to provide respect to women in society.

It is said that the law without the public opinion is nothing but a bundle of papers. The gap between the men and women cannot be bridged by just enacting laws without any public support and opinion as social engineering laws are different from penal laws which are just related to injuries and punishment and are deterrent in nature but social engineering laws enacted to uplift the norms of the society and are progressive in nature and therefore it should be backed by the will
of the people for whom it is enacted.

In India the most of the laws were not effective as they were ahead of public opinion and willingness of the people to change the society and give the women the status of equality in society too lacked, so in order to give women their respective position in the society strong public opinion should be created through education, seminars and by taking the help of various other instruments of the society such as media etc, so that the people of the society should get educated about and change their centuries old thinking and willingly implement the laws enacted for the emancipation for women.

To improve the status of the women in the society the need of the hour is that laws should be enacted but they should be backed by strong public willingness and public opinion because so long as conservative social thinking remain deep rooted in the society laws will not be able to achieve their ends. It must be asserted that social reforms is in social thinking, behaviour and law would be effective only if they are backed by major section of the society.

The Requirements for Justice Deliverance, A Critical Analysis with Necessary Measures : Has Justice for Indian Women Improved in the Last Ten Years?

Every day, the newspapers are filled with new cases of atrocities committed against Indian women. In recent years, the Indian penal system has been brought into scrutiny by the public eye, as women, backed by the entire society, have been fighting for justice.

Today, we are highlighting steps forward that have been taken in the last 10 years to improve the situation for women and children in India. Only time can heal the deep-rooted cultural problems of the country. Yet, it is the state’s role to protect all its citizens from injustice, to allow them to live a life free of prejudice, discrimination and crime.

A. Stricter Laws against Sexual Harassment

After the gang rape of 23-year-old Nirbhaya in Delhi in 2012, The 2013 Criminal Law Amendment Act, popularly known as the Nirbhaya Law, tried to
tackle some of the loopholes in the Indian Penal Code, which introduced a minimum 20-year-sentence for gangrape offenders.

• Those guilty of recurrent harassment or gang rape also became liable to the death penalty.

• Formerly, those guilty of stalking or voyeurism could get away without a sentence. Now, these crimes are non-bailable and properly recognised within the Amendment Act.

B. Increased Justice for Acid Attack survivors

The brutal acid attack of 16-year-old Lakshmi hit the headlines in 2005, especially because she was one of the few victims who sought justice for herself and all other victims. Earlier, acid attack was not even considered a separate punishable offence under the Indian law.

With the 2013 Amendment Act, however, acid attack became properly defined as a crime with a minimum sentence of 10 years, and a sentence that could extend to life. In 2013, the Supreme Court ordered the Government to limit over-the-counter acid sales to people over 18 years of age who provided ID and a reason for the purchase. The court also ruled that the Government should make acid attacks a non-bailable offense and pay about Rs. 3,50,000 to each survivor within 15 days of the attack for medical care.

C. Harsher Penalties for Child Marriage

India has the largest number of child brides in the world and yet little has been done to curb this problem. In 2006, the Prohibition of Child Marriage Act formed an important first step in solving the issue. The Act has criminalised marriages which take place between people younger than 18, and if such marriages do take place, parents can face up to two years of imprisonment and a Rs. 1 Lakh fine. The Act also penalises any man over 18 who marries a minor, and anyone who fails to report and condemn child marriage. This is a huge step forward from the 1929 Child Marriage Re-
straint, which allowed girls as young as 14 to tie the knot.

D. Tougher Laws against Domestic Violence:

With the 2005 Protection of Women from Domestic Violence Act, men who physically, emotionally or economically abuse women in their household became liable to severe penalties. The Act gave a voice to the many sisters, mothers and in particular wives of India who are treated in a shocking way due to substance abuse or simple misogyny. The Act also gives protection to the women against the threats of assault and emotional manipulation.

E. Taking a Hold on Sexual Harassment at the Workplace:

The 2013 Women at the Workplace Act has given protection against sexual harassment to all women in the workplace, including those in informal industries and domestic workers. It has greatly formalised the process of dealing with cases of abuse, putting structures in place to deal with complaints in offices, both in the private and Government sectors. Sexual harassment on the back of promises of preferential treatment or threats of loss of salary will also be heavily penalised.

F. Promising higher representation for women in Parliament

Currently, women only have 11% representation in parliament; shockingly, this is the highest it has ever been. The 2008 Women’s Reservation Bill was suggested to increase female representation in parliament. The Bill, which was passed through the Lok Sabha in 2010 and is now awaiting final approval, proposes that 33% all seats in parliament should be reserved for women. Also, a third of all seats reserved for certain castes and tribes will go to women in these groups.

Concluding Note with Present Scenario and Possible solutions: Need for Women Empowerment

Though marital rape is the most common and repugnant form of masochism in Indian society, it is hidden behind the iron curtain of marriage. Social practices and legal codes in India mutually enforce the denial of women’s sexual agency and bodily integrity, which lie at the heart of women’s human rights. Rape
is rape. Be it stranger rape, date rape or marital rape. The law does not treat marital rape as a crime. Even if it does, the issue of penalty remains lost in a cloud of legal uncertainty. The legal system must be forced to accept rape within marriage as a crime.

The physical effects of marital rape may include injuries to private organs, lacerations, soreness, bruising, torn muscles, fatigue and vomiting. Women who have been battered and raped by their husbands may suffer other physical consequences including broken bones, black eyes, bloody noses, and knife wounds that occur during the sexual violence. Specific gynaecological consequences of marital rape include miscarriages, stillbirths, bladder infections, infertility and the potential contraction of sexually transmitted diseases including HIV.

The following three kinds (See Annexures for details) of marital rape are identified by legal scholars as generally prevalent in the society:\(^3\)

- **Battering rape**
- **Force-only rape**:
- **Obsessive rape**

For decades, rape victims in India have endured an archaic, poorly funded, under-resourced and insensitive criminal justice system which has failed both to care for them medically and to deliver justice, human rights groups and lawyers say. Those brave enough to go to the police face numerous challenges in getting their attacker put behind bars -- reporting the rape to hostile police, unsympathetic forensic examinations, a lack of counselling, shoddy police investigations and weak prosecutions in the courts.

“One part of the problem is certainly attitudes. A lot of government officials, especially police, allow negative and damaging stereotypes of rape survivors being promiscuous to interfere with their duties,” says Aruna Kashyap, women’s rights researcher for Human Rights Watch. “So when a rape survivor comes forward and tries to make a complaint at the police station, they often face hostility or scepticism about what they have experienced.”
Disillusionment with the authorities, and the shame Indian society often attaches to women who have been raped, has led many rape victims to commit suicide, drinking pesticide, dousing themselves in kerosene and setting themselves alight, or slashing their wrists.

Senior political and religious leaders have shown this “blame the victim” mentality towards rape on several occasions since the Delhi gang rape, and police often follow suit. An investigation by India’s Tehelka magazine with NDTV news channel in April last year found more than half the police officers interviewed had prejudices -- blaming the victim’s clothes or the fact that she was out at night, suggesting that she was “asking for it”.

“The entire police force is not gender insensitive, but training and sensitisation is definitely needed,” a senior Delhi police official, who did not want to be named, told Trust Law. Currently, women make up around 6.5 percent of India’s police force, according to the latest NCRB data. For a rape victim, lodging a First Information Report, or FIR, with the police is just the first hurdle. The procedures that follow are often even more gruelling, humiliating and traumatic for the victim.

A 2010 Human Rights Watch report called “Dignity on Trial” cited cases where victims were made to go from one government hospital to another for medical examinations, or subjected to many uncomfortable tests. Others have been forced to sit for hours in bloodied clothes, even after an examination, without being allowed to change or shower. Some are publicly identified as “rape victims” in hospital corridors. There is often no medical care available such as treatment for injuries or infections, or to address the possibility the victim has contracted HIV/AIDS or become pregnant. In most cases, no trauma counselling is given.

Lawyers defending victims also point out that even forensic examinations can be problematic. The so-called “Two finger test” -- an archaic practice, banned in many countries, which involves a doctor inserting fingers into a victim’s vagina to determine if she is “habituated to sex” -- is widely used in India, despite an order by the Director General of Health Services in 2011 to discontinue it. The test is irrelevant and unscientific, say some lawyers, adding that it amounts to the
“re-rape” of the victim.

The World Health Organisation’s guidelines for medico-legal care for sexual assault victims state that the health and welfare of the victim is “the overriding priority” -- yet this is rarely followed in India.”Indian investigative mechanisms are really, really shoddy and very basic investigations are often botched up. A crime scene is very rarely protected, investigators don’t know how to collect simple evidence like samples, photographs, fingerprints - and these are just the basics,” says Rebecca Mammen John, a supreme court lawyer who has represented many rape victims.

The study, by the Delhi-based charity Shakti Vahini, cited judges’ criticisms of investigating officers for not collecting evidence like phone call details, not tracing and seizing the vehicle where the rape occurred or finding witnesses to support the victim's claims.”This … leads to the popular perception that guilty persons can get away with crimes unharmed, thus there is no fear of execution,” said the study.

One of the biggest obstacles to winning justice for rape victims is the length of the trials, legal experts say. In an average case, it can take a court five to 10 years to reach judgment. India has far too few courts, judges and prosecutors for its 1.2 billion people. It has one fifth of the number of judges per capita that the United States has, and there is a backlog of millions of cases. This means that cases are often dropped, and the accused acquitted, long before all the evidence is heard and a judgment given. As a result, victims can be pressured into accepting illegal “out-of-court” settlements such as a small cash payment. In more extreme instances, the victim's family is pressurised into marrying their daughter to the accused. There is no witness protection programme in India.

“It takes a very brave person to be a witness in our country because you have to keep coming to court, you have to face hostile cross examination, and you are made to feel like this foolish perpetrator rather than the victim of a crime,” says lawyer Rebecca Mammen John.
Measures to Solve Gender Inequality:

Every problem has its own solution elsewhere or what ever the problem is? Like this phenomenon this problems has many measures out of which some of the simple one are stated below (except legislative and judicial Solutions).

1. **Changes at District level mechanism:** A clear cut administrative should be made available at the district level for monitoring and reviewing the incidence of inequality against women. This district level machinery headed by District Magistrate should consist of representatives of police, prosecution machinery, judiciary and the representatives of prominent individuals of women’s organizations in the Districts. Specific format should be created and implemented for reporting on gender-related crimes.

2. **Changes at State level Mechanism:** Similarly, like District level mechanism there should be State level machinery at the State level in which there should be special entry for those cases which needs prompt actions. This institution will make a full control over the district level machinery.

3. **Law of Torts:** An area of civil wrong is tort law. Tort law is probably one of the most under utilized areas of the law with respect to the problem of gender injustice. The torts that are directly applicable are:
   
   * Assault
   * Battery
   * Unlawful imprisonment
   * Nuisance
   * Tort of harassment
   * Tort of Medical pre-natal test

   It means that there can be punishment under tort law also.

Feminists of the world, talk about “empowerment of women” vehemently and advocate it as the magic solution for all the problems facing women. Yes, it is true that, social economic, political and legal empowerment are important for women to reach gender equity. It is because they would assure, education, skill acquisition, health awareness, employment, laws to protect women against crimes, political rights and positions etc., These are the tools of empowerment
But the big question is whether these tools can guarantee empowerment? The goals of empowerment should be:

- An economically empowered woman or an employed women should have the ability to plan and take independent decision about her own life (in matters of education carrier, marriage, child birth etc.)

- She should be able to face challenges of her life, with courage and confidence and with the support of laws or supporting groups.

- She should be able to use the resources (such as education job, money, time and energy) at her disposal to her best advantage, i.e., to achieve goals of her life.

- She should be able to take part in decision making process at the family level in matters concerning, marriage, higher education or job of children, property acquisition and disposal, saving and investment matters etc and at national level through representation in the law making and administrative bodies.

- She should be able to put an end to violence against her through legal awareness.

- She should be able to live with dignity without depending on others, even during crises.

‘Empowerment’, is not a product of a revolution but of evolution. It is a process which has to be initiated and nurtured carefully. In a speech commemorating India’s sixtieth anniversary of independence last year, Prime Minister Singh recalled a quote from the country’s first Prime Minister, Jawaharlal Nehru: “Laws and constitutions do not by themselves make a country great. It is the enthusiasm, energy and constant effort of a people that make it a great nation.” The PIL mechanism is a reflection of this aspiration. If leveraged correctly, it can help the Indian legal system exercise local and global leadership in advancing the rights of women, and inspire other nations to do the same. It is really important to note that though the Constitution of India is working since years – the raising of the status of women to one of equality, freedom and dignity is still a question mark.
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ONLINE TERRORISM AND YOUTH RADICALIZATION

Dr. M. Neelamalar

Abstract

Online media, being very powerful and popular, is immensely liked and vigorously followed by youth across the globe. Any information posted in the online media tends to gain an instant attraction and attention among the cyber youth groups due to its viral mechanism. In addition, social media also has the potential of supporting narrow casting techniques for reaching precise target audience required. Various terrorist organizations are now utilizing many sophisticated techniques, employing web 2.0 tools, for the purpose of connecting and influencing the cyber youth population. In this state of affairs it is essential to study this phenomenon to identify the various factors and techniques that persuade youth towards radicalization. This paper proposes to analyze the role played by the online media in influencing terroristic activities among the youth worldwide and also in India. This paper provides the case study of Burhan Wani, a Kashmiri terrorist who was killed by the Indian security forces, who very successfully made use of the social media for sending inflammatory messages to the Kashmiri youth and for recruiting the youth for his separatist movement.

INTRODUCTION

Media plays a vital role in the coverage of terrorist activities worldwide. Terrorist organizations require media’s assistance in creating panic and fear among the public in order to deteriorate their faith on government’s ability to safeguard them. At present, individuals are able to communicate to the global audience in a
rapid manner and with relatively less communication barriers or limits. Though these technological advancements have triggered development and enhancement waves in many sectors, they also tend to hold an extremely negative standpoint, where these tools are exploited by terrorist organizations and extremists for the recruitment and radicalization of vulnerable individuals.

Radicalization is defined as a process by which individuals are exposed to extremist ideological messages and beliefs that encourages movement from moderate, mainstream beliefs toward extreme views (Smith, 2013; Brown, 2011). At a global level, radicalisation process has never been limited to a single group or religion or culture or ethnicity. McCauley and Moskalenko (2008) stated that radicalization is not influenced by a person’s background or upbringing, rather it occurs as a consequence of the changes that occur in the beliefs and feelings held regarding a particular issue.

According to Torok (2013), the online institution is used to influence ways of thinking and ways of viewing the world. The online environment is a critical mechanism used by terrorists to change thoughts and behaviours, with the specific aim of increasing radicalization. Online radicalisation can be defined as the usage of computer-mediated communication tools by extremists and terrorist groups as an operation tool for radicalizing (to give out ideological messages, recruit, train, coordinate and communicate) Netizen (a user/citizen of the internet). These new media technologies paved way for the virtual dimension of radicalization that can occur even in the remotest of human communities (Omotoyinbo, 2014).

In addition, the innovative social media platforms act as the crucial tools for the proliferation of association between religion and terrorism (Stanley et al, 2008). The increase in the growth and popularity of social media platforms correlated with the efforts taken by terrorist groups to exploit them for their needs and requirements. For instances, the investigation of 9/11 terror attacks revealed the extensive use of e-mails by the terrorists for planning and co-ordinating with one another for their operation (US Congress, 2001)

**Online Radicalization and Social Media**

Internet serves as the major source of entertainment, connectivity, and interaction for its audiences present worldwide. The last decade saw a drastic
growth in the internet usage of the youth population worldwide. Youth, being the primary consumers of internet applications, are more likely to be victimized by online radicalisation measures. Terrorists and extremists groups realized the dynamic of the new media platforms and have begun to utilize them in order to connect with youth population of the cyber world intending to indoctrinate them with radical messages. In a recent study done by Von Beh et al (2013) showed that the internet created more opportunities to become radicalised, acting as an ‘echo chamber’ that accelerated the radicalization process without the requirement of physical contact. Additionally the study revealed that the internet heightened the chances of self – radicalisation.

The advent of Social Media Softwares (Web 2.0 applications) and their concentration more on user-generated content on the contrary to the conventional web platforms has paved way for new forms of online engagement such as building virtual communities, collaborating and sharing opinions, sentiments and information across the globe at ease (Tech Pluto, 2009; Vorvoreanu and Kisselburgh, 2010). Web 2.0 focuses mainly on the relationships and interactions within its users, rather than the content present in it. It highlights a major paradigm shift of the web users from being passive participants whose role was limited to viewing the content to active co-participants who became the creator of content as well as the context of their experience (Baird and Fisher, 2009). The social web integrated various social features such as social softwares (social networking sites), blogging, folksonomies, discussion forum, wikis, video sharing sites etc.

Noguchi (2006) stated that almost 90% of the terrorist activity in the cyber world occurs in social networking sites such as independent bulletin boards, Paltalk, or Yahoo! eGroups. The high anonymity factor of social media platforms aids the enhancement of participation and interaction links between the cyber terrorist members and extremist groups. Terrorist and extremist groups are observed to use the social web for their online presence and for their recruitment activities. For instances, Researchers (Sikkens et al 2017; Seltzer et al. 2014) have pointed out that social networking sites are aid the terrorist organizations in reaching or recruiting hard-to-reach people.

Youth with the assistance of modern technological and convergent devices such as smartphones constitute the major group utilizing social media platforms
According to a recent study done by Pew Research centre (2015), 92% of teens were reported being online daily. Marginalized and disadvantaged individuals (primarily young males and females who are socially isolated) tend to join online groups where the terrorist targets and radicalize these individuals due to their vulnerable state of mind (Weimann, 2010). Few groups observed to employ complex hosting techniques and use multiple branding techniques in order to hold a sophisticated online presence. Moreover they are also noticed to adopt “narrowcasting” marketing strategy for reaching specific target groups (Weimann, 2008).

Knop and Katharina (2007) have identified three main reasons for youth getting attracted to radical social web spaces. The identified reasons include random exposure to radical sites while browsing for entertainment (such as games and video), Curiosity about ideologies, traditions, or heritage-related matters associated with the radical group and people searching for self-identity.

Prucha and Fisher (2013) state that social Media platforms are been intensely used for propagating extreme ideologies. Instagram functioning as ‘radicalizing milieus’ (Bloom 2013) by introducing young people are introduced to pro-jihadist messages and actively recruiting them to Islamic terrorist groups (Stevens and Neumann 2009; Venhaus 2010); Islamic State (IS) members and their supporters employing a variety of social media apps and file-sharing platforms, from Facebook and Ask.fm to kik and YouTube (Klausen 2015) are few prominent recent evidences that social media platforms facilitate online radicalization. Hence, the present study aims to give an overview of prominent online radicalization cases in the foreign context and provide a detailed case study of Burhan Wani, a radical propagandist from India.

**Online Radicalization in the Foreign Context**

Magdy (2016) has recently documented the active use of Telegram – a popular messaging platform in Russia –by terror groups for propagating extremist thought and recruitment purposes. The study outlines the detailed process of how Ahmed (pseudo name) – a potential recruit -ww as almost lured into terrorism as a result of Telegram. Initially Ahmed, who was a member of an IS public channel in Telegram was identified and targeted by the recruiters. Ahmed got in personal conversation with one of the recruiters through the ‘secret chat’ where
he had to go through an extensive verification process that included activities like sending voice messages of recited prayers from the Quran and transferring money for their cause for judging his sincerity towards Jihadism. Other than the direct recruitment process through online personal chat links, the latest radicalization tool used by the IS was identified to be Amaq – the primary news organization of the Islamic State of Iraq- and the Levant launched its channel in Telegram in order to disseminate reports and information containing IS propaganda in form of News updates.

In addition to the practice of online radicalization through direct online interaction, ‘lone wolves’ (the individual terrorists who are not part of any terror organization) are also recorded to be prone to self-radicalization due to the exposure of radicalized content online. The case of Roshonara Choudhry from Britain is one such example of self-radicalization where she was lead to extremist thoughts and actions as a result of her interest towards YouTube videos of the radical propagandist - Anwar Al Awlaki - linked to the Al Qaeda organization (Pearson, 2016). Anwar Al Awlaki’s online sermons were delivered in English making it highly effective in gaining him a lot of Western followers (Meleagrou-Hitchens, 2011). With the younger generation continuously increasing their reliance and dependence towards the internet, it has been speculated that these online spaces hold a high potential in initiating lone wolf terrorism.

Another case in Britain outlined by Livingstone (2007) showcased how five young Muslims were found to be on the verge of being radicalized when they got convicted and sent to prison for the possession a large database full of materials – songs, video and images carrying jihadist language – downloaded from extremist websites. Further investigation of the case revealed several online chat logs containing extremist dialogue serving as a strong evidence of the radicalization process. Though these radicalized youths were not found to be involved in any terror activities, the case clearly outlined the use of cyber tools for recruitment process by the terror organization primarily due to its anonymity.

In Canada, a surveillance of an online chat room resulted in the arrest of 17 Canadian Muslims (Awan, 2007) for their activities in anti-western discourse. This case once again proves the dominant role of the cyber world in the recruitment process of alienated or isolated youth to begin a path of radicalization.
BurhanWani – A Case Study from India

Burhan Muzaffar Wani, a Hizbul Mujahideen commander for South Kashmir, died in an encounter in Bundoora village of Kokernag on July 8, 2016, along with two other militants, Sartaj Ahmad Sheikh and Pervaiz Ahmad Lashkari. Wani’s death has generated unprecedented public hysteria, in keeping with his image as a glamorous, tech savvy, insurgent.

Burhan Wani was a school dropout from the Shareefabad area of Tral, Pulwama district of Jammu and Kashmir. He joined the Hizbul Mujahideen (HM) at the age of 15. Wani did not follow the usual route of attracting the youngsters towards militancy but instead he very efficiently made use of the social media, much similar to the ISIS of Syria. Wani created a Twitter handle @Gazi_Burhan2 in October 2012, through which he uploaded the photographs that projected anti-India images. His video and Twitter images attracted a vast section of the Kashmiri youth towards his ideology. He directly communicated with the Kashmiri youth, urging them to join his outfit and to the Kashmir police, asking them to shun their fight against the militants. Not only Twitter, but also Whatsapp, Facebook, YouTube and all the other social media were aptly made use by Wani.

In the videos uploaded on YouTube and Facebook, Wani used to comment on the controversies surrounding Kashmir and he always tried to escalate the resentment among the Kashmiri Muslims. His hatred-filled messages against the Indian Army were widely circulated through the Valley. The messages used to give immediate result, resulting in attacks on the officers of the Indian Army and in some cases the attacks were directed on the family members of the officers, too.

Burhan Wani was hailed by the separatists for generating a new phase in the Kashmir Separatist movement. He relentlessly made use of the social media till his death. He had very well estimated the power of social media among the youth. As his target was the youth of Kashmir whose age group was 15-30, the social media gave him instant popularity. Through the social media, he sent messages and also conducted online recruitment for his separatist movement. He immensely succeeded in his task of radicalizing the youth of Kashmir through the online medium. His success reflected even in his death, as the majority of the crowd that thronged his funeral was of the age group of 15-30.
Burhan Wani’s life and death illustrated the role of online media in radicalizing the youth of the nation in general and the Kashmiri youth in particular. He demonstrated how social media could be used to influence the youth towards terrorism. Taking a cue from him, the other militant groups of Kashmir as well as the separatist groups in other parts of the country, continued to make use of the social media for terroristic activities. The social media offers various advantages to the separatist groups. It enables the terror outfits to easily identify the vulnerable target groups and provides various ways to communicate with their target audience. Through social media, the youth could be radicalized in large numbers, when compared with the radicalization through other media. Above all, it is a cost-effective medium which enables the terror outfits to reach the maximum number of people at a relatively low cost.

Though Wani was killed by the security forces, he had left behind many of his followers and he had also taught them the ways to make use of social media to radicalize the youth. Now it is the turn of the Indian Government to analyze and find out the ways to make use of the very same social media to de-radicalize the youth of Kashmir and to show them ways to lead a normal life.

**Conclusion**

Terrorism is one of the evil forces acting against the welfare of the people as well as the nation. Online and social media are well made use by the terrorists across the world. Youth, being a vulnerable group, become easy prey to the ill-formed designs of the terrorists. Youth are the lifeline of a nation and protecting them from terrorists and terroristic activities is the primary duty of the responsible citizens. Researches that deeply analyze the situation and provide the ways to deviate the youth from online radicalization are the need of the hour.

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Teacher- Parent Collaboration: Factors That Supported Teacher-Parent Collaboration Practice in Special Education Integrated Programmes in Malaysia

Dr. Girija Kumari

Abstract

Teacher- Parent Collaboration (TPC) is of utmost importance in the development of Children with Special Needs (CSN). The roles of both teachers and parents cannot be separated as CSN need close guidance both at school and home. Teachers’ cooperation with parents is vital so that collaboration is developed between them. The aim of this study was to explore the factors that supported TPC practice during the planning of academic activities. This qualitative case study involved two schools with the Special Education Integrated Programme (SEIP) and the participants of the study comprised two administrators, four special education teachers and four parents of CSN. The positive findings that were noted showed a shared responsibility between teachers and parents to ensure quality education for CSN, as envisioned in the Malaysian Education Blueprint.

Introduction

Children’s growth depended on the impact parents had on them as parents are responsible to provide the necessary guidance and a suitable learning environment. Studies on parent involvement in schools have shown positive outcomes in children and teachers who value this involvement try to include parents to create a friendly school environment for children (Epstein, Sanders, Simon, Salinas, Jansorn, & Van Voorhis, 2008; Henderson & map, 2002).
In Malaysia, the main focus in its national philosophy of education is a holistic future generation that is intellectually, spiritually, emotionally and physically moulded (Ministry of Education, 1988). This laudable effort requires the collaboration of varied stakeholders in the education of children with special needs (CSN), with parents playing the key role. Thus, to improve the quality of special education, the Malaysian Education Blueprint (2013-2025) stressed on the Salamanca Statement and Framework for Action on Special Needs Education (1994). Furthermore, Malaysia supported the World’s Declaration on Education for all (2008), The Dakar Framework of Action (2000) and the Biwako Millennium Framework for Action (2002) emphasised on the equality of education for all children, normal and children with special educational needs.

The formation of Parent - Teacher Association (PTA) under the Education Act 1996 in all schools in Malaysia shows the need to have parents involved in the education system. The purpose of implementing this association as designated in Section 2 of the circular issued on 26 March 1998, among others is to enable the parents and teachers in schools to exchange opinions and information about education, provide opportunities for parents and teachers to discuss matters pertaining to improving the standard of education of their children, provide financial assistance and improve the infrastructure to promote teaching and learning.

A proponent in teacher-parent collaboration, Joyce Epstein (1987) advocated the theory of overlapping spheres of influence, where the three circles symbolized the three main domains namely the school, family and community taking the responsibilities to support, guide and nurture, inspire and finally develop a child who is the key person in the model. It is undeniable that children are “the main actors in their education, development and in school” (Epstein, 2009, p.10). One of the tenets in Individuals with Disabilities Education Act (IDEA), amended in 1997 (IDEA, 2006) states that parents are equal partners with teachers in the evaluation and planning team and thus should be included in meetings related to the decision-making of their children (Turnbull & Turnbull, 2000). The No Child Left Behind Act of 2011 (NLCB) creates further awareness in the family-school links by emphasizing the roles of parents in supporting their children’s learning and actively involving them in their education (Newman, 2004).
This article aims to answer one of the research questions in this research, “What are the factors that supported the teacher-parent collaboration practice in the special education integrated programme in the two selected primary schools?”

Factors That Supported Teacher-Parent Collaboration

Any programme conducted need to be evaluated after it has been carried out to identify the extent of positive impact it had on the participants in general. The success of a programme greatly depended on the participants involved. The effectiveness of the TPC carried out was gauged by the involvement of the participants. The following factors were identified during the data analysis stage.

Experienced Teachers

The administrators of both the schools expressed that their SEIP senior assistants, were experienced teachers in dealing with CSN. The administrators were of the opinion that it was their experience that enabled them to plan many activities in the schools. The senior assistant of school A expressed “… my hands-on experience with the CSN has taught me more than what I had learnt formally and that was what made me form the Special Education Parent-Teacher Association in school A and also got the parents to be involved in school activities”

Likewise, the teachers in School A too expressed that their senior assistant had the skill to approach and talk to the parents and even encouraged the parents to express care and love to their CSN. This view was further expressed by a teacher participant, “… our senior assistant is clever to talk, so she is good in building a rapport with parents. Her personality and her experience helped to successfully influence many parents to attend school functions”.

On the other hand, in School B, the senior assistant and the teachers had been the motivating force for the parents as said by a parent in school B “… the senior assistant and the teachers really like the parents to attend activities planned in the school. They always talk to us when we come to school to take our children home. I like. The first meeting was very good. They tell what is that, they give us this paper if our children want to work can apply for training some more. The teachers every time tell us how to take care of our CSN”.

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Approachable and Supportive

Cooperation is a key factor that is crucial in any organisation for it to function well. The researcher noted that both the schools had the full support from their school administrators in the activities they had planned.

The support given by the teachers and the parents in the two schools was another factor that facilitated the TPC. The teachers readily accepted the procedure decided collectively by the administrators and colleagues had planned and the parents too always tried to attend all activities. A parent with a CSN and a nurse by profession said that since the schedule for activities were planned ahead, she was able to take leave from work. Another parent participant too expressed satisfaction as she was always included in all activities in the school. There was always a teacher to translate to her what was briefed in Mandarin. Furthermore, the good rapport that the administrators had with their teachers had motivated them to work closely with the parents. The administrators rarely encountered any problems with the teachers when they planned and drew the working paper for every activity. The teachers in charge were prompt in preparing the working paper and they readily made amendments when they received feedbacks from the administrators. The teachers did not find it a burden to meet and interact with the parents at all times. The administrators were pleased with the cooperation and support given by the teachers.

The parents were always alert of the activities in school and they made necessary arrangements at their workplace to accommodate to the schedule set by the teachers. Before an activity was implemented in the school, the parents attended two formal meetings with the teachers and the meetings were held in the afternoons so that the parents can attend after work. If parents needed more information they met the teachers through informal meetings or contacted them through telephone calls. The cooperation from the parents were also noted when they supported major activities such as family day and excursion to neighbouring countries that the teachers had planned. The cooperation on the part of the parents was commendable.

The senior assistant in charge of SEIP in School A, said that her headmaster
was very friendly and approachable, and that he always gave innovative ideas so that the activities were not monotonous. Similarly, the senior assistant of School B had similar opinion of her administrator. She expressed “… the administrators of mainstream school were always there to guide the SEIP based on their job designation”. She further elaborated that the activities planned were linked to the different portfolios of the administrators in the school and the senior assistants in charge of each portfolio needs to approve the programme depending on the scope of the activity.

The parents in School B seemed to be very familiar with the headmistress as the senior assistant said “…big teacher, (headmistress) always comes for the activities in the schools and she talks to us”. The researcher observed the close rapport the parents had with the headmistress and the teachers during the family day activity in the school and even some of the CSN were seen talking to her.

The teachers in School A admired their senior assistant as opined by Teacher A “… we are glad we have an experienced person as our senior assistant as we can approach her any time if we had problems”.

The parents in School A too found that School A was the best place for their CSN as the teachers were very kind and approachable. “We are like a family” said a parent. Another parent who was a participant in this research too felt happy that her son liked going to school in School A, compared to his previous school. She said, “… I am proud of the teachers in this school as they always gave parents the importance when they want to plan activities and I am very happy my son was placed in inclusive class and was allowed to take his UPSR or Year 6 national exam”.

**Excellent Interpersonal Skills**

The administrators’ ability to interact with every one with such patience and demure is another factor that had made the working place to be a conducive environment in the schools. The teachers were able to express their views and the administrators always gave a hearing ear to their ideas, opinions and even their problems at times.

Teacher A in School A said that the senior assistant’s personality had helped the teachers to take the various duties as a challenge for the betterment of the CSN. The teachers felt comfortable with the senior assistant as they were able
to discuss and at times negotiate with her. This good relationship between the senior assistant and the teachers reduced the stress which at times the teachers face with the CSN.

The teachers had good interactions with the parents of CSN in School B. Their frequent short encounters in the school had enabled them to discuss various matters informally and these interactions too had forged a good rapport between them as stated by a parent participant in the study that the teachers were very friendly and they were like a family.

Through these interactions, the teachers requested the parents to instil the learning habit in the CSN. A positive factor was evident when the parents showed the effort and initiative to teach and guide the CSN in their academic subjects and also in preparing the CSN to compete in competitions.

**Knowledge**

Another supporting factor was the administrator’s knowledge on special education. The senior assistants in the SEIP units in MPS and LPS had vast experience as a teacher, a trainer and as an administrator in a mainstream school. They had attended courses on special education curriculum, in-service courses on management besides the hands-on experiences gathered as a teacher. Their experience as a trainer and the knowledge they had gathered from courses they had attended in the past had given them a perspective to guide teachers on how to plan and implement activities and to involve the parents. The coordinator of SEIP had been trained in special education and this had helped to guide new teachers and also provide advice and guidance when parents sought for help.

The supporting factor in School A included the input given by the parents. Some parents had the knowledge of facilities available at the hospital and they shared the procedures on how to seek treatment and medical advice with fellow parents and the teachers. Besides, the parents who took their CSN for therapies also shared the knowledge with fellow parents and teachers. Some parents who had links with Non-Governmental Organisations too provided the contacts to the teachers. The contributions from the parents came in different forms such as, from the mere acceptance of school invitations, to volunteering and to work along with the teachers.
Positive Growth in Children with Special Needs

The progress shown by the CSN had motivated the parents to provide sufficient learning time at home and to have frequent contacts with the teachers. Initially, some parents were emotionally affected and they did not take any effort to improve the abilities of their CSN. The close rapport that the parents had with the teachers had motivated and boost their confidence and they had realized that their CSN had the potentials in their own way. Parent A of School A too expressed “… the teachers were able to guide us on how to handle our children. Sometimes, we parents have no patience but the teachers instilled in us to keep working on the same thing with our CSN and it had been so true, for now my CSN can read and also write fairly well”.

Recognition and Mutual Trust

The ability of the teachers to recognise parents as fellow human being was an added point for the success of TPC implementation in the schools. The home visits undertaken by the teachers were an eye-opener to parents especially those from low social economic status. These parents realised that the teachers were not biased or selective. To the teachers all parents were alike. Through the visits, the teachers were able to counsel and guide the parents so that they could accept the condition of their child and they worked towards developing their potentials. The ‘Marhaban’ and Chinese New Year visits initiated by the teachers during festive seasons had not only created a closeness between the school and the homes but it also showed a difference in the character of the CSN as they were able to interact with other people whom they were meeting for the first time.

The parent participants were actively involved and they played their role in the activities planned by the school. The parents were very happy with what was planned by the teachers as they were aware of what was needed for every CSN. Parent A said “…I am happy with what was planned by the teachers for I believed in them. They know the best”.Teacher Btoo expressed “… through frequent communication with parents we could develop a relationship andthrough that we could build the trust and hope for the parents to share ideas and their problems. We need parents to talk to us and tell us about their CSN nature and only then we could
give the appropriate intervention. For example, I had a CSN who was good in school but reacted differently at home, I had been trying to gather information and finally the parents opened up to tell what was the cause. So, if we have the trust of parents, we could work fast to solve issues”.

Most of the times, the parents were just followers of their CSN’s teacher as they opined that teachers know their work the best. The parents said that they trusted the teachers’ intentions and that they mean the best for our children. This grip of trust towards the teacher’s effort is an energizer for the teachers to do their best for the CSN.

**Monitoring**

The aim of the TPC was to involve the parents in the education of the CSN. Therefore, the teachers and parents need to interact frequently to note and understand the changes seen in the CSN.

