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INDIAN
SOCIETY

For Civil Services Examination

IAS COACH ASHUTOSH SRIVASTAVA

IAS COACH MANISH SHUKLA

📞 **8009803231 / 9236569979**

Saarthi

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Ashutosh Srivastava
(B.E. , MBA, Gold Medalist)
Mentored 250+ Successful Aspirants over a period of 12+ years for Civil Services & Judicial Services Exams at both the Centre and state levels.

Manish Shukla
Mentored 100+ Successful Aspirants over a period of 9+ years for Civil Services Exams at both the Centre and state levels.

INDIAN SOCIETY

Salient Features of Indian Society

- **Indian society is distinguished for its capacity for tolerance and acceptance, as well as its social cohesion, which makes it exceptional in its ability to preserve its culture.**
- The **preamble of the constitution places a strong emphasis on the importance of brotherhood**, making it a responsibility that falls on every citizen.
- Indian society is **extensively diverse in cultural and regional aspects** and it is pertinent that it is posited in each individual the realization of ideas and objectives in the Preamble concerning every other individual.
- **India from ancient times has thrived to create a nationality that is neither governed by universalism nor by exclusivity to its interest groups.**
- The multi-cultural conundrum is a salient feature of Indian society that has been a boon and a bane over the history of the country.
- **India's long and sustained civilizations across the ages makes it a unique society.**
- The very diversity on all accounts from geography to religion to language to caste to custom to cuisine to ethnicity etc., make it truly vibrant and vivid.
- Such myriad magnitudes of diversities pose both challenges and opportunities. Nevertheless, the very core character of Indianness such as tolerance for pluralism and multiculturalism make it truly distinct from other civilizations.
- **India has been the land of immigrants and invaders from across the world which has resulted in infusion of diverse cultures to this land which in turn made India an integrated society.**
- **It can be seen in terms of its depiction as "salad bowl model" unlike "melting pot" of the west society.**
- The call of **"Vasudhaiv Kutumbkam", "Sarva Dharma Sambhavah" and "golden mean"** in all dealing make Indian society most welcoming when there is increasing case of "clash of civilization" across the globe.
- Indian despite a glorious past has now become a **"prismatic society" (sandwiched between traditional and modern).**
- There is simultaneous existence of poverty and opulence, ascetic spiritualism and filthy materialism.
- Indian society being in transition bears impact of external forces like globalization differentially.
- Indian society comprises people living in rural, urban, tribal setting and all sections who carry the ethos of Indianness.
- **As India itself is a multi-colored canvas of multiple identities, diverse custom, costume, cuisine, color, creed, caste etc., bound by another "C" called consensus, its societal feature would be filled with peculiarities.**

Salient Features of Indian Society

- It is rather difficult to make pointers on what are the features of the Indian society as the essence of Indian society lies in **harboring diverse and distinct identities, ethnicities, languages, religions, and culinary preferences.**
- **Indian society is a sum total of all microcosmic societies existing in its lap which may be as diverse as from an Islandic tribe Andaman Nicobar living in primitive area to ultra-modern coterie of metropolitan Mumbai.**
- People living in hill areas may have distinctly different societal set up than patriarchal big swath of rural setting. Such idiosyncrasies make Indian society very complex. Nevertheless, **prominent features across the societal spectrum can be highlighted as following:**

- **Caste System**
- **Religious Diversity**
- **Linguistic Diversity**
- **Ethnic and Racial Diversity**
- **Orthodoxy/Superstition**
- **Transitional Society**
- **Family and Kinship System**
- **Tribal Society**

- **Art and Culture**
- **Geography as a unit of diversity**
- **Philosophical/Ideological diversity**
- **Tolerance, love and compassion**
- **Interdependence**
- **Unity In Diversity**
- **The balance between spiritualism and materialism**
- **The balance between Individualism and collectivism**
- **Co-existence of traditionalism and modernity**

Caste System
- Out of two main forms of social stratification in the Indian society- **caste and class** – **caste was the prominent agency of social mobility**.
- It decides largely the position that a man occupies in society.
- It is so **entrenched in the Indian psyche** that it is one of the lead determiners of one's **sociopolitical as well as economic activity.**
- Ironically the term '**Caste' itself is not an Indian one, coming from the Portuguese 'Casta' meaning, 'race' or 'pure stock'.**
- Indians, themselves, have no single term for describing the caste system as a whole but use a variety of words referring to different aspects of it, the two main ones being Varna and Jati.
- A **caste is an endogamous group, or collection of endogamous groups**, bearing a common name, membership of which is hereditary; imposing on its members certain restrictions in the matters of social intercourse; either following a common traditional occupation or claiming a common origin and generally regarded as forming a single homogeneous community.
- Although it started as natural division of occupational groups, it eventually upon receiving the religious sanction, become solidified into the existing caste system.
- It is closely bound up with the Hindu belief in rebirth; individuals who fail to abide by the rituals and duties of their caste, it is believed, will be reborn in an inferior position in their next incarnation.

Characteristics
This system had some characteristic elements, which are as follows:

- **Rigidity:** Its first distinguishing feature is its absolute rigidity and immobility.
- People who follow the caste system believe that an individual dies in the same caste in which he/she is born and it is the caste that determines his/her status in life, e.g untouchable remain pre- occupied with manual scavenging

- **Restrictions on Commensality:** The caste system survived for millennia due to its injunctions on commensality (eating and drinking) among people of different castes.
- This restriction was upheld by religious scriptures. E.g brahmin can't take food from untouchables
- **Endogamy:** The practice of marrying within the same caste, is another important element which helped its sustenance over the years.
- The practice is so entrenched in the psyche of people in India that inter-caste marriages are still a rarity in the present times. E.g- prevalence of matrimonial ads.
- The violation of the rule of endogamy often leads to ostracism, loss of caste and honour killings.
- **Hierarchical:** The caste structure of the Indian society is hierarchical or system of subordination held together by the relations of superiority and inferiority. At the apex of which are Brahmins and at the lowest rung are the shudras.
- **Untouchability:** The most abominable feature of the caste system was the practice of untouchability: people belonging to shudras/ Ati-shudras groups were forced to maintain distance from the people of the higher castes e.g shudras were not allowed to take water from the same well in a village

Historical Trajectory of Caste

Ancient Period:

- The **four Varna classification is roughly three thousand years old**.
- However, the 'caste system' stood for different things in different time periods, so that it is misleading to think of the same system continuing for three thousand years.
- **In its earliest phase, in the late Vedic period roughly between 900 — 500 BC, the caste system was really a Varna system** and consisted of only four major divisions.
- These divisions were not very elaborate or very rigid, and they were not determined by birth.
- Movement across the categories seems to have been not only possible but quite common. It is only in the post Vedic period that caste became the rigid institution that is familiar to us from well known definitions.

Colonial Times:

- **The present form of caste as a social institution has been shaped very strongly by both the colonial period as well as the rapid changes that have come about in independent India**.
- Initially, the **British administrators began by trying to understand the complexities of caste in an effort to learn how to govern the country efficiently**.
- Some of these efforts took the shape of very methodical and intensive surveys and reports on the 'customs and manners' of various tribes and castes all over the country.
- **First begun in the 1860s, the census became a regular ten-yearly exercise conducted by the British Indian government from 1881 onwards.**
- The **1901 Census under the direction of Herbert Risley was particularly important as it sought to collect information on the social hierarchy of caste** -i.e., the social order of precedence in particular regions, as to the position of each caste in the rank order.
- This effort had a huge impact on social perceptions of caste and hundreds of petitions were addressed to the Census Commissioner by representatives of different castes claiming a higher position in the social scale and offering historical and scriptural evidence for their claims.
- This kind of direct attempt to count caste and to officially record caste status changed the institution itself. Before this kind of intervention, caste identities had been much more fluid and less rigid; once they began to be counted and recorded, caste began to take on a new life.
- **Secondly, the land revenue settlements and related arrangements and laws served to give legal recognition to the customary (caste-based) rights of the upper castes.**
- These castes now became land owners in the modern sense rather than feudal classes with claims on the produce of the land, or claims to revenue or tribute of various kinds.
- Large scale irrigation schemes like the ones in the Punjab were accompanied by efforts to settle populations there, and these also had a caste dimension
- **Apart from this, for the welfare of downtrodden castes, the Government of India Act of 1935 was passed which gave legal recognition to the lists or 'schedules' of castes and tribes marked out for special treatment by the state.**

- **This is how the terms 'Scheduled Tribes' and the 'Scheduled Castes' came into being**.
- Castes at the bottom of the hierarchy that suffered severe discrimination, including all the so-called 'untouchable' castes, were included among the Scheduled Castes.

Post Independence:

- Indian Independence in 1947 marked a big, but ultimately only partial break with the colonial past. **In pre-independence period Caste considerations had inevitably played a role in the mass mobilisations of the nationalist movement.**
- Efforts to organise the "**depressed classes**" initiative taken from both ends of the caste spectrum – by upper caste progressive reformers as well as by members of the lower castes such as **Mahatma Jotiba Phule and Babasaheb Ambedkar** in western India, **Ayyankali, Sri Narayana Guru, Iyotheedass and Periyar (E. V. Ramaswamy Naickar)** in the South.
- Both **Mahatma Gandhi and Babasaheb Ambedkar began organising protests against untouchability from the 1920s onwards.**
- Anti-untouchability programmes became a significant part of the Congress agenda so that, by the time Independence was on the horizon, there was a broad agreement across the spectrum of the nationalist movement to abolish caste distinctions.
- The dominant view in the nationalist movement was to treat caste as a social evil and as a colonial ploy to divide Indians. But the nationalist leaders, above all, Mahatma Gandhi, were able to simultaneously work for the upliftment of the lowest castes, advocate the abolition of untouchability and other caste restrictions, and, at the same time, reassure the landowning upper castes that their interests, too, would be looked after.
- The post-Independence Indian state inherited and reflected these contradictions. On the one hand, the state was committed to the abolition of caste and explicitly wrote this into the Constitution.
- On the other hand, the state was both unable and unwilling to push through radical reforms which would have undermined the economic basis for caste inequality.
- At yet another level, the state assumed that if it operated in a caste-blind manner, this would automatically lead to the undermining of caste based privileges and the eventual abolition of the institution.
- For example, appointments to government jobs took no account of caste, thus leaving the well-educated upper castes and the ill-educated or often illiterate lower castes to compete on "equal" terms.
- The only exception to this was in the form of reservations for the Scheduled Castes and Scheduled Tribes.
- In other words, in the decades immediately after Independence, the state did not make sufficient effort to deal with the fact that the upper castes and the lower castes were far from equal in economic and educational terms.
- The development activity of the state and the growth of private industry also affected caste indirectly through the speeding up and intensification of economic change.
- Modern industry created all kinds of new jobs for which there were no caste rules.
- Urbanisation and the conditions of collective living in the cities made it difficult for the caste segregated patterns of social interaction to survive. At a different level, modern educated Indians attracted to the liberal ideas of individualism and meritocracy, began to abandon the more extreme caste practices.
- On the other hand, it was remarkable how resilient caste proved to be. Recruitment to industrial jobs, whether in the textile mills of Mumbai (then Bombay), the jute mills of Kolkata (then Calcutta), or elsewhere, continued to be organised along caste and kinship-based lines.
- Not surprisingly, it was in the cultural and domestic spheres that caste has proved strongest.
- Endogamy, or the practice of marrying within the caste, remained largely unaffected by modernisation and change.
- Perhaps, the most eventful and important sphere of change has been that of politics. From its very beginnings in independent India, democratic politics has been deeply conditioned by caste.
- Since the 1980s we have also seen the emergence of explicitly caste-based political parties. In the early general elections, it seemed as though caste solidarities were decisive in winning elections.

Jajmani System

- India has a remarkable tradition of inter-dependence which has kept it united for centuries. And , this is despite the fact that ours is a caste ridden society where there are practices of societal stratification.
- Such example is the **Jajmani System or functional interdependence of various castes. Jajman or Yajman is the recipient of certain services.**

- **Jajmani system is an socio-economic and ritual arrangement in which one caste secures the service of another caste**.
- This system initially developed in the villages between the food producing families and the families which supported them with other goods and services.
- The **entire gamut of social order developed with Jajmani links with multiple types of payments and obligations.** None of the caste was self sufficient and it depended for many things on other castes.
- Thus, each caste worked as a functional group and was linked with other caste via the mechanisms of Jajmani system.
- Though Jajmani system represented the inter-linking of Hindu caste yet, in practice this system crossed the boundary of religion and provided linkages between different religions also.
- For example, Hindu's dependence on Muslim weaver or washer man or Muslim's dependence on Hindu trader / tailor / Goldsmith etc. is a manifestation of that mechanism only, though not called so.
- However, various development like westernization, Globalisation, dilution of caste system, expansion of education and in turn employment have metamorphed Jajmani system transcending the traditional base of interdependence.

Functions of Jajmani system

- **Economic transaction**: The system involves transaction between a service provider (Kamin) and the patron (Jajman).
- The service provider gives service for a particular fee which can be in form of money, goods or agricultural harvest.
- In this way, the system acts as a informal way of doing business.
  Ex: A goldsmith making gold jewellery for the family of the patron for particular price.
  A brahmin providing ritual service to patron's family.
- **Social relationships**: The Jajmani system acts as a method for establishing relationships between different castes of a system and living in harmony.
- The system developed on the basis for interdependence that worked towards creating a social order. But it is not egalitarian.
  Ex: A landlord cannot treat a potter badly as he will need service of the group to fulfil his needs.
- **Political support**: A Jajman and his Kamin will act as a unified ruling group in a particular rural society.
- The Jajman will need the support of his kamin to exercise power and display legitimacy of his rule in a particular village. Ex: Zamindari system evolved on the basis of Jajmani system.