It is crucial for teachers and parents to monitor the CSN. The CSN needed to be monitored at all times on all educational activities that took place. Therefore, the teachers and parents in both the schools had on-going monitoring of the CSN. This was noted in teachers when they noted abnormalities in the CSN behaviour. The teachers tried to address the root cause of the problem. This attitude was noted when Teacher A of School B noted a change in her CSN and after much interactions, the parents related the possible reasons.

The parents made it a point to closely guide their CSN’s work at home. All parent participants had regularly checked their CSN bags to look out for homework and they made sure to attend to all activities organised in the school. Besides, the parents and teachers did communicate informally through communication logs, letters, text messages and telephone calls to keep a tap on the CSN. This regular guidance by the teachers and parents had developed a close rapport between them.

**Summary of Factors that Supported Teacher-Parent Collaboration Practice**

The success of any activity depended on the people involved in it and also how the approaches were taken to carry out the activity. In situations, where we were handling adults who were affected emotionally, lots of tenderness need to be applied so that we can bring them out of their emotional state and face the world
with what they have.

The parents of CSN were emotionally affected people as coping with CSN could be stressful so the manner teachers approached and communicated with them played an important role. The parent participants in the study were very positive and liked being involved in the activities as it had been a learning process for them too.

**Conclusion**

This qualitative study that explored teacher-parent collaboration (TPC) in the two SEIP schools highlighted positive outcomes. This was possible because the core of TPC is that it must be based on a set of guidelines. Then, we can develop an effective TPC and it can be noticed to have a strong impact on improving CSN in schools. The TPC executed should target to develop goal oriented teachers and parents, so that what is planned is well carried out and the concept of sharing duties is instilled in teachers and parents.

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Individuals with Disabilities Education Act (IDEA), amended in 1997 (IDEA, 2006)

PROTECTION OF CHILD RIGHTS: VOICE OF THE FEMALE

Dr. Ezhilvendhan

Abstract:

Women and children are the worst sufferers and victims of any social evil, man made problems and natural disasters. Children are the treasure and future potential that can exert a new face lift to the globe. Humanity has no option but to rely on women who are the only source of human capital. Even cloning dreams cannot replace the unique and un-relinquishable charges of women. The female, male sex ratio is alarming and this trend of inequality requires serious attention. Gender imbalance would lead to greater incidence of violence against women and children.

Children have the right to education, leisure and other means that allow them to develop fully. Child labour issue is detrimental to all child rights violations and it involves more than 250 million lives around the world which is the largest number of victims of any kind today. In India, more than one fourth of the child population, of them two third majority of girls, put in to this worst form of child rights violation and deprivation.

Children do not have any constituency to represent and their problems persist unaddressed. Since silence does not heal any virus let us pledge to break our silence for remedial action.

Introduction

Women and children are the worst sufferers and victims of any social evil, man made problems and natural disasters. Inherent dignity, equal and inalienable
rights of all members of the human family is the foundation of freedom, justice and peace in the world. Everyone is entitled to all rights and freedom without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Owing to the process of liberalization, privatization and globalization the developing countries claim to having achieved higher GDP, GNP, development in economies, agriculture productions, and so on. But the problems of poverty, human rights violations, and women discrimination and child rights abuse remain the same. With all universal declarations, international instruments, constitutional guarantees, proactive policies, statutory provisions, developmental measures and so on, enforcement machineries seem to remain silent allowing all chronic problems to persist. But future belongs to those with a vision to shape it overcoming the hurdles, tasks and challenges.

**Status of Women in the Society**

Children are the treasure of the world and future potential that can exert a new face-lift to the globe. Humanity has no option but to rely on women who are the only source of human capital. Even cloning dreams cannot replace the unique and un-relinquishable charges of women. Right from childhood, girls are made to accept the norms of patriarchal and male dominated society and they thus grow up accepting themselves to be inferior to boys. It is unfortunate that our society considers ‘male’ as the breadwinner for the family, and therefore a more valuable asset than a girl child, who is looked upon as a liability in the family. Alarming incidence and prevalence of female foeticide in India indicates the status of women in our society. The dowry system, violence against women and other discriminations on sex met out by women are signs of them. People opt out to sustain a girl child because of the prevailing social system.

**Female Feticide**

The Convention on the Elimination of all Forms of Discrimination against Women, adopted in 1979 by the UN General Assembly defines discrimination against women as “... any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis
of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.” (1) The gender disparities extend to all the spheres, starting from birth and including the social, political, economic, and demographic aspects of women life. Female foeticide extends gender discrimination further, in that it starts as early as prenatal life depriving the right to life.

According to population survey reports, the sex ratio that was 972 females per 1000 males in 1901 was 933 females to 1000 males in 2001. The disparity in the ratio was more severe in Delhi, Haryana, Gujarat, Maharashtra, Punjab and Chandigarh. The child sex ratio (CSR) in India has also been indicative of a negative trend towards girl child for decades now. The sharp decline in CSR from 945 in 1991 to 927 in 2001 as brought forth by the 2001 census (2).

The sex ratio at birth has declined sharply in Tamil Nadu over a four-year period, touching a relative low in 2006. A comparison of the sex ratio at birth between 2003-2006 shows that during 2003, the position was far better than in 2006, in terms of the number of women to 1,000 men, especially in districts with a record of high foeticide rates. In Namakkal district, the sex ratio at birth was low at 901 in 2003. Three years later, it had dropped abysmally to 872. In Salem, notorious for its male bias reflected in the large number of proven cases of female infanticide, the fall was not drastic, but it dropped from 919 in 2003 to 912 in 2006. The pattern is similar in other districts: Perambalur, Madurai, Cuddalore, Erode, Virudhunagar and Tuticorin. Only in Dharmapuri has there been an upward trend, with a marginal increase from 918 in 2003 to 920 in 2006.(3)

According to a recent report by the United Nations Children’s Fund (UNICEF) up to 50 million girls and women are missing from India’s population as a result of systematic gender discrimination in India. In most countries in the world, there are approximately 105 female births for every 100 males. In India, there are less than 93 women for every 100 men in the population.(4) A strong son preference, coupled with socio-cultural and economic factors, more than anything else has lead to an imbalanced sex ratio in India. There are also evidences of female foeticide and infanticide through sex-selective abortions, which have been responsible for the ‘missing girls’ in the country. The girls have not vanished overnight. Decades of sex determination tests and female foeticide
that has acquired genocide proportions are finally catching up with many states in India. This is only the tip of the demographic and social problems confronting India in the coming years. With news of increasing number of female foetuses being aborted there is ample evidence to suggest that the next census will reveal a further fall in child sex ratios throughout the country.(5)

The United Nations Convention on the Rights of the Child spells out the basic human rights that children everywhere have are: the right to survival; to develop to the fullest; to protection from harmful influences, abuse and exploitation; and to participate fully in family, cultural and social life. The four core principles of the Convention are non-discrimination; devotion to the best interests of the child; the right to life, survival and development; and respect for the views of the child.(6) There are people to justify that the birth of a girl child can signal the beginning of financial ruin and extreme hardship for a poor family. But this anti-female bias is not limited to rural poor families. The problem is getting worse as scientific methods of detecting the sex of a foetus and of performing abortions is improving. The practice of female foeticide in urban is very alarming and advanced as every thing in urban is advanced.

We are stakeholders of unique culture, tradition, community, family values and super brains of the world. Our Indians who are ready to break myths and beliefs of their choice for their own convenience migrate to other countries, are very much attached to their social systems and carry along with them all evils from here. The latest news is very ashaming. The recent broadcast by the BBC’s Asian Network in a programme “Britain’s Missing Girls”. A young British woman of Indian origin told the programme she went to India to abort her child when the family discovered that “unfortunately” it was “another girl”. She said it was easy to find doctors in Delhi to do sex-determination test and then carry out the abortion (Hassan Suroor, 2007) 7.

This inequality requires serious attention that such gender imbalance would lead to greater incidence of rape, abductions, and child abuse in reducing women’s freedom and mobility. The fundamental right to life is denied on the discrimination of sex by female foeticide and infanticide. We have to be cautious against dilution in implementation of the Act, Pre-conception and Pre-natal Diagnostic Techniques (Prohibition of Sex Selection) Act 1994 (PCPNDT Act). Unless severe punitive action is taken against violating scan centres, no headway...
can be made in improving sex ratios in the country.

**Child Labour**

It is imperative that Childhood is entitled to special care and assistance. Family is the fundamental group of society and the natural environment for the growth and well being of all its members and particularly children should be afforded the necessary protection and assistance so that it can fully assume its responsibilities within the community. Children should grow up in a family environment, in an atmosphere of happiness, love and understanding for full and harmonious development of their personality. Children should be fully prepared to live an individual life in society, and brought up in the spirit of peace, dignity, tolerance, freedom, equality and solidarity. All children have the right to education and leisure and other means that allow them to develop fully.

Exploitation of the weak by the mighty has existed in various forms down the ages. The most heinous, reprehensible and tragic of them all is the exploitation of little children. In India we have a world record of child labour that is both shaming and alarming. Children who are ignorant of their right to a life of dignity are put in to humiliation. The root causes of child labour may be many but there is no doubt that crippling poverty and illiteracy derives child labour the most.

But, millions of tender hands are engaged in work and pluck tea leaves, transplant paddy plants, roll cigarette, polish gems, pick and open cotton pods, tie carpet knots, weave silk cloth, stitch buttons on finished garments, make slates etc. The list is long as young children perform a variety of jobs working in factories, on plantations, or in homes. The statistics provided in the ILO Worst form of Child Labour Convention 1999, estimated that there are around 250 million children aged between 5 and 14 working worldwide. 80 million are estimated to work in the worst forms of child labour. The large majority of these children are working in agricultural activities, and the largest single employer of girls is domestic work (Pins Brown, 2001:5) 8. In city life we have ample chances of witnessing the prevalence of child labour starting from a our morning paper boys, teashops, restaurants, canteens, two wheeler or four wheeler repair shops, begging for their masters at traffic signal points, selling petty things in moving trains, rag picking and casual labourers in general. Social exclusion and discrimination, a result of poverty and ethnic and gender biases, are important factors that keep children out of school and force them to work.(9)
Child labour issue is detrimental to all child rights violations, which require to be addressed immediately by world community because it is and involves more than 250 million, lives around the world that is the largest number of victims of any kind today. In India, more than one fourth of the child population, of them two third majority of girls, put in to this worst form of child rights violation and deprivation. Children who are subjugated under persons of power of some or other are exploited in every sense and deprived of their minimum rights. They are sexually exploited and abused in all non-sense forms. Those who are supposed to provide care and protection sexually abuse children. Various investigations and studies have proved that the exploitation, which a child is facing, is in every walk of life and the worst sufferer is the girl child.

**Bonded child labour**

Children working in conditions of servitude in order to pay off a debt are bonded child labour. The debt that binds them to their employer is incurred not by the children themselves, but by their parents, relatives or guardians. The debts tend to be relatively modest even for 500 rupees. Children (Pledging of Labour) Act was enacted under British rule in 1933 and such practice of child debt servitude has been illegal in India. Child Labour (Prohibition and Regulation) Act of 1986-designates child labour as “a person who has not completed their fourteenth year of age”. Labour of a child is always cheap, but even cheaper under a situation of bondage. The children who are sold to these bond masters work over many years in an attempt to pay off these debts they are usually unsuccessful. Due to the high rates of interest charged and the low wages paid many of these bonded child labours will pass the debt on, intact or even higher, to a younger sibling, back to a parent, or on to their own children. Some of the bond masters may release the child in favor of a newly indebted and still younger child.

Domestic child labour or the ‘hidden evil’ is rampant in the urban households these children endure miserable and difficult lives. They are paid little but abused much. Domestic child labours who have been brought under compulsion, living under compulsion have no options but to remain silent to the employer and other adults for their sexual gratification as their voice could not reach the world beyond the four walls. It is most unfortunate that the increasing number of sexually transmitted diseases has increased the demand of child prostitutes and the children have become the victim of international flesh trade,
especially at tourist centers.

Child Labour itself is work that is exploitative and deprives a child of his/her education, personal development and has the potential to endanger the child’s physical health, morals and safety. These employers do not ask their own children to do the work they expect of these boys and girls, who neither enjoy good food nor good health and parental love and care. There is no law that regulates the domestic child labour. The working hours are unlimited, with no or small pay. Verbal, emotional, physical and sexual abuse against these children is common is. There is no minimum age of employment for domestic child labourers and their age may be as low as seven year. The grave violation of rights includes hurdles to education, healthcare, recreation, privacy or weekly holidays and multiple duties. Girls outnumber boys, boys marginally employed in domestic labour.

Young female as bonded labourers are forcibly kept in the houses in the guise of domestic servants, where all kinds of atrocities are inflicted on them. Only rarest of rare cases of extreme violence may hit the headlines but many of their problems go unreported and unheard. Poet John Keats in his poem ‘An Ode to the Grecian Urn’ says “...Heard melodies are sweet but those unheard are sweeter”. In our context of domestic child labour we have to say like this “heard agonies are bitter but those unheard are more bitter. Government of Pakistan has ratified the United Nations Convention on the Rights of the Child and is signatory to the ILO conventions regarding minimum age of employment and worst forms of child labour.

Child Rights violation cuts across borders of territory, jurisdiction, religion, language etc. Protection of Child Rights should be the focus of our concern since children do not have any constituency to represent and their problems persists un-addressed. Professor Mahavir Jain who researching and working on the issue of child labour for two decades and Senior Fellow of the V.V.Giri National Institute of Labour in Noida was instrumental in creating the NCLP has said “National Child Labour Project (NCLP) was designed to be an effective tool against child labour yet when one looks at it today, it does not seem to be the best solution. There is a need for change of perspective among the “educated illiterates” if one needs to tackle child labour with a stern hand.”(10) The society as a whole is responsible for contributing and allowing the problem to continue without any barrier as to education, sex and economic status. Since silence does not heal any virus let us
pledge to break our silence for remedial action.

**Conclusion**

Change is the only rule, which remains unchanged. People tend to change themselves when appropriate environment is set. It requires in all spheres, starting from birth and including the social, political, economic, and demographic aspects of women life. Unless everybody is committed to the due place women and children are rightfully entitled. All social units and institutions of the society should consciously work proactively towards to the rights of the women and children.

Any justification perpetuating the existence of child labour must be condemned. There is an argument that child labour cannot be stopped and may even harmful to end child labour until poverty is reduced and therefore the main policy thrust should be towards eradication of poverty. Child labor is not a welfare matter or charitable cause it has to be perceived as a human rights issue and concern of the humanity. It is time to end all forms of child labour. Child labour problem can be wiped out in a decade if we are capable of putting an end to further recruitment of new child workers. Statutory provisions exits in India do not ban all forms of child labour, and the act does nothing to protect children who perform domestic and unreported child labour which is very common in India. Necessary amendments in the act should be made at the earliest on top priority. Proper enforcement of existing acts should be ensured and enforcement and implementation of laws depends on building awareness and in the enforcement strategies.

Education is the prime tool of empowerment. Children with no access to quality education have little alternative but to enter the labour market where they are often forced to work in dangerous and exploitative conditions. Any child out of school is nothing but a child labourer working in hazardous and harms the overall growth and development of the child. Child labour is responsible for the perpetuation of poverty, unemployment, illiteracy, population explosion and many other social evils. We have to fight against child labour with the efforts for achieving Education for All. It is necessary to move beyond campaigns, rallies and protests to reach the mass through print, electronic and visual media to bring awareness. It is important to keep the uneasy feeling in our social conscience that these children bear a far greater burden than they can carry. The battle has
to be won with a change in existing social norms, values and attitudes, proper implementation of laws to curtail child labour in the country.

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IMPACT OF ERRONEOUS AND ALLURING ADVERTISEMENTS ON CHILDREN

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Abstract

The 21C witnesses advertisements as a powerful tool for the companies to allure costumers especially children. Actors are been highly paid to endorse their brands and leave an indelible impact on the target audience. Various popular magazines, social websites and e-portals are the sources where the advertisements are published and depict a false and erroneous picture of the product with the sole motto to attract the costumers globally. These advertisements have engulfed almost every sphere pertaining to health, education, insurance and cyber, etc and have an overwhelming impact on the customers especially the children who are the direct prey of it. Advertisements do have great impact on children whether it is decision of purchasing toys, dresses or imitating their favourite characters. The current research paper highlights the impact of erroneous and alluring advertisements and its direct repercussions on children who are the direct prey of advertisement agencies.

Introduction

Children are fascinated by the media especially television. Organizations all around the world spend billions of dollars every year to promote their products and advertising is one of the tools to promote their product globally, especially among children. All over the world children have natural inclination towards television which is an impeccable source of infotainment. Advertisers now have a plethora of mediums to reach their intended audiences. There are
various types of programmes like news, soap operas, movies, documentaries, children's programmes and advertising. Out of these children are more attracted and vulnerable to advertisements as they lack the experience and awareness to comprehend and evaluate critically the purpose of the persuasive advertising appeals.

Children experience advertising in various manifestations on TV, YouTube, apps, radio, billboards, magazines, newspapers, movies, internet, text messages, social media and more. Advertisements mould the needs of the customers and influence their social behaviour to a large extent. The advertisers portray the products in order to attract their target audience to buy their products using different appeals and strategies and consider them as one of the important buyer groups. Many TV commercials are centripetal on children and the youth and are sans information about its nutritional value. The modern advertisements have utterly transformed the mentality and the thinking capacity of the children. The advertisements showcased on the media are the cynosure for them and they blindly imitate and follow them in their real life thus, leading to horrendous effects on the young minds.

As the name portrays, misleading and erroneous advertisements affects and impacts the customer’s choices regarding what they buy and create an expectation about the quality of the product which is actually fake. These kinds of gestures at the end of the company develop ill preferences about the company’s genuinity as well as the quality of the product thus, leading the name of the company at stake. They smartly play with the psychology of the children and they on the other hand, due to sheer ignorance get carried away by the advertisements and spend extravagantly.

Advertisements incorporate pester power in them which works like a magic wand wherein children pester their parents to purchase things for them that they crave for. Children also pester their parents while out shopping, as they see things they recognise from advertisements that they “must have”. Children respond with agitation, frustration and dissatisfaction when they do not get their required products. Advertisements have a strong influence on this as the child's wish grows every time they see a particular product they want. Although, advertisements are not always the reason for children pestering their parents in
stores, as children naturally are drawn to specific items and decide quickly what they do and don't like.

The promotion of aerated drinks and junk foods through advertisements such as those of pizzas, burgers, chips, etc. develops a craving for these food items which has an adverse effect on their health. Being young, they fall short to comprehend the hazards of unnecessary intake of these foods and the real nutritional value of the home-made food. After watching advertisements of junk food, children are inclined to eat more of unhealthy snacks.

Even the Horlicks ad stresses that consumption of Horlicks during exam time will enhance the concentration power of the children. But it lacks the mention of the time span it needs to be effective.

Promoting of one's product among children to boost its sales is not bad, but there lies an urgent need to be aware of the effect of certain messages and its impact on children. Advertisements must be made with immense caution about transpiring the appropriate message, both at the production level and the approval level. It is the foremost responsibility of ours to extend a world that is free from materialism and an existence which is hale and hearty and blissful for the youth of our country.

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COMMUNICATING SHAKESPEARE IN HAIDER: A CRITICAL STUDY

Saurav Kumar

Shakespeare never rusts. Hamlet stands unparalleled when it comes to proving the ever-renewing novelty of Shakespeare. Adding a new dimension to the study of Hamlet, Vishal Bhardwaj has directed an Indian adaptation of the Shakespearean tragedy—Haider.

In any adaptation, it is essential to bring contemporaneity so that the source text may be connected with the Zeitgeist. This is what Bhardwaj has taken into consideration while making Haider. Thus the setting of the film is the terrorism-hit Kashmir of 1995. Haider’s father, Dr. Hilal Meer (King Hamlet) is a doctor who operates a terrorist and is subsequently arrested by Indian Army for interrogation, In Hamlet, King Hamlet does not appear in physical form. Even if it appears, though in the form of a ghost, Hamlet does not take his words for granted. He, who is equipped with rational faculty, tries to confirm them by arranging the play within play (the mouse-trap), which is the psychological basis of Hamlet. The ghost says to Hamlet that his father has been poisoned by Claudius, his uncle, to death. The use of the ghost for triggering the complication leads to the further development of the play. In fact, no one can question the introduction of the ghost in Hamlet. The pre-enlightenment Elizabethan spectators firmly believed in the supernatural and its interference in human life. Nevertheless, a ghost stands in contrast to the temperament of modern age, which is characterised by reason, rationality and pragmatism. So, a modern spectator, sceptical, will never allow himself to accept the role of a ghost in the life of Haider. Here, the director and the script writer must be credited for making a beautiful dramatic innovation for accommodating the part that the ghost plays in Hamlet in the film. He has replaced the ghost of Shakespeare’s Hamlet with flesh-and-blood Roohdaar (which
literally means the possessor of *rooh* or the spirit), a role played by Irfan Khan. Roohdaar and Haider's father are kept together by army at an unidentified base camp. In a scene, Roohdaar and the doctor are fastened with rope. The armymen have decided to throw both prisoners into River Jhelum. The two are well aware of what is to be done with them. The doctor says they are going to die together. Roohdaar unexpectedly replies he cannot die, though Hilal can. He says he is *rooh* and *rooh* never dies. In a way, if the sheath (body) is represented by the doctor, the sword in that sheath (spirit) is Roohdaar. Thus Roohdaar can be seen as the objective co-relative of King Hamlet’s ghost. In fact, both Roohdaar and Hilal are poetic by temperament. It is this poetic temperament that turns them into a single whole. When both are thrown into Jhelum, Hilal drowns while Roohdaar survives. Roohdaar is the possessor of the *rooh* of Hilal Meer. He informs Haider that it was his uncle, Khurrum Meer (Claudius), who had informed armymen in regard to the presence of militants in the doctor’s house.

Haider studies in Aligarh. When he comes to know about his father’s disappearance, he returns to Anantnaag. Since he has been away from Kashmir for a long time, during a regular army checking, he is detained by army men for interrogation. Arfi (Ophilia) comes to the checking point and convinces army men to let Haider go with her. She tries to take him to his uncle’s house, but he insists her to take her to his own house, which is nothing but a ruin. When the house was found to be the hiding place of terrorists, it was ransacked by army. Besides, he comes to know his mother, Ghazala Meer (Gertrude) has moved to his uncle’s house. When he goes there, he catches his mother enjoying the ‘jocund’ company of the flirty Khurram. The character of Ghazal is quite post-modern in the sense that she lacks a clear-cut moral position. It is Ghazala who informs Khurram about the help Hilal is extending to the terrorists. In the domain of marriage, she may be a wife who indirectly plays a crucial role in the downfall of the husband. In the domain of society, she is a lady conscious of the fact that her husband’s deeds may torment the lives of him, her and Haider. So far as her affinity with Khurram is concerned, her hasty marriage with him indeed furthers the degree of ambiguity about how much loyal she was towards her husband. This complex role has been played by Tabu. In an interview with The Indian Express, about her character in *Haider*, Tabu opines, “Ghazala is torn between the idealistic husband, opportunistic brother-in-law and her innocent and passionate son. Somewhere
the responsibility [of her is] to keep everything in control but she can’t” (Hashmi n.p.). Nevertheless, this fragmentation in Ghazala at unconscious level may be seen as a subversive phenomenon, which is symptomatic of her escape from the silent acceptance of fixed systems of belief. An important clue related to it is inherent in the relationship between Haider and Ghazala.

The relationship between Ghazala and Haider has many oddities. The paralinguistic aspects of their encounters may evoke an unusual interest in a spectator with critical insight. They echo the presence of Oedipus complex in the relationship between mother and son. “As a result of the boy’s attachment to his mother, he eventually sees himself in competition with his father for the mother’s attention and affection (Oedipal complex)” (Richters and Waters 3). Also, the manifestation of Jocusta Complex in their relationship cannot be denied at all. Jocusta complex is a term proposed by Raymond de Saussure. In psychoanalytic realm, it stands for the incestuous sexual desire of a mother towards her son. However, it “has various degrees of intensity—from the maternal instinct, slightly deformed, to a frank sexual attachment in which both physical and psychic satisfaction is found” (Campbell 534). In a scene, Ghazala is sitting before the dressing table. Haider, a teenager as he looks, appears just behind her. He applies scent over one side of her neck and then kisses the portion where he has applied the scent. In another scene, the young Haider, completely broken due to his father’s death, his uncle’s treachery and his mother’s relationship with his uncle, again comes to Ghazala sitting before the mirror. She tells Haider how he, as a boy, insisted to sleep in between her and Hilal, and used to get unhappy when Hilal touched her. While applying scent on her neck, Haider utters “And now my uncle touches you.” Here, Haider seems similar to Paul Morel of D.H. Lawrence’s Sons and Lovers, one of the most promising literary embodiments of Oedipus complex. At the end of the chapter, “Strife in Love,” Paul tries to forbid his mother to sleep in the room in which his father sleeps after a fight takes place between Mr. Morel and Mrs. Morel.

At last, he rose, fetched in a large piece of coal, and raked the fire. Then he cleaned the room, put everything straight, laid the things for breakfast, and brought his mother’s candle.

‘Can you go to bed, mother?’
‘Yes, I’ll come.’
‘Sleep with Annie, mother, not with him [Morel].’
‘No. I’ll sleep in my own bed.’
‘Don’t sleep with him, mother.’….

He pressed his face upon the pillow in a fury of misery. And yet, somewhere in his soul, he was at peace because he still loved his mother best.

Towards the end of the film, Ghazala starts weeping looking at the bleeding Haider and hugs her. She kisses on Haider’s lips. In the interview with Indian Express, Harneet Singh questions Tabu:

Vishal [Vishal Bhardwaj] said that the reason he wanted to make Hamlet was because “it had a thread of sexual conflict” between mother and son. Is it true that he wanted you and Shahid to look like lovers and not as mother-son? (Hashmi n.p.)

In reply to this intriguing question, the actress affirms:

Yes, that’s true. He cast me as Shahid’s mother because he wanted the oddity of the relationship to come out which wouldn’t have come across with a regular aged mother and son combination. Haider shares a love/hate relationship with Ghazala but it’s a very passionate emotion. You almost feel odd that these two are mom and son. Haider’s predicament is that he doesn’t know what to do with his mother—whether to love her, hate her, believe her or kill her. (Hashmi n.p.)

The central emotion of both Hamlet and Haider lies in establishing peace and harmony in a state full of chaos. In the second scene of the very first act of Hamlet, Hamlet laments the pathetic condition of Denmark comparing it with an “unweeded garden” which needs to be given a proper shape. He says:

Fie on ‘t! Ah, fie! ‘tis an unweeded garden,
That grows to seed; things rank and gross in nature
Possess it merely. (Shakespeare 49)

According to him, Denmark is, under the rule of Claudius, like a garden where weeds do not allow the seeds of the plants to develop further. In the end of the play, though Hamlet dies, he succeeds in bringing harmony to Denmark by killing Claudius. In Haider, the following lines of Faiz Ahmad Faiz may be heard
recurrently:

Gulon mein rang bhare, baad-e-naubahaar chale
Chale bhi aao ki gulshan kaa kaarobaar chale.
(May there be hues in the flowers
and the breeze of new spring arrive.
Come! so that the garden can carry out its daily business.)

Interestingly the metaphor of the garden is common to both the texts. The film talks about the terrorism-hit Kashmir. Kashmir was, at one time, considered the heaven of the world. The state is also known for its beautiful gardens.

When Khurram reaches the graveyard, where Haider is hidden, in order to kill him, Ghazala appears before Khurram and assures him she will convince Haider to surrender to him. Ghazala tells Haider revenge merely leads to revenge and the cycle of it is endless. However, the latter remains adamant about taking revenge on his uncle for his father’s death and bids his last adieu to Ghazala. Ghazala pulls the pin of the suicide vest which she is wearing. Both Haider and Khurram run to rescue her, but in vain. Haider runs towards Khurram to kill him, but finds he has already lost his legs in the blast. Khurram requests Haider not to leave him alive so that he may get freed of the guilt of getting his brother killed. Nevertheless, Haider ignores him and leave the place.

The present paper is a study of parallelism between Shakespeare’s *Hamlet* and *Haider*, an adaptation of it. It aims at measuring the extent to which Vishal Bhardwaj has been successful in co-mingling two Hamlets belonging to different historical ages. Also, it tries to depict that the dilemmas and situations that Hamlet faces are not of one age, but of all ages. In every age, several Hamlets are born. Hamlet and Haider could be recognized, others died unnamed.

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MYTHOLOGY AND HISTORY: REPRESENTATION IN PLAYS

Dr. Jayashree C. Kambar

Abstract

The article speaks of the influence of Mythology and its place in the land of ancient roots. Mythology molded the life and imaginations of people by setting morals in their day to day life. The imposition of British knowledge made us feel that the Indians lacked the importance of History. The British government mirrored this concept to us. But, Indians did have History through Mythological references and imaginations. We did not record the facts. Facts were maintained with the blend of imagination, what I call it an artistic ability. These plays remarkably played vital role at the time of Freedom Movement in India, where British made it compulsory for the drama troupes to procure license before the performance of the show. The show was scrutinized too! All these successful plays projected history and contemporainity, which was well received by the audience. The spirit of Nationality was promoted. This is the contribution of the plays towards strengthening the awareness Freedom movement among lay men.

Introduction

Myth was history to the Indians and this discipline was not dependent on the written documents or other evidences. This was in the form of poetry that passed on through oral tradition. And this myth included historical figures of the time to throw light on the contemporary society. The intention of myth was to lay a moral or set the boundary to mould the way of living, but definitely never stressed on the factual clarity.
The Ithihasa and Purana is mentioned in Kautilya’s Arthashastra, 1.5. Its literal meaning being – ‘thus it was’: Iti-Ha-Asa. The events of the past were to be related as to link them with the goals and purposes of the tradition which was being historicized. But sometimes myth is the blend of little history and more imagination and hence we cannot rely on the myth to know or trace history. As Kurtukoti in one of his essays states that we were much familiar with the language of myth and originally myth is relatively far from reality and knowingly we accept myth. ‘This history and myth when blended in the poetry one should be cautious enough to separate the two polarities of knowledge. But till nineteenth century history and myth together functioned to build the culture of our country’ (Kurthkoti, 1998, Nuru Mara Nuru Swara, Purana, Ithihasa and Kadambari, Pg 106). So, even if we want to know who ArikeSari was we have to not only refer to the history but also Pampa Bharatha, Jawaharlal Nehru in his Discovery of India opines that the history could be traced in the great Indian classical literature. He says that facts and fiction are interwoven together and is inseparable and this amalgam becomes an imagined history.

Gradually, the role of myth, a purana, was not restricted to the entertainment alone. Somewhere in the mid of first millennium there included the cosmological and genealogical section in puranas which marked the beginning of the use of externalized history in the literary form. This was carefully preserved for the further studies. This because ‘it not only purported to record the past but was also later to become essential to further claims to lineage status, and was therefore linked with historical writing.’ (Romila Thapur, 2002, Interoreting Early India-Society And Historical Consciousness: The Ithihasa –Purana Tradition). In Mahabharatha it has virtually recorded all lineages of the Chandravamsha. The vamsha charitas which are mentioned in the myths preserve the record of social and political relations as was perceived at the crucial historical moment which is nearer to the historical accuracy. The recording of Vamshavali was not a new concept to the Indians. Ajay Mitra Shastri in his essay, ‘The Puranic Vamshacarita and The Ancient Indian Concept of Ithihasa: Some Reflections,’ says that ‘preservation of genealogical tree (Vamsarksa) was prevalent in Indian civilization and India could just not be an exception’.

India is blessed with many castes, cultures, traditions and languages. Yet,
the epics have the vital force to influence in harmonizing the variegated society, its discord and giving it a common background of heroic tradition and ethical living. This unity till today survives shadowing all diversity. This view is interpreted by Dr. Chandrasekhar Kambar, in one of his essay- ‘this is what, in popular terms understood as ‘Unity in Diversity.’ Society and tribes co-exist in our country. The tribes still have their songs and epics and their history is unwritten. Whereas the societies have a long established history of traditions. In fact, our country can boast of not one history of traditions, but several of them’ (Paper presented at Chicago 2003- Unity Difference and History). The Indians are highly imaginative and artistic that their creativity of history was within the framework of their imagination and skill and through which they derived a moral to their behavior.

But these *puranas* or epics were so flexible that it could easily be added by new elements, new characters and methods in narrative technique and thus the poetry could also be made rich. Which means that the epics never stopped their growth, it continued with new dimensions and outlook and giving to it a newness was the continuous process. This shows the limitations of facts. Therefore, the system was flexible enough to continue to accommodate new elements and yet, sufficiently be firm to soften discordance and maintain a commodity of forms.

The modern history which we now call ‘History’ was introduced from 1856 by the Education Commission, lead by Mc Cauley. Since then Colonial interpretation of history was introduced to the Indians bringing in the commotion of ideas between myth and history and its relevance among Indians. The bi-polarity of the spiritual content of Indian culture and the materialist basis of western culture was seen as an essential and inherent difference. But the most agreeable fact is that the religion obstructed the progress in social and economic lives. The westerners declared that the Indians lacked the awareness of history. But this statement is not true. There may not have been the existence of a chronological maintainance of the records to study the past but history lived in us with different perception of views. But the western approach of history is the record of the past.

Dr. Chandrasekhar Kambar says that the present conception of history was neither known to our culture nor are amused to the statement that the past runs into the present ‘on the contrary, our mythological sensitivity conceives of many ages and many worlds as the present reality. It is in short, a continuum.
of events. That is why: Krishna talking to Arjuna, in the Bhagavad Gita is not a remote possibility for us’ since there is no chronological order maintained in our ancient myths there arise doubt among the modern historians about the accuracy of the historical facts mentioned in the myths. Such doubts about factuality never existed among Indians.

When the history is studied with chronological order, the Time is set. Romila Thapur declares that time is linear, whereas, myth does not bind itself in this mode of time and hence the time here is cyclical. ‘It has been argued that the myths narrate events in primordial, atemporal moments which constitute sacred time and differ from the continuous profane time of daily routines. The question then is ,whether this was true of the treatment of Time in puranas. ( Romila Thapur: 1996, Time as a Metaphor of History: Early Indian). But for the Indians the concept of time was different. Dr Chandrasekhar Kambar states ‘what we need to understand from this is ‘Time’ is not a controlled sequence of events in our minds, but amalgamation of all the events – past to present. The concept of ‘Chiranjeevi’ (immortal life) like Hanuman of Tetra Yuga becomes Arjuna’s mascot in Dwapara Yuga, in short connecting Rama with Krishmna’, so, history thus gets stagnated when it just confines itself in the records and evidences and holds the past aloof from the present. Further, Dr C.Kambar adds that ‘it does not admit the possibility that the past and present can co-exist in harmony or that such fragmentation of time is, ultimately artificial’ and further draws our attention to an anecdote narrated by A.K.Ramanujam, ‘once a valuable, ancient Jain text was discovered to be missing from the Oriental Research Institution in Madras ( Now Chennai). Since there was no other copy of the text it could not be reprinted either. When the director of the Institute was going from village to village in search of the text, he found the text been read aloud in a Jain temple in a village. What according to the government has been lost was alive in the community’. This is an incident which proves the awareness of history among the Indians. And there was no much difference between Mythology and History. The epic characters as well as historical characters were almost similar.

The kings were regarded as the representative of God and hence it was with the mythological approach through which they interpreted the king and his rule. Never was it considered as politics. The society glorified the events and the
achievements of their kings in various forms of folk art, which was highly imaginative too. And Play is one of the medium through which these ideologies were promoted.

The drama/play too was a form of ritual in ancient India. The origin of Indian drama can be traced in Bharata Muni’s ‘Natya Shastra’. It is believed that the play was introduced in heaven by Lord Brahma. According to Bharata’s ‘Natya Shastra’, first chapter, it is said that, ‘In Tetra Yuga’ the world was filled with extremities of happiness and sorrow. So, Lord Mahendra and other gods approached Lord Brahma and pleaded him to introduce a game with music and action and which involved the participation of everyone. And, hence, Lord Brahma picked up the essence of Literature from Rgveda, Action from Yujur Veda, Music from Sama Veda, Rasas from Atharvana Veda and created Fifth Veda- Natya (Drama) (Translated from ‘Sanskruta Nataka, T.S.Sharmarao, Natya Utpatti, pg 36). Thus says the legend about the origin of Drama in India.

As in different cultures, drama in India too evolved as a ritual and hence concentrated on Mythological stories. These Mythological stories glorified gods and heaven. In order to make a drama more attractive and entertaining, music and dance was included. The players used rich costume. Heavy, colorful and gaudy sets on the stage was in vogue. All these elements were far from reality. The stories included the incidents and stories of Suras and Asuras (Gods and Demons). Through which the moral was promoted to the audience.

Gradually, the contemporariness in the theme was introduced with reference to their kings and his achievements. And, hence there was the blend of Mythology and History. But there was no restrictions in confining the reality or the evidences. The prime motto of the art was to entertain and glorify their kings. But they never missed the bright and colorful sets and loud costumes and the music. The history did exist but the approach to understand history has undergone changes. No more it is the study of datas, events, achievements, wars, failure or success of a king. The philosopher Karl Popper (1902-) uses the term ‘historicism’ to describe any study of history which attempts to predict on the basis of ‘laws’, ‘patterns’, ‘trends’, and so on. The laws of history may be founded God (Plato), the spirit of man (Hegel), or material forces of production (Marx) … Hippolyte Taine (1828-93) was the first to elaborate a strictly deterministic history of literature.
His first assumption is that national histories can be explained by ‘some very general disposition of mind and soul’. From the resulting disposition arises a certain ideal model of man, which expressed preeminently in literature (Raman Selden, The Theory of Criticism From Plato to The Present Reader, Chapter 2, Society and History, Pg 419 1988). So the history can be approached from various aspects. The historical plays in earlier days in India which focused on the achievements and valour of the king and highlighted moral through the story, changed in coming years to concentrate on different elements. The social and political situations led the spirit of Nationality in every thought and action among Indians. The situations in England too was similar during Shakespearean age.

England which fell shattered due to the power of neighboring countries, lost faith in the throne and suffered insecurity. Shakespeare’s plays played a vital role in bringing the trust and faith among people regarding throne and nation. He was the cause to initiate the spirit of nationalism through historical plays. The Elizabethans trusted the history delved in the plays of Shakespeare’s historical plays. The psychological interpretation to the characters, the imaginary situations and characters does not end up with the history alone. The modern concept of new approach to history and literature can be traced way back from Shakespearean era. The plays are the reflections of modern mind and the society. Shakespearean plays develop with the contemporainity and does not stagnate as he deals with the historical characters with the philosophy of human life. Hence, his plays will exist to live forever.

The incidents which could give the dramatic action to the plays were selected by Shakespeare from Holinshed’s history and some were his imaginary. In order to meet his dramatic requirements Shakespeare created some incidents and characters. The character of Falstaff outgrows the main character Henry V in the play Henry IV Part One and Part Two. And sensing his intention Shakespeare puts an end to this character very abruptly. Shakespeare selected history accordingly and manipulated it. Much against the history there is a drastic differences in the mentioned age, the character Falstaff (assumed name) and Henry V. He has blended all these elements by showing them as friends. He has retained some incidents from the history.

Norwich John Julius informs that ‘After the prologue we have the conver-
sation between the Archbishop of Canterbury and the bishop of Fly about the proposed bill, first mooted under Henry IV, for the appropriation of church lands by the crown. The details of the bill are taken almost word to word from Holinshed (Norwich John Julius, Shakespeare’s Kings Pg 208). Hence, we do trace the exact history in Shakespearean historical plays and his imagination too has its own spot. There is a question about the tennis ball incident which is seen in Henry V. ‘Is the incident of tennis balls history or legend? It is reported both by Holinshed and Hall and appears also in his contemporary ballads as well as in several other slightly later works. But Walsinghan’s chronical which would have included if it had really occurred- makes no reference to it and nor does any contemporary French historian states Norwich John Julius. But here, to what extent is history used in plays is not relevant but it is the artistic ability to portray history in a much attractive manner to the reader / audience in his play. When history is represented with a tremendous force it withstands all the socio- political and cultural combats and attain unique stand in representing contemporariness. This reflects the artistic ability of the playwright not in his work but also in his understanding of the history. Jan Kott is of the opinion that, ‘In Shakespeare all human values are brittle and the world is stronger than men. The implacable steam roller of history crushes everybody and everything. Man is determined by his situation, by the step of the grand staircase on which he happens to find himself. It is that particular step that determines his freedom of choice (Jan Kott, Shakespeare Our Contemporary Pg 47) Therefore, it is the choice of the playwright to select the sequence from the history and give it a dramatical grandiloquence.

The plays which are the results of references from Halenshed’s history, the playwright, Shakespeare has represented history through his contemporary age and interest. The history of a king or kings stretches to express the nationality. The democratic views, the human relationships which have lead to the search of the existence are expressed in these plays. Therefore, it is not an exaggeration to state that Shakespeare has created ‘human history’ through his historical plays. Historical Plays, consequently are enhanced with the artistic ability and imaginative technique to fit into the literary excellence by the playwrights. Mythological.

The picture Indian plays / theatre is almost similar to that of England at the time of Elizabethan era. The British Government withheld the licence of the play
shows, as they realized the threat of spreading the awareness of freedom/spirit of nationality among the citizens. Similar situation was created in India too. Few Indian theatre companies (Troupe) created a remarkable history by facing hurdles and yet managing shows to reach masses. They withstood the torture of British. During the third decade of twentieth century there flowed abundant richness in the field of dramas/plays in Karnataka too. The plays which were recognized at the outset as the historical, mythological or social plays were sparked the audience with the urge to fight for the Independence. For instance, In the play of Shivalinga Shastri, Asprushyata Nirwana,’ the character Jataveda Muni represented Mahatma Gandhi. A dialogue in the play is thus – Jataveda Muni is under a severe penance, the day when the Nation steps into progress. This reflected on the event of Gandhijii who fasted for twenty one days called ‘Salt Satyagraha’ to bring the awareness of National spirit. The audience would be deeply moved by such plays, on the way back to their houses, they burnt the clothes of British and chopped the palm trees.

**Conclusion**

This was the concept of historical plays with the mythologizing the characters in Indian writing. The strong response of the audience can be traced by their action. The mythological element in the plays was the success in reaching the Indian audience. The plot cannot escape the contemporariness. The writings without the contemporary element cannot reach the mass.

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HOME SCIENCE: A SOLUTION BRIDGE GENDER DIFFERENCES AND PERSONAL EMPOWERMENT

Veena Gurnani

Abstract

This paper makes an effort to realise the need for the development of men's role and responsibility, not only towards the society but for their overall development. It enunciates how Home Science as a subject can help to bridge the gender disparity in the society. It also seeks to highlight how we, as adults, can help our children in this transition. This paper makes an attempt to promote the message of personal empowerment of every individual.

Key words: Men, empowerment, development, home science, society, etc.

1. HISTORY

One of the first to champion the economics of running a home was Catherine Beecher, sister to Harriet Beecher Stowe. Catherine and Harriet, both were leaders in mid-19th century North America in educating about domestic science. They came from a very religious family that valued education, especially for women.

The home economics movement started with Ellen Swallow Richards, who was the first woman to attend Massachusetts Institute of Technology and later became the first female instructor, in 1873. Her pioneering work in sanitary
engineering, and experimental research in domestic science, laid a foundation for the new science of home economics. She was the founder of the home economics movement characterized by the application of science to the home, and the first to apply chemistry to the study of nutrition. Richards believed that women’s work within the home was a vital aspect of the economy.

2. INTRODUCTION OF HOME SCIENCE IN INDIA

Home science, also known as Home Economics, Domestic Economics and Human Science, is a field of study that deals with the economics and management of a home and community. It deals with the relationship between individuals, families, communities, and the environment in which they live.

Today, many education boards in India such as NIOS, CBSE, ICSE, CISCE and various state boards offer home science as a subject in their courses.

Home Science, in India, was first introduced in secondary schools in the erstwhile princely state of Baroda (now Vadodara) by Maharaja Sayajirao Gaekwad III in 1913. Under the British administration, the subject was introduced in some schools and colleges as domestic science, home craft or domestic economy.

- Lady Irwin College in New Delhi was the first college to offer Home Science in 1932.
- The Agricultural Institute of Allahabad started a Home Science Diploma course in 1935; this became a university level department in 1945.
- Madras University took Home Science to the degree level in 1938.
- The first Faculty of Home Science started in MS University, Vadodara in 1950.

The Home Science programme in India will be completing 104 years in 2017.

3. MISCONCEPTION AND REALITY ABOUT HOME SCIENCE

Home science is the science of a home and it includes all the things that concern the person, home, family members and resources. It is the education for “better living” and the core of this education is the family ecosystem. Home science includes various fields like:
● Development Communication & Extension,
● Family finance,
● Textile, Fabric & Apparel Science,
● Food & Nutrition,
● Human Development,
● Resource Management,
● Biological sciences,
● Life skills, etc.

Home Science, has often been misunderstood as just a “domestic subject” or “women’s subject”; this misconception has overlooked its impressive and diverse contributions.

Home Science has not only empowered women, but has also brought women into leadership positions in educational and academia fields. It is multidisciplinary and integrative subject with an emphasis on science applied to the real world of the home, families and communities.

Home, families and communities are made of all genders and therefore, Home Science is not just for women. It is important for both genders to learn how to deal with the relationships between individuals, families, communities, and the environment in which they live. The subject is important for personal growth and moral development, which ultimately leads to the development of the society as a whole.

4. HOME SCIENCE AS A SOLUTION BRIDGE GENDER DIFFERENCES AND PERSONAL EMPOWERMENT

Home science as a subject can be a bridging solution for the gender disparities. It can help young boys and girls to understand their roles and responsibilities in the family and community. It is this one subject that teaches us how to live in harmony and respect with each other.

This subject can especially be helpful for the development of the male gender of any society. It can help them to be motivated for self improvement and self enrichment. Women empowerment is just one half of the great revolution of equality and humanity; the other, unnoticed, half of this revolution is develop-
ment of men. We should not only seek possible ways to empower our girls, but should make efforts for the development of moral values and enrichment of men, for the overall development of society.

The subject has found an important place in Extension Training, adult education and in educational institutions.

It will not be wrong to say that there still exists a joke about male gender having knowledge about everyday living in households, families and communities. This is a mythical- gender taboo. We have to understand that males (just as females) need to hold equal moral, ethical and spiritual values. There was once a myth about women working outside the household activities. Remember? Probably not, because with the endless and enormous efforts, the new generation has changed that for themselves and not only proven this mythical saying wrong but has eradicated it. Today, women are fighting for the exposure and have reached great heights in all possible fields including physical, intellectual, academic, financial, and arts. We have to realise that the male gender of our society is lacking behind. This is because the society has not made the male gender familiar with the sensitive issues and moral development. More often than not, this causes imbalance in their personality which leads to intolerance toward other gender/s. This inability to deal with other genders is a major cause of violent behaviour, which usually takes the form of criminal activities.

Just as physical education is an important discipline for the female gender for their overall development, in the same way, Home Science can prove to be a very important discipline for the enrichment and development of the male gender. This will inevitably help in the creation of a harmonious environment and development of mutual respect among all beings and in reducing the gender disparity.

We, as adults, should allow our children to make their choices, without predefining everything to them on the basis of their genders. We should not forget, Pink and blue are colours of the same box, and children should be given the right to choose their favourite colours, rather than picking it out for them. There is also a possibility they won’t pick either of the two colours and may wish to choose a third colour. We have a responsibility towards our children to let them grow as humans and not let their gender be their only identity. All we can do is be the guardians, and not the masters, of their lives.
MIGRATION AS DISCOURSE AND IDENTITY POLITICS IN NORTH-EAST INDIA

Randhir Gogoi

Abstract

Migration has been drawn as causality by several scholars in understanding identity politics and conflict in North-East of India. It is true that constant inter and intra regional movement of people, drawing of new administrative boundaries and policies have triggered demographic changes and a re-distribution of economic and political resources, thus creating conflict of interests amongst communities of this region. Moreover, operation of a socio-political structure, a colonial ‘giving’ associating cultural or ethnic identity with geographic space has led to certain communities usually minorities being labeled as ‘migrants’ and perceived as threats by the majority, against whom the space which becomes the ‘homeland’ has to be protected. Such perceptions have influenced the character of identity politics in the region and have often molded collective organization and action along lines of indigenous insider vis-a-vis the migrant outsider, even when social issues having inter-group ramifications are at stake. Nevertheless, serious engagement by researchers within and outside the region with the various agencies that help keep alive such an imagined attachment to the image of the ‘migrant-other’ in conceptualizing politics of identity has not been forthcoming. This paper seeks to draw attention to gaps in existing theory and to gather an understanding that moves away from considerations of ethnicity and class in locating the interconnections of identity, migration and politics. I will also explore various agencies that contribute in keeping alive the fear of migrants, making it a ready discursive genre for mobilizations, even when the issue is not particularly pertinent to ‘migrant’ and migration.
Mobility and movement have significantly been tied to the modern world and its identity since the 19th century. While there may be a few who argue that mobility of people are associated with ideas of suspicion there have been significant others who accord it a legitimate space in the rise of modern identity. Cresswell in a brilliant book outlines the various perceptions of mobility negative and positive and underlines that all of it makes up the modern world, the modern citizen (Cresswell, 2006). His work is however, about conceptions of mobility and movement in the western world. It is true people in South Asia had a different sense of mobility in terms of migration than Europe and it translated in the kind of ideas and choices people had to stay at a particular place. Babur mentions in his memoirs in Babur Nama how peasants had an option of shifting to villages which charged lesser revenue or sometimes they would flee to the jungle to avoid paying taxes. In a study to record migration of people in 19th-20th century Saran district of Bihar Yang states that people from this district were seasonal migrants who would visit the nearby districts as well as Calcutta in search of work during off-season in their fields. (Yang, 1979) Such instances of mobility are also recorded by Scott in talking about how whole villages fled into jungles in rural Burma upon the approach of officials of the State (Scott, 2009). North-East India a region that lies at the convergence of the Indian sub-continent and the South-Asian massif has also been characteristic of such mobility. The advent of colonialism in Asia led to alterations in cognition systems of people which resulted in changes in the way groups and individuals look at migration even as inter and intra regional migration continued with gusto. However, there were changes in the directions and systems that informed movement of people. The effect of such changes has been felt in the post-colonial period where negative perceptions of migration and the ‘migrant’ have led to a violent politics of identity in a multi-ethnic, multi cultural region like North-East India.

The changes in perceptions and the systems of migration from the colonial period were the result of a chain of processes that linked collective identity with ‘space-centric’ notions to create labels of indigenous and migrants. These processes were sparked by the advent of colonialism which like elsewhere in the sub-continent aimed at consolidating administration by acquiring knowledge about the colonized. This facilitated control and allowed a mechanism of resource extraction. Colonial administrative systems looked to categorize and classify its
colonized subjects into compartments on the basis of cultural/ethnic/religious divisions which were then often assigned geographical spaces. This became possible because of the large corpus of ethnographic, scientific and cartographic data collected by colonial recorders. Moreover, the elements of ‘control’ and ‘reform’ in colonial governance led to erosion of traditional ties of the village and space-centric ethnicity became the basis of collective organization. Colonial ideas of migration and the ‘migrant’ also began to act in invigorating a space-centric identity, as communities began to define themselves as indigenous to a certain ‘space’ and look at the image of the ‘migrant’ as a threat. Thus a new discourse emerged where communities were not only labeled indigenous and migrant to an area by colonial classifiers but communities themselves began constructing narratives that put themselves as indigenous and others as migrants/outsiders. The first step towards creating the ‘migrant-other’ was put forth through colonial policies. These policies like inner line regulations and excluded and partially excluded areas act which were elements of ‘control’ not only helped in separating the hills from plains, tribal from nontribal administratively but also contributed to the development of a new ‘difference’ in perceptions of collective identity. This ‘difference’ was to aid a cognitive structure where space-centric and exclusivist tendencies would lead to definitions of indigenous and migrant/outsider for leaderships of several socio-political movements, as well as political leaders to organize around. Indeed, political leaders and other movement activists today use the application of colonial policies as a discursive genre during electoral and movement mobilizations transforming them into instruments for recruitment, etc.

What further embedded such difference were changes in demography of the region from the beginning of the 20th century. The movement of people happened with a much larger ferocity than in the pre-colonial times due to new requirements of labor. The British administration started a new process of bringing in labor from an over populated East-Bengal through land grants and lucrative revenue offers, apart from the indentured labor from central India for tea garden laborers. Apart from movement from outside the region several reasons like changes in policies, construction of infrastructure, this especially under the post-colonial State, river-bank erosion have intensified displacement of people internally. This has contributed towards the creation of a politics of identity as several groups compete with each other on at least some levels to acquire limited
resources-political, economic and social. This works as a cyclical system as competition for resources spill over into armed conflicts, further displacing people.

Even as these structural factors have affected the creation of binaries of indigenous and migrants, it has been adopted, defined and re-defined and kept alive by various agencies within and outside the region. This is observed in socio-political movements that have been regular occurrences in North-East India we observe the overbearing presence of migration discourses that mould collective mobilizations. In fact Regular electoral gains are also garnered by local politicians mobilizing along similar lines of indigenous and migrants. Chaube’s analysis of hill politics is replete with cases when regional parties, independent candidates as well as well national parties like the Congress (I), CPI(M) applied the binaries to very localized spaces, pitting communities who had shared common space against each other for electoral victories.

Identity is often deployed as a monolithic entity with colonial ideas of ‘space’ which is to be protected. Thus the protection is from the ‘other’, which while using different binaries of tribal-nontribal, hills-plains almost always takes on labels of indigenous, (who always belonged to that ‘space’) and the ‘migrant’ (who came later). However, even as identity is deployed as a monolithic entity and labels of indigenous and migrant are supported with narratives dipped in ‘historical’2 evidence, it is argued that identity itself has never been static, not more so than this region. Why in fact, fluidity is reflected in the vehement producers of difference, the identity movements. These movements in the course of their occurrence have been supported through alliances between communities which otherwise are divided by binaries and even created divisions within ethnic communities. Such alliances provide critiques of identity assertion in the region. Also emerging intra-group factionalisms and growing schisms between communities sharing common space is changing the ways identity is deployed for representation and mobilizations accompanied by a growing process of land-alienation and not entirely to the ‘migrant’. All these call for a fresh outlook into present theoretical premises of identity and migration in the social science research of North-East India. This paper seeks to draw attention to gaps in existing theory and to gather an understanding that moves away from considerations of ethnicity and class in locating the interconnections of identity, migration and politics. I will also explore
various agencies that contribute in keeping alive the fear of migrants, making it a ready discursive genre for mobilizations, even when the issue is not particularly pertinent to migrant and migration.

**Theoretical premises and Different Realities**

According to Myron Weiner, in multi-ethnic societies that are part of the developing world migration tends to have destabilising effects and can arouse intense conflicts (Weiner, 1978). In his pioneering work on migration in India, Weiner identifies three important concepts for understanding ethnic demography: notions of territorial ethnicity, dual labour markets and ethnic divisions of labour. Based on these premises multi-ethnic societies in the developing countries, he argues compete for access to, economic, political and social resources, power and status. The politics of identity in the region can be identified with such a theoretical premise as different ethnic groups fight over not only territorial control but also control over economic resources such as jobs and education within that territory. This idea of ‘sons of the soil’ (Weiner, 1978) has been invoked many times in academic writings of identity movements in the region. The movements have no doubt been for resources and territorial control against migrants nevertheless; Weiner’s assertion poses some challenges in light of certain historical evidences. Migration was never a new phenomenon in the region, and it was the re-settlement of ethnic groups in assigned spaces and the inflow of new labor for agriculture and plantations both initiated by British administrators that changed the demographic structure and created a new visibility of it. This visibility of course cannot be attributed entirely to the movement of people, nor only to colonial activity rather has to be also located in the discourse that has generated around it and the way it has been transformed into discursive genres to be used for mobilizations for electoral gains and also for socio-political movements. It is the repeated political speeches, pamphleteering campaigns, newspaper reports and the large corpus of academic writings that equate migration and identity conflicts together is what has kept alive a negative perception about migration that is both affective and cognitive.

Academic writings have also argued for the role of middle classes behind ethnic conflicts of the region and how they were able to project their own demands as that of the entire community. Scholars have asserted a hegemonic dis-
play of power by the Assamese middle class which acquired political power after the states re-organization of 1955 led to a feeling of marginalization amongst the newly emerging tribal middle class and which in turn sparked identity movements in the region. (Sharma 1998, 1992, Guha 1980, 2003, Hussain 1994) These analyses have in ways over-estimated the affective power of the middle classes in the region. In fact, continuing intra-group factionalism, imbalances in resource sharing even amongst middle classes of an ethnic group and a constant changing of who is indigenous and who is a migrant suggest more complicated and overlapping processes at work. The Naga tribes that decided to negotiate and form the state of Nagaland within the Indian Union found themselves at loggerheads with those like the Tangkhuls who still persists with the demand for greater Nagaland. Obviously the demand to unite all Nagas under one state still persists in popular political rhetoric in Nagaland’s electoral politics but only the NSCN (M) has been truly persistence about this demand. The region is replete with examples of such breakaway factions, such as the Sambajit faction of the NDFB, an off-shoot of the Bodo group or the small sub-clans forming separate armed organizations amongst the Kukis.

There has also been a growing trend of land alienation amongst the tribal communities of the region not only to migrants but within the group itself as certain members take advantage of rules of private property and take over community property resources (Fernandez & Borbora, 2009). Glaring examples has been amply demonstrated by several writers about how changes in land use pattern, large development projects like dams have also caused displacement of people and land alienation. A multifaceted process is blurred by singular causality of land being acquired by ‘migrants’ as offered by leaders of ethnic communities, political leaders and the media. This is the common narrative followed during mobilization for identity movements by different leaderships, may it be the Assam movement or the Hill State movement, the Bodo movement and even then the dark side of this moon persists as land reserved for indigenous communities are passing on to non-indigenous people through members of the same indigenous communities. And while it is true that most of these movements have been for greater autonomy, the creation of labels for indigenous and migrant for mobilizations have been a successful instrument. Fernandez and Borbora’s work helps draw a critique of the identity of binaries working in the region, where alienation especially of land
cannot be attributed to the ‘handiwork’ of the migrant and compels us to take a closer look at associations, alliances and motivations that cut across categories of class and ethnicity.

Even as manifestations of the indigenous-migrant binary have been most visible in identity movements for and by the ‘sons of the soil’, intra-group divisions as well as changing alliances and associations raises question against the very basis of such movements and the proposition of their ethnic middle class leaderships. A recent theoretical proposition for socio-political movements in South-Asia by Subrata K. Mitra (1995) identifies two stages of such movements, one being transcendentalism and transactionalism. The first stage is dominated by sentiments, emotions and that is used by leaders for mobilizations then the movement moves into the stage of normal politics, where there are negotiations between the state and movement leaders. Such a premise can be applied to a no. of identity movements around in North-East India. However, Mitra’s premise falls short when we contemplate the recurring violence in the region that have not remained transcendental but have become planned outrage. Intra-group factionalism has been a ‘trickle down’ effect where off-shoots of ethnic communities continue to assert versions of identities separate from their original identities as part of an ethnic group. Such divisions again are due to imbalances in power sharing within the sections of the community that have acquired political capital. The re-occurrence of constant protests over labels of indigenous and migrant, its use in mobilizations by different movement leaders as well as by political candidates for electoral gains have rendered these labels as ever present perceptions to be used by different agencies. Structural accounts that have forwarded causalities like migration or the class conflict aspect to account for identity conflicts in the region are not complete without including factors like factionalisms, inter-group alliances that otherwise may have opposing narratives of who is indigenous and who is migrant and the growing process of land transfers to non-members through members of a community. These suggest a differentiated agency for identity conflicts that keep alive labels of indigenous and migrants.

**Creation of ‘Migrant’ other and its use in Identity Politics**

Even as researches today understand the historical role colonial knowledge systems played in identity constructions in the region (Baruah, 2008; Shar-
ma, 2012; Bordoloi, 2014) the dialogic aspect of this knowledge production has not been fully explored, which is instrumental in grasping ways colonial knowledge was produced and then adopted by the ‘native’. Nevertheless, some recent researches that indicate such a dialogic aspect reveal that colonial recorders reconstructed existing categorizations and structures according to principles of European thinking. And at times even applied nomenclatures to a group on the basis of how others in the region addressed members of that group (Wettenstein, 2014; Vaiphei, 2016). The British administration sought to (re)-arrange the existing population by first sorting them on anthropological categorizations and then assigning each a ‘space’. The ethnic communities in the region barring the caste Assamese were categorized into ‘tribes’ and assigned different areas, thus creating a tribal-nontribal distinction. However in creating such categories existing terms like the Nagas or Kukis were applied as broad umbrella groupings under which were included various tribes. These categories in turn could be re-interpreted by tribes having larger populations to assert a greater authority over minority groups. Archival files mention how the formation of a sub-district of all Mzemi Naga areas in Cachar Hills was stopped on the behest of the Kachari council in 1944/45. The Kachari council claimed that the Mzemi Nagas were infact migrants to that area. Cases like these are not only suggestive of the dialogic process where colonial categories were negotiated and revised and then used for acquiring political concessions but also the origins of mobilizations based on binaries of indigenous and migrant. Thus we find that even as colonial knowledge changed pre-colonial ties and associations it also provided new opportunities to local agencies for political and economic gains.

Basu argues that Bengali literati in the 19th century were engaging in designing a new discourse of communities and cultures in the Indian sub-continent keeping them at the top of that chart and certain other ethnic groups below through Bengali geography textbooks. (Basu, 2010) What can be discerned from these writings are reflections of European principles of hierarchical societies. Such a psychological change can be witnessed in the writings of many ‘native’ individuals that heralded the colonial system and its ideas. While Basu (2010) focuses on the Bengali geography text-books in the 19th century authors writing on North-East have traced similar according of inferior status to ‘tribal’ communities in the region in Assamese literature of the 19th century. (Gogoi, 2016) It is from such
historical processes that we must draw another orientation of collective identity in the region- exclusivity. Thus a dialogic process of knowledge production acted in two ways, on one hand where it produced a space-centric idea of collective identity that sought to locate the ‘other’ in the ‘migrant’/outsider, and on the other helped implant perceptions of 19th century European exclusivity that rested on prejudiced platter. A number of narratives that have emerged in the region around collective identity often incorporate loaded terms and meanings like ‘homeland’, ‘migrant’ and ‘indigenous’. Calls of warning given by one colonial official in 1931 about overwhelming migration from East-Bengal have often been the starting point of the works of many scholars and researchers who cite migration as the source of ethnic unrest in North-East India. According to him Assam would soon be overwhelmed by migrants from East-Bengal and which put the Assamese identity in grave danger. The examination of several pamphlets from the Anti-foreigners movement of 1979-85 also revealed this warning being constantly reiterated. Similar warnings are sounded in election campaigns, campaigns of socio-political movements as well as amongst regional media houses.

A major political change that contributed to the accentuation of space-centric exclusivist identity was the state re-organization in 1955. Territorial ethnicity as a discursive genre to be used for mobilizations gained momentum and a trend of organizing identity movements emerged where members of a group targeted minority communities within their asserted ‘homeland’. This targeting even in much localized contexts were often preceded by labelling of communities as indigenous and migrants, where migrants were usually a minority in an area. The Assam Movement (Chattopadhyay, 1994 Hussain, 2000); Hill State Movement (Chaube, 1999) and the Bodo movement (Hussain, 2000) are some of the major movements where ethnic mobilizations have been conducted based on the indigenous-migrant binary. However, such mobilizations also followed politically strategic considerations in using the binary. The leadership during the Assam Movement of 1979-85 against illegal migrants from Bangladesh sought alliance with groups which they clarified as outsiders/migrants like the Marwaris during the 1960s language movement and the food movement (Hussain, 1994). The Hill State Movement sought to bring together all hill tribes into one fold by using the call for a tribal-non-tribal mobilization scheme. Though it was a failure as only the Khasi, Jaintya and Garo hills were joined together to form Meghalaya in 1970,
there were attacks on non-tribal people living in Shillong as well as some minority tribal groups like the Manipuris. Such actions were also repeated in the KSU agitations of 2001, where anti-social elements targeted non-khasis (Srikanth, 2005, 3990). In Mizoram, definition of indigenous does not include the Chakmas and Tongchangyas who are tribal groups of Bangladesh and are often targets of persecution. Major incidences of violence have occurred over questions of migrant intrusion, the Nellie massacre of 1983 is a gruesome example where over 3000 Bengali-Muslims were hatched to death by surrounding tribal groups. The reason: they were ‘bahirogita’ (outsider or migrant). Instances of violence showcase the discursive limitations of using frames that run on binaries of indigenous and migrants by different agencies.

Indeed, identity in the region has largely been made exclusivist ignoring older systems of co-existence and while some like the Thengal Kacharis do not assert a space-centric exclusivist identity there are still others that do. It is when the ones that do assert such a notion of identity, and there have been many, there is an empowerment of an identity of binaries. And while there are the other binaries of hill-plains, tribal-nontribal, the indigenous-migrant binary has come to envelope all others. The exclusivity of space-centric movements have created and re-created labels of indigenous and migrant. Infact the presence of this binary strengthened so far that minority tribal communities within tribal dominated areas were also labeled migrants/outsiders while minority hill communities were also labeled migrants/outsiders. Even then, there is a constant change in the definitions as new alliances and intra-group divisions continue to form newer labels of indigenous and migrant. Moreover the constant application of such labels and their continued changes in definition suggest a more complicated political power-play in the region. Arguments portraying these ethnic conflicts as a class struggle between the middle classes of different ethnic groups have not accounted for the continued factionalisms within ethnic groups, even amongst the middle classes. The Assam Sahitya Sabha which had been a middle class platform for organizing identity centric movements withdrew from the Assam Movement when it began to show signs of violence. Sections of civil society in Meghalaya were against the KSU agitations of 2001 which was based on labels of indigenous and migrants. (Srikanth, 2005) Such instances show that there are considerable differences in stands and views within ethnic groups and their middle classes as well and steer us towards
re-thinking agency in the continued recurrence of anti-migrant sentiments.

**Indigenous-Migrant binary- A new understanding of Agency**

The troubled interaction of identity, politics and migration in the region cannot be isolated from the agency that reinforces an identity of binaries, keeping it alive in the memories of people so much so that it features in informal networks of communications as a registered stereotype. An informal interview conducted with an information officer (Mr. N.Bora) in the Nagaon district collectors’ office revealed that a lot of ‘miyans’ or Bangladeshi Muslims have been settling in the riverine areas of the district. When I enquired whether these people are from the districts of Assam that border Bangladesh, he did not have an idea. There have been movement of people from the areas bordering Bangladesh towards the interior regions of North-East, but owing to their closeness of culture and living pattern with the Bangladeshi populace they are often mistaken for one. This lack of awareness regarding patterns of seasonal and intra-regional migration and how they cloud perceptions of who is a migrant has also been highlighted by Chakraborty (2011). In his work on the Char areas of lower Assam he underscores the fact that people from the riverine areas of lower Assam are often perceived as Bangladeshis encroaching Indian land thus denying economic and social inclusion in their own country (Chakraborty, 2011, 54-57) To take another case: The Dimasas who have had a long connection with the area of Dimapur which was their capital in the pre-colonial period had to face exodus due to Naga insurgency to the Cachar hills. They are a minority now in the area in and around Dimapur, and labelled outsiders by the Tangkhul Nagas demanding Greater Nagaland. (Sharma, 2012) Such misrepresentations are not restricted but extends into conflicts like the Bodo-Adivasi, Kuki-Naga, and many more, where identity of binaries are pushed by different agencies in the desire to justify socio-political movements, gain political capital and even control economic resources within shared spaces.

Scholars have pinpointed inadequate policy measures based on security concerns by the government as reasons for the strengthening of identity politics here in the region. Baruah (2005) configures something called “cosmetic federalism” that dictates central state’s tendencies of cutting down sub-national movements and maintaining authority. While still others have attributed an unequal and forced integration of the region as well as a domineering attitude of the State
in the development of such fractured relationships of identity. (Hassan, 2007) The sixth schedule is also a case in point where certain groups are considered scheduled tribes while others are not. Such a dichotomy aided in the emergence of collective grievances which were directed towards creation of frames by different agencies for mobilizations. In the process demands of autonomy have often undertaken the physical uprooting of many minority communities within shared spaces. Assamese, Naga, Khasi, Bodos, all these groups have in the course of their movements carried out warnings and attacks on minority communities in their respective territories, often labelling them ‘migrants’. The steps that the Indian State has taken in the last fifty years to pacify ethnic unrest have also been based on colonial classifications with slight modifications, usually resulting in ad-hoc measures that satisfy collective aspirations only partially. Other than that its own projects of massive infrastructure development and security procedures under acts like the TADA and AFSPA have not only contributed to the displacement of whole communities but also towards complicating the discourse of migration. The ‘migrant’ itself has become a category that often changes contextualization and meanings as political leaders, activists and movement leaderships create new frames around it for mobilization. These agencies either to achieve vested interests or for movement goals have often cited the apathy of the State towards them and how the ‘migrant’ is taking over the rights of the ‘indigenous’.

“Alarming trend of migrants to Nagaland worrying” The Morung Express a daily in Nagaland had this particular headline on 20th July 2011. This is just one of the many such news reports that appear daily in various newspapers across the North-East. The above news report also revealed that by 2015 22,000 sq kms of land in Bangladesh will submerge due to global warming producing 6 million refugees who will flow into North-East endangering the cultures here. While noting the UN figures of Bangladeshi refugees in India for 2013 which is a little over 3 million,6 it is argued that gross misrepresentations in the media feeds migrant-phobia amongst the majority communities and fear of persecution amongst the minorities. Researches on social movements have produced evidences of ‘selection bias’ in newspapers, thus affecting what people read and don’t. (Oliver, Roa, Strawn, 2003, 223-225) Indications of such biases can be found in the media around the region as is seen in reports like the one published in The Morung Express. Various researches in the course of interviews conducted in various rural
and interior areas have documented how local issues of theft, land and other such petty conflicts are often depicted in frameworks of ethnic conflict. A case in the Assam-Nagaland border is in point, where encroachment by Naga villagers into Assam which has been a natural process that happens on both sides of the border has been reported as a case of outsiders grabbing the right of the ‘indigenous’.

This section has attempted to break away from present premises in understanding inter-linkages of migration, identity and politics. The arguments here briefly outline agencies that go beyond considerations of ethnicity and class and who keep alive a discourse of migration that facilitates the creation of ‘frames’ that pit indigenous versus migrants. This binary constantly shifts meanings and contextualization to accommodate new narratives by political leaders, activists, identity movement leaderships. And it has also been fed through State policies and projects, reports by newspapers that reverberate the indigenous-migrant binary in varied forms. From creating IDPs by development and security concerns of the State to reporting local issues and conflicts in frameworks of ethnic conflict by regional media all form a complicated network that feeds image of the ‘migrant’ in identity conflicts.

Concluding Remarks:

This paper is a new attempt at understanding inter-linkages between identity, politics and migration in North-East India. What appears to be only a structural phenomenon of migration initiating identity politics and movements is also a discourse that operates using narratives forwarded by researches, memoirs, stories, etc. It has also become a discursive genre that can be translated into frames to be used for mobilizations for political gains, movement organizations, etc. It is, however not within the scope of this paper to locate how these frames are interpreted by the mobilized. Even then, I do indicate that one of the ways the frame of the indigenous-migrant binary has been interpreted by sections of mobilized has been amongst other reactions through violence. The number of armed conflicts in the region can be cited as glaring examples of such interpretations.