Drawbacks of Jajmani system

- **Exploitation**: Jajmani system has been a tool for exploitation in some society due to its restrictive nature.
- The kamin is used as a worker in landlord's family and they are made to perform degraded jobs.
- The system has given rise to problems such as bonded labourers.
- **Social boundations**: The Jajmani system puts boundations on people of a particular caste from venturing into other occupation.
- In addition, the descendent of a caste is made to perform the same duty regardless of the situation.
- In addition, the Kamin cannot provide services to people other than the Jajman.

Dominant Caste

- '**Dominant caste' is a term used to refer to those castes which had a large population and were granted landrights by the partial land reforms effected after Independence.**
- The land reforms took away rights from the erstwhile claimants, the upper castes who were 'absentee landlords' in the sense that they played no part in the agricultural economy other than claiming their rent.
- They frequently did not live in the village either, but were based in towns and cities.
- These land rights now came to be vested in the next layer of claimants, those who were involved in the management of agriculture but were not themselves the cultivators.
- These intermediate castes in turn depended on the labour of the lower castes including specially the 'untouchable' castes for tilling and tending the land.

- However, once they got land rights, they acquired considerable economic power. Their large numbers also gave them political power in the era of electoral democracy based on universal adult franchise.
- Thus, **these intermediate castes became the 'dominant' castes in the country side and played a decisive role in regional politics and the agrarian economy**.
- Examples of such dominant castes include the Yadavs of Bihar and Uttar Pradesh, the Vokkaligas of Karnataka, the Reddys and Khammas of Andhra Pradesh, the Marathas of Maharashtra, the Jats of Punjab, Haryana.

Contemporary Trends

- The **caste system in its attempts to adjust itself to the changed conditions of life**, in the present times has assumed new roles.
- **Besides, industrialization and urbanization, other factors such as Westernization, Sanskritisation, reorganization of Indian states, spread of education, socio-religious reforms, spatial and occupational mobility and growth of market economy have greatly affected the caste system.**
- **Caste Consciousness:** Caste-consciousness of the members of caste groups has been increasing. **Every caste wants to safeguard its interests.**
- **To achieve this end, castes have begun organizing themselves on the model of labor unions or caste association** like jat mahasabha for demand of reservation
- **Political Influence: Caste and politics have come to affect each other.**
- Caste has become an inseparable aspect of our politics. In fact, it is tightening its hold on politics. Elections are fought more often on the basis of caste.
- Selections of candidates, voting analysis, selection of legislative party leaders, distribution of ministerial portfolios etc., are very much based on caste.
- Politics of each state in India is virtually the politics of confrontation of its 'dominant castes'. E.g social engineering in election
- **Constitutional Safeguards:** The **Constitutional safeguards to Scheduled Castes and Other Backward Classes (OBCs) have given a new lease of life to caste**.
- These provisions have allowed certain sections to develop vested interests to permanently reap the benefits of reservation.
- The spurt in demand for reservation by various castes can be traced to these provisions and their effectiveness, e.g demand for reservation in promotion within government services.
- **Sanskritisation and Westernization:** Two important trends witnessed in caste system – the process of Sanskritisation and Westernization.
- The former refers to a process by which the lower castes tend to imitate the values, practices and the life-styles of some dominant upper castes, e.g., eschewing meat-eating, drinking liquor and animal sacrifice to their deities, in the belief that it would allow them to claim higher caste status.
- While the latter denotes a process in which the upper-caste people tend to mould their life-styles on the model of Westerners.
- According to M.N. Srinivas, "Westernisation" refers to
"the changes brought about in the Indian society and culture as a result of over 150 years of British rule and the term subsumes changes occurring at different levels – technology, institutions, ideology and values."

Reasons for Change in Caste System
The caste system has undergone vast changes in modern times. Factors that contribute to the changes in the caste system are briefly examined here.

- **Uniform Legal System:** The British government introduced a uniform legal system, which was continued by democratic government after independence.
- The Constitution of India assures equality to all and declares the practice of untouchability, an intrinsic element of the caste system, unlawful.
- A uniform legal system based on the rule of law has been instrumental in changing the practice of caste system in the country. E.g article 17 talks about removal of untouchability
- **Modern Education:** The British introduced modern secular education in a uniform way throughout India.
- After independence educational facilities were extended to all the citizens, irrespective of their castes which has eroded the legitimacy of the caste system. E.g our present president is a dalit lawyer

- **Industrialization and Urbanization:** Due to industrialization number of non-agricultural job opportunities were created which has weakened the hold of land holding upper castes.
- People of different castes, classes and religions work together in factories, offices, workshops etc. which was unthinkable two centuries ago.
- Growth of cities has drawn people of all castes together and compelled them to stay together ignoring many of their caste restrictions., eg. Formation of DICCI by milind kamble and the rise of dalit capitalism
- **Modern Transport and Communication System:** Modern means of transport such as train, bus, ship, airplane, trucks etc, have been of great help for the movement of men and materials.
- Modern means of communication, such as, newspapers, post, telegraph, telephone, radio, television etc., have helped people to come out of the narrow world of caste.
- **Freedom Struggle and Democracy:** The freedom struggle waged against the British brought people from all the castes together to fight for a common cause.
- Moreover, establishment of Democratic form of government soon after Independence gave yet another blow to the caste by extending equal socioeconomic opportunities to all without any discrimination. e.g article 15 talks about equality in public employment.
- **Non-Brahmin Movement:** A movement against the Brahmin supremacy was launched by leaders like Jyotirao Phule in 1873. Similarly self respect movement by E. V. Ramasamy became popular in course of time particularly in the South.
- It created awareness among the lower castes and instilled in them the feeling of "self-respect".

Problems of the Caste System

- **Against democratic values:** Of course, the caste system is a social practice.
- It is ironic that even after more than seven decades of liberating the country, we have not been able to break free from the clutches of the caste system. Even in democratic elections, caste exists as a major factor.
- **The problem for National Integration:** The caste system not only increases disharmony among us but it also works to create a huge gap in our unity.
- The caste system sows the seeds of high, lowliness, inferiority in every human mind since childhood. This eventually becomes a factor of regionalism.
- The weakness of the society beset by the caste system does not establish political unity in a wide area and it discourages a large section at the time of any external attack on the country.
- Casteism has taken a more formidable form than before due to selfish politicians, leading to increased social bitterness.
- **Disrupts the progress of development:** The tension created by caste hatred or caste appeasement by political parties hinders the progress of the nation.
- **Marriages**: Most Indian marriages are arranged by parents. Several factors were considered by them for finding the ideal spouse. Out of which, one's caste is a significant factor.
- People do not want their son or their daughter to marry a person from another caste. Just like the word "untouchables" suggests, a Brahmin would never marry a person from an SC or ST caste.
- **Education**: Public universities have caste-based reservations for students coming from underprivileged backgrounds.
- A person from this background can secure a seat in a top tier college with par or below par academic scores based on reservation. However, impoverished Brahmans are disadvantaged with this reservation system.
- For example, a Brahman has to score 100% on certain exams to get into a top tier university. While the lower caste applicant can even bypass the exam for getting a seat in the university.
- **Jobs:** A significant amount of public sector jobs are allocated based on caste reservation. Impoverished communities from Brahman backgrounds get affected significantly because of this reservation.

Religious Diversity
- In a general sense religion is a set of beliefs, feelings, dogmas and practices that define the relations between human being and the sacred or divinity.

- India, over the centuries, has witnessed the evolution of a number of religious tenets and people of various faiths from across the world have made it their homeland.
- Thus, it is a quintessential land of religious diversity where almost all the major religions of the world are practiced by their respective followers.
- Among the major religions in India are: Hinduism, Islam Christianity, Sikhism, Buddhism and Jainism.
- Zoroastrianism, Judaism and Bahaism are the religions with lesser following.
- At the same time the country is home to several indigenous faiths which have survived the influence of major religions for centuries and are holding the ground firmly.
- Regional con-existence of diverse religious groups in the country makes it really unique.
- The Constitution of India recognizes the religious diversity of India and thus proclaims it to be a secular republic, guaranteeing freedom of practice and propagation of religion to all its citizens without any distinction.
- However, this religious diversity has posed constant challenges to the country in form of communalism and communal violence.
- Beginning during the British period, communalism is one of the greatest challenges to the country's unity.

Linguistic Diversity
- India is a polyglot country. There are around 1jj00 plus reported languages in India which are spoken as mother tongue.
- Many of them are tribal speeches spoken by less than one percent of the total population.
- According to a report of the Census Directorate, there are 22 scheduled languages and 100 non-scheduled languages in the country, which are spoken by a large number of people one lakh or more.
- The constitutionally recognized languages belong to two linguistic families: Indo-Aryan and Dravidian.
- Malayalam, Kannada, Tamil and Telugu are the four major Dravidian languages. The languages of Indo-Aryan family are spoken by 75 percent of India's total population while the languages of Dravidian family are spoken by 20 percent.
- This linguistic diversity notwithstanding, we have always had link languages, though it has varied from age to age.
- In ancient times it was Sanskrit, in medieval age it was Arabic or Persian and in present times we have Hindi and English.
- Language is one of the principal powerful symbols of identity in India. States in the Indian Union are demarcated on the basis of the principal language spoken.
- People are identified with certain linguistic, ethnic, religious or cultural groups through ones mother tongue.
- Moreover, language has been basis for many of the ethnic movements in the country.
- This linguistic diversity , however, poses a lot of challenges which keep surfacing in the form of demand of new sates based on language, regionalism, linguistic chauvinism and prominently Hindi has been found to be the eye of storm since Independence.

Ethnic and Racial Diversity
- Ethnicity is defined as a collectivity of people of a distinct nature in terms of race, descent and culture.
- Thus, an ethnic group is a social collectivity having certain shared historicity and common attributes, such as race, tribe, language, religion, dress, diet, etc.
- Ethnicity is not a static or pre-ordained category; it is a manifestation of the common economic, political, social and cultural interests and their protection by certain members in a plural society.
- Thus, ethnicity, at times, is used as an instrument of mobilization for realizing social, economic and political goals.
- Ethnicity is a cultural phenomenon, and as such no culture is superior or inferior. Culture belongs to a people, and they endear it like any other people.

Ethnic Conflicts

- At times, ethnic groups tend to operate as diametrically opposed groups due to clash of their real or supposed interests. Such a clash of interests may also take the form of communalism.
- Some groups may take undue advantage of their large numbers or of superior social origins to corner a major share of the national resources.
- The other communities with smaller populations may feel deprived of what they feel are their 'legitimate claims'.
- Situations of mutual distrust, disaffection and distance may arise between various ethnic groups. One perspective is that 'relative deprivation' is the root cause of all ethnic strife.
- The lack of distributive justice, differential accessibility to resources and cultural differences has been considered the main reasons of ethnic problems.
- Sometimes ethnic conflict is due to the distinction made between 'outsiders' and 'insiders'. 'We'(insiders) against 'they' (outsiders) is an attitude found in all societies.
- Immigrants are treated as 'foreigners'. Such a problem arises when people speaking Assamese, Bengali, Gujarati, Oriya, Hindi, Kashmiri, Punjabi, Urdu, Marathi and Sindhi consider each other different in the national context.
- As such ethnic groups may be referred as 'primordial collectivities'. Members belonging to one state often consider members from other states as outsiders.
- They would not like them to seek employment in their state. Sub-regions, cities, towns and even villages are often used for drawing a line between the insiders and the outsiders.

Racial Diversity

A race is a group of people with a set of distinctive physical features such as skin colour, type of nose, form of hair, etc. Prominent racial types in India are :

- **Negrito:** Negritos are the people who belong to the black racial stock as found in Africa. In India some of the tribes in South India, such as the Kadar, and the Paniyan.
- Proto-Australoids: Consist of an ethnic group, which includes the Australian aborigines and other peoples of southern Asia and Pacific Islands. Some of these tribes are the Ho of Singhbhum, Jharkhand and the Bhil of the Vindhya ranges, MP.
- Mongoloid: are a major racial stock native to Asia, including the peoples of northern and eastern Asia. In India, the North Eastern regions have tribes of Mongoloid strain.
- Nordic: belong to the physical type characterized by tall stature, long head, light skin and hair, and blue eyes. In India, they are found in different parts of north of the country, especially in Punjab and Rajputana.
- All such racial differentials have implication in terms collective identity which is asserted to have hand on "political pie".
- This in turn does create conflict, however, race based conflict is not so stark.
- Nevertheless, episode of Nido Tania, a resident of Arunachal Pradesh beaten to death in Delhi on account of racial outrage, puts Article 15 of Indian constitution in poor light. Bezbaruah committee constituted thereafter for assessing the problems of North Easterns vis a vis such racial discrimination is a positive move.

Orthodoxy/Superstition

- Life in India is suffused in superstition of various kinds, from the most bizarre to the innocuous.
- India being a diverse country carries multiple values which are primitive as well as modern. Some primordial values are so entrenched that even in present times they seem to be determine the societal norms.
- These values are reflected in the superstitions which mostly negatively impact the sociocultural lives of people.
- The flip side of such orthodoxy or superstition is discrimination with women, disables, few animals, conflict in society, clash of religion and even personal harm owing to practice of old rituals.
- Women are alleged to be witch, omen in rural areas which in many cases become reason for their ostracization from the village and even misbehavior, naked parade , violence against them.
- Also, desire for son child, who is believed to be performing rites for his parents, also put girl child at margin, so the practice of female infanticide, female feticide and a gamut of discrimination, subjugation perpetuated to women which is reflected in neglect for their education, health etc.

Transitional Society

- India is called a "prismatic society" or a society in transition which is undergoing a lot of change. Here, there is confluence of modernity as well as primordial values.
- It is a developing society where modern values like secularism, value pluralism etc. as well as traditional values based on caste, language, region, religion are coexisting.
- Here, democracy based on popular election having ethos of people as sovereign as well as institutions like "khap panchayat" exist together. Such heterogeneity add diversity to Indian life.
- Nevertheless, India is moving fast with modern values which have regard for human rights, respect for women, equality, socioeconomic justice etc.
- The Industrialized part of the country has elements and values derived from the west, and hence appreciation for globalization and exchange of civilzational values, whereas Agrarian society being diffused and inward looking does not appreciate the external values. However, there is invariable existence of both society.

Family and Kinship
Family in Indian Society

- A family is the basic unit of society. It is the first and the most immediate social environment to which a child is exposed.
- It is in the family a child learns language, the behavioral Patterns and social norms in his childhood. In some way or the other the family is a universal group.
- It exists in tribal, rural and urban communities and among the followers of all religious and cultures.
- It provides the most enduring relationship in one form or other.
- In spite of the universal and permanent nature of the family one can also see vast difference in its structure in different societies.
- In tribal and agrarian societies people of several generations live together. These societies have large and ' joint families'.
- In the industrial society the family is limited to husband, wife and their children which is referred as "nuclear family".

Characteristics of Family

The Family has the following features:

- Universality
- Social environment which Influence the Individual's early life.
- Affective basis, emotionality
- Limited size
- Central position in social structure
- Sense of responsibility among the members.
- Social regulation of behavior.

Diverse Forms of Family

- With regard to the rule of residence, some societies are matrilocal in their marriage and family customs while others are patrilocal. In the first case, the newly married couple stays with the woman's parents, whereas in the second case the couple lives with the man's parents.
- With regard to the rules of inheritance, matrilineal societies pass on property from mother to daughter while patrilineal societies do so from father to son.
- With regards to authority and dominance: A patriarchal family structure exists where the men exercise authority and dominance, and matriarchy where the women play a similarly dominant role.
- However, matriarchy – unlike patriarchy – has been a theoretical rather than an empirical concept.

- There is no historical or anthropological evidence of matriarchy – i.e., societies where women exercise dominance. However, there do exist matrilineal societies, i.e., societies where women inherit property from their mothers but do not exercise control over it, nor are they the decision makers in public affairs.

Joint Family vs Nuclear Family

Features of Joint Family

- Authoritarian structure-decision making in the hands of patriarch
- Familistic organization-individual interest are subordinated to the interests of the family as a whole
- Status of members is determined by their age and relationship
- Filial and fraternal relationship gets preference over conjugal relationship
- Family functions on the ideal of joint responsibility-son pays father's loan
- All members get equal attention-rich son and poor son are equally treated
- The authority in the family is determined on the principle of seniority

Features of Nuclear Family

- Democratic decision making
- Small size
- High geographical mobility
- Conjugal relationship is dominant

Factors Promoting Nuclearisation of Family

- **Technological Revolution:** Access to conveniences like electricity, piped water has increased common man's standard of living which ultimately affected its productive function, abandonment of self-sufficiency in family economy , occupational and population mobility, weakening of kinship ties and so forth.
- **Population Revolution:** Shift from agricultural to manufacturing and service, migration from rural to urban areas , decrease in birth and death rates, increase in average expectation of life and availability of elderly persons in family etc.
- **Democratic Revolution:** Ideals of democracy at family level include demand of rights by women, emancipation of children from patriarch's authority, willingness to approach decision making through decision making through democratic process etc.
- **Secular Revolution:** Shift away from religious values to rational values. Change in wife's attitude towards husband, demand for divorce on maladjustment, children's reluctance to support parents in old age etc.

Factors Reinforcing the Joint Family

- **Feminisation of work:** Today many couples are working in service sectors like in banking and insurance find very little time for child care. In such cases old parents take care of children
- **Increasing Cost of Living in Urban Areas**: With problem of finding accommodation and limited space available for living in cities, similarly, rising cost of living in urban areas especially in slums force the people to share residence among other family members.
- **Resilience in Joint Family Ideology:** Families which have migrated to cities still retain their bonds to joint family in village and town.
  - This is evident from the physical presence of relatives at a time of events like birth, marriage, death, illness. Sometimes members of the families living in cities go to the village for these events.
  - The joint family ethic is very much evident in the performance of certain role obligations.
  - A family in the city has the duty to give shelter to all immigrants from the rural family, (Young men in pursuit of education or work, or relatives seeking medical treatment).
- **Industrialization:** Industrialization serves to strengthen the joint family because an economic base has been provided to support it because more hands are needed in a renewed family enterprise or because kin can help one another in the striving for upward mobility. Similarly, joint families continue to be the norm among industrial entrepreneurs.

Kinship System in India
  - Man does not live alone in society. From birth till death he is surrounded by a number of people.
  - He is bound to all these people who are related to him either on the basis of blood or marriage.

- The bond of blood or marriage which binds people together in groups is called kinship.
- Further, the social relationships deriving from blood ties (real and supposed) and marriage are collectively referred to as kinship. Kinship system represents one of the basic social institutions.
- Kinship is universal and in most societies plays a significant role in the socialization of individuals and the maintenance of group solidarity, It is supremely important in the primitive societies and extends its influence on almost all their activities- social, economic, political, religious, etc.

South India	North India
No clear cut distinction between the family of birth (i.e family of orientation) and family of marriage (i.e family of procreation)	No member from ego's family of orientation (i.e. of father, mother, brother and sister) can also become a member of his family of marriage; but this is possible in the south
Marriage does not symbolize women's separation from her father's house	A woman becomes a casual visitor to her parent's family
Bride giver-inferior to bride takers	Bride giver is at similar level with bride taker

Note: Ego means a person under study

Tribal Society
- Among the diversified population a significant portion is comprised of the tribal people, the original inhabitants of the land.
- The tribal culture of India and their traditions and practices pervade almost all of the aspects of Indian culture and civilization.
- Tribal people in India are called Adivasi. Adivasi is an umbrella term for a heterogeneous set of ethnic and tribal groups considered the "aboriginal "population of India.
- Although terms such as vanavasi ("forest dwellers"), or girijan ("hill people") are also used for the tribes of India, Adivasi carries the specific meaning of being the original.

Characteristics of Tribal Society

- Definite Common Topography: Tribal people live within a definite topography and it is a common place for all the members of a particular tribe occupying that region.
  - In absence of a common but definite living place, the tribals will lose other characteristics of a tribal life, like common language, way of living and community sentiment etc.
  - Sense of Unity: Sense of unity is an invariable necessity for a true tribal life.
  - The very depends upon the tribal's sense of unity during the times of peace and war.
  - Endogamous Group: Tribal people generally do not marry outside their tribe and marriage within the tribe is highly appreciated and much applauded
  - Common Dialect: Members of a tribe exchange their views in a common dialect. This element further strengthens their sense of unity.
  - Ties of Blood-relationship: Blood-relation is the greatest bond and most powerful force inculcating sense of unity among the tribals.
  - Protection Awareness: Tribal people always need protection from intrusion and infiltration and for this a single political authority is established and all the powers are vested in this authority.
  - Common Culture: Common culture of a tribe springs out from the sense of unity, common language, common religion, common political organization.
  - Importance of Kinship: Kinship forms the basis of tribal social organization. Most tribes are divided into exogamous clans and lineages. The marriage among tribals is based on the rule of tribal endogamy. Marriage is viewed as a contract and there are no prohibition on divorce and remarriage.
  - Egalitarian Values: There are no institutionalized inequalities like the caste system or sex based inequalities. Thus men and women enjoyed equal status and freedom. However, some degrees of social inequality may be found in case of tribal chiefs or tribal kings who enjoy a higher social status, exercise political power and posses wealth.
  - Rudimentary Religion: Tribes believe in certain myths and a rudimentary type of religion

Art and Culture
- The Cultural unity in diversity of India is generally denoted with the phrase "Ganga-Jamuni Tahjeeb" or India's composite culture. Despite of diversity, there are numerous cultural elements and factors that have shaped India's composite culture and made India culturally distinct.

Indian Music
- The best example of India's composite culture is our music , particularly the Hindustani Classical Music .
- It has ancient origins, yet emergence of a highly developed and enriched music of northern India could not have been possible without Muslim contributions and its patronage.
- Emergences of Khayal from Dhrupad, Tabla from Pakhawaj / Mridangam are some of the key examples.
- Indian Veena and Persian Tambura merged to emerge as Sitar. Similarly, Ghazals and Qawwalis have played a unifying factor among the people of Indian sub-continent.

Painting
- Coming from nook and corner portraying the lives of people ranging from court to tribal to local folklore depict the richness, diverseness and idiosyncrasies of Indian sociocultural lives.
- Madhubani, Manjusha paintings of Bihar to Rajput painting of Rajsthan to Thanjavur painting of chola empire etc. portray life style, famous act, practices etc of the respective regions.
- Similarly, Puppetry, Theatre, Nukkad- Natak, Circus etc . being performed in various part of corner have their important role reflecting diverse way of Indian life.

Literature: Lingua Legacy
- Different regions of India contributed to the promotion of literature and higher learning to the composite culture of India. For example, Vedas were developed in NorthWest, Yajurveda and Brahmana in Kuru-Panchal region;
- Rajatarangini in Kashmir; Upanishads in Magadha; Gita Govinda in Bengal, Charyapadas in Odisha, West Bengal and Assam; Mahakavyas and dramas of Kalidasa in Ujjaini; Bhavbhut's works in Vidarbha; Dasakumarcharita of Dandin in Deccan; Sangam Literature in South and so on.
- All these texts portray the diverse socioeconomic, cultural and political set up as pwer their own geographical and historical set up.
- Similarly, Taxila, Nalanda, Varanasi, Vallabhi, Amaravati, Nagarjunkonda, Kanchi, Madurai and Odantapuri are shining examples of seats of higher learning in India. These institutions have been bringing the intellectual churning in the society.

Geography as a Unit of Diversity
- India has diverse geography. At broadest level, the country can be divided into several regions viz.
- Himalaya, northern plains, plateau of central India and Deccan, Western and Eastern Ghats, Thar Desert etc.
- Each of them has different climate, temperature, vegetation, fauna, people and so on. Such diversity in turn create a sense of functional economic dependency because of agricultural produces every geographical location gives.
- Despite of this diversity, India has been defined as a distinct geographical unit since ages. A sloka in Vishnu Purana defines Bharata as the land which is south of snowy mountains and north of ocean.
- The country was time and again unified by different imperialist forces taking into consideration its geographical distinctness.

Philosophical/Ideological Diversity
- Indian philosophy, the systems of thought and reflection that were developed by the civilizations of the Indian subcontinent.

- They include both orthodox (astika) systems, namely, the Nyaya, Vaisheshika, Samkhya, Yoga, Purva-Mimamsa (or Mimamsa), and Vedanta schools of philosophy, and unorthodox (nastika) systems, such as Buddhism and Jainism.
- Indian thought has been concerned with various philosophical problems, significant among which are the nature of the world (cosmology), the nature of reality (metaphysics), logic, the nature of knowledge (epistemology), ethics, and the philosophy of religion.
- Such philosophical diversity has given way for tolerance, righteousness, love, recognition of various differences, Vasudhaiv kutumbkam and sarva dharma sambhavah like notions.

This is well reflected in our soft power diplomacy and good will at global level.. Coexistence of Indian society despite of innumerable fundamental differences can be owed to only such ideological resilience.

Tolerance, Love and Compassion
- Tolerance, the ability or willingness to tolerate the existence of opinions or behaviour that one dislikes or disagrees with, has been one of the prime reasons for sustenance and continuity in the Indian society over the millennia.
- This tolerance was coupled by love and compassion, for both the humans and animals, as preached by some the religions that evolved on its land, especially Buddhism and Jainism.
- Ashoka, the Mauryan King, preached tolerance towards people of all religion and forsook war in the 3rd century BC. He was followed by other tolerant kings like Samudragupta and Harshvardhana. During the Medieval ages the Bhakti and Sufi saints preached tolerance, love and compassion.
- Akbar, the Mughal ruler of the 16th century, also deserves mention for his tolerance for people of all religion. Thus, the present Indian society is a result of ages of tolerance, love and compassion among the people, who lived and made this country their homeland.

Interdependence
- India has a remarkable tradition of inter-dependence which has kept it united for centuries. And, this is despite the fact that ours is a caste ridden society where there are practices of societal stratification. Such example is the Jajmani System or functional interdependence of various castes.
- Jajman or Yajman is the recipient of certain services. This system initially developed in the villages between the food producing families and the families which supported them with other goods and services.
- The entire gamut of social order developed with Jajmani links with multiple types of payments and obligations.
- None of the caste was self sufficient and it depended for many things on other castes. Thus, each caste worked as a functional group and was linked with other caste via the mechanisms of Jajmani system.
- Though Jajmani system represented the inter-linking of Hindu caste yet, in practice this system crossed the boundary of religion and provided linkages between different religions also.
- For example, Hindu's dependence on Muslim weaver or washer man or Muslim's dependence on Hindu trader / tailor / Goldsmith etc. is a manifestation of that mechanism only, though not called so.
- However, various development like westernization, globalization, dilution of caste system, expansion of education and in turn employment have metamorphed Jajmani system transcending the traditional base of interdependence.