The arguments that I make also point towards the different agencies that go beyond categories of ethnicity or class in keeping alive negative perceptions of the ‘migrant’ and of migration itself on many levels. The hospitality that is expected on universal humanitarian grounds often becomes narrow from host societies
in the region resulting in strained relations between communities. Such agencies can be found in the State, media, political leaders, even activists and movement leaderships. These agencies for various reasons often use the indigenous-migrant binary registering stereotypes and creating a discourse that inevitably sees the ‘migrant’ as a threat.

**Notes and References:**

1. IDMC in a report “This is our Land” Ethnic Violence and internal displacement in north-east India” released on November 2011 discusses the status of displacement in North East India. According to the report more than 800,000 people are displaced within the region as a result of: - violence and displacement in Assam and Meghalaya states in December 2010 and January 2011; violence and displacement in Western Assam during the 1990s and 2000s; and violence and displacement from Mizoram state to Tripura state in 1997 and 2009.

2. Research Journals around the region throughout the1960s, 70s contains numerous articles that seek to form histories of communities pushing their antiquity to as early as possible to create a new discourse. For more details see journals like the Assam Antiquarian Studies journal, Assam Samelani Society Journal amongst others.

3. This particular file was located in the Assam State Archives (File no.129-C/46).

4. C.S. Mullan, the Census Commissioner of 1931 depicted an alarming picture looking at the 1931 census, where he said that Assam would soon be covered by migrants from East-Bengal and the identity of the Assamese was in danger.

5. The Chakmas and the Tonchongyas are immigrants from the Chittagong Hill tract which lies in Bangladesh now. Some Chakmas are also displaced in Arunachal Pradesh where also they are considered migrants and are often targets of racial attacks.

6. The migrant profile files in the UN website counts the figure of the total Bangladeshi migrant stock at 3, 230,025 for 2013.
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Fernandes, Walter; Borbora, Sanjay (2009) Land, People and Politics: Contest Over Tribal Land in Northeast India: Assam: North Eastern Social Research Centre & IWGIA.


Notes:

1. IDMC in a report “This is our Land” Ethnic Violence and internal displacement in north-east India” released on November 2011 discusses the status of displacement in North East India. According to the report more than 800,000 people are displaced within the region as a result of: - violence and displacement in Assam and Meghalaya states in December 2010 and January 2011; violence and displacement in Western Assam during the 1990s and 2000s; and violence and displacement from Mizoram state to Tripura state in 1997 and 2009.

2. Research Journals around the region throughout the 1960s, 70s contains numerous articles that seek to form histories of communities pushing their antiquity to as early as possible to create a new discourse. For more details see journals like the Assam Antiquarian Studies journal, Assam Samelani Society Journal amongst others.

3. This particular file was located in the Assam State Archives (File no.129-C/46).

4. C.S.Mullan, the Census Commissioner of 1931 depicted an alarming picture looking at the 1931 census, where he said that Assam would soon be covered by migrants from East-Bengal and the identity of the Assamese was in danger.

5. The Chakmas and the Tonchongyas are immigrants from the Chittagong Hill tract which lies in Bangladesh now. Some Chakmas are also displaced in Arunachal Pradesh where also they are considered migrants and are often targets of racial attacks.

6. The migrant profile files in the UN website counts the figure of the total Bangladeshi migrant stock at 3,230,025 for 2013.

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PREVALENCE OF RELATIONAL AGGRESSION AMONG GOAN TEENAGERS

Maryjane De Souza

Abstract

The study aimed at exploring the prevalence of Relational Aggression among Goan teenagers. A 20 item questionnaire was administered to a sample of 100 teenagers, 50 boys and 50 girls, between the age categories of 13-15 and 16-18. It was hypothesised that girls would be more involved in relational aggression as compared to boys on the basis of prior research. It was also hypothesised that the higher age group, 16-18, would report more instances of relational aggression. The results indicated that girls are more likely to engage in relationally aggressive behaviours as compared to boys, but there was no significant difference between both genders, in terms of victimization. The analysis on the basis of age showed that youngsters between 16-18 years of age were more relationally aggressive compared to those between 13-15 years of age. However, in terms of being victims of relational aggression, no significant difference was found between the two age groups. On the whole, 25% of the sample showed manifestations of relationally aggressive behaviours, while 23% were found to be victims of relational aggression.

INTRODUCTION

One of the realities of living in a society, where we are constantly in contact with each other, is the potential for conflict. And in schools, the manifestation of this conflict is seen through aggressive behaviour and bullying. Violent, aggressive, or bullying children and adolescents are a prevalent problem in schools and regulating disruptive behavioural issues is a big obstacle for students, teachers, and administrators (Olveus, 1993, Orpinas & Horne, 2006)
According to social psychologists, aggression is a behaviour that is intended to harm an individual; who does not wish to be harmed (Baron & Richardson, 1994). Broadly speaking, the word ‘harm’ denotes any form of treatment that is not warranted by the target person, such as causing physical; injury, hurting their feelings, damaging their social relationships by spreading rumours. Thus, aggression can take a variety of forms. Emotional or impulsive aggression occurs with a small amount of intent, and is determined by impulsive emotions. Instrumental or cognitive aggression, on other hand, is aggression that is intentional and planned. Aggression can be physical or non-physical. Physical aggression would involve external harm to the person like hitting, kicking, punching, stabbing or shooting. Nonphysical aggression is does not involve physical harm and constitutes verbal and relational or social aggression. Verbal aggression will involve yelling, swearing, name calling. Relational aggression, on the other hand refers to intentionally harming another person’s social relationships, by either gossiping about them, spreading rumours about them, excluding the from friendships, or giving them the ‘silent treatment.’ (Crick & Grotpeter, 1995). Nonverbal aggression can also be manifested in the form of sexual, racial and homophobic jokes, designed to cause harm to individuals.

Relational aggression

Relational aggression involves the intention to harm another person through manipulation of relationships. Relationally aggressive behaviours can be covert, for example, spreading rumours, gossiping, criticizing behind one's back, social isolation, that is, ignoring, excluding, or overt, like directly threatening a peer to withdraw friendship based on some request, embarrassment in public, subtle nonverbal expressions of disdain like mean mugging or staring meanly. Crick N,(1996) further defines relational aggression as “…behaviours that harm others through damage or threat of damage to relationships or feelings of acceptance, friendship, or group inclusion”

Relational aggression can be implemented in different forms: indirect or direct. Indirect forms of relational aggression would include covert behaviours like the decision to harm through gossiping or rumour spreading. Direct forms of relational aggression include calling someone mean names, negative facial expressions or negative body movements at others like rolling one's eyes or giving
mean stares.

Relational aggression can be proactive, that is, pre planned, and goal –directed, or it can be reactive, that is in response to perceived threats or hostility. According to Olweus(1991) Relational aggression is a form of bullying. According to him, bullying comprises of three elements,” intention, repetitiveness and imbalance of power.” thus relational aggression becomes relational bullying when there is an imbalance of power between the bully and victim. A lot of recent research is focusing on cyber bullying, which has become an increasingly popular way to engage in both verbal and relational aggression and bullying, because of the increasing use of technology and social media.

According to Merrell, Buchanan and Tran (2006) “Girls view relational aggression and physical aggression as equally hurtful, while boys view physical aggression as more hurtful.” The researchers further found when comparing the two genders regarding use of aggression, it has been reported that girls are more likely to use relational aggression than males.

Adolescence is the time wherein one’s peers become very important, and contribute a lot to the psychological development of a person. Some youngsters may engage in relational aggression, just to fit in, or may create rumours and gossip, because they find it entertaining and thrilling, even when it has no basis in reality. They may target others to keep their low self esteem and insecurity hidden. Jealousy may be another reason why youngsters could engage in relational aggression to make someone look less desirable. Learning and modelling can be another contributing factor that encourages youngsters to be relationally aggressive. They may see adults doing the same, or a glamorized portrayal of relational aggression on social media or television, and may consider it cool and acceptable.

Reynolds and Pepetti (2010) stated that both victims and perpetrators of relational aggression risk psychological and social struggles. With no help relational aggression can have short-term and long-term effects. These effects include low self esteem, inability to concentrate, inability to make friends, substance abuse, feelings of isolation, exclusion, feelings of being unattractive, depression, and absence from school, dropping grades, eating and sleeping disorders, self-mutilation and thoughts of suicide.
Review of literature

Research in the last few decades has documented the prevalence and serious consequences of relational aggression.

In contrast to physical aggression which harms others through physical damage, relational aggression harms others through damage to relationships. Crick et al (2003) demonstrated that relational aggression is common even in childhood and can reliably and validly be identified at even two and a half years of age. Observational studies Crick et al (2002), found that girls and more relationally aggressive as compared to boys. Studies on preschool children by Crick et al. (1997) and McNeilly-Choque et al.(1996) show that these behaviours are common in the interaction of children. These studies also stated that since children at this age are just beginning to develop social skills, they engage in relational aggression in simple and direct ways. For example, telling a peer “I won’t talk to you unless you do what I am saying.” observational work by Ostrov & Keating (2004) has shown that preschoolers use complicated and indirect behaviours that are rudimentary in nature, and gossiping and rumour spreading can be seen in their interactions in structured and unstructured environments.

Cillessen & Rose, (2005), stated that when adolescents use aggressive behaviour, social power and popularity may increase. Vaillancourt & Hymel (2006), Zimmer-Gembeck et al (2005) stated that peer acceptance takes a hit if a person uses aggressive behaviour. Whether all adolescents are aware of this trade-off is not clear, but studies by Eder (1985) and Pronk and Zimmer-Gembeck (2010) suggested that some youngsters are well aware of this trade-off and are even ready to sacrifice social liking for power.

Cillessen and Mayeux, (2004) Rose et al. (2004), Vaillancourt & Hymel (2006), in their studies, reported significant positive associations between popularity and relational aggression. However, other researchers, Peters et al. (2010) and Haselager (2010) and Shoulberg et al (2011) found small and even non-significant associations.

Research by Stauffacher K, DeHart GB, (2006), suggests that preschoolers’ relationally aggressive actions may be influenced by their early experiences within the home with older siblings and parents. Casas et al (2006) evaluated parental
effects on relational and physical aggression in a preschool population. They found that authoritarian and permissive parenting styles were positively correlated to relationally aggressive behaviours in their children. Brown et al (2007) found that positive parental affect could predict a reduce in relational aggression, and negative parental affect could predict a rise in relational aggression.

Crick, Bigbee, and Howes (1996) found that 9-12 year-old children reported relational aggression as the most common hurtful behaviour in the interaction of girls, while physical aggression was considered most hurtful in interactions of boys. Similarly, in a study of 9-13 year-old sibling pairs, by O’Brien and Crick (1997), relational aggression was cited as the most frequent mean behaviour that occurred within the day, regardless of age or gender.

Morales, Crick, Werner and Schellin (2002) found that older adolescents also describe relational aggression as a mean behaviour commonly occurring within peer groups. Findings from their studies indicated that school-aged children and adolescents view relationally aggressive behaviours as mean, harmful and hostile.

Relational aggression can have impacts on the development of friendships as well, as demonstrated by Sijtsema et al. (2010) in their study on 337 participants aged between 12 to 14 years. They hypothesized that instrumental, relational, and overt forms of aggression would be associated with making friends who are equally aggressive. They also hypothesized that the effects of social influence will appear in relational aggression contexts. The results showed that all the four concepts of aggression had meaningful effects on friendships and social influence during adolescence. They also found that relationally aggressive adolescents are more likely to select similarly aggressive friends.

Reynolds and Repetti (2010) conducted a descriptive study about the forms, frequency, perceived motives and functions, and types of emotions felt when relationally aggressing or when being victimized. They used an online survey to gather responses from participating adolescents about their experiences as perpetrators and victims of relational aggression. The results indicated that most participants were involved as both victim and perpetrator of relational aggression in the past one year. The most frequent manifestation of relational aggression was talking behind someone’s back, followed by spreading rumour and ignoring
the person intentionally. Most participants reported that ignoring was the most hurtful was strongly related to the negative feelings at the time of the incident, as compared to rumours or exclusion.

Grotpeter and Crick (1996) stated that “relationally aggressive children did not report high levels of self-disclosure to their friends, but rather preferred that their friends self-disclose to them”. They also said that relationally Aggressive individuals use power over others by telling their secrets, sharing confidential information or intimidating or threatening to share the inside information to humiliate the victim. Ostrov and Godleski (2013) found that relational aggression is associated with future relational victimization via feelings of loneliness, even after controlling for physical aggression.

According to Horne, Stoddard and Bell (2007) the effects of relational aggression is no less dangerous as those effects of physical violence.

Smokowski and Kopasz (2005) noted that victims who have low self-esteem blame themselves for the aggression and bullying they face, and many of them view themselves as being failures, unattractive, unintelligent and insignificant. They were less likely to report the abuse.

Some studies by Crick et al, (2002), and Leff SS et al, (2003), suggest that relationally aggressive adolescents demonstrate some of the same social processing deficits as youth who are physically aggressive. For example, relational aggressors tend to attribute hostile intentions to others in social situations that are relationally provocative, and would evaluate aggressive solutions more favourably as compared to youngsters who were not relationally aggressive. Children who exhibit relational aggression are at a greater risk of peer rejection, loneliness, depression and isolation (Card et al. 2008) as well as substance abuse, behaviour problems and externalizing.

**METHODODOLOGY**

The objectives of this research were:

1) To assess the prevalence of relational aggression among Goan teenagers.
2) To compare the gender differences in relational aggression.
3) To compare the age differences in relational aggression.
Hypothesis

1. Girls will be more relationally aggressive compared to boys
2. The older age group will manifest higher levels of relational aggression.

PARTICIPANTS

Participants included 100 students from 4 educational institutions in Goa, 50 Girls and 50 Boys aged between 13-18 years of age.

MATERIAL

A framed questionnaire consisting of 20 items, was used, with a structured, multi-option format. The options on the three point scale were Never, Sometimes and Often. The items were divided into two parts. One directed towards perpetrators of relational aggression, and one towards victims of relational aggression. Split half reliability for the part of the scale indicative of being relationally aggressive was 0.38, and with Spearman Brown adjustment was 0.55. Cronbach’s alpha was calculated as 0.49. For the items measuring Victimization, the split half reliability was 0.54, and with Spearman Brown adjustment was 0.70. Cronbach’s alpha was calculated as 0.67.

SCORING

Scoring was done on the basis of two aspects:
1) Whether the person is relationally aggressive
2) Whether the person is a victim of relational aggression

Items 1-10 were directed towards perpetrators, and items 11-20 towards victims. The maximum attainable score in each category was 30. Those with scores above 15 for items 1-10 were said to be relationally aggressive, and those with scores above 15 for items 11-20 were considered victims of relational aggression.

PROCEDURE

The Questionnaire, consisting of 20 items was administered to 100 students, 50 girls and 50 boys, from four educational institutes in Goa. Students from each grade between the ages of 15-18 were randomly selected. Before the questionnaire was handed out to them, they were told to answer truthfully, and were
also told that if they didn’t it would adversely affect the study. There was no time limit, but they were asked to answer as quickly as they could. On completion, they were debriefed and informed about the purpose of the study.

**RESULTS**

Based on the responses of the participants, the following results were obtained. The average score of girls between the age of 13-15, with regards to manifestation of relational aggression was 10.62 (SD=4.79). On the basis of the scoring, 32% were found to be manifesting relationally aggressive behaviours, while 24% were found to be victims of relational aggression. (M=11.6, SD=3.7).

In the age group 16-18 years, 40% of the female participants were found to be relationally aggressive(M=13.20, SD=4.20), and 28% were found to be victims(M=10.58, SD=4.5). On the whole, 36% of the female sample were found to be manifesting relational aggression, and 26% claimed to be victims of the same.

12% of the male sample, between 13-15 years, on the basis of their responses were categorized as being relationally aggressive. (M=8.70, SD=3.8). 20% were found to be victims. (M=10, SD=4.8).

16% of boys between 16-18 years were classified as perpetrators (M=10.7, SD=4.08), and 20% as victims. (M=9.7, SD=3.9). On the whole, 14% of the boys, displayed relational aggression, and 20% were victims.

The average score of the sample between the ages of 13-15 in terms of engaging in relational aggression was 10.16(SD=4.38). And that of the sample between 16-18 years of age was 11.95, (SD=4.32). An independent sample t-test was conducted to find whether the difference in means of the two age groups was significant. The significance level (p value) was found to be 0.04, and t(98)=2.05.

The result of the t-test conducted on scores pertaining to being victims of relational aggression of the age group 13-15years (M=10.83, SD=4.43), and 16-18 years (M=10.28, SD=4.36) showed p=0.53, indicating by conventional criteria that the result is not statistically significant. And t(98)=0.62.

The gender based comparison regarding manifestation of relationally aggressive behaviour between girls(M=11.98, SD=4.6) and boys(M=10.12, SD=3.9), gave the following results: p=0.03, t(98)=2.18. Comparing the level of victimiza-
tion between girls, (M=11.16, SD=4.16) and boys, (M=9.92, SD=4.15), p=0.15, t(98)=1.42, indicating that the difference is not statistically significant.

Of the total sample 25% were found to be relationally aggressive, and 23% were found to be victims of relational aggression.

DISCUSSION

The purpose of this research was to assess the prevalence of relational aggression among Goan teenagers, to compare the gender differences in relational aggression, and to compare the age differences in relational aggression. One limitation of the current research is that since the responses were collected using a self-report questionnaire, it may not be an extremely accurate measure of relational aggression. Also, the ability to generalize will be limited, as the sample included students from 4 selected educational institutions. A larger sample, involving more schools would be more reliable. Also, the reliability and validity of the measure could be improved.

The findings from this study indicate that relational aggression does prevail among Goan teens. Results indicate that females are more likely to manifest relational aggression as compared to males, and this has also been backed up by earlier research. However, with regards to victimization, no significant difference was found between victimization reports of girls and boys, indicating that both the sexes are prone to be victims of relational aggression.

As for the age differences, the results indicated that relational aggression does intensify with age. However, again, no significant difference was found with regard to being victims, between both the age groups. Thus, the results show that gender differences and age differences in relational aggression do prevail, but are limited to the manifestation of it. Victimization does not significantly differ, regardless of age or gender.

Another item on the scale was directed towards relational aggression on social media. 12% of the sample admitted that they posted something negative or made derogatory comments about someone online. However, just 3% of the sample admitted to being victims of cyber-based relational aggression.

Although the percentage of youngsters engaging in relational aggression
or being victims of relational aggression was not very high, the numbers, especially among girls were alarming. Since relational aggression is not manifested physically, people may fail to notice victims, who have been emotionally scarred. A lot of youngsters today are more peer-oriented, and want to please their friend circle regardless of their own comfort level. In the bargain, they very often engage in such behaviours to please the rest of their gang, or they bear humiliations just to remain part of their peer group. Hence intervention strategies are required, to prevent relational aggression going out of hand, and to help potential victims of relational aggression deal with such incidents without blaming themselves, and engaging in self harm.

Also further research on relational aggression can be extensive, long-term and in-depth, so as to throw light on the effects of relational aggression, so it can give a better understanding of the severity of this issue. Research by Kuppens S, et al, (2008), showed that students feel less safe in schools where relational aggression is frequent. Hence school-based prevention and intervention programs are required. Further research with regards to the role of the media in promoting relational aggression, and also studying relational aggression through social media would also give a better understanding of relational aggression, as a lot of youngsters today use social media to vent out their feelings. Since relational aggression can be as damaging as physical aggression, identifying the extent of relational aggression, and introducing effective intervention programs is required to identify and correct perpetrators, and to better service the needs of the victims.

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THE ILLUSTRATIVE TRADITION IN THE ENGLISH NOVEL AND ITS INFLUENCE ON THE GRAPHIC NOVEL

Abanti Banerjee

Abstract

Telling stories through pictures was an integral part of ancient human civilization. Pictures were the language of primitive man, which gradually lost prominence with the evolution of written language. Illustrations are an example of this change. Illustrations were an integral part of English literature and had shaped its contours in defining ways. They, however, gradually lost prominence and illustrative novels in English are now rare. My paper focuses on this gradual fading away of the illustrative tradition of literature by excavating some of its fossils from the deep-delve of history. The present status of the tradition is interrogated, and the paper attempts to look for answers in a newly born form, the graphic novel. The paper focuses exclusively on the illustrative tradition in English literature, but in tracing its influence, I have referred to graphic novels across the world.

Key words: Illustration, Graphic Novel

Linley Sambourne penned an innovative cartoon of a knight captioned ‘The Black-and-White Knight’ in 1893 June 24th’s *Punch* magazine (Figure-1). How this apparently petty, insignificant incident had been important in the course of the history of illustration is a matter of consideration. An illustrator cum cartoonist was knighted by Queen Victoria for the first time in history and with him, what had been a fairly lowly profession was elevated to an unprecedented degree of respectability. John Tenniel, the acclaimed Black and White Knight of the picture was a regular practitioner of this so called lowly form, named cartooning, in *Punch.*
History has remembered Tenniel for his immortal illustration of Alice’s Adventures in Wonderland and Through the Looking Glass and What Alice Found there. Though the merit of an illustrator had never been acknowledged earlier to such an extent, yet illustrations have always been relished by all and sundry. It is tough to demarcate the periphery of illustration since it was pervaded across almost every genre of literature – be it novel, poetry, drama or essay. The evolution that literature itself has undergone with the advent of modernity challenges its own long held tradition of illustration.

This paper specifically intends to explore the tradition of illustration in the English novel and to show how the styles of illustration confronting the challenges of modern age resulted in a recent genre named graphic novel. In order to substantiate my argument, I have chosen some seminal works across history in terms of their illustration. Since the inception of the illustrative tradition can be traced back to the ancient pictorial medium, and illustration existed even before the rise of the novel form, I have also referred to the cartooning and caricature practice along with some of the significant primitive graphic vehicles to capture their lineage. The decorative tradition viz. the association of image and text commenced its journey in literature in medieval times and has been carried forward across centuries till the juncture of the late Victorian and the Modern ages. However, not a trace of this tradition can be found in today’s English novels.
How and why have they disappeared with time? In this paper, an attempt is made to look for answers.

I


“What is the use of a book…without picture or conversation?” asks Alice. The comment is as apt for Tenniel’s illustrations as it is for any graphic novel. It is nearly impossible to peruse Alice’s adventure without envisioning John Tenniel’s illustrations of garrulous Mad Hatter and Alice astonishingly shortened after intaking the ‘Drink Me’ potion. The physical relation between the drawings and the text was contrived to achieve its blending with the certain points of the text.
Tenniel in collaboration with Carroll yielded the bracketing style which is to bracket an image with two relevant sentences in the process of delineating the story. Precisely, Tenniel’s such practice of bracketing was simply meant to enhance the dramatic immediacy. Among the other ways through which an image communicates with the text in illustration were broader and narrower illustrations.

![Fig.4. Narrower illustration from Alice’s Adventures in the Wonderland, 1865, Macmillan & Co., London, P.15](image1)

![Fig.5. L-shaped illustration from Alice’s Adventures in the Wonderland, 1865, Macmillan & Co., London, P.186](image2)

Broader illustrations were kept on the centre of the page encircled by texts, whereas narrower illustrations were the “L” shaped illustrations extending itself to the margin and also accompanied by a narrowed column of the continuing text. However, apart from these experimental ones, there were other common illustrative styles which have been assigned in other novels from time to time for example captions.

Caption style\(^2\), being an important characteristic of illustration was prevalent since the middle ages. Victorian era also witnessed this caption style in the plethora of images that had been engaged in numerous novels by renowned illustrators of the time. The illustrative kinship that Tenniel and Carroll shared was probably the reflection of another relationship of similar kind that George Cruikshank and Charles Dickens used to share. Started his career with the *Comic Almanac* (1827-1840), Cruikshank joins *Punch* as an illustrator. Nineteenth century industrial prosperity gave a further boost to the newspaper, periodicals and magazine industry. Hundreds of artists were employed by various magazines
of the time and book illustration started to evolve rapidly in accordance with print technology. At the beginning of the century steel or copperplate engraving and etching were major technique. Cruikshank’s sixteen etchings\(^3\) of *Sketches by Boz*, published in February 1836, were bestowed with praises from Dickens. The attachment between them could be assumed from the illustration of Fagin in *Oliver Twist* (1837) which Cruikshank supposedly modelled on himself. Dickens’s works were also illustrated by John Leech, Richard Doyle, Edwin Landseer, John Tenniel and H. K. Browne aka “Phiz”. Though Phiz decorated Dickens’s *Pickwick, David Copperfield, Dombey and Son, Martin Chuzzlewit*, and *Bleak House* but he was not credited with intense artistic gift. Browne’s drawings under Dickens’s overbearing supervision initiated to communicate the themes and motifs of Dickens’s mature novels. This had been evident in a letter of Dickens during the composition of *Martin Chuzzlewit* where he wrote

> I have a notion of finishing the book with an apostrophe to Tom Pinch, playing the organ. (Online article)

This letter shows how dictating the contents of each panel illustration helped Dickens to plan out his characters’ physical and symbolic dimensions. Among his novels only *Great Expectations* and *Hard Times* were produced without pictures. Dickens was dependent on artists for illustration but William Thackeray was not. He himself wrote and illustrated his *Vanity Fair* to exhibit the playful complexity within the trappings of caricature. Thackeray longed to be a cartoonist even before he attempted writing and the delicacy with which he handles his illustration, advocates his skilled editorializing role throughout the novel. Victorian era was not only famous for the illustrations of the works of the time but also for picturing the novels from the previous century. George Cruikshank’s illustrations of Laurence Sterne’s *Tristram Shandy* (1759-1767) was the first instance of the finest wood block\(^4\) illustrations. Ferdinand Pickering’s illustration of Jane Austen’s novels from the romantic age began to appear as gothic-inspired suspense-filled stories of female and family conflict soon after her death in 1817. Walter Scott’s illustrators were Charles heath, Charles Robert Leslie.

There was an overlapping boundary between word and image during the Victorian period which was articulated through literary illustrations and narrative painting\(^5\). Narrative painting, with its scene from everyday English life used to tell story, either as a moment in an on-going story or as a sequence of events unfolding over time. While an illustration was accompanying texts, narrative painting was
exploring the ways of telling stories self-sufficiently in the hands of William Mulready, John Everett Millais, Edwin Landseer, and William Holman Hunt. In their Narrative paintings, to my understanding, they were basically elevating the image-word relationship to another dimension. Few written devices such as titles, quotations, and pictured words were being applied to the painting that allowed them to be read.

For example in *The Awakening Conscience* (1853) by William Holman Hunt, we visualize a young mistress, while trying to sit on her lover’s lap stopped in a limbo, wearing a meaningful expression on her face which was aptly intensified in the title *The Awakening Conscience* (Figure-6). Later this narrative painting inspired Tennyson Long fellow Smith’s “The Awakened Conscience” in *Poems Inspired by Certain Pictures at the Art Treasures Exhibition, Manchester* (1857), a book of verse and caricatures. Smith also incorporated a *Punch*-like caricature of the painting to illustrate his verse (Figure-7). Thereby narrative painting had successfully evoked a story as well as an illustration.
The lineage of narrative painting which in a way influenced the illustrative tradition can be traced back in the satirical broadsheets of William Hogarth who provides the closest link between narrative painting and illustration since his works were the epitome of moralistic and symbolic images. Hogarth’s *A Harlot’s Progress* (1731), consisting of six broadsheets pioneered the creation of sequential narrative. In the Eighteenth century illustration flourished with the proliferation of newspapers with pages flooded with woodcut and engraved illustrations. This in a way aided this profession to be taken into consideration seriously. Along with newspapers, eighteenth century England also witnessed the inception of several serious journals with illustration including *The Tatler* (1709) and *The Spectator* (1711). Undoubtedly the creation and distribution of woodcuts and engraved prints of images, ideas, and entertainment proliferated through printing press by Johannes Gutenburg in 1452.

In the way of tracing back the path that illustration treaded, the discussion now has reached at the point from where the modern civilization initiates its journey. It cannot be uttered that Illustration is as old as printing. Rather Illustration is as old as writing, with both originating in the pictograph. The origin of graphic medium can be found in the cave paintings of the pre-historic age, Egyptian hieroglyphs, Bayeux tapestry etc. In the middle Ages, when writing and drawings were the only medium of expression, narrative pictorials appeared in illuminated manuscripts. The purpose of preserving and copying these manuscripts was to maintain the Christian religious sanctity. Inside Irish, British and Continental monastery scriptoria these illuminated manuscripts were handwritten in Latin on animal skin with decorative Biblical art. This practice of the hand-painted illumination gradually bent into the cause of book illustration with the advent of printing press. After the invention of printing press, the texts was printed but these printed books used to be decorated in the similar fashion of the earlier hand-painted illuminated religious texts. Not much later the emergence of wood blocks managed the text of a book to be printed into the same block with the image and was called block books. These natural transition from the earlier illuminated manuscripts to the fifteenth century block books was well documented in the *Biblia Pauperum* (“Pauper’s Bible”), a medieval graphic novel (Figure-8).

During this study I have made certain observation concerning the influence
of illustration on graphic novel. There is an astounding similarity between the pages of Pauper’s Bible and *River of Stories*\textsuperscript{12} in terms of appearance to be precise panelling, human figures and speech bubbles (Figure-9).

![Fig.8. Biblia Pauperum](image)

![Fig.9. River of Stories P.55](image)

The spirit of illustrating religious texts retained in the works of William Blake who illustrated set of twenty one copperplate illustrations of scenes from the Old Testament the *Book of Job* (Figure-10). Now here I have placed a page from Sen’s novel along with an engraving from *The Book of Job*. Can any similarity be drawn (Figure-10 and Figure-11)? As per my findings, in the Engraving the image is surrounded by Biblical quotes which we can consider as the early evidence of image-text coordination. On the other hand scene from River of stories embodies the omnipresent Universe through a woman and the text beneath is somewhat reflective of Blake’s engravings.
The two scenes from Amruta Patil’s novels resemble the caption styled illustration of Scott, Austen’s novels. The images here are signified with the texts which can be seen as the reflection of the use of captions of the illustration from these novels (Figure-12 and Figure-13).
Anthropomorphism which had been an inseparable part of fables and Children’s’ book illustration (Figure-14) and how it has been twistedly engaged in graphic novels can be understood in the portrayal of Kashmiris as Hangul deer, an endangered species in Malik Sajad’s *Munnu* (Figure-15) and also picturing Jews as mice, Germans as cats and the polish people as pigs in Spiegleman’s *Maus* (Figure-16). Graphic novels are undoubtedly the bearer of the cartooning tradition.
Fig. 14. Aesop’s Fable, Published in 1848
illustrated by John Tenniel

Fig. 15. Munnu, Sajad Malik P.

Fig. 16. Art Spiegelman’s Maus
Joe Sacco’s *Palestine* is manifestation of this cartooning trend in modern day graphic novel picturing numerous text infested speech bubbles articulated by disfigured faces or ill proportioned faces. The practice of narrower and broader illustration that we come across in *Alice in Wonderland*, have been somewhat reversely redeveloped in their own way in Sacco’s *Palestine* (Figure-17 & 18). But in the context of *Palestine* we cannot simply label the images as mere illustrations since they are carrying forward the narrative along with the text which novel with illustration is denied.

Here the Bayeux tapestry (Figure-19) narrates the event of Norman Conquest by segmenting the embroidery in three parts. It can be looked at as an instance of the primitive use of panel in the context of pictorial story telling (Figure-20).
Graphic novel has evolved by assimilating all these ancient as well as contemporary traits of visual story telling. For instance these diversities have been embodied in the use of newsprint in *River of Stories* (Figure-21) and the placing of a real photograph in *Maus* which is biographical in nature (Figure-22). We are reminded of using of photographs in the biographical novel as illustrations.
So, today we have graphic novel in one hand and the text only novels on the other. The juxtaposition of image and text and innovative collaboration between artists and writers that used to happen earlier, still does occur today in the platform of graphic novels. But the tradition of book illustration in adult literature has been declined. Now we hardly encounter any illustrated novels in the domain of literature. Illustration has been kept aside as the embodiment of juvenile entertainment so as happened to graphic novel by misinterpreting them as comics and therefore it cannot be received in the realm of literature. The crossing of graphic novels from comics into respectable art and literature may significantly alter the arena for literary illustration.

Indeed, there are certain reasons behind the marginalisation of graphic and the gradual disappearance of illustrative tradition in literature. First, the advent of Renaissance and the invention of printing press and the gradual apparent supremacy of print culture lead to the successive marginalisation of the pictorial...
medium. Modern age placed the text-only novel in pedestal as an expression of high culture and there was an assumed disregard for any other medium being low culture. Image becomes secondary. In his 1909 foreword to a reissue of *The Golden Bowl*, Henry James explains,

…anything that relieves responsible prose of the duty of being, while placed before us, good enough, interesting enough and, if the question be of picture, pictorial enough, above all in itself, does the worst of services, and may well inspire in the lover of literature certain lively questions as to the future of that institution. (Sacks, Bring Back the Illustrated Books!)

This is one of the earliest articulations of the existential anxiety of modernist high culture. Illustrations have become unfashionable. Illustrators think what spoils the traditional spirit of illustration is getting into the interior monologue, a trait of novels of the Modern age. Illustration needs a bit of thinking and it is not always intended to replicate the text graphically, rather it captures the moments of something very interesting. Joe Whitlock Blundell, the Director of The Folio Society, a publishing house, finds that novelists are usually pleased to collaborate with artists. Kazuo Ishiguro was hugely pleased and proud about the drawings for *The Remains of the Day*. Even Salman Rushdie appreciated the illustrations for *Midnight’s Children* so much that he bought the originals. So, the problem doesn’t lie with the novelists. Then where does the problem lie?

To conclude my paper, I would like to ask few questions for further exploration—has graphic novel really inherited the traits of illustration? If so, are graphic novels the only possible future of early illustrative tradition in literature? Why now illustrations have been pent up into children’s fiction only? Has drawing become an endangered art, or are we about to evolve a new means of decorating literature? Are modern novelists just not interested to collaborate with illustrators? Or are the modern illustrators yet to find the Black-and-White Knight among themselves? The answers to these questions, I leave to your judgement and to the due course of time.
Notes:


2. A single image is illustrated and signified by an apt caption.

3. Etching is the method of cutting a metal with the aid of acid in order to create a design on the metal.

4. Long before the Europeans the Chinese invented the woodblocks. Alphabets were inscribed on small moveable wooden blocks and with the help of ink those alphabets got printed on paper.

5. Narrative painting is anecdotal in nature. According to Sacheverell Sitwell, “…it is a chosen moment in some related incident and looking more closely into its details we must see hints or suggestion of the before and after stories.” Though literary historians are unable to identify any temporal sequence. A comprehensive discussion is available in Thomas, Julia. *Pictorial Victorian: The Inscription of Values in Word and Image*. Athens: Ohio University Press, 2004. Print.

6. These newspaper illustrations were the result of the establishment of the first daily newspaper *The Times* by John Walter in 1785.

7. The process of carving a design onto a hard, flat surface by keeping grooves into it. Engravings are usually done on wood, copper, steel, and silver, gold. Thomas Bewick first the wood engraving technique in printing presses in the eighteenth century.

8. Bayeux Tapestry is a 70ft. long embroidered cloth describing the events from Norman Conquest to the Battle of Hastings. Fifty scenes had been embroidered on that long cloth. It was commissioned in England.

9. Monasteries were the centres of cultural, educational, and intellectual activities and studio spaces called “scriptoria” were provided for writing, copying, and illuminating books.


poor as its title suggests, is a medieval picture book that pairs Old and New Testament scenes as a way of showing that events in the past were divinely intended to foreshadow the future. It endures as a stunning example of the block book, printed in its entirety--text and pictures--from woodblock.”

12. River of stories is the first Indian graphic novel dealing with the Narmada dam project and its effects on the locals.