Unity in Diversity
- As we have just seen in the foregoing discussion that India is a land of diversity (i.e. variety of races, of religions, of languages, of castes and of cultures).
- However, despite such variety it exhibits a sense of oneness, a sense of weness which holds the members of the society together.
- This has earned it the moniker "Unity in Diversity". The Indian society has bonds of unity underlying all this diversity located in a certain underlying uniformity of life as well as in certain mechanisms of integration. Around the world this diversity gets accommodated in 3 ways. Let's discuss some of the bonds of unity of the Indian society.

Geographical Diversity and Unity

Geographic Diversity:
- India has diverse geography. At broadest level, the country can be divided into several regions viz. Himalaya, northern plains, plateau of central India and Deccan, Western and Eastern Ghats, Thar Desert etc.
- Each of them has different climate, temperature, vegetation, fauna, people and so on. Such diversity in turn create a sense of functional economic dependency because of agricultural produce every geographical location gives.

Geography as Source of Unity:
- Despite this diversity, India has been defined as a distinct geographical unit since ages.
- A sloka in Vishnu Purana defines Bharata as the land which is south of snowy mountains and north of ocean. The country was time and again unified by different imperialist forces taking into consideration its geographical distinctness.

Geography as a Source of Conflict:
- Geography in itself does not act as a divisive element. However, when combined with the ideology of aggressive regionalism, it will act as a divisive factor. For example, son of the soil movement in maharastra is targeted towards people of particular region.

Ideological Diversity and Unity

Ideological Diversity:
- Indian philosophy, the systems of thought and reflection that were developed by the civilizations of the Indian subcontinent. They include both orthodox (astika) systems, namely, the Nyaya, Vaisheshika, Samkhya, Yoga, Purva-Mimamsa (or Mimamsa), and Vedanta schools of philosophy, and unorthodox (nastika) systems, such as Buddhism and Jainism.
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Ideology as a Source of Unity:
- Such philosophical diversity has given way for tolerance, righteousness, love, recognition of various differences, Vasudhaiv kutumbkam and sarva dharma sambhavah like notions.
- This is well reflected in our soft power diplomacy and good will at global level. Coexistence of Indian society despite of innumerable fundamental differences can be owed to only such ideological resilience.

Ideology as a Source of Conflict:
- Intolerance to other's ideology is the real source of conflict .e.g religious fundamentalism- the belief of an individual or a group of individuals in the absolute authority of a sacred religious text or teachings of a particular religious leader, prophet, and / or God.
- Today many Islamic terrorist organizations, such as al-Qaeda, Boko Haram, and ISIS, also hold fundamentalist attitudes, and regard Western civilization as the symbol of the secular modernization that is a threat to the traditional Islamic values.

Religious Diversity and Unity

Religious Diversity:
- India has no state religion, it is a secular state. It is the land where almost all the major religions of the world are practiced by their respective followers.
- Nevertheless the religious diversity has been a major source of disunity and disharmony in the country. This is because in India religious affiliation appears to be overemphasized and many a time people seem to forget the national unity and express their loyalty more towards their own religion.

Religion as a Source of Unity:
- Every religion when interpreted in liberal form preaches Religious pluralism and Tolerance, Love and Compassion.
- Tolerance, the ability or willingness to tolerate the existence of opinions or behaviour that one dislikes or disagrees with, has been one of the prime reasons for sustenance and continuity in the Indian society over the millennia.
- This tolerance was coupled by love and compassion, for both the humans and animals, as preached by some the religions that evolved on its land, especially Buddhism and Jainism.

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- Akbar, the Mughal ruler of the 16th century, also deserves mention for his tolerance for people of all religion. Thus, the present Indian society is a result of ages of tolerance, love and compassion among the people, who lived and made this country their homeland.

Religion as a Source of Conflict
- However, this religious diversity has posed constant challenges to the country in the form of communalism and communal violence.
- Beginning during the British period, communalism is one of the greatest challenges to the country's unity. This has ultimately led to Partition of our country due to the development of the two nation theory.

Linguistic Diversity and Unity
Linguistic Diversity:
- Language is one of the principal powerful symbols of identity in India. States in the Indian Union are demarcated on the basis of the principal language spoken. People are identified with certain linguistic, ethnic, religious or cultural groups through ones mother tongue. Moreover, language has been basis for many of the ethnic movements in the country.

Language as a Source of Unity:
- The variety of our languages was an important component of Nehru's characterisation of Indian culture as unity in diversity.
- Mahatma Gandhi also held our linguistic pluralism high in importance, which he recommended to be the corner stone of children's education in India.
- At different points of time, some languages were used as lingua franca or trans-regional languages – Sanskrit, for example – the regional languages, including innumerable tribal languages without script not only did not vanish but went on flourishing as they produced high quality literary expressions, both oral and written.
- The heroic epics of Bhils of Gujarat or the lyrical poetry of Mundas and Santals are in no way inferior to the achievements of evolved literacy traditions.
- The strength of Indian civilisation, unlike that of Chinese, has been the plethora of its languages. Bilingualism and multilingualism has characterised our history throughout.
- The linguistic reorganisation of Indian states in postIndependence India was a positive recognition of this fact.

Language as a Source of Conflict:
- Before and after Independence, struggles for political recognition of regional languages have contributed to the political liberation of people from the language of the oppressor.
- For instance, when fierce struggles were waged for unification of different Kannada-speaking regions during Karnataka Unification Movement (Karnataka Ekikarana), the basic reason was the marginalisation inflicted on the majority Kannada-speakers in regions of Hyderabad, Madras and Bombay Karnataka.
- The recent struggles for constitutional recognition by speakers of non-mainstream languages are actuated by similar reasons. Put another way, the struggle for linguistic supremacy is closely intertwined with the struggle for the language-speakers' need for social and political justice.
- Languages, which at one point of time can become symbols of peoples' unity, can at a later time become images of oppression in the eyes of linguistic minorities in those regions.
- In Assam, a state characterised by rich ethnic diversity, the speakers of tribal languages like Rabha and Bodo now feel that the state language Ahomia. is a threat to their ethnic self-assertion in a situation of unequal exchange between the mainstream and tribal communities.
- Even in the Hindi heartland, there are murmurs of discontent.
- The languages like Garhwali and Kumaoni are looked at by the advocates of Hindi as dialects though the differences between them and Hindi are as significant as that between, say, Hindi and Gujarati which enjoys the status of an independent language.
- There have also been dissident voices in Bihar which claim that Bhojpuri and Maithili are independent languages, not just dialects of Hindi.
- The pro-Meitei section of Manipur are struggling to do away with the Bengali script which, according to them, was imposed by the invading culture of outsiders.

Political Diversity and Unity

- Indian society shows political diversity in various ways. In terms of ideology, the ideas of capitalism and socialism are being manifested in the concept of democratic socialism and mixed economy. Similarly the very existence of multi party democracy and the rise of cooperative federalism indicate the dynamic relation between federal units of the country.
- Polity as a Source of Unity : Post-independence, unity is being promoted through constitutional measures like inter state council, single citizenship, integrated judicial system etc. similarly constitutional ideals manifested in preamble through words like democracy, secularism, socialism, liberty, equality and justice gave india a sense of political and administrative unity.

The balance between spiritualism and materialism in Indian society

- Contradictions between spirituality and materialism have existed in Indian society for a long time.
- The ancient thoughts differ in positing that material life is all that matters, matter and consciousness interact to create the world, or matter is just the base from which one has to rise to full consciousness.
- Swami Vivekananda is one of the prominent figures and makers of modern India who was known for his speeches on spiritualism and materialism.
- In his various speeches and writings, he emphasized the need of the material development of the poor. According to Vivekananda human beings are not just physical and material beings that exist to satisfy their senses but spiritual beings as well.
- It is this spirituality that unites humanity across the world at a higher level. But, mere spirituality is not enough. Therefore, he underscores the need for material development also.

The balance between individualism and collectivism in Indian society

- India is a society with both collectivistic and Individualist traits. The collectivist side means that there is a high preference for belonging to a larger social framework in which individuals are expected to act for the greater good of their defined in-groups.
- In such situations, the actions of the individual are influenced by various concepts such as the opinion of one's family, extended family, neighbours, workgroup, and other such wider social networks that whom one has some affiliation with.
- For a collectivist, to be rejected by one's peers or to be thought lowly of by one's extended and immediate in-groups, leaves him or her rudderless and with a sense of intense emptiness.
- The employer/employee relationship is one of expectations based on expectations – Loyalty by the employee and almost familial protection by the Employer.
- Hiring and promotion decisions are often made based on relationships which are the key to everything in a Collectivist society.
- The Individualist aspect of Indian society is seen as a result of its dominant religion/philosophy – Hinduism. The Hindus believe in a cycle of death and rebirth, with the manner of each rebirth being dependent upon how the individual lived the preceding life.
- People are, therefore, individually responsible for the way they lead their lives and the impact it will have upon their rebirth. This focus on individualism interacts with the otherwise collectivist tendencies of the Indian society which leads to its intermediate score on this dimension.

Co-existence of traditionalism and modernity in Indian society

- Indian society is always trying to balance traditions and modernity, especially with changing times, which is a salient feature of Indian society.
- Indian society will always be in transition, continually transient and undergoing constant process of change. It implies idea of constant change is intrinsic to contemporary Indian society.
- Global and regional happenings have shaped the changing society in India-
- Colonization is a crucial factor that impacted the Indian society the most by introducing foreign cultures and practices.

- Industrialization and modernization led to technological expansion and went on to transform the society at various levels.
- Liberalization, Privatisation, and Globalisation (LPG) were inherent in the logic and processes of economic growth and reform in India.
- Mass Media and Information and Communication Technology (ICT) is the crucial factor in modernization and development in India. It has both personal and social consequences.
- Social Movements caused change in multiple ways in the past as well as in the present. They occur due to certain societal conditions and aim at improving it by bringing transformation in the social structure.

Conclusion

While the diversity and the underlying bonds of unity in the country has sustained the Indian society over the ages, fissiparous tendencies, like regionalism, communalism and casteism among others keep emerging positing people against each other.

Hence, it is the duty of every Indian. to lift oneself up above these parochial tendencies and work towards national unity and integrity. As our honorable prime minister has rightly said that "Unity in diversity is India's strength. There is simplicity in every Indian. There is unity in every corner of India. This is our strength"

Gender in Indian Society

- Indian Society has always revered women. In Hinduism, man and woman represent the two halves of the divine body.
- There is no question of superiority or inferiority between them.
- Hindu history witnessed many prodigious women, such as Gargi, Maitreyi and Sulabha, whose faculty of reasoning was far superior to that of ordinary mortals.
- Many female deities Saraswati, Durga, Laxmi, Kali etc., are worshipped across the country.
- According to the Mahabharat by cherishing the woman one virtually worships the goddess of prosperity.
- On the darker side, the patriarchal system has continued since the time of Rig Veda.
- Customs and values were made by men to favour men. Women suffer this discrimination in silence.
- Historically, the Indian woman has been made to adopt contradictory roles.
- The strength of a woman is evoked to ensure that women effectively play their traditional roles of nurturance as daughters, mothers, wives, and daughters-in-law.
- On the other hand, the stereotype of "a weak and helpless woman" is fostered to ensure complete dependence on the male sex.

Reform Movements: A Historical Account

- Women's movement is an important variant of social movement in the sense that it aims to bring changes in the institutional arrangements, values, customs and beliefs in the society that have subjugated women over the years.
- It is an important but neglected aspect of studies on social movements.
- The women's movement and organisation can be studied in two phases

Pre-Independence

- Interestingly, early efforts at women's liberation were set in motion by men.
- Social reformers such as Raja Ram Mohan Roy and Swami Dayanand Saraswati and related organisations such as Arya Samaj and Brahmo Samaj challenged the conventional subservience of women, stimulated widow remarriage and supported female education and impartiality in matters of religion, among other issues.
- Similarly, the widow remarriage movement in the Bombay Presidency by Ranade and Jyotiba Phule, who simultaneously attacked caste and gender oppression.
- The social reform movement in Islam led by Sir Syed Ahmed Khan.
- The deplorable and unjust treatment of the Hindu upper caste widows was a major issue taken up by the social reformers.
- Ranade used the writings of scholars such as Bishop Joseph Butler whose Analogy of Religion and Three Sermons on Human Nature dominated the moral philosophy syllabus of Bombay University in the 1860s.
- At the same time, M.G. Ranade's writings entitled the The Texts of the Hindu Law on the Lawfulness of the Remarriage of Widows and Vedic Authorities for Widow Marriage elabourated the shastric sanction for remarriage of widows.
- While Ranade and Rammohun Roy belonged to upper caste and middle class social reformers like Jotiba Phule came from a socially excluded caste and his attack was directed against both caste and gender discrimination.
- He founded the Satyashodak Samaj with its primary emphasis on "truth seeking". Phule's first practical social reform efforts were to aid the two groups considered lowest in traditional Brahmin culture: women and untouchables.
- As in the case of other reformers, a similar trend of drawing upon both modern western ideas as well as the sacred texts characterised Sir Syed Ahmed Khan's efforts to reform Muslim society.
- He wanted girls to be educated, but within the precincts of their homes. Like Dayanand Saraswati of the Arya Samaj, he stood for women's education but sought for a curriculum that included instruction in religious principles, training in the arts of housekeeping, handicrafts and rearing of children.
- This may appear very stereotypical today. One has to however realise that once rights such as education for women were accepted it started a process that finally made it impossible to confine women to only some kinds of education.

- The Bharata Mahila Parishad launched in 1905 under the aegis of the National Social Conference was one amongst the most prominent organisation which served as a ground for women to deliberate social issues.
- Above initiatives significantly impacted the social status of women. But the above said movements suffered from a major inadequacy in that they were planned for restricted upper caste women and did not take up the cause of the huge masses of poor and working class women.
- Another major development vis a vis women was in terms of their political participation. Women began openly demonstrating their opposition to colonialism by supporting civil disobedience actions and other forms of protest against the British.
- This gave them the much needed confidence and a chance to develop their leadership skills. For example, role of Sarojini Naidu during Civil disobedience Movement. Political awareness among women grew substantially.
- It was also realised that women's issues could not be separated from the political environment of the country. During this period, the initial women's organisations formed within the historical background of the social reform movement and the nationalist movement were as follows:
- **Women's India Association (WIA):** The WIA was founded by Margaret Cousins in Madras. While working closely with the theosophical society it encouraged non-sectarian religious activity and did credible work in promoting literacy, setting up shelters for widows and providing relief for disaster victims.
- Their role in the enactment and implementation of the Child Marriage Restraint Act – for raising the minimum age for marriage of women and the Sarada Bill – for abolishing the Devadasi system is well recognised.
- **National Council of Women in India (NCWI):** This organisation was created by women in Mumbai, Chennai and Kolkata who capitalised on their networks developed during World War I work and created the NCWI in 1925.
- **All India Women's Conference (AIWC):** The most important of the women's organisations of the time was the All India Women's Conference.
- Though its initial efforts were directed towards improving female education, its scope later extended to include a host of women's issues such as women's franchise, inheritance rights, etc.

Agrarian Struggles and Revolts
- It is often assumed that only middle class educated women are involved in social movements. Part of the struggle has been to remember the forgotten history of women's participation.
- Women participated along with men in struggles and revolts originating in tribal and rural areas in the colonial period.
- The Tebhaga movement in Bengal, the Telangana arms struggle from the erstwhile Nizam's rule, and the Warli tribal's revolt against bondage in Maharashtra are some examples.

Post-Independence
- In the post-independence period, the crusade of women organisation was not the same as during the pre-independence times. This was because the common enemy, the British were no longer there.
- Moreover, many of the women activists who were also involved in the nationalist movement got involved in the nation building task. Others cite the trauma of Partition responsible for the lull.
- Some of the women leaders formally joined the Indian National Congress and took powerful position as Ministers, Governors and Ambassadors.
- Newer organisations like the National Federation of Indian Women (1954), the Samajwadi Mahila Sabha (1959) were formed to work for supporting the cause of Indian women.
- It was now that the Indian women got an opportunity to participate in confrontational politics.
- Women's organizations now observed that there was an issue of implementation and consequently there was a pause in the women's movement.
- In the mid-1970s, there was a renewal of the women's movement in India. Some call it the second phase of the Indian women's movement. While many of the concerns remained the same that there were changes both in terms of organisational strategy, as well as, ideologies.
- There was the growth of what is termed as the autonomous women's movements. The term 'autonomy' referred to the fact that they were 'autonomous' or independent from political parties as distinct from those women's organisations that had links with political parties. It was felt that political parties tended to marginalise issues of women.

- **Self Employed Women's Association:** It was in Ahmedabad that the first attempt at a women's trade union was made with the establishment of the Self Employed Women's Association (SEWA) at the initiative of Ela Bhatt in 1972.
- Major objective was to improve the condition of poor women who worked in the unorganized sector by providing training, technical aids and collective bargaining. SEWA has been a remarkable success.
- **Nav Nirman Movement:** The movement, which initially started as a student's movement in Gujarat against rising prices, black marketing and dishonesty in 1974, was soon joined by huge number of middle class women, who took the reins in their hand.
- **Annapurna Mahila Mandal (AMM):** Another important movement was the AMM which works for welfare of women and the girl child.
- It conducts various activities that include educating women on topics of health, nutrition, mother and childcare, family planning, literacy and environmental sanitation.
- **Swadhina:** Swadhina (Self-esteemed Women) was formed in 1986. It is principally a civil society organization focused on Empowerment of women and Child Development based on Sustainable Development and Right Livelihood .
- **All India Democratic Women's Association**: It is a dominant independent left oriented women's organisation committed to achieve democracy, equality and women's emancipation. AIDWA was created in 1981 as a national level mass organisation of women.
- Apart from organisational changes, there were new issues that were focussed upon. For instance, violence against women.
- Over the years, there have been numerous campaigns that have been taken up. You may have noticed that application for school forms have both father 's and mother's names. This was not always true.
- Likewise, important legal changes have taken place thanks to the campaign by the women's movement. Issues of land rights, employment have been fought alongside rights against sexual harassment and dowry.
- There has been a recognition that while all women are in some way disadvantaged vis-a-vis men, all women do not suffer the same level or kind of discrimination.
- The concerns of the educated middle class woman is different from the peasant woman, just as the concern of the Dalit woman is different from the 'upper caste' woman. Let us take the example of violence.
- There has also been greater recognition that both men and women are constrained by the dominant gender identities. For instance, men in patriarchal societies feel they must be strong and successful. It is not, manly, to express oneself emotionally. A gender-just society would allow both men and women to be free.
- This of course rests on the idea that for true freedom to grow and develop, injustices of all kind have to end. The idea of gender-just society is based upon two important factors – educated women with multiple roles and improved sex ratio.
- Several programmes by the Government of India, Beti Bachao, Beti Padhao Yojana is an important effort in the actualisation of a gender-just society.

Role of Women
Family and Society
- Women are the key to sustainable development and quality of life in the family . The varieties of role the women assume in the family are those of wife, leader , administrator , manager of family income and last but not the least important the mother.
- Women, once considered as a unit of the family organization have now become active participants in all walks of life. Women are now not only becoming a significant unit of the society but also influencing the course of social change in society and women's organisations have played a facilitative role for the same.
- The modern society has increasingly started recognizing the individual identity of women. She is believed to have her own aspirations, abilities and qualities similar to a man.

Wife	Administrator and Leader of the Household	Manager of Family Income	Mother
• She is the source of inspiration to man for high endeavour and achievements in life.	She assigns duties among family members according to their interest and abilities.	She responsibly secures maximum return from every penny spent.	The whole burden of child bearing and child rearing task are carried out by the woman.
She stands by him in all the crises.	She plays a key role in the preparation and serving of meals, selection and care of clothing, laundering, furnishing and maintenance of the house	She distributes the income on different heads such as necessities, comforts and luxuries.	She is primarily responsible for the child's habit of self control, orderliness and so on.
She shares with him all successes and attainments.	She organizes various social functions in the family for social development.	She uses waste products for productive purposes.	She is the first teacher of the child. As a mother she is the family health officer and is concerned about the physical wellbeing of every member of the family.

Polity

- Women's role in politics has been on the rise as more and more women are entering the political arena. The welfare policies which are being formed have been constructed keeping in mind the status of women and this is primarily due to increased participation of women in the politics.
- Women have highlighted numerous issues affecting them, like their rights to property, to abortion, maternity benefits, agitation against violence such as dowry and rape, equal pay and so on.
- Reform movements which are discussed earlier helped women to gain power in politics. After independence they have achieved an unprecedented political breakthrough with the reservation of seats for them in panchayats and other public bodies through the 73rd Amendment Act.
- Indian women have also held positions in the higher echelons of administration both within India and abroad.
- **Some notable women in politics include:**
  - **UNO Secretary (Vijay Laxmi Pandit),**
  - **Prime Minister (Indira Gandhi),**
  - **Chief Minister (Sucheta Kriplani, Jayalalitha, Uma Bharati, Mayawati and Vasundhara Raje) and**
  - **President (Pratibha Patil).**
- However, currently the women's representation across both Lok Sabha and Rajya Sabha hasn't crossed the 12% mark.
- In comparison, Sweden has 45 per cent seats occupied by women in parliament. Even developing nation like Rwanda has 64% women in national legislature.
- The demand for special concessions and privileges along with the reservation of posts in assemblies and parliament and other civic institutions are a few steps towards women empowerment in India.
- However, the bill for women reservation in parliament has been pending for more than 10 years.

- In media as well, women are actively taking part as is evident from the writings of many women writers (like Arundhati Roy) who have been acclaimed by the institutions of international repute.

- There are many women in the field of journalism which was previously dominated by men. Now, she blogs and networks using it for the freedom denied so far to voice her angst, express outrage and disapproval, fulfil the need for acceptance and approval.

- Though the above changes signify positive gains from the point of view of equality for women, but the reality is beset with many problems and tensions. Dual responsibility of work on women is still a challenge.
- Working wives have to also conduct housework and care of children is still largely their task. The weekend for women is generally spent to catch up on unfinished and pending tasks of the household.

Economy
Women play a substantial role in the economy by being housewives, working in the hospitality sectors, largest consumers in the market, working in informal sectors.

- **Housewives:** They are the largest workforce in the world, the most underpaid and receive undue ridicule.
- A woman purchases household goods which are not limited to food items, but clothing, accessories, and many daily use items as simple as a scrub to wash dishes. They are the dictators of large companies producing goods in manifold.
- **Largest Consumers:** Most shopping outlets are directed towards women. The irony is that women are the most overlooked consumer of the market, and the corporates which target female-consumers lack the female workforce within their company.
- **Informal Sector:** More women may be involved in 'disguised' wage work than in the formal labour force. It is estimated that over 90 per cent of women workers are involved in the informal sector.
- The informal sector includes jobs such as domestic servants, small traders, artisans, or labourers on a family farm.
- **Agriculture**: Women constitute about 65% of all agricultural workers and about 74% of the rural workforce. Yet, despite their hard labour in the field, women are not officially counted as farmers because they do not have a claim to land under their name in official records.
  After understanding the above mentioned roles of women, it is clear that denying women opportunities to realise their potential is a waste of human capital and barrier to economic progress. This is reflective from the figures of Gil and IHDI for India.
  India's growth can be more inclusive and equitable if women are adequately empowered.

Human Development Index (HDI) Trends, 1990-2018

Rank	Country	1990	2000	2010	2012	2013	2014	2015	2016	2017	2018
129	India	.431	.497	.581	.600	.607	.618	0.627	0.637	0.643	.647
	South Asia	.441	.505	.585	.602	.607	.618	0.624	0.634	0.639	.642
	World	.598	.641	.697	.709	.713	.718	0.722	0.727	0.729	.731

Average Annual HDI Growth %

Country	1990-2000	2000-2010	2010-2018	1990-2018
India	1.43	1.57	1.34	1.46
South Asia	1.36	1.48	1.18	1.35
World	0.71	0.84	0.60	0.72

Inequality Adjusted Human Development Index 2018

Country	HDI Value	Inequality Adjusted HDI (IHDI) Value	Overall loss %	Difference from HDI rank
India	0.647	0.477	26.33	1
South Asia	0.642	0.476	25.9	-
World	0.731	0.584	20.2	-

Source: UNDP Report, 2019

Science and Technology
- The arena of science and technology is commonly thought to be dominated by men but, the contributions of women scientists and academicians also stand out. Their contributions can be studied in the following three phases:

Ancient India

- **Leelavati:** Leelavati was the daughter of great Mathematician Bhaskaracharya. She is also said to be a gifted mathematician and astrologer.

Pre-Independence
- **Kadambini Ganguly:** She was not only one of the first female graduates of the British Empire but she was also the first female physician of South Asia to be trained in western medicine.
- **Anna Mani:** She was the former Deputy Director General of the Indian Meteorological Department was an Indian physicist and meteorologist. She made significant contributions in the field of meteorological instrumentation.
- **Rajeswari Chatterjee:** She is the first Woman Scientist to pioneer the Field of Microwave Engineering and Antennae Engineering in India. Around 60 years ago, she was the only woman as a faculty in the Indian Institute of Science.

Post-Independence
- **Dr. Indira Hinduja:** She is the first Indian women who delivered a test tube baby on August 6, 1986. She is an Indian gynaecologist; obstetrician and infertility specialist based in Mumbai.
- **Kiran Mazumdar Shaw:** She is the Chairman and Managing Director of Biocon Limited, a biotechnology company based at Bangalore. She is on the Forbes list of the world's 100 most powerful women and in business list on top 50 women released by the Financial Times'.
- **Dr. Aditl Pant:** She is an oceanographer by profession and is one of the first Indian woman to visit the icy continent Antarctic.
- **Dr. Suman Sahai:** Dr Sahai is the brains and the brawn behind the patent campaign for Azadirachta indica (Neem) and Turmeric (Haldi). She believes that 'nature's technology can meet the needs of humanity' .
- **Kalpana Chawla:** She was the first Indian-American astronaut and first Indian woman in space. She first flew on Space Shuttle Columbia in 1997 as a mission specialist and primary robotic arm operator. The NASA chief called her a "Terrific astronaut".
- The above list is not exhaustive and it must suffice to note that women too have contributed immensely to the field of science and technology.