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HISTORY OF THE A·CHIKS AND THE GARO HILLS AS REFLECTED IN THE NOVELS OF PRABODH M. SANGMA

Mr Crystal Cornelious D. Marak

Abstract

This paper will focus on Prabodh M. Sangma's attempt to project history of the A·chiks and their land Garo Hills in his two novels Parakgiya Ka·saa and Ku·cholsan. In the first novel Parakgiya Ka·saa the protagonist Rupali studied the history of the A·chiks and their migration from Tibet to Garo Hills for her Ph. D thesis. Her cousin brother Timjeng, helped her to collect the data. He also guided her to visit different places of Garo Hills to meet the elderly people. The other novel Ku·cholsan is an attempt to show that before invasion of British Empire into Garo Hills, the Zaminders were oppressing the A·chiks and other tribal in the plains of Garo Hills by imposing heavy taxes on them and by occupying illegally their agricultural lands. The writer of the paper feels that these two historical novels will give a new insight on the the history of the A·chiks as well as Garo Hills.

Prabodh M. Sangma was born on 6th June, 1952 in a village called Manikura, Bangladesh. He started his education along with his elder sister in the village school. He was studying in class three when the political turmoil cropped up in the country against the non-Muslim inhabitants in the middle of 1963. A violent rioting developed in the country against the non-Muslim citizens followed by burning of houses, torturing, ransacking of properties, molesting and raping of women, forcefully taking away of livestock and brutal killings of innocent people and so on. As a result of this, many migrants came from East Pakistan to India in the beginning of 1964. The parents of Prabodh M. Sangma also crossed the
international border and entered into India during that turmoil. He got admitted in class four at Baghpara Mission M. E. School in June, 1964. He studied in that School up to class seven from 1964 to 1966. As there was no High School in Baghpara Mission at that time, he went to Tukrajhar Mission High School for admission. This Mission was opened by the Boro Baptist Union and was under Goalpara district nearly 25 kms far from Bongaigaon, Assam. He studied in Tukrajhar Mission High School from 1967 to 1971 in class seven to class ten. He appeared his HSLC examination from Birjhora H. E. School, Bongaigaon, Assam in 1971 and came out successfully. After his matriculation, he went to Union Christian College, Barapani Shillong and admitted there in PUC in the year 1971. He studied there from 1971 to 1975 and got his graduation.

After graduation, Prabodh M. Sangma came to Tura in search of job and stayed with his cousin at Hawakhana who was serving as an Upper Division Assistant in Deputy Commissioner’s Office in Tura. After some months, he was appointed as an Assistant teacher, and then as the Assistant Headmaster of Hawakhana H. E. School in 1975. He taught in the School up to 1976 and then he left his school service to join a new job in the Food Corporation of India in 1976. During his service in FCI, he also joined in the Law College as a student in 1977, but could not complete his study as he was transferred to Baghmara in 1978. He was, again transferred back to Tura in 1979. Then with collaboration of some enthusiast friends, the Araimile Night School was established in 1979 with Prabodh M. Sangma was an Assistant Head Teacher in the school. Soon after on the transfer of School’s Headmaster, Walter M. Sangma to Williamnagar, Prabodh M. Sangma shouldered the responsibility as a full pledged Headmaster of the school from 1981 to 1985. In 1985, his authorities of FCI transferred Prabodh M. Sangma from Tura to outside of his hometown. He came back to join in his hometown, Tura FCI, just before his Superannuation. He retired as the Manager of Food Corporation of India in June, 2012.


The novel *Parakgiya Ka·saa* (2002) deals with the theme of history of the A·chiks and their land, Garo Hills. As mentioned in his Introduction for the novel Prabodh M. Sangma had consulted some books to write this novel and at the same time he has used his own creativity and original ideas. Some of the books which he had consulted are – *A·chikkuni Ma·ambi* by Dr Milton S. Sangma, *Unpublished Documents on Garo Affairs* by M. N. Sangma, *The Garo History* by Jo-bang D. Marak, *The Garos* by Major A. Play fair, *A History of Assam* by Sir Edward Gait, etc. In his novel the protagonist Rupali studied the history of the A·chiks and their migration from Tibet to Garo Hills for her PhD thesis. Her cousin brother Timjeng, helped her to collect the data. He also guided her to visit different places of Garo Hills to meet the A·chik people

In the novel *Parakgiya Ka·saa* of Prabodh M. Sangma the story has a theme of migration as a sub-plot. In the story the protagonist, Rupanjali collected the history of the A·chiks’ migration and their final settlement in the present Garo Hills for her material for PhD thesis. The A·chiks forefather has settled in Tibet for a long time. During their long period of settlement in Tibet the A·chiks have grown into a large population and the lands which are covered only by snows are no longer suitable for their agricultural cultivation. So, they have come out from this place to look for new suitable lands. At the time of their journey they were lead by the great warriors like Jappa Jalimpa, Raji and Do·pa and others. They came out from their Motherland Tibet, by beating their traditional musical instruments like susuak, kakwa and A·chik drums. Though they have left Tibet in pre-historic age, the A·chiks always remember their settlement in that place and
which can be easily noticed in their regular mentioning of the place as “A·song Tibotgirioni chiga A·piljangni ,” in their Katta Agana.

In course of their journey the A·chiks have settled in many different places. They have settled in “A·song pattari Chiga Su·unchi” (Cooch Behar); at “A·song Saora Chiga Spora ba Timbora” (Rongpur) and at “A·song Nenggitchu Chiga Nengchibing” (Dhubri). At many times, they have to leave their places after getting disagreement on various issues with the other non-A·chik kings. In many places they have to fight with other communities. At one time, at the place called “Raja Dum Pattal Rori ohom Banggal” which is very near the valley of Brahmaputra river bank, the A·chiks have to fight with Raja Behari who tried to elope with a beautiful A·chik woman named “Jugisilchi”. In this fight a A·chik warrior named Nokma Suganpa Raja Ellingpa, Urja Rakgipa Maran Dal·gipa, was killed by the enemies. The warriors who led the A·chiks to fight back the enemies were - Baucheng Basucheng Don Rakgipa chinding Dal·gipa. In order to save their daughter or sister, they kept Jugisilchi secretly inside a rocky cave. Finally, the A·chik's were victorious in the fight and to remember the place they gave its name as Jugigopa or ‘The hiding place of Jugi.' This place is on the other side of the Brahmaputra river.

The A·chiks has faced many enemies so they wanted to cross to the other side of the Brahmaputra river. Therefore they searched different ways and means and in the end they decided to give one of the beautiful A·chik women name Dimri to Nokma Chigatpa in exchange for his 300 numbers of plantains. By making rafts with plantains the A·chik crossed the Brahmaputra and they landed at a place called Dolguma which is near the meeting point of the river Dudhnai and Krishnai. On reaching the other side of Brahmaputra river they make new settlement at different places like – “A·song Kamakhya, Chiga chironggi, Gaanti ringrinngram a·song, Chironggini jinjinram Chiga” (at Kamakya); at “Matcha Melaram” in Kamrup District; at “Rongmikseram Tangka Datram ba A·song Budalong Chiga Banagong”; “Amak Bonda Turamo, A·song Dul Dokramo ” (Tukreswar) and at Habraghat Pargana.

Finally, the A·chiks have come to settle in the present Garo Hills before 1000 BC. Their agricultural stone tools can be found in many parts of Garo Hills which is known by the name “goera rong·pleng” or “goera stones” amongst the
A·chiks. It was recorded in their oral traditions that the A·chik forefathers encountered many big wild animals and birds when they first entered into Garo Hills. They also promised never to wander from this place to another by symbolically biting the soil of the land. Thereafter, they were known as the A·chik or the one who made the promise by biting the soil of the land.

Before getting a new name as the A·chik they called themselves as Mandes. To substantiate this, even today the A·chiks who are settling in different place of Bengal, Tripura, in North-East India and in Bangladesh are still calling themselves as Mandes. One of A·chik forefather’s name “Noro Mande Dema Risi” is mentioned in the novel. In Sanskrit, the word “Noro” means “Man” and “Risi” means a ‘sanyasi’ or a person who devoted himself/herself completely to the will of gods.

In the novel Ku·cholsan (2004), Prabodh M. Sangma has made an attempt to write about the conflict between the A·chiks and the Zaminders. In the story, the Zaminder of Karaibari, Bhabesh Choudowry illegally occupied the land of the tribals by making patta through the help of his childhood friend and lawyer Mr. Gulsan Aziz. He imposed heavy taxes on their agricultural products. His main intention was to make “Greater Karaibari State”. To fulfill his evil intentions he brought non tribals from Mymensing and Rongpur to settle in the lands of the tribals. By bribing the Police Officers, he used them to arrest the tribals and their leader Changsan Sangma who were opposing him. The story not only showed the oppression of the Zaminder but also the love affair between Zaminder’s daughter Anjalee with Changsan. At the end of the story, Anjalee gave her valuable life to her lover by sacrificing herself when her father attempted to kill Changsan with his gun at their house. The other people heard the sound of the gun shot and after learning that their leader Changsan was attacked, they at once came together and killed the Zaminder and his family members by burning their house.

The novel Ku·cholsan (2004), is also a powerful indictment of a rich society and its tragic exploitations of the poor. Changsan Sangma, the protagonist fought to bring justice for the oppressed and exploited people. He called upon all the tribal people like A·chik, Rabha, Hajong, Koch, Dalu, Banai, Kachari etc. from Garo Pahar to work together to restrain the oppression of the Zaminders. The story is also a satire on the corrupt law and order system.
In conclusion it may be stated that Prabodh M. Sangma’s two historical novels gives a new insight on the the history of the A·chiks as well as Garo Hills. On many occasions, Prabodh M. Sangma gives his own opinion and personal comments to give support to the statement given by him while narrating the stories. The historical themes in his novels worked as a storehouse of information on the present and past socio-cultural life of the A·chiks.

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UNCONVENTIONAL TELEVISION COMMERCIALS: A GENDER ANALYSIS THROUGH CASE STUDIES

Bindu Dogra

Abstract

In contemporary times the images portrayed by the commercials on television have a great power and reaches large audiences. It is helpful in creating individual identities in the society. In order to make massages understandable and acceptable for numerous recipients, very often conventional portrayals are used. These conventional images are one of the most important schemes used for orientation in the social environment. It represents the opinions among members of a certain group about the other groups. These schemes are internalized during the socialization process and forms psychological identities. Since, ages television commercials have been perpetuating traditional gender stereotypes. They are portraying males and females in conventional roles. Men generally lead the commercials related with cars, cigarettes, business products or investments, whereas women are shown in the commercials with cosmetics and domestic products. They are also more likely to be portrayed in the home environment, unlike men, who are shown outdoors. But in recent times in spite of significant presence of the stereotypes in commercials, advertising specialists are using unconventional ideas of product promotions. Present study has examined such unconventional and non-stereotypical TV commercials. These commercials are gradually breaking conventional identities and are successful in bridging the difference between male and female roles. Present paper also aims at highlighting the impact of such commercials on our society.

Key words: commercials, stereotypes, patriarchal
In contemporary times the images portrayed by the commercials on television have immense power to influence young minds and reaches large audience. It is helpful in creating individual identities in the society. In order to make messages understandable and acceptable for numerous recipients, very often stereotypes are used. Since, ages television commercials have been perpetuating traditional gender stereotypes. They are portraying males and females in conventional roles. Men generally lead the commercials related with automobiles heavy machinery, business products or investments. They are portrayed as logical, detached, decisive and adventure loving. Whereas women are shown in the commercials related with cosmetics and domestic products. They are also more likely portrayed in the home environment, unlike men, who are shown outdoorsKrawczyk and Thompson, J. K. (2015). In most of the commercials female are portrayed as emotional, indecisive, sensitive, calculative and care giver Durham, et al (2006). In spite of significant presence of stereotypes in TV commercials a new trend is emerging in which advertising specialists are using unconventional and non-stereotypical ideas for the promotion of their products.

Present study has examined unconventional and non-stereotypical TV commercials. As these commercials are gradually breaking conventional identities and are successful in bridging the difference between male and female roles. Present paper also aims at highlighting the impact of such commercials on our society.

**Stereotypes**

Before proceeding further it is imperative to understand what stereotypes are, because unconventional commercials are contesting theses stereotypes to promote their products and are also initiating cultural change in the society.

According to oxford Dictionary stereotype is a widely held but fixed and oversimplified image or idea of a particular type of person or thing. People organize their knowledge about the world around them by sorting and simplifying received information. Therefore, they create cognitive schemes, which are certain representations of the reality displaying its most typical and fundamental properties. These schemes are responsible for defining our worldview and have a significant influence on social understanding. One of the most important types of schemes used for orientation in the social environment is the stereotypes, repre-
senting the opinions among members of a certain group about the other groups. These schemes are internalized during the socialization process. Pratkanis and Aronson, (2001) stated that stereotypes are used to attribute the identical features to each member of a certain group without taking the existing differences among the members.

**Methodology**

The Present study was focused on unconventional and non-stereotypical TV commercials. As These commercials are gradually breaking stereotypical identities and are successful in promoting new liberal mentality in the society. For this purpose around 15 popular national television channels were viewed during prime time slot that is 8:00 pm. To 10:30 pm. The TV commercials on these channels were viewed and then commercials with non-stereotypical or unconventional portrayal were picked and critically evaluated for their content. The commercials challenging racial, sexual and gender stereotypes were short listed for the discussion as case analysis. To begin with the researcher submits a disclaimer that advertisements are mentioned purely for academic purpose and not for endorsing any product or ideology.

**Discussion**

The oldest commercial which promoted unconventional gender portrayal was **Nirma washing powder**. Hema-Rekha-Jaya and Sushma, the famous nirma ladies were earlier shown washing clothes and their primary concern was the whiteness of the garments. But the Nirma commercial released few years ago screened four independent women helping an ambulance stuck in mud while all the men stood by and stared. In this ad traditional portrayal of women only concerned with domestic duties, has transformed into a strong, confident and outdoor women. The attire has changed -- and so has her approach and attitude.

**Another commercial which has challenged a popular stereotype associated with the institution of marriage is Tanishq jewellery house.** Historically, divorced or widowed women are out-casted in Indian culture. This brand has moved away from the conventional daughter’s wedding theme. Its latest commercial shows a dusky bride getting remarried while her daughter from the previous marriage watches. Her husband is shown to be respectful and loving towards her
daughter. When the bride reaches the mandap, the groom picks up her daughter and carries her along while taking pheras (wedding vows) with the mother. This ad celebrates the concept of different types of families and the need to move beyond appreciating only the Aryan standards of beauty in the media.

**Femina Generation W commercial** has also confronted the institution of marriage. The commercial took an atypical scene from the day of a wedding and added a sudden twist at the end. The end depicts a grown-up daughter of a marriageable age taking her mother for re-marriage, thus challenging the traditional social barriers for women remarriage. The commercial supported the need to change India’s mindset regarding these social issues.

**Wedding Jewellery by TBZ garlands** has also used the institution of marriage to highlight the changing equations of both sexes in solemnization of marriage. This commercial has an undertone of progressive thinking seen on Indian TV. A bride tries to put the varmaala on her husband-to-be, following which the two indulge in a playful exchange where more than a few things come to light, of which is the fact that the girl is not a conventional shy bride, she is a woman of her own personality and holds a strong sense of identity, something very unusual of Indian brides.

Cadbury **Bournvita commercial Aadatein** shows a mother instead of father inspiring her son to reach greater heights by enhancing her own skills so that her son competes with her. It shows the mother in unconventional manner, having the ability to step out of the home and be a high-energy, action-based role model for her child. The message: a mother can bring out the best in her child by bringing out the best in her.

The latest **commercial** of **Havells fans‘ AbHawaBadlegi** speaks about inclusiveness and is crafted to highlight the need to initiate change. The commercial promotes fresh air in societal outlook in which the man is willing to take his wife’s surname post marriage and the surprised but satisfied look the female registrar gives the couple proves that little things go a long way. The commercial has initiated a bold departure from repressive patriarchal traditions where a woman loses not just her house but also her surname, her identity once married. Another commercial related with **Havells** (coffee maker) takes a dig not just at the institution of arranged marriage, but also the patriarchal mindset of people who indulge in it. A
mother who wants her son to get married complains about not having anyone to make coffee around at home, to which the prospective wife promptly gives her a Havells coffee maker and proclaims that she’s not a kitchen appliance.

Another, more recent Hevells commercial comes with a tagline: “Respect for Women“. It starts with a man cribbing about the cooking skills of his wife and recalling different types of ‘chutneys’ his mother used to prepare for him. The wife brings the mixer to him and tells him that there are 25 types of chutneys that can be prepared and he should go ahead and make some! Thus, making the man realize that a woman’s predominant role is not limited to the kitchen and her role as a care giver is not restricted to pleasing her man twenty-four seven.

The campaign started by Ariel washing machine powder ends by asking us an important question: “Is laundry only a woman’s job? “ Thereby, questioning the conventional gendered division of work in our society. It also points to the fact that often times economic opportunities for women do not necessarily translate into a shift in power equations inside a family.

This concept is taken forward by Lloyd washing machine where the woman asks the salesman to show a unisex washing machine which both she and her husband can operate. The content of this commercial has challenged the traditional sex based division of labour which burdens only the women with household work. The commercial features a couple going shopping for a washing machine. The man stands around, stares at his phone and boldly proclaims that the salesman should show his wife the machine, as it’s her ‘department.’ The lady says “do you have Unisex washing machine” to this her husband replies come-on all machines wash both men and women clothes. To this lady replies ‘No I think ours is a ladies only machine because you never touch it”. Then sales man says “so madam you must see Lloyd washing machine with easy swipe touch feature.’ Lady replies “so easy that even sir can do the washing” The next few scenes make it clear that doing the laundry is, in fact, nobody’s department and expecting women to stick to these roles is not just sexist but is also immensely regressive.

Ariel’s ‘Share the Load’ is a touching monograph commercial depicting typical domestic life across the society. A busy working mother juggles laundry and the dishes, while being on a work call. She makes tea for her husband, caters to her visiting father and clears toys her son has left scattered. The commercial plays
out from her father’s perspective as he watches his daughter struggle with domestic chores while her husband does nothing to help her. He realises that he himself has set a bad example for his child while bringing her up. He vows to change this, realising that helping around the house isn’t a woman’s job. This campaign has initiated a movement for social change by highlighting the age old gender disparity in household work. The commercial is promoting a better world where there’s gender equality within the household and hence happier households. Where men and women have equal responsibilities and take equal ownership of chores.

This commercial became so popular that Facebook COO Sheryl Sandberg called it one of the most powerful ads she had ever seen. The campaign won a Glass Lion at Cannes in 2015, a Gold Spike and a prize at the Spikes Asia 2015 in Singapore.

In a bid against benevolent sexism, urban lifestyle services company Urban Clap commercial featured different women in atypical work roles: a female bouncer, bus driver, and mechanic, among others. The commercial ends with an inspiring message from all women to all men: We don’t need you. We still want you, Happy Men’s Day, From Equals to Equals.

Another much-discussed sleek commercial considered a rule bending yet not preachy commercial by Harvey B Brown, in collaboration with Bates CHI & Partners, showcases glamorous shots of men and women making extreme fashion statements irrespective of their body shape and skin colour. The Men were shown with heavy kohl-lined lids and pigtails while women models of different body types and races swish about in sequins and denim. The lyrics leave little unsaid: You don’t have to call me pretty, you don’t deserve my pity, and I’m just me. This ad explains how fashion is misunderstood in India, the fashion is moving beyond the fabric to people who wanted to be fashionable but still comfortable with their bodies, rather than enslaved by trends.

Things Don’t Judge an eBay commercial promotes that Objects don’t judge and neither should you. Ghungroos that don’t judge the gender of their wearers, Diwali lamps that don’t question the religion of those who light them and rings that serve their purpose of declaring love without verifying who the love is felt between: these are just some of the objects that eBay India brands has promoted in a gender neutral manner.
Dabur Vatika’s ‘Brave and Beautiful’ campaign focused on the struggle of cancer survivors, especially women who lose their hair during chemotherapy, and the social negation they face in the process. This commercial depicts one of these women foregoing her head-scarf to go to work, and the support she receives from the people around her, regardless of how she looks. Some people don’t need hair to look beautiful, therefore challenging traditional beauty standards.

One more commercial to be mentioned here is the Titan Raga ad. It featured a female protagonist, who runs into an ex-boyfriend at an airport lounge. And as they discuss their past, and what ‘could have been’ it is revealed why they were separated. He wanted her to quit her job, to which she did not agree. With the Titan Raga watch on her wrist, she mentions that his mentality is still the same as it was when they separated. This ad was a nod to the modern confident woman who leads her life according to her own choices. She is a self-respecting, successful and independent woman who enjoys her freedom - freedom of thought and freedom to lead her life the way she wants.

Another commercial from Titan following the ‘Her life her choice’ hashtag is Titan Raga’s Garden of Eden, this commercial features Katrina Kaif explaining, in no unclear terms, when the right time is to get married. It talks about brushing off loneliness and not succumbing to social pressures. Most importantly, it tells the female audience to follow their own heart, no matter the circumstances.

Stayfree sanitary napkins have put out a bunch of ads that focused primarily on the empowerment of women and on the modern and independent new generation of females. The commercial Stayfree ‘Army’ deals with a woman who wants to follow her dream of joining the army, despite her father’s objections and mother’s concern regarding those tender days. The add highlights the successful completion of her training and returning home as a successful confident officer. This ad has successfully encountered conventional barriers imposed on women in the field of job selection and the myth associated with menstrual cycle that during this period all women are weak and less agile.

A stand-out commercial on the list is Hyundai’s ‘Life is brilliant’. The first India-centric corporate film by the Korean auto giant gained over four million views on YouTube in just a few months. The film depicts a father who takes care of his son while his mother is working away from the family. The son, who is miss-
ing his mother, floats a paper boat in water and the next morning when he wakes up, he is pleased to see his mother at their home (brought back in record time courtesy a Hyundai vehicle of course). Even as it challenges stereotypes about the mother needing to be the primary caretaker of the family, the ad highlights how the family’s bond remains deep and unthreatened by her physical distance, Chakraborty, (1997).

The next non-stereotypical commercial is Dove campaign aimed at women at every age and with different kinds of figures. It is observed in all commercials of dove products that the main criteria of healthy skin are taken to be the glow and softness. Unlike other products that are endorsed purely on the basis of fairness. Dove commercials have challenged the stereotypical standards of beauty.

The TV commercial for the Honda pleasure scooty, “Why should boys have all the fun?” aims at breaking the stereotypes in the Indian society about girls not able to go out and live life as boys do. The ad showcases the protagonist enjoying the thrill of riding and promoting brand philosophy that the young girl of today can go out and have fun just the way she wants and how she wants.

In the end there are many commercials changing the parameters of being the ideal man. For example, one of the advertisements for Raymond fabric and clothing shows the man staying back at home to take care of the child while his wife needs to go to work. The tagline says “many things make a complete man; being there is just one of them.” It may be noticed in all Raymond commercials, that the ‘complete man’ is shown to be very caring and family oriented contrary to the conventional detached macho image shown otherwise.

There are some other commercials in which male actors are seen endorsing detergent powders which are traditionally tagged as female product. For example Hrithik Roshan has promoted Nirma advance, Salman Khan has endorsed Wheel, Govinda has promoted Green Wheel, Boman Irani and Amitabh Bachchan have appeared in Rin commercials.

Thus, the analysis of above mentioned commercials verifies that new trend is coming up with unconventional and modern portrayal of male and female drifting away from patriarchal and traditional stereotypes.
CONCLUSION

Commercials are the powerful tool used for creating and shaping people’s opinions. For the last many decades the consumers have been suffocated by commercials that were conventional and stereotypical in their approach. All sounded and looked similar. But the present paper has highlighted some commercials with unconventional portrayals. These commercials have blown a breath of fresh air in the society, Jurca, (2010). They have challenged the racial, sexual and gendered stereotypes along with entertaining the audiences. These Unconventional commercials have penetrated the protective shield that marketing literate consumers nowadays have built against the commercial messages that are bombarded on them every day. Also, unlike traditional commercials, these new unconventional commercials don’t use persuasive message trying to convince the audience to buy their products or services, rather they are addressing the customer’s subconscious and creating memorable images of the promoted brands which last in the mind of consumers. Along with product promotion they are also playing strong role in changing the mindset of the people. According to Craig, (1997), the changing trends in television commercials are depicting the development of the society and are answering many social, traditional and political issues, such as emancipation of women, growing role of individualism, globalization and revaluation of patterns and social roles.

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CULTURAL PRACTICES OF THE GAROS: THEN AND NOW

Jobillyne D. Shira

The Garos who likes to call themselves the A∙chiks are believed to have migrated from Tibet belonging to the Tibeto-Burman stock and predominantly settled in the western part of Meghalaya. Meghalaya being the matrilineal state in the entire north-east India inhabited by three major tribes- the Khasis, the Jaintias and the A∙chiks. According to the oral tradition recorded in the form of prose, poetry and songs, at the time of their migration, they brought with them a rich cultural heritage that has been handed down from generation to generation. The A∙chiks strictly followed their culture, customs and traditions in the past. However, some cultural practices and customs got slightly changed in this modern era. D.N.Majumder noted: “customary law is a part of the culture. No culture is static. Each culture goes on adjusting itself to changing circumstances. Culture change involves change in customary laws also.” (5) Likewise, in modern A∙chik society, customs and cultural practices are being adjusted in accordance with the circumstances that arise in the life of a particular group of people or an individual.

Oxford Advance Learner’s Dictionary explains culture as: “the customs and beliefs, art, way of life and social organization of a particular country or group.” Therefore, culture includes traditions, knowledge, the ideas, moral laws and social behaviours of a particular people or society which reflects the identity of a particular group or a society.

This paper will look into some aspects of cultural practices of the A∙chiks particularly marriage, death and inheritance of the past and the present generation.
Aspects of A-chik Marriage:

i) Exogamous Marriage: In A-chik society, marriage is strictly exogamous. Husband and wife must belong to different clans and motherhoods. A-gitok Sangma cannot marry A-gitok Sangma, Raksam Marak cannot marry Raksam Marak, and Gabil Momin cannot marry Gabil Momin. Julius L.R. Marak in his ‘Garo Customary Laws and Practices’ stated: “If a Nengminza boy elopes with a Nengminza girl and if the girl has conceived a child, … then the chra and the mahari should take immediate steps to separate them which is known as Salseka or Saleka (separation).” (95) But if they live together as husband and wife against the will of the Mahari they are identified as Ma-dong. However, no such ostracism is initiated against them for this kind of marriage but they lost their prestige in the society. Milton S. Sangma in ‘History and Culture of the Garos’ writes thus on the marriage of the same mahari or clan, “those who contract this kind of marriage would be branded as Ma-dong or marrying his own mother (Ma-mother and Dong-to live together).” (192) Nowadays, marriage between the same motherhood and different sept is not strictly adhered to even among the educated sections of the society. In some cases, if wife is from another community husband is A-chik, the wife and their children take the husband’s clan.

ii) Chawari sing-a / Noknapa / Nokchame gaa (marriage negotiation or engagement): Proposal for marriage usually comes first from the girl’s ma-chong. The chra (maternal uncle) and parents of the girl take the initiative in making marriage proposals. Generally, if the girl is not for nokna (heiress) she is free to select the boy of her choice. She usually chooses her life partner “…during the festive days of Wangala, Mangona, Nokma ganna ceremonies” (Garo Customary Laws and Practices.97) or in any social gathering or social work they do. If and when the parents of the girl would come to know of it, they would call the chras (her close uncles, brothers) for a discussion and decide among themselves. In this case, the decision of the chras is final. In case, they do not approve of her choice for some reasons, the chras can veto and take immediate steps to separate them from each other but if they are in favour of the boy, immediate arrangement for formal engagement is initiated by the chras together with the parents of the girl. Accordingly, the chras together with the parents and the girl including a few nearest maharies go to negotiate with the boy’s parents carrying rice, rice beer, vege-
tables, some chickens or a pig which are cooked and served at the boy’s house. In the joint meeting, they (girl’s side) will enquire whether or not the boy is engaged or betrothed to someone else. If the boy is betrothed to his uncle’s daughter or to someone else the meeting is discontinued and the chras and the parents from the girl’s side return home empty handed. Thereafter, the chras by any means break off the engagement. But if the boy is free, then the discussion goes on. From the boy’s side also inquiry is made whether the girl is for nokna (heiress) or a-gate (non heiress). If everything is agreed upon between the two parties, there will be an engagement and the date for the marriage is fixed with the consent of the groom’s maharies. If the proposed date is not agreed upon by the boy’s mahari, they take time to discuss among themselves and fix the date according to their convenience, after which they inform the girl’s mahari. Maharies of both the parties play a vital role in preparing for the marriage. Fr. G. Costa in “The Garo Code of Law writes: “The interest of the mahari in this business of matchmaking is as important as it is indispensable.” (18) It is the custom of the A-chiks that the maharies and the neighbours extend their help to the girl’s family not only by contribution towards marriage expenses but also through moral and physical support.

iii) Nokkrom Sika: Traditionally, if the girl is nokna, (heiress) the father of the girl selects his own gri sokchi (nephew) whom he believes is fit and most suitable to be a nokkrom (resident son-in-law) and that he would look after them in their old age and would take care of all their properties. Nokkrom sika is a sort of forced marriage. Karnesh Marak states, “This custom was prevalent before 1920.” (The Customary Laws.21) In this kind of marriage, the initiative is taken by the parents of the girl in consultation with the chras (maternal uncle). The parents of the girl with best rice, rice beer, some chickens or a young and healthy pig go to the house of the boy’s parents to discuss on the matter in connection with marriage proposal and if there is no objection from the latter, strong persons usually close relatives of the girl are entrusted to capture the boy and drag him to the house of the girl. It is a normal practice for a man to refuse at first and do not give his consent to marry the girl easily. Even if the boy is not willing and refuse to marry the girl, the strong persons will capture the boy anywhere, anytime whenever they get chance; be it in the marketplace or in the wal·tim (fire place) or any other social or religious gatherings. “The young woman and the captured man are given a separate room in the house to spend the night together.” (The Customary Laws.23) Two
persons are assigned to guard the boy turn by turn, day and night at least for two or three consecutive days. If the boy is not really happy to marry her, he would try to escape from her by any means. Julius L.R. Marak in his Garo Customary Laws and Practices observes: “This type of capturing a son-in-law is practiced by the Am·beng, Matabeng or Matajangchi and Matchi sub-tribes.” (GCLP.102) However, in the modern days this kind of practice has disappeared. Instead of forced marriage, the parents of the modern days encourage their children to choose a life partner who is in their favour and will love each other after marriage provided both have attained marriageable age. With the consent of the parents only marriage can be instituted.

iv) Do·sia: It is the form of marriage among the A·chiks practicing indigenous religion which is recognized by the government. Literally ‘Do’ means fowl and ‘sia’ means die or marriage ceremony solemnized by slaughtering the fowls. The priest takes hold of the young cock and a hen, strikes at the back of the groom with the cock and the back of the bride with a hen calling the spirits to witness the solemn pledge of the couple to each other and invoke god’s blessings upon the couple throughout their married life. The priest wrings off the head of the hen and the cock and is thrown on the floor. Afterwards, the priest examines the entrails which according to their belief foretell the future of the couple. If the ends of the main entrails stand equal and face each other, their married life will be happy and prosperous. If the beak of the cock is in a position pointing at the bride and the beak of the hen at the groom, it is considered a good omen. After the marriage ceremony, drinking and feasting takes place at the bride’s residence.

The weddings in modern days among the A·chik Christians particularly of the middle class are very expensive because they tend to follow the western style of wedding celebrations spending lots of money in food items, dresses and decorations. Large amount of money is being spent in transportation of the bridegroom, his family, relatives, neighbours and friends in case the groom is from the far flung area. Some people, for the sake of their prestige spend huge amount of money beyond their capacity.

Aspect of the customs in connection with Death: The A·chiks believe that the soul of the dead go to the land of the spirits called Mangru-Mangram alongwith the things that are offered as token of love and respect to the departed
soul. In ancient times, the chra (male relative) kills a slave as a porter in honour of the dead and also to carry the materials of the deceased. In the A∙beng area, when an important person or a Nokma (chief) dies, one of the male relatives or ‘Chra-Mongting-Wa-ge-Ja-ting’ cut the post of the jang-kepang (doorway), tingku (bamboo roof frame) and other planted trees in the compound and the gun is shot in the air as a mark of respect or as a sign of grief to the departed soul. Big number of bulls, pigs and goats brought to the funeral are also killed in honour of the dead. This custom is practiced particularly among the A∙chiks practicing indigenous religion but this practice appears to be disappearing. Even in the modern days though majority of the A∙chiks are Christians they are still practicing some of the traditional customs such as burial of costly and valuable materials along with the dead. Bulls, pigs and goats are slaughtered more than it is necessary. They consider it necessary to give back one leg each of slaughtered livestock as a token of acknowledgement or as a thanksgiving to those who brought the animals. This custom is being practiced even in the town of Tura and its peripheral areas till today. In rural areas also, some people not only to honour the deceased but also to maintain their own prestige and a good name spend beyond capacity, even to the extent of mortgaging their land to pay the expenses. Though the above mentioned customs are being practiced in honour of the dead, they are wasteful and unnecessary. In some cases, it reduces families to utter poverty in their life. Valuable gongs are given to the nearest women relatives who give bathe to the dead body. Hand basin or plates of brass and white dhoti are given to the nearest relatives of the deceased in memory of the dead.

Me∙mang dila or Randi Mikchi gala: Literally “Me∙mang” means ghost and “dila” means lead or leading the ghost of the deceased. “Randi” means widow “Mikchi” means tear and “gala” means to drop or to drop the widow’s tear. In both cases, the widow makes a formal visit to her late husband’s home. A∙chiks believe in rebirth and according to their belief the best form of rebirth is to be reborn in the same family or in the relative’s family. That is why the spirit of the dead is led to his mother’s house. When the widow formally visits her in-laws’ home, she is believed to lead or take back the spirit of her deceased husband to his mother’s home. “Randi Mikchi Gala” is believed to be the widow officially informing her in-laws about her husband’s demise with a request to continue the relationship and support between the two maharies. On this occasion, the two clans have a
discussion whether to provide a substitute (on-songa) husband for the survivor. During this visit, tea, sugar, biscuits, rice, vegetables, chickens, pig etc. are carried by the chras and nearest relatives accompanied by the widow. They prepare meal and serve it to the family of the deceased. This practice also involves large amount of expenses which brings economic burden to the widow. This kind of practices can be found among different maharies even in Tura.

**Inheritance:** The A·chiks are a matrilineal community. They follow ‘matri-local’ system where the husband goes and stays in the wife’s house. Children take the mother’s surname and not from the father. Nokna (heiress) and her husband reside with the parents of Nokna and inherit all the family property. In traditional practice, Nokna must marry her father’s nephew. He becomes Nokkrom after marrying Nokna. Other married daughters live in a separate house and have no right to inherit the ancestral property. Nowadays in Tura, some parents distribute their moveable or non moveable properties among other daughters also. Milton Sangma writes that “the customary laws permits when the parents have no suitable daughter in the family to become an heiress....the mother looks to her matrilineal relative to adopt one.”(204) In some cases, if there is only one son and no daughter in the family, the wife comes to the house of the husband’s parent after marriage and the son becomes heir.

Most of the A-chiks of the present generation do not know much about their cultural practices and customary laws due to loss of interest to learn. Another reason is that the elders do not take interest in teaching the younger generation. As a result, there is slight modification or change in some aspects of cultural practices. In olden days, Nokpante (boys’ dormitory) is the only recognised institution where knowledge of socio-cultural and customary practices of the A-chik society was imparted. Nowadays, some customs and cultural practices are apparently adjusted according to the circumstances and conveniences. Some are changing for the better to keep pace with the circumstances. The idea of passing of family property through man is being floated among some of the educated sections. However, majority of the people declines to accept the idea.
References:


Abstract:

Munshi Premchand has won accolades for his progressive writings in Hindi literary arena and was one of the fire brands in the nationalist literature during the twentieth century. Yet his perspective on women missed many a glare since the way he portrayed women in his narratives did not attract any criticism. On investigating deeply one finds that most of his women characters are vile, vicious, adulterous, greedy and an epitome of the devil. Was he really in favour of reforms for women and how much was he able to achieve the so called liberated position for women? The present paper is an attempt to highlight his character portrayal of women in selected short stories from “The Co-Wife and Other Stories” and one novel Sevasadan with a special focus on the negative interpretation of women characters.