Environment
- In India, womenfolk all over the country, from ancient times to the present day, worship plants, trees, rivers, mountains, and animals.
- A careful study of our traditional customs reveals that Indian women worship the elements of nature as part of their culture and sacrament.
- Even nowadays, women are participating equally with men, especially in the matter of prevention of pollution and protection, preservation, and conservation of environment. This is reflected by the participation of women in various environmental movements starting from **"Chipko Movement"** to the "**Narmada Bachao Andolan**".
- **Amrita Bai** gave a start for the Chipko Movement in a small village of Khejrili, a movement later revived by Bachni Devi and Gaura Devi of Uttar Pradesh, who snatched the axe from the wood cutters, restricted them from cutting the trees. Medha Patkar, a graduate in social sciences moved to live among the tribals of the Narmada Valley in the mid- 1980s.
- She played an important role in the formation of the Narmada Bachao Andolan. In a great confrontation between Narmada Bachao Andolan supporters and prodam forces in 1991, her 21-day fast brought her close to death.
- These are very few examples of many , in which women have struggled for the conservation of environment. Though women are actively taking part in the protection of environment, their participation in the formulation, planning, and execution of environmental policies still remains low.
- **Eco-Feminism**
- French feminist Francoise D. Eaubonne is credited with coining the word Eco-Feminism in 1974. She sought to describe the epic violence inflicted on women and nature as a result of male domination. This theory seeks to end all forms of oppression.
- Eco-feminism is the social movement that regards the oppression of women and nature as interconnected. As women play a key role in dealing with air, water, soil, living creatures, and above all

the environment as a whole, they are therefore very sensitive to the various forms of environmental pollutions. Such pollution becomes the cause for various diseases like food poisoning, bacterial, fungal, and viral attacks and several carcinogenic problems.

Participation in Work: A Critical Perspective

- Defining the exact nature, scope and magnitude of women's work remains a problem area because a good deal of women's work is either invisible or is only partially accounted for in the workforce participation data.
- Components of women's work include housework, paid and unpaid work related to home-based craft activities, family enterprise or business and paid work outside home.
- Women's role as a housewife has already been discussed in previous section on women's role in economic development.
- As a child labourer also, a number of girls are working. Girls continue to provide free labour in home-based production.
- Studies on rural girl child labour show that she works nine hours a day providing goods and services, which keep her out of school.
- Girls are also employed in large numbers in carpet industry of Kashmir, in lock making in Aligarh, in gem polishing in Jaipur, in match industry in Sivakasi and in bidi rolling . Such work cuts them off from schooling, literacy, learning technical skills and improving their job prospects.
- As paid workers, women work in fields, forests, mines, factories, offices, small scale and household industries.
- However, their options are limited as they are non-entrants or drop-outs from school. This is the prime reason for low levels of Female Labour Force Participation Rate in India. Another discrimination which women face as paid workers is the wage disparity.

Low Labour Force Participation Rate

- As per the International Monetary Fund (IMF) working paper , India has one of the lowest female Labour Force Participation Rates (LFPR) among emerging markets and developing countries.
- **Reasons for low LFPR are as follows:**
- **Increased Income of Men:** As men in the family start earning more income, women tend to cut back their work in the formal economy to concentrate more on household activities. Even progressive legislation like Maternity Benefit Act perpetuate the notion that child bearing is a primary responsibility of women.
- **Caste Factor:** In some communities, notably some upper castes, there may be a stigma attached to women working outside the home – especially if it involves work considered 'menial'. Women are regarded as 'izzat of the family'.
- **Patriarchy:** Patriarchal social structure which assigns lower value to women and this is reflected in the work that they do in the family and economy. This is manifested in local terms like 'pativrata nari'.
- **Safety Challenges and Choice of Work:** Women don't often find work they wish to do with the right amount of safety provisions. Say, sexual harassment at work. Especially in informal sector like brick kiln industry.
- **Lack of Infrastructure:** Lack of infrastructure, transportation, and child care facilities have also held women back For example, incidents like nirbhaya rape case deters women to step out from home especially in night.

Wage Disparity

- In 2016, a Salary Index Report by online service provider Monster was released which highlights gender pay gap in India.
- As per the findings of the report, the gender pay gap is as high as 27%.
- Gender pay gap was highest in manufacturing sector, close to 35 percent.
- IT services sector has a huge gender pay gap of 34 percent.
- The report also mentions the reasons for the wage disparity as:
- Career breaks of women due to parenthood duties and other socio-cultural factors.
- Lack of opportunities in male dominated sectors – Lack of involvement of women in male dominated sectors, say the armed forces.

- Care work by women is undervalued as it is seen as their natural attribute rather than a skill.
- However, the situation is not all bleak, the recent announcement of Government of India (GoI) which allows women to occupy combat roles in all sections of its army, navy and air force, indicates a radical move towards gender parity.

Issues Concerning Women
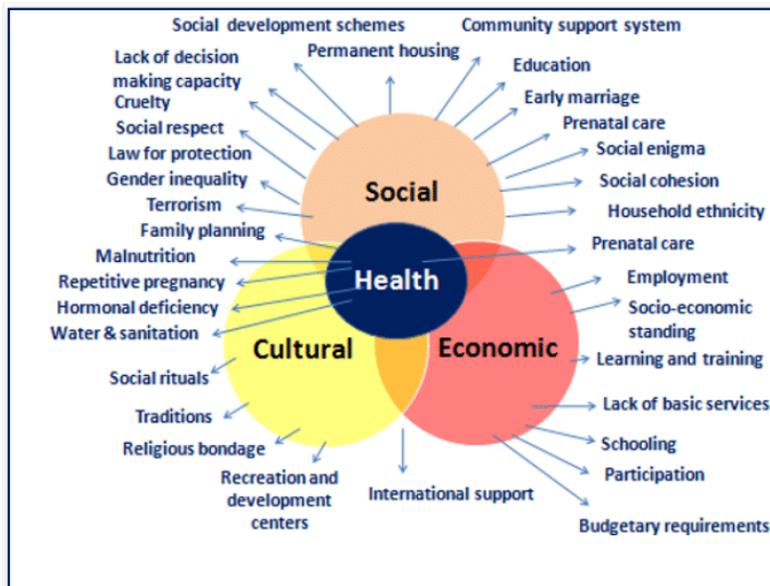
- It is ironical in India where women goddesses are worshipped that women are denied an independent identity and status.
- The Draft National Policy for women puts forth various issues prevalent with women through a life cycle approach. By life cycle approach, it analyses in detail, the issues faced by women starting from being a foetus to women in old age.

Female Foeticide and Infanticide
- Infanticide refers to killing the infant soon after its birth and foeticide refers to killing it at the foetus stage. The former is common amongst caste groups such as the Kallars of Tamil Nadu.
- This is because a daughter is considered as a burden. There are lack of employment opportunities for a girl and dowry has to be given for her wedding.
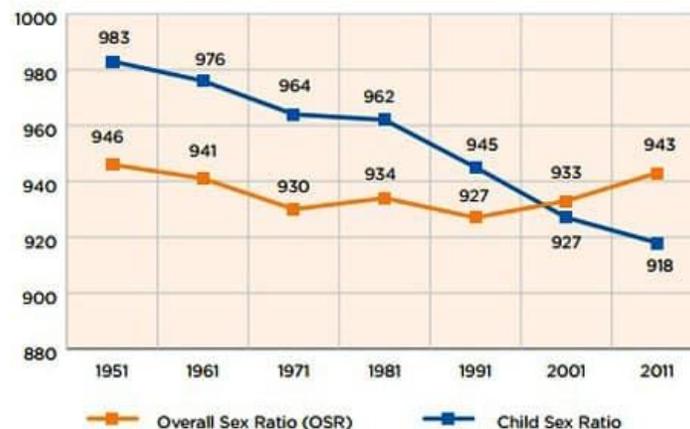
- Foetal killing is more prominent in urban areas and among people who have access to technology. Unfortunately, this technology is being misused by parents to select the sex of their child. Misuse of the sex determination test has been a crucial issue.
- Female foetuses are systematically aborted in North India and in Western India with the aid of Amniocentesis (a sex detection test) in order to avoid the future payment of dowry at the time of marriage.
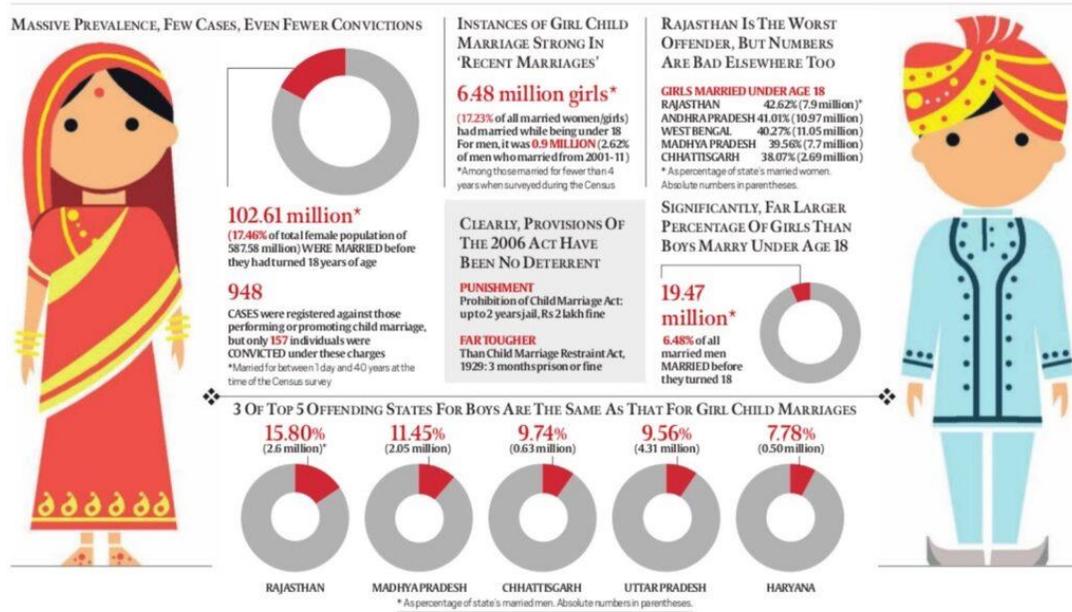- This is the prime reason for low levels of Child Sex Ratio in India.

- Recent economic Survey highlighted the phenomenon of son meta-preference which involves parents adopting fertility "stopping rules" – having children until the desired number of sons are born.
- "This meta-preference leads naturally to the notional category of 'unwanted' girls which is estimated at over 21 million," says the Survey.
- It gauged this meta-preference using an indicator called sex ratio of the last child (SRLC). Essentially, if a society prefers sons, that will manifest itself in the SRLC being heavily skewed in favour of boys.

Child Marriage
- Women are traditionally regarded as dependent beings who would ultimately move from the father's house to the husband's house.
- This also explains why the parents are reluctant to send a girl to school. Thus, these social beliefs and prejudices underlie the preference for child marriage, especially among rural and backward communities.

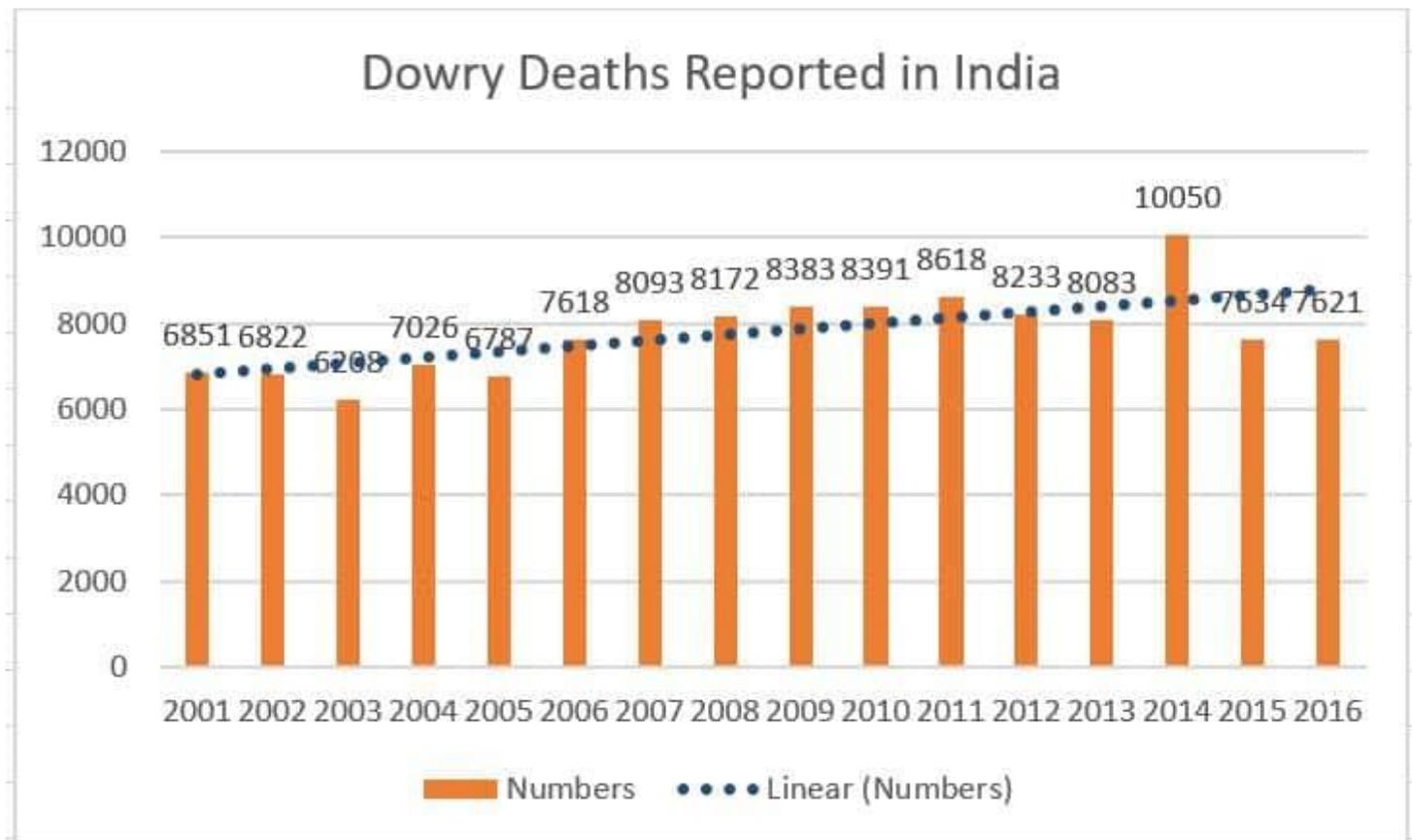# Fact: 1 in 6 Indian women marry under 18

Law no deterrent, girls suffer more than boys, and usual-suspects states top the shame list, show recently released Census data

MASSIVE PREVALENCE, FEW CASES, EVEN FEWER CONVICTIONS

102.61 million*
(17.46% of total female population of 587.58 million) WERE MARRIED before they had turned 18 years of age

948
CASES were registered against those performing or promoting child marriage, but only **157** individuals were CONVICTED under these charges
*Married for between 1 day and 40 years at the time of the Census survey

INSTANCES OF GIRL CHILD MARRIAGE STRONG IN 'RECENT MARRIAGES'

6.48 million girls*
(17.23% of all married women/girls) had married while being under 18 For men, it was **0.9 MILLION** (2.62% of men who married from 2001-11)
*Among those married for fewer than 4 years when surveyed during the Census

CLEARLY, PROVISIONS OF THE 2006 ACT HAVE BEEN NO DETERRENT

PUNISHMENT
Prohibition of Child Marriage Act: upto 2 years jail, Rs 2 lakh fine

FAR TOUGHER
Than Child Marriage Restraint Act, 1929: 3 months prison or fine

RAJASTHAN IS THE WORST OFFENDER, BUT NUMBERS ARE BAD ELSEWHERE TOO

GIRLS MARRIED UNDER AGE 18
RAJASTHAN   42.62% (7.9 million)*
ANDHRA PRADESH 41.01% (10.97 million)
WEST BENGAL   40.27% (11.05 million)
MADHYA PRADESH 39.56% (7.7 million)
CHHATTISGARH   38.07% (2.69 million)
* As percentage of state's married women. Absolute numbers in parentheses.

SIGNIFICANTLY, FAR LARGER PERCENTAGE OF GIRLS THAN BOYS MARRY UNDER AGE 18

19.47 million*
6.48% of all married men MARRIED before they turned 18

3 OF TOP 5 OFFENDING STATES FOR BOYS ARE THE SAME AS THAT FOR GIRL CHILD MARRIAGES

15.80% (2.6 million)*	11.45% (2.05 million)	9.74% (0.63 million)	9.56% (4.31 million)	7.78% (0.50 million)
RAJASTHAN	MADHYA PRADESH	CHHATTISGARH	UTTAR PRADESH	HARYANA

* As percentage of state's married men. Absolute numbers in parentheses.

- Added to these above reasons is the loophole in our legislation, which while penalising the performance of child marriage on one hand, recognises such marriages as valid.

Domestic Violence and Dowry Deaths
- Violence on women in the family in the form of wife-beating, ill-treatment, emotional torture, etc. have been considered as domestic violence and is prevalent in all classes of the society.
- The extreme form of this violence on brides often leads to killing, known as 'dowry deaths', of the bride for dowry, a money received from the bride's family at the time of marriage.

Dowry Deaths Reported in India

Chart showing Dowry Deaths Reported in India with Numbers (bars) and Linear (Numbers) trend line:

Year	Numbers
2001	6851
2002	6822
2003	6208
2004	7026
2005	6787
2006	7618
2007	8093
2008	8172
2009	8383
2010	8391
2011	8618
2012	8233
2013	8083
2014	10050
2015	7634
2016	7621

Sexual Harassment

- Rape, sexual harassment, eve teasing, molestation and abuse of women/young girls by men act as function of limiting women's freedom. Such events also perpetuate the notion that women need male protection at various stages in life.
    - Eve-teasing in colleges, public transport and other public places are rampant. • There have been cases of gang rapes in colleges and incidents of acid throwing on young girls for defacing them in several parts of India. The December 16, 2013 Gang rape case shook the entire country and led to the amendment in the Criminal Act. • Sexual harassment and abuse at the workplace is never/ least reported for fear of losing employment.

Me Too Movement

The Me Too movement (or "#MeToo", with local alternatives in other languages) is an international movement against sexual harassment and assault. #MeToo spread virally in October 2017 as a hashtag used on social media to help demonstrate the widespread prevalence of sexual assault and harassment, especially in the workplace. It followed soon after the public revelations of sexual misconduct allegations against Harvey Weinstein.

Cybercrime

- The draft National Cyber Security Policy of 2016 recognises that the misuse of rapid advances in Information Technology (IT) and telephony has resulted in new and varied forms of sexual abuse such as cybercrimes and harassment of women through mobiles and internet.
- With the numerous advancement of internet, the crime using internet has also widened its roots in all directions.
- Cybercrime is a global phenomenon and women are the soft targets of this new form of crime.
- Cybercrime against women is at alarming stage and it may pose as a major threat to the security of a person as a whole.
- The World Wide Web allows users to circulate content in the form of text, images, videos and sounds.
- The widespread circulation of such content is particularly harmful for women.
- Various forms of cybercrimes that are specifically targeted at women include:
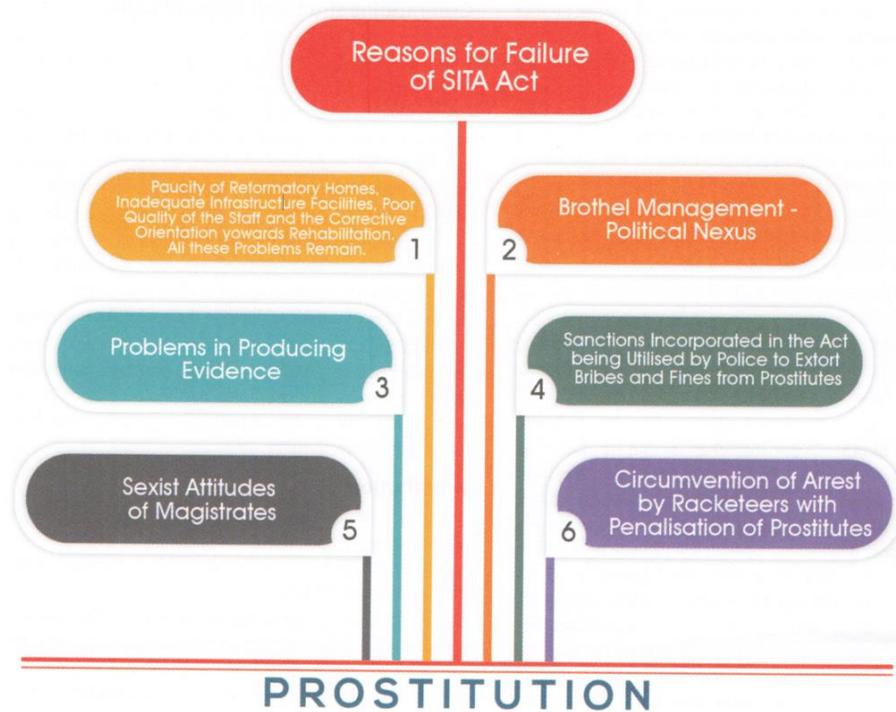
- **Harassment via E-mails:** It is a common type of harassment. For example, sending of love letters in names or regular sending of embarrassing mails to one's mail box anonymously
- **Cyber Stalking:** Cyber Stalking is one of the most widespread net crimes in the modern world. The word "stalking" means "pursuing stealthily".
- Cyber stalking can be used interchangeably with online harassment and online abuse. It involves invading the privacy by following a person's movements across the Internet.
- In Cyber Stalking, stalker access the victim's personal information like name, family background, telephone numbers and daily routine of the victim and post them on the websites related to dating services with the name of victim.
- Recent incidents like a Delhi girl being duped for money by her facebook friends highlight the gravity of the situation.
- **Cyber Pornography:** Cyber pornography is the other threat, especially to the female netizens. This would include pornographic websites, pornographic magazines produced using computers (to publish and print the material) and the Internet (to download and transmit pornographic pictures, photos, writings, etc.). It is quite widespread. For example. 2014, icloud leaks of Hollywood celebrity photos
- **Cyber Defamation:** This occurs when defamation takes place with the help of computers and /or the Internet. E.g. someone publishes defamatory matter about someone on a website or sends e-mails containing defamatory information to all person's friends.
- **Morphing:** Morphing is editing the original picture by unauthorised user or fake identity. It was observed that female's pictures are downloaded from websites by fake users and again re posted/uploaded on different websites by creating fake profiles after editing them.
- **E-mail Spoofing:** A spoofed e-mail may be said to be one, which misrepresents its origin. It is often used to extract personal information from women and then the same info is used to blackmail or harass these women.

Commodification and Objectification
- In a patriarchal setup, woman is often identified with her body and treated as an object of desire. This objectification of woman leads to commodification of female sexuality. Commodification is the process of attaching a material value to something that could not be previously limited by valuation. Thus many human attributes, culture, language, art, literature and even human body get commodified.
- The commodification of woman's sexuality begins with the subordination of women. Objectification of her sexuality undermines women's identity as an individual. The ideas related to commodification and objectification are expressed in much more detail in the issue of prostitution.
- A whole lot of indecent representation of women done through literature, media, paintings, etc. also constitutes commodification. For examples axe male perfume ad by women, item songs like 'munni badnam hui' in hindi films etc. highlight this trend.

Prostitution
- Prostitution devalues women's dignity. It also becomes a source of stigma for women. Incidence of prostitution in particular is higher in urban areas as single male migration from rural areas is high.
- The majority of these women/girls suffer from sexually transmitted diseases (STDs). It is found that many of them are victims of the Acquired Immune Deficiency Syndrome (AIDS). However, the women in prostitution are targeted as bearers of the AIDS virus rather than victims of it.
- In 1986, the earlier Suppression of Immoral Trafficking in women and girls Act 1956 (SITA Act) was amended to prevent trafficking in prostitution and the new Immoral Traffic in Persons Prevention Act (ITPPA) was passed which had similar aims, objectives, logic and premises. It is important to understand the factors propelling women to go for prostitution. It is mainly circumstantial, which gives rise to prostitutes and the problem of prostitution. Of the many situational compulsions, two stand out:
- **Social Reprobates:** This includes women who have been socially disowned, like widows, destitute and abandoned women, victims of deceit and cheating who were promised with marriage or were married and the person on whom they reposed faith sold them to a pimp or a brothel owner.
- For example, incidents like tribal girls from Jharkhand, Odisha are forced to join brothels. Also amongst social reprobates are women who have been discarded by their families, parents, husbands after becoming a victim of rape.
- **Economic Paupers:** The economically deprived women, in order to earn some money E.x., Nepal earthquake led to surge in child trafficking.

Reasons for Failure of SITA Act

1. Paucity of Reformatory Homes, Inadequate Infrastructure Facilities, Poor Quality of the Staff and the Corrective Orientation towards Rehabilitation. All these Problems Remain.
2. Brothel Management - Political Nexus
3. Problems in Producing Evidence
4. Sanctions Incorporated in the Act being Utilised by Police to Extort Bribes and Fines from Prostitutes
5. Sexist Attitudes of Magistrates
6. Circumvention of Arrest by Racketeers with Penalisation of Prostitutes

PROSTITUTION

An analysis of ITPPA

- The ITPPA, came under criticism as it continues to be biased against the prostitute. The clauses penalising the prostitute are retained. Simultaneously, the client is not made an offender.
- Further, it makes little sense to raise penal measures without making provisions for strengthening the implementation structure. The reasons which were responsible for the failure of SITA Act continue.

Honour Killing

- Honour killing is the unlawful killing of a relative especially a girl or a woman by the members of his/her family for her actual or perceived morally or mentally unclean and impure behaviour, which is perceived to have brought dishonour upon the family or the community to which the family belongs.
- Women in India are targeted for a number of reasons which includes refusing to enter into an arranged marriage, being the victim of a sexual assault, seeking a divorce from an abusive husband, (allegedly) committing adultery, choosing boyfriends, lovers or spouses outside of their family's ethnic and/or religious community.
- According to Home Minister of State's statement in the parliament 251 cases of honour killings were registered by the police in the country in 2015.

Discrimination
At Home

- Women in India face discrimination at every place and stage of life. Mostly they are discriminated at home due to preference to male members in food, clothing, education, freedom, among others.
- Men get preference over women when it comes to nutrition. One major reason for the massive malnutrition problem in India is the fact that pregnant mothers do not get adequate supplementary nutrition.
- It is also usually the case that women eat at the last in households after serving the rest of the family members. In households with a limited food budget, or where there is no refrigerator to store leftover food, the person who eats last very often gets less or lower quality food.
- Women alone, in most of the families, are responsible for all the household chores. In many families, living areas with inadequate basic services, they have to procure drinking water and firewood (if other sources of combustion are not available). This has a negative impact on their health.
- Also, most Indian families have different standards of freedom granted to male and female members.