Key words: Premchand, patriarchy, progressivism, Hindi literature, women reforms.

Premchand has reigned supreme in the world of Hindi narratives during the early part of the twentieth century and became a beacon of progressivism when the Indian society was scuttling away from the orthodox and conservative demeanour. It is however significant to note that while copies of Soz-e-Watan were burnt, there enflamed a nationwide awareness about the anti-colonial prelude and so the role of Premchand as nationalist writer and a reformer cannot be overlooked. Dr. Namvar Singh has aptly said:
Premchand ko pragatisheelta ki drishti se dekha jaye to Hindi Sahitya ke badey rachnakaro me Kabir apne daur me jo bhumika adaa kar rahe the, usi ka vikas lagbhag paanch sou varsh baad Premchand ne kiya. (2010:15)

(If Premchand is examined from the perspective of progressivism then it is discovered that amongst Hindi litterateurs, what Kabir had rendered during his times, Premchand evolved the same ideas in literature after five hundred years.) (Trans.)

Social evils like widowhood, prostitution, poverty, alcohol abuse, zamindari system, caste system etc were on the primacy for the reformers and writers like Premchand also contributed his bit in the development of a casteless-classless-liberal society. He championed the cause of the peasant and labour communities who were exploited by the rich land owning class.

Premchand was not a peasant, yet he felt close to this community. His father was a clerk. He studied Persian, Urdu and Sanskrit, where writing about rural life was not a tradition. (Singh 25)

Moreover Sudhir Chandra comments that during Premchand’s time society was undergoing a metamorphosis and people were changing their preferences from religious leadership to political leadership so there was a dilemma in the minds of general public. During such times the writer came forward as a viable option that could be trusted as a well wisher of the society and had the zeal of a reformer and Premchand nearly fitted this definition so he ruled the literary era of a few decades prior to the independence (1981:669).

Partha Chatterjee while commenting on the beginning of women reforms in India mentions that reforms were initiated in the Indian society in the first half of the nineteenth century because of the ‘penetration of the western ideas’ in the Indian system. Moreover the roles of reformers like Rammohan Roy, Ishwar Chandra Vidyasagar made a significant and positive impact on the condition of women. While on one hand the nationalist ideas were being generated and perpetuated by leaders, on the other hand there were attempts being made towards the liberalisation of the Indian society (1999:15-17). The present paper deals with the portrayal of women characters by Premchand in his volume of short stories.
The Co-Wife and Other Stories and a Hindi novel Sevasadan. Though Premchand is known to be the precursor of reformative and didactic narratives, there is lacuna as to how and why he portrays women characters in an unnatural and improbable sheen which is seen when they are either prostitutes, or malicious house breakers or are subdued wives who readily accepts the rejections and mockery by their husbands or the frustrated housewife who readily accepts prostitution as she finds it more fulfilling and attractive. As eminent writer Vijaydaan Detha says that his characters can be divided into two types; the virtuous ones and the vile and vicious ones. He goes on to say:

Premchand ke Sahitya me aise bisiyon patr haine (stree aur pursuh dono) jo paramparagat sanskaron se jakde haine. Unke vyavhaar se yah spasht hai ki unke ye vichaar ekdum avaigyanik haine. (2009:34)

(There are innumerable characters (both men and women) in Premchand’s works that are clutched in traditional ways of life. Considering their behaviour it is evident that their opinions and ideas are unreasonable.)

Premchand’s narratives are a microcosm of the early nineteenth century Indian village where existed social evils like dowry, polygamy, widowhood, poverty, feudal landlordism, patriarchy and many more and yet there are tradition defying characters like Suman, Rani Sharandha, Ms. Khursheed, Sulochana etc. Moreover nothing could be more disillusioning than the deferential and tamely behaviour of Rajia, Suman (during the former part of the novel) and Subhagi who are exalted by the writer because of their self sacrificing attitude. Since Premchand was inclined towards nationalism and independence of the country, he acknowledged the grass root reasons for its slavery and hence criticised social evils every now and then but could not devise a sure shot method to alleviate these evils however he does depicts an inherent evil nature of women.

If one really introspects the root cause of prostitution in Sevasadan, it has been highlighted by Premchand at the outset of the novel - mismatch matrimonial alliance, poverty, societal hypocrisy, the position enjoyed by nautch women in the society, feudal landlordism etc. have been the reasons for Suman’s entry in this limbo. A lower middle class house wife, Suman, who is mistreated by her husband Gajadhar, when she practises piety and virtue but feels jealous of an immoral
woman Bholi Bai who is respected by men from all walks of life—pundits, maulvis, thakurs, peasants etc. She understands the plight of a virtuous woman like herself when she sees the privileges Bholi Bai, a prostitute enjoys while she toils hard throughout the day and tries to keep up her virtue and dignity that is of no use:

*Suman ne socha, main kaisi hathbhagini hun....Main ye sab dukh kyun jhelti hun? Ek jhonpri me tooti khaat par soti hun, rookhi roti khati hun, nitya ghudkiyan sunti hun kyun?Maryada paalan ke liye na-lekin ye sansaar mere is maryada paalan ko kya samajhta hai?* (Sevasadan 35)

(Suman thought, how ill-fated I am....Why do I undergo all these griefs? I sleep in a shanty on a broken cot, eat dry *roti*, I bear misgivings each day, for what? Only to preserve my sanctity— but what does this world understands of my virtuous abiding?) (Trans.)

The only reason for Suman’s fall from grace to disgrace is not due to her olfactory desires to feed herself well as the writer highlights every now and then but her error of judgement and ignorance. This error of judgement brings about the *denouement* of her tragedy. Suman gets enamoured by Bholi’s beautiful clothes and her happy demeanour and the fact that the prostitutes were invited for all festive occasions and weddings, while little being aware of the vicious life of corporeal death she has to bear with:

*Parvo-tyohaaro, utsavo-vivaho, vijayotsavo, mandiro-thakoredwaro, sarvatra vaishyaon ke naach gaan hotey the.* (13)

(Nautch girls performed everywhere during festivities, weddings, success celebrations, in temples, thakoredwars etc.) (Trans.)

Dr Ramvilas Sharma aptly says that the major problem in *Sevasadan* is Indian woman’s dependence (1980:1). The novel appears to deal with the social evil of prostitution but Suman sprawls over the entire narrative and it is she who is blamed for her lack of virtue and self control hence leaving little space for the social issue. But the truth is Gajadhar, Padm Singh, Vitthal Das, all are to be blamed for Suman’s fall. Indeed it is an individual’s story of sinning and penance and not a canvas to portray social evil of prostitution. It’s just one Suman who could be forced to revoke her profession but the larger part of these public women
may not be imposed into deliverance. Dr. Nirmala Kumari writes:

Premchand successfully portrayed the social evils in his works but he couldn’t redress the situation.(1980: 15)

Similarly if one considers short stories by Premchand in the collection – *The Co-Wife and Other Stories* (2008), the same analogy of evil women is reiterated and the plot presents abnormally malicious womenfolk. In the first story, Raghu the protagonist behaves like a Good Samaritan and bears all the ills of his step mother Panna with great courage and endurance. Panna is portrayed as a whimsically vain and beautiful woman who becomes selfish to the core one she enters the household of Bhola Mahto. As he too gets carried away by his wife’s behaviour it is Raghu , his own son, who is neglected and treated like a serf. The scene is that of a typical farmer domestic household where bad days fall on the first wife’s child with the arrival of a younger, prettier second wife (“Family Break-up”). It is important to note that the way Premchand specifies the obvious reasons for Mahto being enamoured by Panna is interesting:

Panna was a good looking woman and pride goes with good looks as bread does with butter. She wouldn’t lift a finger to do any work. It was Raghu who gathered the cow dung and would fed the cows. He had to wash the dishes as well. (2008:80)

Raghu however forgives his mother’s misdoings and takes care of her family after Bhola Mahto’s death. What surprises the readers more is that Raghu is reluctant to bring his bride to the house because of her temperament (unhappy memories of Panna) as a house-dismantler. But history repeated itself when Muliya, Raghu’s wife who is more beautiful and more distempered than Panna enters the familial fold and soon things fall apart. Muliya too is described as an epitome of beauty and grace:

When she set out at sunrise , with a pot of water , her skin glowed in the golden rays of daybreak, as if Usha , the goddess of dawn was walking along, smiling with all her fragrance and intoxicating bloom.(2008:85)

Muliya didn’t have the self sacrificial lamb-like attitude of Raghu- she was independent enough to take decisions and felt it was reasonable enough to separate the hearths. Eventually Raghu dies of tuberculosis and suffered more due
to separation and Muliya’s separatist behaviour is highlighted on this occasion:

That anxiety ate him up as well. He needed rest now. After the tireless toil of so many years, he needed to shed some of his burden, but Muliya’s selfishness and short-sightedness had laid waste a flourishing crop. (2008:99)

But ironically scene changes after Raghu’s death and Panna pays back for Raghu’s good deeds in form of love and affection for Muliya’s two children. Finally Muliya marries Kedar (her brother in law) and the family stays together. Here the women are portrayed as evil hearted-selfish.pretty young maidens who are least bothered about the Indian way of living together in harmony and only in times of sorrow they realise the importance of joint family and love and nowhere a man features as an initiator of transgression.

Similarly the eponymous story of this volume expresses the subservience and unnatural forbearance of Rajia, the faded and less loved first wife of Ramu. He unashamedly brings a new wife thereby rejecting Rajia, who had sacrificed her entire life for his household:

She had built this household with the sweat of her brow. It was not easy to give it up. She was not such a fool as to leave the house for Dasi (Ramu’s second wife) to rule over. (2008:124)

What could be more heart rending than the scene where Rajia’s plea for proper clothes also goes unheard of and Ramu rebukes her:

Who are you to question me? She is young-it’s natural for her to dress well and enjoy herself. You want me to burden her with thrift and economising right away. I can’t do that.(2008:125)

What followed was Rajia’s departure from the house and the irony is, she takes nothing with her. The story is trying to bring home the idea to the readers that women in Premchand’s times were owned or disposed by men like easy gamble. What surprised me more was the latter part of the story when after Ramu’s death, Rajia gives shelter to Dasi and comforts her:

Why are you crying sister? He’s gone. But I am here. Don’t worry about anything. You and I will live in the same house in his name.....The house is still yours. Live as you please. Just give me one roti, that’s all. What else
do I need? My husband died. Yours is still alive. (2008:134)

And Ramu’s wives live happily ever after and the reader is left searching for any poetic justice. The first wife who had undergone so much of hardships and emotional rejection is still contented to accept the initiator of her problems, which is quite unrealistic or the Rajia’s is indeed a sage to forgive and forget every misdeed she was exposed to.

The next story is about the plight of a nautch girl’s daughter who faces rejections at every step of life, is rejected by society and family, even though she marries a man of social standing. The plot revolves around Kunwar Ranvir Singh who marries a nautch girl Zuhra who eventually gives birth to a daughter Sulochana, the protagonist of this story. Though Sulochana receives university education and marries Ramendra, a professor, still the dark past of her mother’s life haunts her and women of respectable families dislike her:

After the wedding, Ramendra encountered new experiences. Women more or less stopped visiting his house. But the visits of his male friends increased precipitately. They came morning, noon and night and Sulochana was kept busy entertaining them. (2008:64)

She too begins taking interest in men, who again treats her like a daughter of a nautch girl but it was venom she had to swallow. That stigma of being an immoral woman’s daughter haunted her even though she was married to a respectable man. It is nothing less than sheer hypocrisy the way people of repute rejects her and the way they treat Sulochana as an available woman highlights the double standards of Indian society. In the end, ironically she too rests near her mother’s grave in oblivion after her death and Ramendra and her daughter comes often to pay tribute to her. Her words before her death as she turns her face away from the little one are quite eyewash for the so called reputable society:

This baby endures humiliation I have endured for so long. Why should I bear the agony of life on its account? If its merciless father loves it, let him rear it. And may he one day cry as my father cry today. God if you give me birth again, let me be born in a respectable man’s family...(2008:78)

Women’s issues are raised by Premchand, but the irony is most of his women characters are sinners, vile and most malicious, at least that is the Prima
facie memory one gathers after reading his short stories for the first time. Initially the men are portrayed as holy cows—more reasonable, virtually sin free and more sensible than the women (for instance: Bhola Mahto, Ramu, Kunwar Ranvir Singh, Ramendra, Gajadhar, Sadan etc) while women in Premchand’s narratives are demanding, unreasonable, malicious, greedy and insensitive (Muliya, Panna, Suman, Sulochana, Jugnu Bai, Bholi Bai, etc.). However he does depict a retributory instance about these perpetually sinning ladies wherein one actually doesn’t gather the basic reason as to why only women are the major evil doers in the narratives. For instance according to the writer the protagonist Suman in Sevasadan stepped into the murky world of whoring just because she was unrealistic and vain enough to search for Elysium where she would be treated like a queen and not like a lower middle class wife of a hot headed clerk.

Women might be power wielding but those are rarest of the rare like Ms. Khursheed (“Stigma”), the new headmistress of Indumati Women’s School, who is a spinster and scandals spins around her off and on. Premchand largely repudiates and rejects independent women though he might be called a precursor of progressivism. The Praxis of Stigma revolves around Ms. Khursheed who is known to have obnoxious ways since she is thirty and still not married, has received education in a convent and is liberal enough not to fit in the general woman’s role of those times. It is Jugnu Bai the old servant who catches fancy of Khursheed’s ways and there begins a cold war between two women. Though Premchand interprets such a cat fight in a humorous manner but it is important to note that Jugnu is the Malvolio1 in the plot:

….but when she began talking against someone, her expression would harden, her eyes widen, and her voice become harsh….women were petrified of her. (2008: 15)

Jugnu is the collector of malefic chronicles about most of the women in Women’s Home and her tongue had blistered all and one so the inmates were perpetually afraid of her and kept at bay. It is not quite surprising that here too the initiator of all intrigues is a woman and not a man, which seems that Premchand heavily believed in Shakespearean phrase – “frailty thy name is woman2 and all of it seems to be true according to Miss Tandon:

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1 The malevolent character from Twelfth Night by William Shakespeare.
2 Famous line from the play Hamlet by William Shakespeare to signify the frivolous hearted nature of women
She has spies all over the place. She finds out secrets from the servants, she gets postmen to show her other people’s letters, she coaxes children onto telling her about family matters. The wretch should have been in the secret police! (2008:18)

The story ends with a prank which Ms. Khursheed plays on Jugnu along with Ms. Tandon which leaves Jugnu embarrassed when she finds out that Mr. William King is none other than Ms. Khursheed incognito only to manage some fun out of Jugnu’s intrigues and gossip.

Similarly in another story called “A Widow With Sons” narrates a typical Indian household where the wrong doers are daughters in law and an old widow seems to forbear and tolerate the changed behaviour after her spouse’s death. It reflects the plight of Pandit Ayodhyanath’s widow, Phulmati, who lives a life of a slave despite being a mother of four well to do sons and dies in anonymity in the swollen Ganga river while fetching water. The prelude to Phulmati’s sorrows was set on the very day of thirteenth day feast of her deceased husband. Slowly her daughters in law manage to take away all her jewellery and finally she has to move to a small dingy cell like room sparing her spacious airy room for the eldest daughter in law. In conclusion of this story Premchand says:

She was just the slave in the house. She had no interest in any person, any event, or any situation that arose interest in the family. She lived only because she had not died. She had become immune to both happiness and sorrow. (183)

The way in which Premchand again reiterates the insensitivity and greed of Phulmati’s daughters in law could be questioned because nowhere the sons are portrayed committing any misdoings. Largely because most of his narratives feature women who are greedy and selfish once again here in this story one could find the obvious character portrayal of vicious women.

His accusation on women doesn’t end with this story as when one reads “Newly Weds” it is discovered that Premchand satirizes mismatched marriages though a gloss of promiscuity is left on the young bride of Lalaji. Six months after Lalaji’s old wife died he remarried Asha, a young woman in her twenties who develops keen interest in a twenty year old man servant of the house, Jugal and bedecks herself only to spend time with him in household chores. On one instance
when Asha receives praise for her beauty from Jugal a subtle reference is given by Premchand about their relationship:

Lala Dangamal had praised Asha’s youth and beauty countless times; but his praise seemed artificial to her. Those words coming from his mouth reminded her of a cripple trying to run. There was an excitement, an intoxication, something in the way Jugal said these simple words that wrenched her heart. A tremor ran through Asha’s whole body. (159)

Premchand definitely pinpoints the social evil of mismatched marriage through the story yet at the same time he highlights a woman’s promiscuity, once again he presents Asha in the most obnoxious relationship with a servant of Lalaji’s house thus reiterating the adulterous behaviour of women. However this couldn’t be ignored that Lalaji’s first wife Leela died of his disinterest and indifference towards her yet Asha’s adultery is more impacting and once again the reader end up in developing a sour feeling for women.

**Conclusion:**

Premchand no wonder wrote revolutionary literature and worked dexterously to ignite the sleepy minds in the dawn of liberty and social awareness but apart from the mention of social ills, he nowhere gives a cure for these maladies which leaves the readers hungry for a redressal. What is significant to note is that Premchand targets and tarnishes women characters in order to highlight any behavioural transgression which could be actually considered by the readers as a general behaviour of Indian women. It is a misnomer since all the women in general too had goodness and virtue like Raghu or Kunwar Ranvij Singh or Padm Singh or even men could be vile and malicious. Moreover there is indeed a lack of gender sensitivity in these narratives and the plots show that even Providence has inflicted no mercy on these women characters. Women have been crucified every now and then – they are ready punching bags meant to be used, misused and disposed off. If one frames an idea about general behaviour of women on his/her readings of Premchand then I wonder how many of us would not be tagged as selfish, insensitive, promiscuous, vain and malicious and however progressivist the writer might be, he too is a part of this patriarchal society.
References:


E-RETAILERS’ CHALLENGES IN DESIGNING LOGISTICS INFRASTRUCTURE TO SUPPORT ONLINE-RETAILING IN RURAL INDIA

S. Rajbongshi¹

Abstract:

The online retailing of e-retailers has huge impact on the domestic retail market and economy of any country. Behind the success of online retailing, the logistics service providers whether in-bound logistics or outbound logistics have played a very important role. As the access to e-retail market has become a common phenomenon due to development of ICT and digitization programme, hence a customer from remote area can also get access through mobile internet and can place an offer to buy products and services online. However the physical movement of products remains same for both off-line retailing as well as online retailing. But the main difference is only bulk purchases take place in case of off-line retailing to store nearby the retailers’ market whereas in online retailing piece by piece or unit by unit (most of the time in online shopping, buying transaction take place for one/two or limited number of units) delivery of product is very important with proper logistics services. However, in case of service sector like e-ticket for travelling has developed very much due to online shopping. The sector wise classification shows that 61 percent of whole e-commerce comprises of travel online e-ticketing businesses (IAMAI-annual report-2014-15). Hence the online retailing itself is a challenging task for e-retailers. The intention of this paper is to analyze some of the intervening points of development in the logistics infrastructure in the country and also to highlight how the online retailers maintain to sell their products at a minimum cost compare to the off-line retailers focusing

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the coverage of online retailing market in the rural areas of India.

Introduction:

The online retailing of e-retailers has huge impact on the domestic retail market and economy of any country. Behind the success of online retailing, the logistics service providers whether in-bound logistics or outbound logistics have played a very important role. Online retailing needs the new class of logistics services and supply chain management owing to business requirements like mega fulfilment centers, parcel sorting and delivery centers, local deports for rapid order fulfilment and return order processing etc. which indicates challenges for e-retailers compare to traditional retailing businesses. Among the different challenges, the selection of proper logistics and supply chain management is the prime one which needs utmost care for making success in e-retailing. Hence the selection of proper logistics support is important to ensure the availability of right product at the right place, in right quantities and condition at the right time at right cost for the right consumers are necessary and for which integration and synchronisation of materials, information and financial in/out flows within an online retailing organisation give tremendous pressure in a time bound structure of activities. The nature of activities is multidimensional comprises of services like elements of production, packaging, warehousing, transpiration, time and control of supply chain and information technology. Hence the objective of designing logistics infrastructure is an inevitable function which decides the success and failure of online retailing in the long run.

As logistics links an e-retailer with its suppliers and customers hence it will be more worthwhile to understand the logistics services as the customers’ relationship and satisfaction providers which comes through the right choice and selection of need-wise logistics utilization. In India, e-retailers logistics designing challenges are more crucial to cover a huge number of rural populations to expand their online markets as the substantial portion of business cost in developing countries can be traced to inefficiencies in logistics bottlenecks and supply chain limitations for transfer of goods unit by unit to the respected customers in the vast regions of the country.

Literature Review:
The development and practices of logistics services are age-old aspect in the corporate sectors and also in the social sectors. However the traditional and modern logistics practices have changed the form of present business world. Many researchers admits that logistics forms an important aspects and play a very important role in any business (Dignum, F. 2002; Marri, H. B. et al., 2006; G. N. Stock, et al., 2000; Sachan, A. et al., 2005; Ghezzi, A. et al., 2012). However, linking of logistics activities in an organization across geographically dispersed location (Greis and Kasarda, 1997) is a strategic process, marketing and information differing (Bowersox et al., 1989; Bowersox and Daugherty, 1987) in all direction that encompasses inflow and outflow of information and materials throughout an organization (Marri, H. B. et al., 2006). All the logistics activities can be classified into two broad categories such as social and corporate logistics. In the corporate sector logistics includes supply logistics, production logistics, sales logistics, reverse logistics and disposal logistics (Marri, H. B. et al., 2006). The growing importance of logistics arises from companies becoming globalised to gain access to new markets, realize greater production efficiencies and tap technological competencies beyond their own geographical borders (Cooper, J.C., 1993). Logistics also important to maintain e-satisfaction which is a natural antecedent to e-loyalty and it helps e-commerce companies to create and/or strengthen the kind of trusting relationship that garners customer loyalty (Karunamoorthy, S. 2003). The good e-tailing service quality is the extension of extrinsic cue effect on risk reduction through the identification of factors that reduce the level of risk perceived by international online shoppers. A research results indicates three such factors such as e-retailers brand equity, COE (Country-of-e-tailer hereafter) and guarantee quality which will influence their perceived purchase risk in the international online market place (Cheng J. M-S., et al. (2008).

A series of challenges needs to be addressed in order to guarantee a reliable goods supply for the growing population in the e-commerce market to maintain the customers’ loyalty and risk. An identifiable segment of customers has preferences for the internet as a retail shopping alternative (Keen, C. et al. 2004). However, the retail processes come with sourcing of products, stockholding, inventory and store merchandising, marketing efforts including branding, customer selection, picking and payment and distribution of goods by or to the consumers (Burt, S. et al. 2003). Therefore inadequate logistics infrastructure and supply
chain procedures may become a serious bottleneck in preventing timely delivery of goods and general cargo to the main ports (Kumar, A., 2014). The Indian logistics sector has typically been driven by the objective of reducing transportation of manufacturing and geographically diversified distribution activities as well as inefficiencies in infrastructure and accompanying technology. India has one of the largest road networks in the world, yet less than half of the roads are paved and less than 2000 kilometres are express highways, a significant difference when compared to China’s 30000 kilometres (Kilgore, M. et al 2007) of road ways.

To measure the logistics challenges in e-retailing, the achievement of sales turnovers region-wise or city-wise made by the e-retailers is taken to justify as objective in this paper. As the e-retailers have introduced new sales procedures through e-retailing in the retail industry in different tiers of cities and therefore we have limit to measure their sales performance. However, it is not sure how the e-retailer is selling in all the tiers of cities, since there is a lot of difference in the driving habits of people in the tiers of cities. Moreover, the logistics support they need to handle this new type of sales (e-retailing) is also critical to select the right type of logistics model available in the country. Besides, the success in e-retailing in all the tiers of cities is very challenging tasks of e-retailers especially when they have to organise the logistics support in a cost effective manner to give benefits towards the ends of their businesses. Hence, to study this we have come up with the following two objectives:

Objectives:

(a) The overall sales performance of e-retailers in widening their e-retailing businesses in the country.

(b) Logistics infrastructure adopted to support their e-retailing to expand their sales even in the rural areas of the country.

To accomplish the research objectives, 55 e-retailers have been selected from the country with their revenue income (sales) and tier-wise coverage of cities are identified. The models of logistics adoption/development to support their e-tailing businesses are considered to test the following two hypotheses:

\( H_{01} \): E-retailing sales volumes are different in all the different Tiers of Cities.
**H_{02}**: Logistics model adoption and coverage of Tier of Cities have a major bearing on the volume of sales of e-retailers.

**Data and Sampling:**

The measures of this research paper constructs were collected from the existing literature and data available and suitable to conduct this research work. An attempt was then made to modify these measures and data to fit the current e-retailers online retailing for logistics challenges in India. The sampling of data are based on the annual revenue income (sales) of 55 online retailers who provide online retailing services and connect online buyers with the manufacturer and sellers of business products and services. The main analyzing variables are their coverage of market places in various city tiers like tier-I tier-II, tier-III tier-IV tier-V etc. and their logistics service models they have adopted to fulfil their logistics problems. The explanation of logistics models as given by Confederation of Indian Industry (CII), KPMG, an Indian Registered Partnership and a member firm of the KPMG network of independent member firms affiliated with KPMG International Cooperative are considered to categorise the logistics models available and followed by the e-retailers in the country.

**Design and Procedures:**

The primary purpose of this study was to explore the available design for logistics challenges for e-retailers, which they use in online retailing businesses to provide better services and to create better customers’ relationship which will support in the development of online retailing even in the rural India as well. The main objective is to identify the structural development of online retailing in India for the benefits of e-retailers as well as online shoppers in the country. To accomplish this research objective, statistical tools like analysis of variance was seen as the appropriate tool to use for this purpose. Analysis of variance (ANOVA) can be used to determine interaction effects of classification of independent variables on one or more dependent variables. The analysis of Univariate GLM command is carried out to justify the sales distribution of e-retailers in the different tiers of cities and the importance of logistics services for the growth and development of sales and e-retailing in the cities as well as in the rural areas of the country. The designing of sampling data are presented in the Table-7 for their summarization. In the sampling design sales is considered as the dependent variables whereas the
city tier-wise coverage such as tier-1 and tier-2 and so on and the logistics services models such as inventory led model, marketplace model or drop ship model and hybrid model or fulfilled by e-commerce retailers have been considered as independent variables with their ordinal scoring as shown in the Table-7.

**Retail and E-commerce Market Scenario in India:**

Indian retail market is highly fragmented, with an estimated number of 12 to 13 million outlets. India was ranked fifth in 2012 on the Global Retail Development Index. One of the biggest opportunities and challenges that characterize the Indian retail sector is its structure (KPMG, 2014). The overall size of retail market projection in India was US$ 635.25 billion sales in 2013 and out of this US$3.59 billion only in the e-commerce sales sharing only 57 percent of the total sales (Table-2). It was estimated that the overall retail market would be US$1244.58 billion in 2018 and out of this US$17.52 billion would be the share of e-retailers in the country (Table-2).

According to A. T. Kearney report on global Retail E-commerce Index (2015) ranks USA and China as the world’s leading e-commerce markets. Belgium and Russia have significantly gained ranks as compared to last year. India, however, remained unranked in the list of top 30 countries. Global e-commerce sales just accounted for 5.1 percent share of total retail spending in 2013. There was a slight increase in the share in 2014 to an estimated 5.9 percent and it is projected to increase significantly to 8.8 percent by 2018. A cross country forecast by eMarketer reveals that by 2018, share of e-commerce to total retail sales will comprise 8.9 percent in the USA, 18 percent in the UK and just 1.4 percent in India and Indonesia respectively.

The e-commerce market scenario in India is shown in the Table-1 (annexure) comparing overall position of the country with the world status. In the year 2011, the Indian e-commerce represented more than US$8.68 sales with an average total sales volume of approximately US$597 per buyer which is exactly 1.01 percent of the total e-commerce sales of the world. Within a period of six years this sales has increased almost four times in 2016 of approximately US$30.31. The average linear growth rate (LGR) in India is almost two times of the world average linear growth rate. Since India is the second largest populated country in the world and apart from that it occupies third position in the rank of internet users
in the world. As on 2011 the total numbers of internet users were 167.20 million and during the same period of last six years (2010-2015) the annual growth rate has shown an upward trend from 6.21 percent in 2011 to 9.62 percent in 2016 (Table-1).

**Logistics Market and Operating Model in India:**

Logistics and supply chain management sector in India is highly fragmented and informal (Thaller, C., 2011-2012). It includes both organized and unorganized sectors. The logistics sector serves as the backbone in the Indian economy especially for some of the major key sectors like retail, automobiles, pharmaceuticals etc. and the demand for logistics services has been largely increasing due to consistent growth of economy in the country (A. Chander, 2011). After independence, the road transport sector has expanded in terms of spread and capacity and about 65 percent of the goods are carried by road transportation in the country. The contribution of road transportation to GDP is 4.5 to 5 percent amounting to US$1232.7 billion has recorded in the GDP of the country in 2008.

Similarly, Logistics in e-commerce retailing is evolving with growing business requirements in India. The e-commerce market was estimated at US$17.6 billion in 2014, and is expected to grow at a CAGR of 40 per cent which may touch US$136 billion by 2020, out of these the online travel segments alone is $12 billion which comprises of 68 percent of the total e-commerce industry in India. Logistics sectors in the country especially to e-commerce retailing were valued at US$3 billion in 2014 and this is the second largest and fastest growing segment which is comprised of 17 percent of the total e-commerce industry in India² which has witnessed a CAGR of 48 percent during the period and it is expected that e-retailing business may reach up to US$36.7 billion by 2020 (KPMG, 2015).

The development of logistics services among the e-retailers in India can be seen both in-house logistics services and partnered with logistics service providers i.e. 3PL services including traditional logistics service providers, e-commerce

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focused logistics providers and India Post are shared equally at a rate of 50 percent between in-house logistics services and partnered logistics service providers. The business models in the express logistics market are structured into four categories such as C2C, B2C, B2B and B2G. However, according to KPMG classification the first three categories size and growths are analysed and have shown that the size of C2C is 11 percent, B2C is 18 percent and B2B is 71 percent respectively available in the Indian market. Similarly the growth rate in case of B2C is the highest one of 25 percent and C2C is 12 percent and for B2B is 14 percent recorded in the year 2011-12 (Table-3).

**India’s Warehousing Industry Size and Capacity:**

In Warehouse industry the majority players are small and medium entrepreneurs. Four different categories of stores are available such (a) cold stores (b) Industrial/retail stores (c) CFS/ICDs (d) Agriculture. The scale of these warehouses is not large enough to tap economies of scale or justify investment in higher standard. However, introduction of various government schemes such as Gramin Bhandaran Yojana, cold stores proposals and Private Entrepreneurs Guarantee negotiable warehousing receipts will fulfil the need of the segments in near future. Overall warehousing space in India is expected to grow at a CAGR of 8-9 percent till 2015-16, with organized segment expected to grow by 16-18 percent (in sq ft) and unorganized segment expected to grow by 6-7 percent during the same period. The share of modern warehousing is anticipated to grow from 15 percent (62 million sq. ft.) in 2010 to 30 percent (178 million sq. ft.) by 2015.

India’s cold chain sector is still developing in comparison with other countries. About 80–85 percent of the total storage capacity in India’s cold chain sector is unorganized. A majority of units are designed for storing only potatoes and use outdated technology. Complex supply chain models, limited resources and several other challenges result in the wastage of 25–30 percent of agricultural produce every year. India’s cold storage capacity is mainly concentrated in Northern region, with Uttar Pradesh accounting for largest number of cold stores by states due to the storage for potato. West Bengal accounts for second largest number of cold stores in India, mainly due to predominance of potato. Valued at INR132 billion in 2012, the Indian cold chain industry is expected to grow at a CAGR of 16 percent until 2016-17. Transportation is expected to grow at a higher CAGR
of 18 percent as compared to storage, which is expected to grow at a CAGR of 16 percent during 2012–17. Much of the multi-purpose cold storage facilities are located in Maharashtra, National Capital Region (NCR), Tamil Nadu, Maharashtra and West Bengal for commodities such as chillies, vegetables, dry fruits, etc. As 75 percent of the total cold storage capacity is used for storing potatoes, manpower needs to be trained to understand requirement for storage and preservation of potatoes at right temperature and ambience

**India’s Transportation Size and Capacity:**

Transport and logistics in India involves a complex chain of activities, spread across multiple modes of transportation and infrastructure points. The complexity of the logistics network is further exacerbated by the fact that the industry is highly fragmented, with several small and mid-sized players dispersed across multiple regional pockets, asset types and services. India’s spend on logistics activities –equivalent to 13 percent of its GDP is higher than that of the developed nations due to relatively higher level of inefficiencies in the system, with lower average trucking speeds, higher turnaround time at ports and high cost of administrative delays (Table-6). Increase in costs of the logistics spends in India largely depends on the losses, which leads to opening up of skills in relation to the quality managers, supply chain consultants, process consultants to streamline the SCM process with the IT Support, bringing in more systems, etc and the lean to reduce losses and ultimately costs. The transportation cost percentage of GDP is 8.20 percent whereas its percentage share of logistics cost is 35 percentage (Table-5)

**Logistics Cost and Efficiency in India:**

The efficiency level of Indian logistics service providers are less effective compare to the global efficiency indicators. The lack of proper road communication maintenance is main drawback that the speed of trucks and goods carriers is limited to 30 to 40 kms per hour whereas in the developed countries the average speed is 60 to 80 kms per hour (Table-6). The cost of logistics and other distribution cost are the main drawback that waves the prices of products and services in the country. Out of rupees 100, 17 percent is the cost of agriculture and allied services, 18 percent for industries and 65 percent for services are respectively shown as cost distribution in India. 35 percent of transportation cost is the share
of logistics cost whereas in USA it is 50 percent. In inventory percentage share of logistics cost is 25 percent, in warehouse its share is 9 percent and in other costs it shares has been shown 31 percent which is next to transportation cost in the entre logistics services (Table5). The GDP wise logistics cost distribution have shown that in transportation it is 8.20 percent, in warehouse 3.80 percent and in other logistics costs share it is 1.0 percent of the total logistics cost percentage of GDP is 13 percent (Table-5).

**Type of Logistics and Retail logistics Model in India:**

In the literature there are different ways of classification of logistics service providers such as different authors views are different. Multiple e-commerce is globally dominated by three different models of logistics supports. These models were evolved in the market starting from (a) Pure Inventory led Model (Capital intensive), (b) Pure marketplace Model or Drop ship Model (Technology, agent based model) and hybrid model or fulfilled by e-commerce retailers model. These models are explained as below:

**Inventory led Model:**

In this model inventories are purchased by the in-house buying arm of e-retailers and stored by them in their fulfilment centre. This model is becoming less prevalent because it is capital intensive and allows less scalability. Under this model, the inventory is owned and maintained by online retailers. However, this method ensures better quality control and services level for the customers. Since the e-retailers have control and visibility on almost all the processes, from inv

3 Fabbe- Costes et al. 2008; Hertz and Alfredsson, 2003; Skjott-Larsen, Schary, Mikkkola & Kotzab, 2007; Coyle et al., 2003; Skjott-Larsen et al., 2007 have classified third party logistics as (a) asset-based logistics providers (b) Network Logistics providers (c) skill-based logistics (d) Standard Third Party Logistics providers (e) Third Party Logistics as service developer (f) The customer adapter (g) Transportation based (h) Warehouse/distribution based (i) Forwarder Based (j) Financial based. Moreover, according to Keuhne + Nagel contract logistics (third party logistics) services are classified as, (a) Inbound logistics-(i) supplier management (ii) Vendor-managed inventory services (iii) transport and transportation management (iv) customer clearance (v) warehousing (vi) Kuehne + Nagel production system (KNPS) (vii) Visibility, monitoring and reporting (viii) customer service management (2) In-house Logistics (3) Outbound Logistics- (i) Proof of delivery management service (4) After Sales Logistics- (i) Order Management (ii) Warehouse/Pick up/Drop off (PUDO) deport management (iii) Screening/Repair/Refurbishment (iv) Transportation Management (v) Customer Service Management.
tory, management of order till its fulfilment. This model is more popular for fast moving, low-value multi range products. For instance Myntra follow inventory model. This model is scored 1 for sampling in two-way ANOVA analysis.

**Fulfilled by e-commerce retailers Model or Hybrid Model:**

This type of model is a variant of the inventory led model wherein inventories are not purchased by e-retailers rather these are purchased by the seller and stored in the fulfilment centre of e-retailers. However, quality checks, packaging and labelling are carried out by e-retailers. This model is scored 2 for two-way ANOVA analysis.

**Marketplace Model or Drop Ship Model:**

The marketplace model has two variant such as storage/warehousing by an e-retailer and drop ship model. In the marketplace model inventories are not stored by an e-retailer. Packaging and quality checks are carried out by the sellers. Inventories are then sent for storage in the mother warehouse of the e-retailer, or directly shipped to the customers from the warehouses. The click and mortar share are relatively smaller across categories primarily because these companies strategically plan to capitalize on the marketing efforts of established players to limit their expenses in order to publicise their own website/shopping marketing. For instance Flipkart has move from inventory lead model to marketplace model. This model is scored 3 for our two-way ANOVA analysis.

**Two-way ANOVA analysis:**

To test the two hypotheses $H_{01}$ and $H_{02}$ we have used two-way, between-group analysis of variances to look at the individual city tiers and joint effect of city tiers and the adoption of logistics model on the dependent variable sales. For which the arrangement of data have been shown in the Table-7 above. The analysis of two-way ANOVA has given on Table-8 shows that the F-statistics corresponding to sales is 1.740, which is insignificant at $P< .123$. It safely accepted the null hypothesis indicating a changing scenario of sales in the all the tiers of cities in the country. Similarly, F-statistics for logistics model adoption is also insignificant ($F (2, 47) = .482, P = .621$) hence the logistics play a major role in the sales performance of e-retailers. The acceptance of null hypothesis-$H_{02}$ also depends on F-statistics corresponding to city tiers which has shown ($F (2, 47) =$
.962, p< .390) insignificant at the same time along with logistics model adoption. Therefore, they have major bearing in the sales performance of e-retailers in the country. Selling of online products in the city areas or in the village or rural areas constitutes the same expenses for the e-retailers (Table-8).

However the combined city tiers and logistics model adoption has an insignificant effect on the online retailing as it shows F (3, 47) = .984, p< .409 indicates the same bearing in the performance of sales. However, to verify the city-tier-wise sales differences we have used the Post Hoc Tests between the tiers of cities and also the logistics models adoption to see the inter city-tier differences as well as model-wise differences of sales performances respectively in the Table-9. The results have shown that the p-value for Tier-I-(tier-1 & tier-2) and Tier-II-(tier-1, tier-2 and tier-3) cities is not significant, as the comparison has shown p > 0.544. Hence the null hypothesis is accepted. This means that e-retailers who have enabled to cover Tier-1, Tier-2 and Tier-3 cities have no significant difference in their average sales volume i.e. especially those e-retailers who have covered only for metros, state capitals and big cities respectively.

However, p-value comparison in case of Tier-I–Tier-III(all tiers) is p < .047 and Tier-II–Tier-III(all tiers) cities is p < .013 respectively and hence indicates significantly different in the average sales of e-retailers in the India. Therefore our null hypothesis is rejected and it indicates that Tier-I and Tier-II cities’ sales differ from the sales of Tier-III e-retailers i.e. from Tier-III e-retailers who cover all the cities-Tiers in the country are better than only metros or big city concentrators. This means e-retailers who have covered all tiers of cities have better sales volume than those e-retailers who have covered only Tier-I-(tier-1 & tier-2) and Tier-II-(tier-1, tier-2 & tier-3 cities) cities in the country.

Similarly, Post Hoc Tests for logistics model adoption shows an insignificant F-statistics indicating a major role in the e-retailing businesses in the country accepting the null hypothesis-H_{02}. Besides, there is no effect on the intermodal comparison of p-values at the significant level of .05. Therefore it indicates that sales do not change due to change of logistics models but it optimizes the logistics advantages and cost reduction in the overall e-retailing businesses.

**Findings and Conclusion:**
The sales as a major indicator of performance of e-retailers shows that the average sales of all tiers covering e-retailers is more compare to those who have covered only for Tier-I and Tier-II cities in the country (Table-8). As the average sales of the 8 e-retailers who have covered all the tiers of cities have shown Rs. 4846.38 crores which is more than 50 percent comparing to Tier-I and Tier-II cities’ total average sales of 47 e-retailers (Table-8). The city-wise sale of e-retailers is not showing better coverage of online buyers in the country. The coverage of rural market is still virgin for e-retailers to explore a bigger market for them and it lies only in the rural areas of the country. The e-retailing business is a network of trustful relationship between/among e-retailers, logistics service providers (in-house or 3PL or 4PL logistics) and online buyers. All these activities indicate the management of fulfilment services at each stage with effective coordination and cooperation at an affordable cost, timely delivery, satisfaction with product quality, security of risk and comfortable in dealings are the main challenging part for e-retailers. Besides, the condition of supporting logistics infrastructure and development of information and communication technology are also important that enable their e-retailing activities either in the city areas or in the rural areas as well.

References:
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KPMG, (2015), in India analysis, based on industry observations and discussions, an Indian Registered Partnership and a member firm of the KPMG
network of independent member firms affiliated with KPMG International Cooperative (“KPMG International”), a Swiss entity.


## Annexure of Tables:

Table-1: E-commerce Market Scenario in India

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<tr>
<td>E-commerce Sales (USD Billion)</td>
<td>India</td>
<td>8.68</td>
<td>12.12</td>
<td>16.32</td>
<td>20.74</td>
<td>25.65</td>
<td>30.31</td>
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<td>% of world</td>
<td>1.01</td>
<td>1.16</td>
<td>1.34</td>
<td>1.44</td>
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<td>World-wide</td>
<td>857.00</td>
<td>1042.96</td>
<td>1221.28</td>
<td>1445.07</td>
<td>1654.89</td>
<td>1859.75</td>
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<tr>
<td>Average E-commerce Sales per buyer (USD)</td>
<td>India</td>
<td>597</td>
<td>632</td>
<td>665</td>
<td>697</td>
<td>708</td>
<td>724</td>
<td>3.86</td>
</tr>
<tr>
<td>% of world</td>
<td>51.38</td>
<td>50.84</td>
<td>50.46</td>
<td>49.82</td>
<td>48.53</td>
<td>47.85</td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>World-wide</td>
<td>1162</td>
<td>1243</td>
<td>1318</td>
<td>1399</td>
<td>1459</td>
<td>1513</td>
<td>5.31</td>
<td></td>
</tr>
<tr>
<td>E-commerce Sales growth (%)</td>
<td>India</td>
<td>35.90</td>
<td>34.90</td>
<td>31.50</td>
<td>30.30</td>
<td>24.50</td>
<td>20.00</td>
<td>-11.50</td>
</tr>
<tr>
<td>World-wide</td>
<td>22.30</td>
<td>18.30</td>
<td>20.20</td>
<td>17.70</td>
<td>15.90</td>
<td>14.80</td>
<td>-7.44</td>
<td></td>
</tr>
<tr>
<td>No. of Digital Buyers (million)</td>
<td>India</td>
<td>14.50</td>
<td>19.20</td>
<td>24.60</td>
<td>30.00</td>
<td>36.20</td>
<td>41.80</td>
<td>21.13</td>
</tr>
<tr>
<td>% of world</td>
<td>1.83</td>
<td>2.12</td>
<td>2.42</td>
<td>2.67</td>
<td>2.95</td>
<td>3.16</td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>World-wide</td>
<td>792.60</td>
<td>903.60</td>
<td>1015.80</td>
<td>1124.30</td>
<td>1228.50</td>
<td>1321.40</td>
<td>10.22</td>
<td></td>
</tr>
</tbody>
</table>
Table-2: Total Retail and E-commerce Sales Projection in India (USD billion)

<table>
<thead>
<tr>
<th>Sales/Years</th>
<th>2013</th>
<th>2014</th>
<th>2015</th>
<th>2016 E</th>
<th>2017 E</th>
<th>2018 E</th>
</tr>
</thead>
<tbody>
<tr>
<td>Retail E-commerce Sales</td>
<td>3.59</td>
<td>5.3</td>
<td>7.69</td>
<td>10.68</td>
<td>14.18</td>
<td>17.52</td>
</tr>
<tr>
<td>% Share of Retail sales</td>
<td>0.57</td>
<td>0.74</td>
<td>0.94</td>
<td>1.13</td>
<td>1.31</td>
<td>1.41</td>
</tr>
<tr>
<td>Total Retail sales</td>
<td>635.25</td>
<td>717.83</td>
<td>818.33</td>
<td>941.08</td>
<td>1082.24</td>
<td>1244.58</td>
</tr>
</tbody>
</table>

Source: www.eMarketer.com

Table-3: Express Logistics Market Size and Structure in India

<table>
<thead>
<tr>
<th>Years/Variables</th>
<th>Express logistics market size USD billion C2C</th>
<th>Express Logistics market structure</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>organised</td>
<td>Unorganised</td>
</tr>
<tr>
<td>2011-12</td>
<td>2.60</td>
<td>0.90</td>
</tr>
<tr>
<td>2015-16</td>
<td>4.00</td>
<td>1.50</td>
</tr>
<tr>
<td>MC**</td>
<td>0.35</td>
<td>0.65</td>
</tr>
<tr>
<td>CAGR***</td>
<td>0.18</td>
<td>0.15</td>
</tr>
</tbody>
</table>

Source: KPMG in India Analysis. Notes: Growth Rate*, Market Composition** and Combined Annual Growth Rate***

Table-4: Warehousing Industry Size, Space, Capacity and Types in India

<table>
<thead>
<tr>
<th>Space</th>
<th>2011</th>
<th>2012</th>
<th>2013</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Capacity</td>
<td>Space</td>
<td>Capacity</td>
</tr>
<tr>
<td>Unorganised</td>
<td>357</td>
<td>85</td>
<td>404</td>
</tr>
<tr>
<td>Organised</td>
<td>63</td>
<td>15</td>
<td>68</td>
</tr>
<tr>
<td>Total</td>
<td>420</td>
<td>100</td>
<td>472</td>
</tr>
</tbody>
</table>

Source: eMarketer.com and calculated by author. Note- by rank India's position is third*
### Warehousing Industry Size (Rs. Billion):

<table>
<thead>
<tr>
<th>Transport</th>
</tr>
</thead>
<tbody>
<tr>
<td>8400</td>
</tr>
</tbody>
</table>

### Details of Types of Warehousing* (Rs. Billion)

<table>
<thead>
<tr>
<th>Cold store</th>
</tr>
</thead>
<tbody>
<tr>
<td>90</td>
</tr>
</tbody>
</table>

Source: KPMG in India Analysis

### Table-5: Logistics services and cost in India

<table>
<thead>
<tr>
<th>Variables</th>
<th>Comparison, India, USA and China</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>India</td>
</tr>
<tr>
<td>Agriculture and allied services (percentage)</td>
<td>17</td>
</tr>
<tr>
<td>Industry (percentage)</td>
<td>18</td>
</tr>
<tr>
<td>Services (percentage)</td>
<td>65</td>
</tr>
<tr>
<td>Transportation percentage share of Logistics cost</td>
<td>35</td>
</tr>
<tr>
<td>Inventory percentage share of Logistics cost</td>
<td>25</td>
</tr>
<tr>
<td>Warehousing percentage share of Logistics cost</td>
<td>9</td>
</tr>
<tr>
<td>Others (including losses) percentage share of Logistics cost</td>
<td>31</td>
</tr>
<tr>
<td>Logistics cost as a percentage of GDP</td>
<td>13</td>
</tr>
<tr>
<td>Transportation cost as a Percentage of GDP</td>
<td>8.20</td>
</tr>
<tr>
<td>Warehousing cost as a Percentage of GDP</td>
<td>3.80</td>
</tr>
<tr>
<td>Other logistics costs as a Percentage of GDP</td>
<td>1.0</td>
</tr>
<tr>
<td>Road network (Million Km)</td>
<td>4.8</td>
</tr>
<tr>
<td>Weight of goods moved annually per km, of road</td>
<td>1173</td>
</tr>
<tr>
<td>Rail network (Km)</td>
<td>64000</td>
</tr>
<tr>
<td>Weight of goods moved annually per km, of rail line</td>
<td>14750</td>
</tr>
</tbody>
</table>

**Table-6: Logistics Efficiency Indicators**

<table>
<thead>
<tr>
<th></th>
<th>India</th>
<th>Global</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Road transportation:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Truck Speed (Avg in kmph)</td>
<td>30-40</td>
<td>60-80</td>
</tr>
<tr>
<td>four lane road length (in kms)</td>
<td>8000</td>
<td>34000</td>
</tr>
<tr>
<td>national highway length (in kms)</td>
<td>80000</td>
<td>1900000</td>
</tr>
<tr>
<td>Average distance travelled by a truck (per day in km)</td>
<td>250-300</td>
<td>600-800</td>
</tr>
<tr>
<td><strong>Air Transportation:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Airport charges (in USD)</td>
<td>471</td>
<td>265</td>
</tr>
<tr>
<td>Airport waiting time-exports (in hours)</td>
<td>50</td>
<td>12</td>
</tr>
<tr>
<td>Airport waiting time-imports (in hours)</td>
<td>182</td>
<td>24</td>
</tr>
<tr>
<td><strong>Sea and Ports Transactions:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Turnaround time at ports (in hours)</td>
<td>84</td>
<td>7</td>
</tr>
<tr>
<td>annual container handling capacity</td>
<td>10.5 mn TEUs</td>
<td>150mn TEUs/hectare</td>
</tr>
<tr>
<td>Containers handled per ship0, per hour (max)</td>
<td>15</td>
<td>25-30</td>
</tr>
<tr>
<td>Throughput density (maximum)</td>
<td>45000 TEUs/hectare</td>
<td>170000-220000 TEUs/hectare</td>
</tr>
<tr>
<td><strong>Warehousing and others</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Warehousing (average Inventory day)</td>
<td>33</td>
<td>24</td>
</tr>
<tr>
<td>3PL share of logistics</td>
<td>16% -18%</td>
<td>57% US, 80% Japan, 40% Europe</td>
</tr>
<tr>
<td>4PL share of Logistics</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Logistics cost as percent of Country’s GDP</td>
<td>13%</td>
<td>7%-8% (Developed nations)</td>
</tr>
</tbody>
</table>

Source: PIF - BRIEF E-commerce Survey

**Table-7: Sample data for Logistics development and coverage of population Tiers in India**

<table>
<thead>
<tr>
<th></th>
<th>Tier-wise coverage</th>
<th>Population and logistics</th>
<th>Survey</th>
</tr>
</thead>
</table>

214
<table>
<thead>
<tr>
<th>City Tiers</th>
<th>Classification of Cities</th>
<th>Population Range (2001 census)</th>
<th>E-retailing Sales Coverage</th>
<th>score</th>
<th>No. of E-retailers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tier-1</td>
<td>Metros</td>
<td>Above 1 Lacks</td>
<td>(Tier-1 &amp; Tier-2)-I</td>
<td>1</td>
<td>32</td>
</tr>
<tr>
<td>Tier-2</td>
<td>Big &amp; state Capital city</td>
<td>50000 to 99999</td>
<td>(Tier-1, Tier-2 &amp; Tier-3)-II</td>
<td>2</td>
<td>15</td>
</tr>
<tr>
<td>Tier-3</td>
<td>Medium big cities</td>
<td>20000 to 49999</td>
<td>(All Tiers)-III</td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td>Tier-4</td>
<td>Small towns</td>
<td>10000 to 19999</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tier-5</td>
<td>Villages bazaars and haats</td>
<td>5000 to 9999</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tier-6</td>
<td>villages</td>
<td>Less than 5000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sl. No</td>
<td>Retail Logistics model developed in India</td>
<td>Total</td>
<td>55</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>In-house buying arm</td>
<td>In-house</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Inventory led Model (1)</td>
<td>Fulfilment centre/warehouse</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3PL origin processing hubs</td>
<td>fulfilled</td>
<td>1</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3PL destination mother hubs</td>
<td>Fulfilled</td>
<td>2</td>
<td>18</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3PL delivery centre</td>
<td>Fulfilled</td>
<td>3</td>
<td>22</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sellers</td>
<td>fulfiled</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Fulfilment centre/warehouse</td>
<td>in-house</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Fulfilled by e-commerce re-</td>
<td>3PL origin processing hubs</td>
<td>Fulfilled</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>tailers (2)</td>
<td>3PL destination mother hubs</td>
<td>Fulfilled</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Model</td>
<td>3PL delivery centre</td>
<td>fulfilled</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Customer</td>
<td>Fulfilled</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Marketplace Model (3)</td>
<td>Fulfilment centre/warehouse</td>
<td>e-commerce</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>----------------------</td>
<td>-----------------------------</td>
<td>------------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Or Drop Ship Model</td>
<td>3PL origin processing hubs</td>
<td>Retailer managed</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3PL destination mother hubs</td>
<td>3PL or</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3PL delivery centre</td>
<td>Outsourced or</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Customer</td>
<td>In-house</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>55</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>55 e-retailers</th>
<th>Score 1</th>
<th>Score 2</th>
<th>Score 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Average Sales(Rs crores) Tier-wise</td>
<td>1539</td>
<td>406</td>
<td>4846</td>
</tr>
<tr>
<td>Average Sales (Rs. Crores) logistics-wise</td>
<td>1582</td>
<td>978</td>
<td>2399</td>
</tr>
</tbody>
</table>

Source: surveyed online from e-retailers websites, annual reports and various reports of KPMG, CII, eMarketer, BRIEFE, IAMAI are combined.

**Table-8: Descriptive Statistics**

<table>
<thead>
<tr>
<th>logistics tiers</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.00</td>
<td>2520.2222</td>
<td>3689.50978</td>
<td>9</td>
</tr>
<tr>
<td>2.00</td>
<td>163.4000</td>
<td>209.39389</td>
<td>5</td>
</tr>
<tr>
<td>3.00</td>
<td>225.0000</td>
<td>.</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>1581.6000</td>
<td>3034.34116</td>
<td>15</td>
</tr>
<tr>
<td>2.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.00</td>
<td>1058.7857</td>
<td>1595.08969</td>
<td>14</td>
</tr>
<tr>
<td>2.00</td>
<td>696.0000</td>
<td>714.80394</td>
<td>4</td>
</tr>
<tr>
<td>Total</td>
<td>978.1667</td>
<td>1435.23604</td>
<td>18</td>
</tr>
</tbody>
</table>
## ANOVA-Tests of Between-Subjects Effects

**Dependent Variable:** sales (Rs crore)

<table>
<thead>
<tr>
<th>Source</th>
<th>Type III Sum of Squares</th>
<th>Df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
<th>Partial Eta Squared</th>
</tr>
</thead>
<tbody>
<tr>
<td>Corrected Model</td>
<td>142563158.711(^a)</td>
<td>7</td>
<td>20366165.530</td>
<td>1.740</td>
<td>.123</td>
<td>.206</td>
</tr>
<tr>
<td>Intercept</td>
<td>62934411.851</td>
<td>1</td>
<td>62934411.851</td>
<td>5.377</td>
<td>.025</td>
<td>.103</td>
</tr>
<tr>
<td>tiers</td>
<td>22517941.723</td>
<td>2</td>
<td>11258970.862</td>
<td>.962</td>
<td>.390</td>
<td>.039</td>
</tr>
<tr>
<td>logistics</td>
<td>11278297.112</td>
<td>2</td>
<td>5639148.556</td>
<td>.482</td>
<td>.621</td>
<td>.020</td>
</tr>
<tr>
<td>tiers * logistics</td>
<td>34542889.796</td>
<td>3</td>
<td>11514296.599</td>
<td>.984</td>
<td>.409</td>
<td>.059</td>
</tr>
<tr>
<td>Error</td>
<td>550125823.216</td>
<td>47</td>
<td>11704804.749</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>853747126.000</td>
<td>55</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corrected Total</td>
<td>692688981.927</td>
<td>54</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\(^a\) R Squared = .206 (Adjusted R Squared = .088) b. Computed using alpha = .05

### Table 9: Post Hoc Tests-(City Tiers)-Multiple Comparisons

**Dependent Variable:** sales

<table>
<thead>
<tr>
<th>(I) tiers</th>
<th>(J) tiers</th>
<th>Mean Difference (I-J)</th>
<th>Std. Error</th>
<th>Sig.</th>
<th>95% Confidence Interval</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Lower Bound</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Upper Bound</td>
</tr>
</tbody>
</table>
### Post Hoc Tests-(Logistics)-Multiple Comparisons

<table>
<thead>
<tr>
<th>Mean Difference (I-J)</th>
<th>Std. Error</th>
<th>Sig.</th>
<th>95% Confidence Interval</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Lower Bound</td>
</tr>
<tr>
<td>(I) logistics (J) logistics</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tukey HSD 1.00</td>
<td>2.00</td>
<td>603.4333</td>
<td>1196.07159</td>
</tr>
<tr>
<td></td>
<td>3.00</td>
<td>-817.8091</td>
<td>1145.58147</td>
</tr>
<tr>
<td></td>
<td>2.00</td>
<td>-603.4333</td>
<td>1196.07159</td>
</tr>
<tr>
<td></td>
<td>3.00</td>
<td>-1421.2424</td>
<td>1087.33781</td>
</tr>
<tr>
<td></td>
<td>3.00</td>
<td>817.8091</td>
<td>1145.58147</td>
</tr>
<tr>
<td></td>
<td>2.00</td>
<td>1421.2424</td>
<td>1087.33781</td>
</tr>
<tr>
<td>Dunnett t (2-sided)</td>
<td>1.00</td>
<td>-817.8091</td>
<td>1145.58147</td>
</tr>
<tr>
<td></td>
<td>2.00</td>
<td>-1421.2424</td>
<td>1087.33781</td>
</tr>
</tbody>
</table>

Based on observed means. The error term is Mean Square (Error) = 11704804.749.

* The mean difference is significant at the .05 level.

b. Dunnett t-tests treat one group as a control, and compare all other groups against it.
THE RICH A·CHIK FOLK MATERIAL AND THEIR FOLK SKILL

Rhinkle M. Marak

Introduction:

Folklore can be defined as “The traditional beliefs, practices, customs, stories, jokes, songs etc of a people, handed down orally or behaviourally from individual to individual.

According to Merriam Webster Dictionary, Folklore has been defined as ‘traditional customs tales, saying, dances, or art forms preserved among a people. it is a branch of knowledge.’

Material culture includes all of the physical objects that people create and give meaning to Cars, clothing, schools, computers, and books would be examples. Folklore materials are handed on traditionally from generation to generation without a reliable ascription to an inventor. The material handed on traditionally may be physical objects, ideas or words. A material culture places emphasis on objects, material accomplishments; the acquisition of material wealth; skill and productivity in arts and crafts; technology; fine buildings and displays of material prosperity. A term used to describe the objects produced by human beings, including buildings, structures, monuments, tools, weapons, utensils, furniture, art, and indeed any physical item created by a society. As such, material culture is the main source of information about the past. Through folklore we can learn much about each culture, each tradition, creativeness, intelligence, ideas and skills of tribes and of each nationality. All cultures from all nationalities and tribes have their own folklore.

Ever since from the period of forefathers (ancestors) the A·chik are using their own skills and technique of making things. They have over done various
works at home and in the society. The sons inherit skills of making things from his father and daughters their from mothers. One of them may be making implements goods by hewing and whittling from trees and bamboos. They can use their readymade articles at home and can sell, with which one can support the family.

The A·chiks make implements out of wood and bamboos, and it is still practicing today. In Garo narrative words, there are several words told by the ancestors regarding the use of articles, made out of wood and bamboos. Example the book written by Harendra W. Marak, in “A·chik Aganbewalrang” (Bonepani A·a so·a). He mention that, when Bonepa burn jungles.

“Rong·ma duulanikon mia kokdok,
Misi kokdok, kila kokdok man·jok”.

“From Round about the large rock he harvested six baskets of rice, six basket of millet and six basket of cotton.” This helps to understand that they use kok or basket made out of bamboo.

The A·chik have several inherit materials of their own as some are perish- ing, some not yet know to use and some are using by modifying it. The A·chik- when they come from Tibet they carry all sort of farming materials along with them. Jobang D. Marak in his book ‘The Garo History’ part I & II (p-3), mention that:

“Janggil merori ra·bite,
Ki·me matjangchiko jakkipe,
Kakwa doke silja chime,
Gaonti morokroke susuak mojokjoke
Gitchi bajing ole konkona ra·e.”

They carry all sort of materials in a big basket with full of material like farming implements and musical instruments.

The material are usually made from the ordinary trees and bamboos that are available in the forest. They hew and whittle to make these useful. The materials are very skilfully made. To make this objects great skill and training is required, say Robins Burling in the book ‘Rengsangre’ (p-52) that “Great skill is required to
make these objects, and it is the only skill which A-chik point out as specifically requiring instruction”.

The A-chik purchase and use some materials from the market which they usually cannot make by themselves. Robins Burling again says in ‘Rengsangre’ (p-54) that the Garos also use and make things like blanket out of bark of trees, pots out of earth, tools out of bamboos.

“The materials which is brought from the market by the Garos are cloth, blanket, pottery, metal cooking pot, and tools are all obtained from the market.”

**Materials required in making Implements.**

**Material made out of trees and bamboos:**

**To hew-whittle:** For making boat the Garos use specific trees like, **champa or champe** (mechele champaca), **chram** (arocarpus chaplasha), **kuma ba bolbret** (cedrela toona), **kuma kilte or su-chal** (chikratia tabularizes), **gambare or bolgipok** (gmelina arborea), **rakseng** (Albania), **jallai or bolasari** (largarstoemia flos reginae), **bolong** (cyathocalyx martabanias), **bolchim or achim** (duabanga sonnetatoides), **awek or bolbok** (tetramel nudiflora), **Agajari**. These trees can be obtained mostly in the south native land of Garos like **Chisobibra, Samanda** and **Bansamgre** in East Garo Hills. To hew Mortar, pestle and husking pedal of specific trees required are **tewek, bolsrem, tekring and angkil** as locally named by the A-chiks. There is also a selection in making plough. It is hew and made from the trees like **do-kime**, reed (**kasi**), albizzia odoratisima (**siso** te-kring, jackfruit tree). Some trees like **bolsil** (stereos pernum cheonoides) is never hew and make because there is some prohibition in using this tree. The A-chik have their own tools to hew and whittle. They are **axe, a big knife, basi-ponggro, basi-ponsang, wakeng daogaba** etc.

**Basket making:** The A-chik use cane and bamboos to weave. To weave things ordinary bamboos cannot be used; there are special bamboos such as **wa-dro, wa-bok, wa-nok**, etc. To make a winnowing fan or basket, they use only **wa-nok, wa-sim and wa-dro**, because the others bamboo nodes are short and it is not strong enough to weave. Making of winnowing fan is also known as ‘chenga’ which means weaving. The long nodes of **wa-bok or wa-sim** without knot is cut as
cleft twig bamboo and dry it for one or two days. One and half inch of bamboo is cut. When the dry cleft twig of bamboo is smoothen then only the winnowing fan is started to weave. To make a small or big basket, cage, container basket etc bamboos like *wa-nok, wa-sim* and *wa-tebok* are used.

**The specific time for making:** Weaving, hewing and shaving cannot be done at any time. According to the seasons, trees and bamboos are used. For example boats are made during winter season in the month of September, October and November.

**Means of Weaving and Shaving:** Bamboos are cut in the month of September, October and November. It is cut according to their needs. The section of bamboos are split and smoothen with sharp knife and made into a strips. To make a winnowing fan one and a half inch of strips of bamboos and five inches to make mats bamboo should be cut and made into strips. Weaving can be done at any time when the dew drop falls. Bamboos are cut and made it into strips and laid down in the open air. This is called drying bamboo strips. Keeping the bamboo strips on falling dew makes the strips more stronger and erect that a vermin also cannot damage it.

**Material made out of Trees and Bamboos**

**Material made out of Bamboo and its Uses.**

<table>
<thead>
<tr>
<th>Folk material made out of Bamboo</th>
<th>Uses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kerang/ /Tomara/ dokrak/ Basket</td>
<td>Used to carry mid-day meal and paddy</td>
</tr>
<tr>
<td>Kerang sara/ Small basket</td>
<td>It is to store paddy seeds at the time of sowing</td>
</tr>
<tr>
<td>Kokcheng/ Basket</td>
<td>Used to carry firewood, plaintan and beer pitcher and Used for selling goods. Mostly Used to carry earthen pitcher</td>
</tr>
<tr>
<td>Ginchera/ Winnowing basket</td>
<td>Used to sieving the husk of rice</td>
</tr>
<tr>
<td>Item</td>
<td>Description</td>
</tr>
<tr>
<td>------</td>
<td>-------------</td>
</tr>
<tr>
<td>Ruan/ Winnowing fan</td>
<td>Used to separate husk, to dry chilli, sorrel, or to moist rice powder</td>
</tr>
<tr>
<td>Jengrang/ A long basket slander in shape</td>
<td>Used to carry cotton to the market</td>
</tr>
<tr>
<td>Koksi/ Fishing basket</td>
<td>Used to store fish and chillies</td>
</tr>
<tr>
<td>Koksep/ Cage of a hen</td>
<td>Used to keep hens for selling</td>
</tr>
<tr>
<td>Asok/ A small short rout cage made out of bamboo</td>
<td>Used to catch fish</td>
</tr>
<tr>
<td>Gijip/ fan</td>
<td>Used for fanning when one feels hot</td>
</tr>
<tr>
<td>Jaktap/ Small house fly net</td>
<td>Used to drive out or beat house fly</td>
</tr>
<tr>
<td>Gelek/small stool</td>
<td>Used when a person dies</td>
</tr>
<tr>
<td>Janchi/ small filtered basket</td>
<td>Used to filter wine inside the earthen pitcher</td>
</tr>
<tr>
<td>Dol / A long large basket</td>
<td>Used to store paddy</td>
</tr>
<tr>
<td>Tukuri/ A round plate basket</td>
<td>Used to store vegetables</td>
</tr>
<tr>
<td>Am/Ampi/ mat</td>
<td>Used for drying paddy and all sorts of things</td>
</tr>
<tr>
<td>Kacha/dogring/ cage</td>
<td>Used for hens laying eggs and for hatching</td>
</tr>
<tr>
<td>Kiltop/ A small cotton basket</td>
<td>Used to put cotton inside and can carry in hands for selling</td>
</tr>
<tr>
<td>Dengreng/ Gengreng/ A small net conical in shape</td>
<td>Used to filter local liquid sodium</td>
</tr>
<tr>
<td>Jengkok/ Large basket</td>
<td>Used to carry man</td>
</tr>
<tr>
<td>Agrip/ trap</td>
<td>Used to trap birds</td>
</tr>
<tr>
<td>Chekke/ fishing net</td>
<td>Used to catch fish</td>
</tr>
<tr>
<td>Mesrong/ a long hard stick</td>
<td>Used to drive a dry fish into a bamboos hole</td>
</tr>
<tr>
<td>Item</td>
<td>Description</td>
</tr>
<tr>
<td>------</td>
<td>-------------</td>
</tr>
<tr>
<td>Wa·sing/Tokari(milam dongipa)/ A bamboo used as vessel or container</td>
<td>Used to put sword when a person dies</td>
</tr>
<tr>
<td>Chiwa-sing/Kabe/ glass made out of bamboo</td>
<td>Used to drink water</td>
</tr>
<tr>
<td>Wa·tok/ a small container with a hole</td>
<td>Used to put things like spoon etc</td>
</tr>
<tr>
<td>Jakbrak/jakengbrak/ pitch fork</td>
<td>Used to collect waste material from the field</td>
</tr>
<tr>
<td>Megam Kok/ Kokchok/ Megam basket with a cover</td>
<td>Used store clothes and other things</td>
</tr>
<tr>
<td>Chokrek/Kalde/ Ningku/ meal container</td>
<td>Used to store rice and curry outside the bachelors dormitory</td>
</tr>
<tr>
<td>Wapong/ hard bamboo wit 5 ft. long</td>
<td>Used to push each other to show ones strength</td>
</tr>
<tr>
<td>Mangpong/ a hard bamboo</td>
<td>Used to carry dead body</td>
</tr>
<tr>
<td>Sintilok/ kasi wa·tok/ short tiny bamboo with a small hole</td>
<td>Used by children to play</td>
</tr>
<tr>
<td>Midangkep/ A stick served at one end that used as a spoon.</td>
<td>Used to turn the frying paddy</td>
</tr>
<tr>
<td>Gachek/Chekwe/ Koma/ wera/kodo/ sarongdik/ Machek/ rice container</td>
<td>Store rice when a person dies</td>
</tr>
<tr>
<td>Chempa/ Fish trap cage</td>
<td>Used to trap fish</td>
</tr>
<tr>
<td>Kalpa/ Fish drier</td>
<td>Used to dry fish</td>
</tr>
<tr>
<td>Tengreng/ Medium size Basket</td>
<td>Used to carry things during journey</td>
</tr>
<tr>
<td>Item</td>
<td>Description</td>
</tr>
<tr>
<td>-----------------------</td>
<td>-----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Kokbok/ Tora / Kokbal</td>
<td>A big basket Used to carry paddy from the field after harvest</td>
</tr>
<tr>
<td>Dang·kep/ A pliers</td>
<td>pincers Used to pinch a burning coal</td>
</tr>
<tr>
<td>Wa·singtok/ Winding</td>
<td>pipe Used to blow air</td>
</tr>
<tr>
<td>Megon/ A short thin</td>
<td>hard stick Used to stir rice when cooking</td>
</tr>
<tr>
<td>Brak/ Spoon</td>
<td>Used in cooking curry</td>
</tr>
<tr>
<td>Gutni/ Grinder stick</td>
<td>Used to grind into tiny particles</td>
</tr>
<tr>
<td>Chri-bra/ Bow and</td>
<td>arrow Used to hunt animals</td>
</tr>
<tr>
<td>Atepong/ Knife handle</td>
<td>Used to handle or hold a knife</td>
</tr>
<tr>
<td>Mora/ Stool</td>
<td>Used for sitting</td>
</tr>
<tr>
<td>Kunu/poa/ Seer</td>
<td>Used to weighing rice</td>
</tr>
<tr>
<td>Kiprak/ Waste container</td>
<td>Used to throw waste materials E.g. cow dung etc</td>
</tr>
</tbody>
</table>

Material made out of Wood and its Uses:

<table>
<thead>
<tr>
<th>Folk material made out of Wood</th>
<th>Uses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dama/ Drum</td>
<td>Instruments used during festivals</td>
</tr>
<tr>
<td>Cha-am/ Sa·sam/ Mortal</td>
<td>Used to pound rice, turmeric, flat rice and rice powder</td>
</tr>
<tr>
<td>Rimol/ Pestle</td>
<td>Used to pound paddy</td>
</tr>
<tr>
<td>Ringdoreng/ A long hollow boat</td>
<td>Used for fishing and crossing rive etc</td>
</tr>
<tr>
<td>Ringkong/ A hollow dish</td>
<td>made of wood Used for feeding pigs</td>
</tr>
<tr>
<td>Ampok/Am-pok jagro/ A short</td>
<td>flat wtool made of wood Used for sitting specially for guest and for elders</td>
</tr>
<tr>
<td>flat wtool made of wood</td>
<td></td>
</tr>
<tr>
<td>Item</td>
<td>Description</td>
</tr>
<tr>
<td>-------------------------------------</td>
<td>--------------------------------------------------------------------</td>
</tr>
<tr>
<td>Tengteng ba mandal gari/</td>
<td>Four wheeler vehicles made out of soft wood</td>
</tr>
<tr>
<td>Used by children to play</td>
<td></td>
</tr>
<tr>
<td>Danil/ Sepi /Shield</td>
<td>Used to protect oneself during battle</td>
</tr>
<tr>
<td>Sarenda/ Violin with one string</td>
<td>Used as musical instruments</td>
</tr>
<tr>
<td>A wooden stick pointed at one end</td>
<td>Used for making holes in the ground to put seeds</td>
</tr>
<tr>
<td>Tengki/ Husking pedal</td>
<td>Used to husk paddy</td>
</tr>
<tr>
<td>Kima/ Memorial post of the dead person</td>
<td>Used for keeping things memorable of the deceased member of the family</td>
</tr>
<tr>
<td>Diklap/ A plane wooden stick</td>
<td>Used in making pots</td>
</tr>
<tr>
<td>Dotrong/ kind of guitar</td>
<td>Used for playing when a person feels happy</td>
</tr>
<tr>
<td>Kram/ A drum with medium size</td>
<td>Used only when a person wears armlets to become a village headman.</td>
</tr>
<tr>
<td>Dama Natik/Nadik/ A small drum attached with the Kram</td>
<td>Used for beating along with the kram</td>
</tr>
<tr>
<td>Nagra/Dama Dalsrang/ Kodoreng/ Short and stout drum</td>
<td>Used for gathering people, and for nature calls</td>
</tr>
</tbody>
</table>

**Products, Domestic implement and marketing:**

Mortals is used as container and pestle to pound. Cooking pot is used to cook rice and cauldron for cooking curry. The A-chik made all that needed by themselves and obtained a great support in building the family.

To make a fine materials, good trees and bamboos can be obtained in all the south-western areas of Garo Hills. Good trees and bamboos are present in good places. For example, Rongjeng is famous for bamboos for weaving and good trees are used for shaving boats. In Chokpot and Baghmara cane is easily available for making different materials. Therefore, A-chiks not only used their readymade products but also used for commercial purposes. It is also said that in olden days.
the A·chik exchanged their ready made products for salt and dry fish.

In “A-chik Aganbewalrang” written by Harendra W. Marak, “Dimrimbri Pal·wang A·dingko Katchini Anti Kaa”-o: mentions that,

“Mangdok kokdok ra·bo,
Mangchet kokchet on·bo”.

Here it says, they exchanged materials with things like six bird with six basket of trumpet.

Those who weave and shaved winnowing fan and mat cannot make more than one or two in a day. But the plough can be make more than two if they obtained a good curved tree. In some village if there is no good bamboo for weaving they go to the place where there can be obtained. They cut down and gather them and carry them to their village. In some places of Garo Hills some of them are obtaining subsidy from Government of Meghalaya for weaving and shaving of bamboo products. For example, Raksam Industry in Tura. Some Self Help Groups from Williamnagar and Baghmara. Other Self Help Group (SHG) are obtaining subsidy from the Soil & Water Conservation Department (Tura) for bamboo plantation, like Rongchigri (Selsela). Dimasa watershed (Jikzak). Chimesenggre watershed also obtain subsidy for bamboo plantation from the department of Forest.

**Conclusion:**

Shaving and making implements goods are slipping from the hands of the A-chiks. For example, many villages only few can weave and shave different articles out of trees and bamboos. Children are not taking interest in learning. Some of the reasons are mentioned here.

- In these days aluminium, plastic and steel materials can be purchased easily from the market.
- In the villages, one who can shave and weave are looked down
- Heavy work load and no patience to carry out the work
- Those who are in school does not want to put stress on it and feels ashamed and forbid their parents not to do weaving and shaving.
• Takes no notice in shaving and weaving and even one who can make discourages their skill.

• Necessary materials cannot be obtained easily and has be bought at a high rate. So it brings lost to the one who depends on it.

In shaving and weaving implements there is a rapid change. E.g. Now a days they use plastic instead of cane in making stools. The reason for that is especially it is hard to get cane, and the price is also high which is not affordable by the weaver. The A·chik are still doing farming, even then the materials they use in the field are not of the same shape. For instance, a small basket which they usually carry paddy at the time of sowing. These days plastic mug is used instead of basket. In most of the villages, in A·chik family weaving and shaving is hardly can be seen. In every A·chik family implements goods like plastic or aluminium etc can be seen. According to generation bamboos of good qualities for shaving and weaving cannot be obtained.

There are many people who are very skilled and trained in making, weaving and shaving materials. So it’s the time to struggle hard and improve. Folklore material of tribes can be called as intelligence, artistic appreciation, memory, imagination and native urge to propagate it as a living tradition.

References:

Primary Source: Interviews:
Onesh D. Sangma, Age 54, Matchikol, Tura.
Premickston G. Momin, Age 35, Samal Chiring, Boldamgre.
KAMAL: HIS ROLE AND RESPONSIBILITIES IN THE SOCIETY

Jobillyne D. Shira

The A-chik animists are religious and god fearing tribes of the North-east India. They believe in the existence of Supreme Being and also host of lesser spirits. According to their belief Tatara Rabuga is the creator, at whose command the world was made by two lesser spirits, Nostu-Nopantu and Machi. They do not address the greatest spirit, Tatara Rabuga by name to pay their respect to him. So they called him ‘Biming Mingmalgija Katchi De-malgija.’ (It is a taboo to call Tatara Rabuga by name) According to their belief there is multitude of benevolent and malevolent spirits. All these good and evil spirits are commonly called ‘Mite.’ The term ‘Mite’ covers what we call gods and goddesses and some of their lesser spirits and imps. To some of these spirits are attributed the creation of the world, to other the control of natural phenomenon and, destinies of man from birth to death are governed by the host of spirits where anger must be appease by sacrifices and whose good offices must be entreated in like manner. They believe that all physical ailments, accidents, unnatural deaths, and catastrophe are caused due to the wrath of the malevolent spirits. Therefore, they offer sacrifices of animals and birds to propitiate the gods and goddesses and invoking their blessings are considered necessary. Most altars are built of bamboo and leaves, but the precise form depends upon the particular spirit to whom the sacrifice is to be offered. Usually liquor is used in every rituals and ceremonies for pouring as an additional offering.

1 Playfair A.:The Garos,p.80
2 Marak L.R: Bebera·ani Bimik,p.2
3 Sangma Milton S:History and Culture of the Garos,p.220
4 Ibid.
The A·chiks have their priest called Kamal. The priesthood is not hereditary, nor does it confine to a particular division of the tribe or a clan.\(^5\) For a Kamal, it is mandatory to acquaint oneself with the traditions, and should be able to recite the genealogy of god and goddesses. He should also be able to chant the necessary sequence of obscure words and incantations unhesitant at the time of sacrifices and worships and in performing various religious rites and ceremonies. Kamal should be the one who is religious, fully prepared to be in his predicament and dedicated in his service to man. Such kind of man is fit to become a Kamal called Tuara Nangapa. None but only he can invoke spirits for the sick. If a man is given a Tokari, (vessel) adorned with a red turban in a dream and able to commune with the mites (spirits) can become a Kamal, the Tuara Nangapa. But he should not tell the incidents to others. If he does so, the mites will get angry with him and the gift which has been given to him will be repealed. As a result he shall not be permitted by the mites to become a Kamal. But if he conforms to his dream, he is able to recite the genealogy of god and goddesses and can chant the incantations. Knowing his qualities and skills people start to use him for performing rituals and ceremonies. The first Kamal or the Tuara Nangapa who is said to have had a first dream is called Koripa-Ribo-Chichang, Chonggalpa–Sko-Chiklang.\(^6\) Women generally do not practice performing rituals and ceremonies nor can they become kamal, the Tuara Nangapa. But in the case of a widow’s family, and in absence of man at home, the mother takes the place of her husband and perform personally some rituals like Agalmaka, Opata and Midong ra·ona etc. which are usually done by every head of the family at their respective fields. Moreover, a woman, who is proficient in delivery of a baby, is also called an-nigipa Kamal or a midwife who is generally an elder woman of the village. Blacksmiths as well as the ones who burn the dead body are also known as Kamal who happens to be a man not a woman. But these kamals do not practice chanting; their position is confine only to their activities. However, chanting of words, giving sacrifices and invoking of god’s blessings are part of the activities of the Tuara Nangapa (priest) as and when he performs rituals and ceremonies. He earns respectable name in the society who serves with full devotion to the needs of others.

The duty of the Tuara Nangapa (priest) is to perform certain rites

\(^6\) As told by Saljeng Ch. Marak, Romba Adinggre dtd. 23.2.2015
at the ceremonies of naming a child, weddings, and funeral, intercede for the sick, some rituals and ceremonies associated with the jhum cultivation and at the investiture of chiefs. But this principal importance is derived from his administration in time of sickness. Some rituals are performed by the head of the family–the father or the husband. Even the village chief or Nokma perform certain rituals such as burning of incense during Wangala which usually starts from his house and other rituals related to the jhum cultivation. But some important ceremonies and rituals can be performed only by the kamal-Tuara Nangapa, or the Priest, who knows the genealogy of deities, familiar with the name of the particular god to whom sacrifices are directed and can recite the words in sacrifice and worship. Kamal Tuara Nangapa not only performs religious ceremonies and rituals but also intercedes for those who are sick and invokes god’s blessings to the people.

There is no fixed payment for the kamal, Tuara Nangapa. In spite of the multifarious works he has to attend to, the Kamal is paid very little remuneration such as cooked rice and curry packed in a plantain leaf which is called midap-samdap. In some areas, one leg or meat of an animal sacrificed on that particular occasion is offered to the kamal. The offering of meat to the priest is called ‘Kamal dila.’ He cannot demand for the service he has rendered to the people. But he has to receive what has been given to him. He does not enjoy any special privileges either. In fact, he is not different in any way from that of his fellow villagers. Like his fellow villagers, he works in the field, plant crops and performs all other domestic works for the sustenance of himself and his family. The only way in which his duty is different from that of his fellow villagers is that he has to dedicate himself for the needs of others even at his personal inconvenience. In fact, the position of a Kamal is not a desirable one. Yet every village has its Kamal, without whom the normal village life is possible. He is respected in the village because of his ability to recite chanting and skilful communion with the deities.

There are multitude of rituals and ceremonies of the A-chiks, some of which are mostly associated to the jhum cultivation; others are connected with their day to day societal life. As mentioned earlier, only the kamal Tuara Nangapa performs important rituals and ceremonies for the interests of the community at large. Out of many, only some of the duties and responsibilities of the kamal Tuara

7 Sangma Mihir N. :Some Culture of the Garos,p.83
8 Sangma Milton S.:History and Culture of the Garos,p.252
Nangapa are mentioned below:

A·songtata or A·song den·a ceremony is observed annually by a whole community or village in order to safeguard the villagers from dangers of the forests, from sickness and mishap during the coming year.⁹ Close to the outskirts of the village a number of stones are erected on the ground without any order or method; which are known as ‘A·song’ and on them sacrifices are offered which the A·songtata demands. A forest was preserved near the house of village chief or Nokma which is believed to be the abode of the god of strength, the Goera Kalkame. The sacrifice of a goat takes place, and a month later, that of a langur or a bamboo rat is considered necessary. A langur has a rope fastened on its neck and led by two men to every household in the village, beating the wall of the house from outside; to frighten and drive out the evil spirits which they think may have took shelter within. Finally the animal is taken to the outskirt of the village, killed and crucified on bamboos set up in the ground. These commemorate the days when such defenses surrounded the villages on all sides to keep off human enemies, and they are now a symbol to ward off sickness and dangers to life from the wild animals of the forest, and mishap during the coming year. The priest chants at A·song den·a. He prays to Goera Kalkame, the god of strength for protection:

Ka Goera, Ka Chalang,
Progeny of the combatant, kimka of the fallow land;
A fighter, head hunter
Not frightened, no tremble
A mighty warrior, strong now and ever
Sharp edged tooth, steel coated horn
It’s me, a strong man
Wise like a jungle fowl
I, the man, a warrior
Ka Goera, Ka Chalang.¹⁰

The official and the recognized form of marriage is called Do·sia. Literally,

⁹ Playfair A.: The Garos, p. 92
¹⁰ Momin, A.C. A·chikni Kuandik p. 10
it means the killing of the bird (‘Do∙’ means bird, and ‘sia’ means kill or die) in the presence of the bride and the groom and the audience. The kamal, Tuara Nangapa takes a cock and a hen, holds them by the legs or wings strikes the woman on the back with the hen. The back of the groom is struck with a cock. Then the kamal holds the two birds together and with one effort wrings off both heads and throws them on the floor. If it is to be a good omen, the beak of the cock should as it lies on the ground, point towards the woman and that of the hen towards the man. This is followed by a ceremony called Do∙biknia which is another way of consulting omen. (Do∙ means bird, and bik means intestine, and nia means to examine.) This is the ceremony where the priest examines the intestines of the bird to know the omen of the marrying couple.11

The A∙chiks usually burn their dead and the cremation takes place at night. But there are some exceptions to this rule. For example, a leper is not burnt but buried. When a person dies, its natural death the relations are all informed of it. If the relatives live at a distant place then the dead body is allowed to remain for two or three days, though the dead body begins to decompose. During this period, the women of the family along with the priest keep watch over the dead body. When all relations and friends have arrived and assembled at the house of the deceased, preparations for cremation commence. A funeral pyre called Ganchi is erected in front of and close to the house of the deceased. The pyre consists of four upright wooden or bamboo posts in a rectangular shape within which logs of wood are piled.12 The dead body is burned by three or four kamals till it is burn into ashes. Kamals are paid with one leg each of the bull slaughtered on this occasion as the work is onerous and unpleasant one.13

After the cremation of the dead body is completed the bones that remain are collected in the morning and buried outside the house of the deceased. Over it a small shrine is erected called Delang. After one or two months or more of the cremation, post funeral ceremony takes place which is called Mangona in Am∙beng area, and Chugin by the Atongs. On the night before the ceremony takes place Kamal (Tuara Nangapa) leads the woman who will carry the bones and her helper into the house of the decease, which is called ‘Kamal Nokata.’ Next day,

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11 Sangma Milton S.:History and Culture of the Garos.p.247
12 Ibid.p.249
13 As told by Sembertush A.Sangma, Tura. 03.11.13
early in the morning, accompanied by the drummers and the adil blowers (adil means trumpet made out of buffalo horn) the Kamal and the woman and her helper will come to the shrine. Kamal summon the ghost of the decease and they dance round about the shrine. The bones are dug out of which it is buried and put in the Grengdik (greng means bone, dik means pot) and woman will carry it as if carrying the baby with a new cloth. Again, Kamal brings them back into the house of the decease accompanied by the drummer and other dancers. Then they dance inside the house and the bones are interred where the delang (house for the spirit of the decease) is erected. Finally they dance round the shrine and delang is burned. The spirit of the decease is sent off to the abode of the spirits by Kamal with chanting:

    Spirit, turn away from the land once more,
    Spirit, turn away your body once more
    We have completed curving the kima
    And have left the land fallow
    We have completed the rituals
    On your way back climb cliffs and plateau
    Cross the water sources and stone walls.
    The fixed day has come
    The proposed night has arrived.
    Return,
    Climb back,
    Holding the hands of your elder
    And younger sisters

The A·chiks believe that there is a spirit named Darechik who can cause sickness to the expectant mother, thereby abort the baby. Tatara Rabuga, the creator of the earth is the giver of life to a person. Therefore, Kamal Tuara Nangapa offer sacrifices to appease Darechik so that the baby will not be spoiled by causing

14 Momin A.C.: A·chikni Ku·andik, pp. 56-59
15 Marak Caroline R.: A·chik Poetry: Traditional and Modern, p. 31
sickness to the expectant mother and pray to Tatara Rabuga, to fashion a full form healthy baby. In this ceremony, either hen or cock or eggs are offered as a sacrifice, rice beer is poured at the altar which is erected at the a·tila or courtyard. However, before the birth of a child, when the mother is in labour pain, two midwives called Soka nichakgipa Kamal (women) are invited. These midwives attend to the expectant mother till the baby is born while Kamal Tuara Nangapa recite chanting and offer sacrifices to the Tatara Rabuga at the front yard with a prayer to fashion the baby completely in the mother’s womb and make a speedy delivery. Thereafter, one altar is prepared at the side of the court yard, another at the back side where sacrifices are offered to Darechik with a request to not to disturb normal delivery of a baby.16 The Kamal recites a following chant:

Oh for Darechik  
For the soul of Jinje  
For the life of Minje  
Blow the life giving air softly  
Remove the pain for her to get well  
Slowly let all the pain go away  
I will speak of your clan,  
Not forgetting you,  
Nor ignoring you  
Oh for Darechik! 17

Most of the A·chiks do not observe any ceremony in connection with naming of the child. The Am-bengs, however have a custom, though it may not be followed by all. Among them name is given on the day of birth but usually it is done after three weeks or a month. The name is given to the child while the priest offers sacrifices to Torengma, the guardian spirit of all children. This is inevitably followed by feasts and drinking.18 Two or three weeks after the birth, the hair of the new born baby is cut and the name of a child given by the priest can also be

17 Marak Caroline R.: A·chik Poetry: Traditional and Modern, p. 71  
18 Sangma Milton S.: History and Culture of the Garos, p. 246
changed if the parents want to give another name to the child.

*Mi Amua* ceremony is performed so as to ensure the good harvests. *Mi* means rice and *amua* means sacrifice. This ceremony is usually performed by the end of June or by early July, after the rice and other crops grown tall but has not started to ripen. The *Nokma* sacrifices a big pig in his own field invoking god’s blessing upon the crops and the villagers gather there to help him prepare and share the feast. In the afternoon they return to the *Nokma*’s house in the village and play music with gong, flutes and buffalo horns but they do not dance.\(^19\) After making all the preparation the *Kamal* Tuara Nangapa offered sacrifice at the altar and invite the Mother of Paddy.

O paddy, O paddy  
Mother of millet, mother of paddy  
To dig the soil and to sow the grain, to plant the seedling  
I have befriended  
I have sought co-operation from my companion  
I have proposed a particular day  
I have fixed the date  
With the mother of paddy.\(^20\)

*Rongdik Mite amua*: Rongdik Mite is a female spirit, and worship is made in presence of the women. It is believed that the spirit lives in the pot in which rice is kept. Rongdik means big earthen pot and Mite means spirit. In the evening, the *kamal* tied a cotton thread round the neck of the rice-pot with three lumps of cotton hanging round about it. After which the priest invokes the spirit with incantations within the room and three hens are sacrificed in front of the pot. The blood is sprinkled all over the pot and on the cotton lumps. The feather is tied to the pot.

*Pakmana Do-tata* ceremony: Right after the worship of Rongdik Mite, the priest comes before the front wall of the house. The *kamal* first worship the spirit of the house and then red colour cock is sacrificed and its blood and feathers are smeared on the wall.

\(^{19}\) Burling Robins: *Rengsanggri*, p.69  
Krongna do·tata: (Krong –post, do--cock and tata-sacrifice) It is a sacrifice offered on the sacred post. Near the seat of the spirit of the house is the sacred post where the priest sacrifices a hen and the post is smeared with its blood and feathers.

Kram do·tata: Kram do·tata is a sacrifice to the kram (drum). The kamal will go to the place where the kram is placed inside the room. A hen or a cock is sacrificed and the blood is smeared on the kram and feathers are stick to it.

A·kom, Miwa do·tata is a sacrifice to the gong and the bell. The gong and the bell are kept at the foot of the ‘Maljuri’ or the main post of the house. The kamal first worship the implements of the house including gong and the bell. Thereafter he sacrifices a cock or a hen. After which the blood and the feathers are smeared over them.

Nagra do·tata: It is a sacrifice to the flat drum called Nagra. A hen is sacrificed by the kamal in front of it and the blood and feathers are put on it.

Wachi Krita or Salgrua sacrifice is performed to invoke the rain-god in cases of long continued drought. A separate spot is set aside for this purpose by a villagers. All the male members of the village go to this place taking a gourd of water in their hands. The priest then recites a prayer to implore the god to have mercy on them. This followed by a goat sacrifice whose blood is smeared around the spot of sacrifice. The assembled persons then pour out the water from the gourds over the priest to the accompaniment of beating of drums and blowing of musical instruments. The priest or a Kamal chant at the ceremony:

Oh…father Okkuangsi
Good one Ja·pachongsi
I am going to perform the ritual for drought,
You, Enok the wind
You, Kongtok the mighty
From the mother ocean
From the foaming sea,
Come in the form of black rain clouds
Come straight, you incessant rain,
To the land of Abet’s father
To the riverside of Rangga’s father,
In the wet and cool farm, the crops will grow,
The plants will turn green and healthy.\(^{21}\)

Besides the above, there are number of rituals and ceremonies performed by the priest or Kamal Tuara Nangapa. In former days every village has their own priest performs different ceremonies in which they are specialized; in the sense that the entire priest is not equally expert in performing all the rituals and ceremonies. Some learnt to perform sacrificial rites in funeral ceremony; some other priests know how to perform socio-religious ceremony such as birth ceremony, naming a child, marriage ceremony and performing rites at the time of drought etc. Some are skillful in interceding for the sick. Some priest can perform socio-cultural ceremonies such as A·siroka, Mi Amua, Rongchu gala, Ahaia, Wangala etc. Some priest performs sacrifices to the gods and goddesses whom they believe are controlling the natures such as Goera who can cause thunder and lightning, Nawang is believed to be the one who causes solar as well as lunar eclipse. However, due to change of socio-economic condition of the A·chik society and spread of Christianity and education the culture as well as indigenous religion of the A·chiks along with the skilled kamal or Tuara Nangapa is virtually disappeared. Another factor is that at present there is no more Nokpante (Bachelor’s Dormitory) system where culture, tradition, customs including arts and crafts are taught to the youngsters. Therefore, it may be mentioned that Priest or Kamal plays a vital role in shaping the destiny of man in the A·chik society.

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PRICE VOLATILITY AND ITS IMPACT ON FARMERS: THE CASE OF GUAR IN SRI GANGANAGAR (RAJASTHAN)

Monica Bhati

Abstract

The study analyses the price volatility of guar, a commercial crop grown in the state of Rajasthan. Price stability is an important variable influencing production in agriculture. It has been widely pronounced that the price volatility destabilizes the income of farmers, particularly of marginal and small farmers. Further, a price volatility of Agricultural commodity has significantly increased after trade liberalization in India in 1991. In this study, monthly price of Guar for the period from 2009 to 2014 were analyzed. In order to make the impact of price volatility of guar with the next best competitive crop, price of cotton is used. Important findings of the study are: guar has experienced violent fluctuations in its price particularly after 2012. The price of guar as compared to cotton was found more volatile. In other words, the price of cotton was more stable than the price of guar. The study concluded that the central and state government should intervene and stabilize the price of agricultural commodities in India, particularly of commercial crop.

Key words: Price volatility, Agriculture, Farmer, Cash Crop.

Introduction

Agriculture plays a pivotal role in the Indian economy. It is an art of cultivating the ground and a source of earning livelihood for the poor people living in the rural areas. Rajasthan is an agrarian state where 80% of the total population
resides in rural area and largely dependent on agriculture as their source of their livelihood. 22.5% of the state’s GDP comes from agriculture. The state of Rajasthan is the largest state of India constituting 342,239 sq.km area i.e. 11% of total geographical area of India among which 9.56% is utilized for agriculture. The state of Rajasthan is endowed with diverse soil and weather conditions comprising of several agro-climatic conditions. Various types of cash crops are grown in Rajasthan among which Guar is one. These are the agricultural crops produced for its commercial value rather than for use by the grower i.e. for sale to return a profit. The 80% of total guar of India is cultivated in the rain-fed area of Rajasthan. The rain-fed area of Rajasthan is most drought hit location of India. People who live in these regions don’t have any other alternate except being a farmer. A farmer is one of the simple, kind hearted, and helpless person. He depends on rainfall for growing the crop.

Guar is cultivated mainly in the kharif season in arid environment and is used as animal feed and fodder, green manure and for extraction of gum for various industrial uses. Guar gum is one of the important items of export and accounts for 0.23% of India’s total agricultural export. This is one of the reason of price volatility (i.e. how quickly or widely prices can change) of guar crop. Cotton, another commercial crop produced in large number after guar in Sri Ganganagar. Cotton is considered as second best alternative after Guar in Sri Ganganagar as its prices are also volatile but less volatile than guar.

Rajasthan has 33 districts among which guar is grown in Churu, Nagaur, Barmer, Sikar, Jodhpur, Sri Ganganagar, Sirohi, Dausa, Bikaner, Hanumangarh and Jhunjhunu districts. Sriganganagar district of Rajasthan itself produces larger percent of guar, compared to other districts of Rajasthan. The study is focus on this district of Rajasthan to study the price volatility of guar. Based on this context the research question is how price volatility affect the standard of living of farmers?

**Objectives of the Study:**

- To measure the price volatility of Guar.
- To compare the price ratio between guar and cotton.
Hypothesis:

$H_0$: There is no increase in price volatility of guar during the period 2009-14.
$H_1$: There is an increase in price volatility of guar during the period 2009-14.

Literature Review

In this section there is a comprehensive literature review of price volatility as observed by various researchers in the past.

The study of CSC Sekhar (2004) tries to explain the possibility of transmission of agricultural price volatility of international markets to domestic markets due to the presence of liberalization. The study considers the prices of various agricultural commodities such as wheat, rice, ground-nut oil, soya bean oil, coconut oil, sugar cotton and coffee. The movement in the price of these commodities are used as an indicator of price instability by using different statistical tools. The study concludes that the output fluctuations are not significant.

Marcel Fafchamps (1992) studied the third world village to explain that larger farmers devote larger share of their land to grow cash crops then small farmers. Through the study it was found that rural food markets are thin and isolated. A simple model of crop portfolio decision with income and consumption price risk is used to show the conditions prevailing in rural commodities of the third world. Through it a relationship between farm size and cash crop cultivation is observed. The study concludes that larger farmers devote larger share of their land to grow cash crops then small farmers due to high transportation costs and low agricultural productivity.

Another study of Kwansoo Kim and Jean Paul (2002) tries to explain that price support program (a feature of agriculture policy) affects the price dynamics and price volatility. A dynamic Tobit model under time-varying volatility is used to show price support program and stock holding affect both expected prices. The prices of U.S. non-fat dry milk are used for the study. According to the study, the volatility of U.S. non-fact dry milk price support program can significantly increase expected price even if the price support is set below the current market prices. The model is estimated by the maximum likelihood method. It was found that price support program is effective in reducing short term price volatility and
it disappears in long run. Thus market price falls below the support price then government purchases the diary products thereby increasing the size of the markets.

The study of Susan J. Grain and Jal Hal Lee (1996) explains the impact of government farm programs during 1950-1993 on wheat spot and future markets. The study explains that there is a high association between changing volatility in both markets and changing farm programs. The study also tries to explain that the volatility in the spot market today is significantly related to past volatility in the future market. The impact of future on spot is bigger and more persistent then the impact of spot on future due to more market driven farm policies in recent years and hence more closely aligned spot and future prices.

**Data and Methodology**

The study is based on the secondary data. The secondary data is mainly collected from various research papers, journals and various websites. The year and month wise data on wholesale prices of guar and cotton in Sri Ganganagar district of Rajasthan from 2009 to 2014 is collected for the study.

**Tools and Techniques**

The statistical techniques that are adopted for the study are coefficient of variation, standard deviation, arithmetic mean. Ratio is calculated on the prices of guar and cotton to do the comparison. In addition to this, tables and charts are generated for the analysis of secondary data to draw appropriate inferences.

**Scope and Area of the Study**

The cash crop selected for the study is guar and cotton. The selected study area is Sri Ganganagar district of Rajasthan. The study is restricted to 6 years i.e. from 2009 to 2014.

**Fluctuations in the prices of guar and cotton**

To show the fluctuations in the prices of Guar and cotton crop, monthly and yearly wholesale prices are used. Fluctuations in the prices are explained by calculating 3 years moving average of price.
CASE 1: GUAR

Above chart1 and chart2 shows the fluctuations in the prices for the last 6 years i.e. from 2009 to 2014 of guar crop. It reflects high price volatility. The price is high during the monsoon period i.e. July to October. This is because the price of guar depends on rainfall and the impact of rainfall on price is more than the production. The price rises during 2012 mainly due to increase in export of guar to other countries (appendix table no). Therefore, there was a huge fluctuation in the prices of Guar during 2012.
CASE 2: COTTON

Chart 3.

Monthly wholesale prices of cotton in Sriganganagar (Rs/100 kg Rajasthan)

Chart 4.

Yearly Wholesale Price of Cotton in Sriganganagar (Rajasthan)

Above chart 3 and chart 4 shows the fluctuations in the prices of cotton crop during the period of 2009 to 2014. The price of cotton crop also fluctuates during this period. But this fluctuation is less as compared to guar. Therefore, it can be said that cotton crop can be a next best alternative after guar in Sri Ganganagar. Fluctuations in the price can benefit the farmers. The increase in the price of the crop, leads to an increase in the income of the farmers.

Annual volatility (Measured as coefficient of variation) of Guar and cotton from 2009 to 2014.

CV = SD/Mean*100

Table 1: Coefficient of variation of guar and cotton

<table>
<thead>
<tr>
<th>Year</th>
<th>CV of guar in%</th>
<th>CV of cotton in%</th>
</tr>
</thead>
<tbody>
<tr>
<td>2009</td>
<td>20.50</td>
<td>8.34</td>
</tr>
<tr>
<td>2010</td>
<td>7.32</td>
<td>12.88</td>
</tr>
<tr>
<td>2011</td>
<td>32.34</td>
<td>8.83</td>
</tr>
<tr>
<td>2012</td>
<td>54.17</td>
<td>14.30</td>
</tr>
</tbody>
</table>
The above table shows that there was a high volatility in prices of guar in 2012 i.e. 54.17% as indicated by the higher magnitude of CV in the market of Sri Ganganagar. CV of guar is more than the cotton in the period between 2009 to 2014. This implies that the fluctuations in the prices of Guar are more than the cotton.

**Trend in the prices of guar and cotton**

To measure the trend in the prices of guar and cotton, Relative Price Index is calculated.

\[
\text{Price index} = \frac{P_1}{P_0} \times 100
\]

Where, \(P_0\) is the base year price

\(P_1\) is the current year price

Trend in prices are calculated for 6 years i.e. 2009 to 2016 for guar and cotton. Relative price index is calculated taking January 2009 as base year. There was a high price volatility during 2012. The factors which affect the price of guar are rainfall and export of guar.

The chart 5 shows the relative price movement of guar from 2009 to 2014.

**Chart 5.**

![Graph of relative price movement of guar from 2009 to 2014.](chart5.png)

**Chart 6.**

![Graph of relative price movement of cotton from 2009 to 2014.](chart6.png)
There is an instability in the prices of guar crop after 2012 (chart 5). Prices of cotton was also not stable but it is quite stable as compared to price of guar (chart 6).

**Impact of price volatility on farmers**

Volatility in the prices of commercial crops severely affect the farmers cost of living, standard of living and also there profitability. To study the impact of price volatility of guar on farmers, ratio of price of guar to price of cotton is calculated. Price of Cotton is taken into account for this as it is the next best alternative after guar in the Sri Ganganagar, Rajasthan. After Guar this district of Rajasthan produces cotton more in amount.

<table>
<thead>
<tr>
<th>Month</th>
<th>2009</th>
<th>2010</th>
<th>2011</th>
<th>2012</th>
<th>2013</th>
<th>2014</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>0.43</td>
<td>0.73</td>
<td>0.51</td>
<td>2.30</td>
<td>2.66</td>
<td>0.94</td>
</tr>
<tr>
<td>February</td>
<td>0.49</td>
<td>0.81</td>
<td>0.50</td>
<td>3.78</td>
<td>2.44</td>
<td>0.88</td>
</tr>
<tr>
<td>March</td>
<td>0.56</td>
<td>0.82</td>
<td>0.59</td>
<td>6.93</td>
<td>2.45</td>
<td>0.85</td>
</tr>
<tr>
<td>April</td>
<td>0.55</td>
<td>0.82</td>
<td>2871/NA</td>
<td>7.79</td>
<td>2.07</td>
<td>4831/NA</td>
</tr>
<tr>
<td>September</td>
<td>0.62</td>
<td>1816/NA</td>
<td>1.03</td>
<td>1.33</td>
<td>1.26</td>
<td>1.04</td>
</tr>
<tr>
<td>October</td>
<td>0.64</td>
<td>0.57</td>
<td>0.96</td>
<td>1.71</td>
<td>1.11</td>
<td>0.99</td>
</tr>
<tr>
<td>November</td>
<td>0.75</td>
<td>0.58</td>
<td>0.99</td>
<td>2.56</td>
<td>0.92</td>
<td>1.11</td>
</tr>
<tr>
<td>December</td>
<td>0.81</td>
<td>0.49</td>
<td>1.48</td>
<td>2.19</td>
<td>0.85</td>
<td>1.03</td>
</tr>
</tbody>
</table>

Guar is grown in all months of the year but Cotton is not grown in all the months. Therefore the above table 2 does not include the month of May, June, July and August. Table 2 shows that between 2012 and 2013 price of guar was more than the price of Cotton in all the months. It is due to this reason, gain to guar producer are more compared to cotton producer. Producing guar is more profitable than producing cotton. Here in this case, farmers who grow guar gain more than the farmers who grow cotton. This shows a positive relation between income and production of guar. These further results to increase in the standard of living of the farmers.
Chart 7. Above shows that the ratio of price of guar to price of cotton. This chart shows that the relative price index is high in 2012 as compared to other years. It was due to high prices of guar in 2012. There was a high price volatility in guar crop after 2012.

Table 3: Yearly ratio of price of guar to price of cotton

<table>
<thead>
<tr>
<th>Year</th>
<th>Ratio of price of guar to price of cotton</th>
</tr>
</thead>
<tbody>
<tr>
<td>2009</td>
<td>0.61</td>
</tr>
<tr>
<td>2010</td>
<td>0.64</td>
</tr>
<tr>
<td>2011</td>
<td>0.79</td>
</tr>
<tr>
<td>2012</td>
<td>3.43</td>
</tr>
<tr>
<td>2013</td>
<td>1.61</td>
</tr>
<tr>
<td>2014</td>
<td>1.00</td>
</tr>
</tbody>
</table>

Table 3 shows that farmers who grow cotton gain in the year 2009 while guar growing farmers suffer loss in the same year as prices of cotton is more than
prices of guar. The same case was seen in the year 2010 and 2011. But in the year 2012, there was a sudden increase in prices of guar which lead to more profit to guar producers. The same trend is seen in 2013. In 2014, there was a decline in the prices of guar but less than the year 2009 and 2010. This shows that prices of guar are highly volatile and hence the standard of living of guar growing farmers has increased. This is also seen in the chart below.

**Chart 8.**

![Year wise ratio of price of guar to price of cotton](chart)

**Conclusion**

The study focus on the cash crop like guar which is mainly grown in Sriganganagar district of Rajasthan. The study shows how the price volatility in the state like Rajasthan affect the living standard of farmers. Coefficient of variation is calculated to measure the price volatility of cash crop. Comparative analysis is done between cotton and guar to find which crop is more volatile. The study finds out that the price volatility of guar is highly volatile. Ratios of price of guar to price of cotton were calculated to find out whether the farmers gain and how it affects the living standard of farmers. It was found that the price of guar was more than the price of cotton. The farmers who grow guar gain more than the farmers who grow cotton. It was also found that the living standard of guar growing farmers
has increased than before due to increase in the prices of guar. Hence, the living standard of guar producers has increased.

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APEDA-Agricultural and processed food products export development authority

Agricultural statistics of Rajasthan

Directorate of economics and statistics, Rajasthan.

Rajasthan agriculture statistics at a glance

Commissionerate of agriculture, Rajasthan, Jaipur
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