At Workplace

Women engaged in the formal sector face various kinds of discrimination, which includes:

- **Preference for Male Employees:** Quite often employers chose to hire a male candidate, when they have an option to choose from a male and female candidate with similar/ qual qualifications, based on their notions of comfort of working with a male rather than a female.
- **Promotions and Job Classification:** Employers may not promote one employee over another based simply on gender. Secondly, if an employer is quick to change job classifications for men while allowing female employees doing the same work to remain in a lower job classification, this is an example of discriminatory employment practices.
- **Benefits and Pay:** Salary Index Report of online service provider Monster highlights gender pay gap in India. According to the report, Gender pay gap is as high as 27%.
- **Sexual Harassment:** Sexual harassment includes both direct and indirect sexual advances that create a hostile work environment for employees of both genders. In order to prevent such cases and protect women, The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 was passed. However, according to a FICCI-EY November 2015 report, 36% of Indian companies and 25% among MNCs are not compliant with the Sexual Harassment Act, 2013.
- Such discriminations also play a role towards the low female labour force participation rates.

Feminisation of Poverty

When women experience poverty at rates that are disproportionately high in comparison to men, it is termed as feminisation of poverty. According to a UN report, of all the people in the world living in poverty, 70% are women. The World Health Organization considers extreme poverty to be the world's most ruthless killer. The reasons for such high levels of poverty amongst women are as follows:

- **Mechanisation of Agriculture:** 70% of the women work in the agriculture and allied occupations. They work as supplementary and marginal workers.
- Women have lost their jobs due to mechanisation of agriculture and are forced to manage their families with inadequate food and other basic facilities. Inadequate access to education and high dropout rates.
- **Lack of Skill:** Greater modernisation of the industries has resulted in increasing demand for the skilled workers. But most of the women workers are unskilled.
- Thus they fail to get absorbed in industries. Even those women workers who were employed by the industries earlier are replaced by the skilled men workers instead of retaining them by upgrading their skill.
- **Lack of Employment Opportunities:** Women do not get enough alternative employment opportunities besides the unskilled labour.
- **Unavailability of Property Rights:** Women, in most cultures, do not enjoy right to paternal property, which usually is considered to be male prerogative.
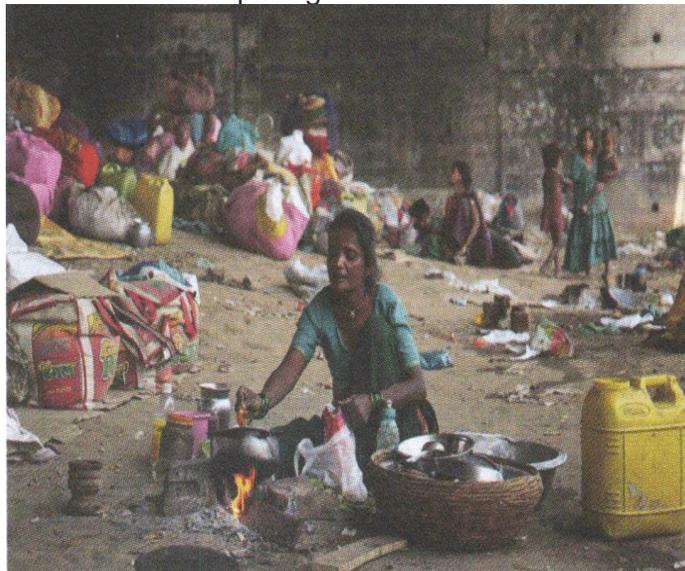
It is unfortunate that the highly gendered nature of economic disparity remains largely unrecognized on a global stage.

Feminisation of Agriculture

- With growing rural to urban migration by men, there is 'feminisation' of agriculture sector, with increasing number of women in multiple roles as cultivators, entrepreneurs, and labourers.
- Feminisation of agriculture has been observed in many parts of the country since the 1970s. Women's share in the agricultural workforce has been rising during post-reform period. Between 1991 and 2001, the agricultural sector saw a decline in rural main workers from 183 million to 171 million but the reduction was more in case of males (11.7 million) as compared to female workers (0.5 million).
- Women are involved in all aspects of agriculture, from crop selection to land preparation, to seed selection, planting, weeding, pest control, harvesting, crop storage, handling, marketing, and processing of agriculture produce.
- Almost all women in rural India today can be considered as 'farmers' in some sense, working as agricultural labour, unpaid workers in the family farm enterprise, or the combination of the two. Moreover, several farm activities traditionally carried out by men are also being undertaken by women as men are pulled away into higher paying employment. Thus, rural India is witnessing a process of feminisation of agriculture.
- Going by the 2011 Census there has been 'increased feminisation of agriculture', with 24 per cent spike in the number of women agriculture labourers compared to previous 2001 census. But because of little recognition of their role in land and livestock management, women have largely remained invisible to the government in terms of agricultural policies, programmes and budgets.

Factors Leading to Feminisation of Agriculture

- **Poverty:** The state of poverty pushes the women members to work in the agricultural fields to supplement the income levels of the family.
- **Gender Wage Gap:** Men are paid more than women. When men can get more by working elsewhere, a low income pursuit is left for women.
- **Male Migration:** Male migration from rural to urban areas have forced women to fill in for them in the agricultural fields.
- **Demand for Agricultural Labourers:** Traditional agriculture in India is labour intensive, and hence has a high level of demand for labourers. It is further intensified by the aforementioned rural to urban male migration.
- **Social Acceptance:** Agriculture has traditionally been an acceptable avenue of work for women in rural areas, otherwise infamous for many stigmas when it comes to women's employability in workplaces.

Triple Talaq

There are three forms of talaq viz. Ahsan, Hasan and Talaqe-Biddat (triple or instant talaq). Ahsan and Hasan are revocable. Biddat which means pronouncing divorces in one go by the husband is, however, irrevocable. Although, Biddat is considered 'sinful' yet it is permissible in Islamic law (Sharia).

Muslim Personal law gives absolute power to husband to dissolve the marriage at his will. However, the wife in a Muslim marriage can seek dissolution only if:

- It's a divorce on mutual consent.
- Divorce by agreement on the wife's giving some consideration to the husband;
- Divorce where the husband delegates.

- Hence, it is clear that women are clearly not given an equal amount of decision making power in cases of pronouncing Talaq and are rather victims of the same.
- The Supreme court of India in August, 2017 in three to two majority banned the discriminatory and controversial practice, and held that triple Talaq "is not integral to religious practice and violates constitutional morality". It also held that it violates the fundamental rights of Muslim women as it irrevocably ends marriage without any chance for reconciliation. The court referred to the fact that several Islamic countries like Pakistan do not allow triple Talaq.

Temple Entry

- The issue of temple entry came into the limelight in 2016 especially when a group of women called the Bhumata Rangaragini Brigade tried to break the 400-year-old tradition of the Shani Shignapur Temple.
- The tradition barred women from entering its inner sanctum. As the issue got into the media, another tradition of Sabrimala Temple of Kerala came under criticism according to which women between the ages of 10 and 50 are not allowed to enter the temple, since they are in the menstrual age group.
- Such instances have brought forth a debate between law and religion. While the ban violates the principle of equality guaranteed by the Constitution but customary rights allows respect of religious traditions and customs.
- Fortunately, the issue was firmly dealt with by the Bombay High Court (for Shani Shignapur) and Supreme Court (for Sabrimala Temple).
- Bombay High Court observed that "No law prevents women from entering a place of worship and if men are allowed, then women too should be permitted". Similarly, SC lambasted the Travancore Devaswom Board (board, which manages the popular Sabarimala Ayyappa Hindu temple in Kerala) for being unfair and for their stand on banning entry of women of menstruating age inside the temple.
- It was of the view that places of worship that deny or restrict women's entry undermine the fight for gender equality and have no constitutional right to do so.

SABARIMALA TEMPLE ROW: TWISTS & TURNS

With the Supreme Court pronouncing the final verdict on the entry of all women to Kerala's famed Sabarimala temple, security has been beefed up in the temple town. Here is a chronology of events related to the issue

April 5, 1991: Kerala High Court upholds the restriction of entry of certain age group women into the Lord Ayappa Temple at Sabarimala

August 4, 2006: Indian Young Lawyers Association files plea in Supreme Court seeking to lift the ban on entry of female devotees between the age group of 10 and 50

November 2007: Then Left Democratic Front government in Kerala files an affidavit supporting the plea seeking lifting of ban on women's entry into the temple

February 6, 2016: U-turn by the then Congress-led government, says it is duty bound to "protect the right to practice the religion of these devotees"

November 7 2016: Kerala government files a fresh affidavit supporting the plea seeking to grant permission to women of all age groups to enter the temple

October 13, 2017: Matter referred to the Constitution bench

July 17, 2018: Five-judge Constitution bench begins hearing the matter

August 1 2018: Supreme Court reserves verdict

September 28, 2018: Supreme Court opens the gates of the Sabarimala Temple to women in the age group of 10-50

October 8 2018: Multiple petitions filed in the Supreme Court seeking review of its judgement

February 6 2019: Supreme Court reserves judgement on the review petition

November 13, 2019: Supreme Court says judgement on review petition will be delivered on November 14

Constitutional and Statutory Provisions

- Since independence, the parliament has taken multiple measures including constitutional provisions, statutory recourses and acts.
- Apart from this, various institutions have also been set up at both central and state level to ensure effective implementation of the mandated acts and provisions thereby.

Constitutional

- **Article 14:** Equality before law for all irrespective of religion, race, caste, sex, place of birth or any of them.
- **Article 15(1):** 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(3):** The State to make any special provision in favour of women and children.
- **Article 16:** Equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State.
- **Article 39(a):** 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(d):** 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 42:** The State to make provision for securing just and humane conditions of work and for maternity relief.
- **Article 46:** 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 47:** The State to raise the level of nutrition and the standard of living of its people.
- **Article 51(A)(e):** 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 243D(3):** 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 243D(4):** 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 243T(3):** 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 243T(4):** 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.

Statutory

- During the socio-religious reform movements of the 19th century, the movements for women's rights in India primarily centred around problems of child marriages, widowhood , sati, property rights for women and so on.
- In the post-Independence period many laws were enacted with the objective of improving the social status of women and ending discrimination and oppression against women.
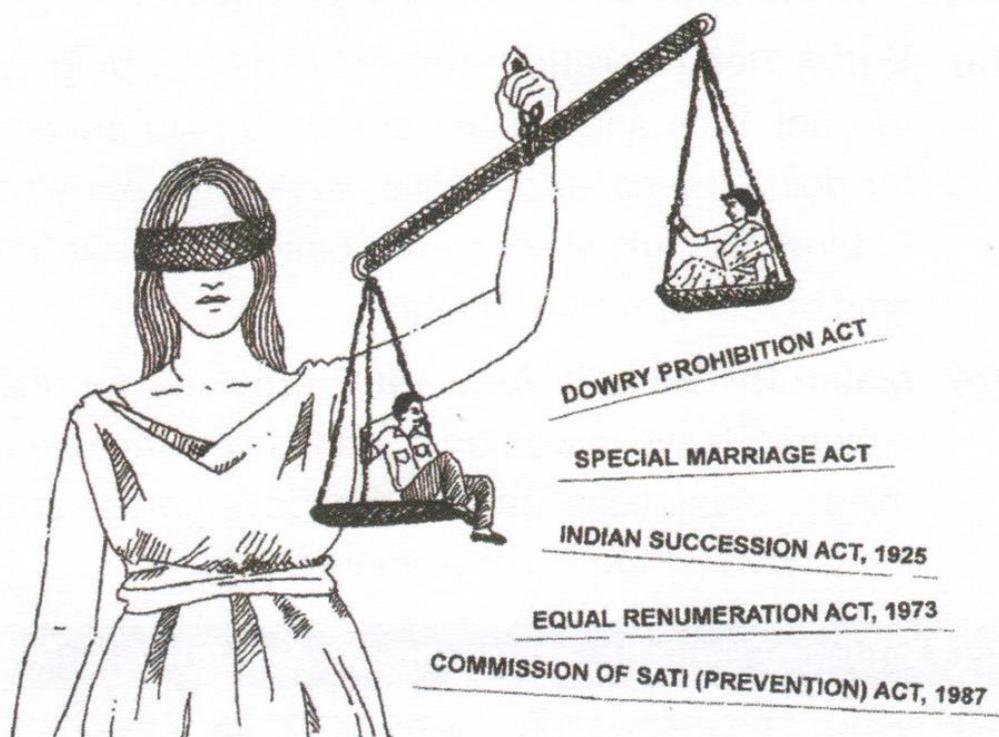
Following are the list of laws:

1. **Special Marriage Act 1954:** The Sarda Act or Child Marriage Restraint Act introduced in 1929, fixed the age at marriage for girls to 15 years. This act was applicable to all the communities. It was later revised in 1954 when the Special Marriage Act was passed which fixed minimum age of marriage at 21 years for males and 18 years for females.
2. **Ban on Polygamy:** The Government of India banned the institution of polygamy where a man could take more than one wife at the same time for all the government servants.
3. **Dowry Prohibition Act, 1961:** The Dowry Prohibition Act, 1961 was amended in 1984 and again in 1986 to make the provision of this law more stringent. Under this law court now has powers to act on its own knowledge or on a complaint by any recognised welfare organisation. The offence has been made cognisable for the purpose of investigation.
- (a) Additionally, the Indian Evidence Act has been amended to shift the burden of proof to the husband and his family where dowry is demanded and the bride dies within 7 years of the marriage otherwise than under normal circumstances.
- (b) Anti-dowry cells are also established in some important urban centres to tackle this issue effectively.

4. **Hindu Succession Act, 1956:** Prior to the introduction of this act, the succession among Hindus was governed by Mitakshara and the Dayabhaga Schools. This had relegated the position of women to being a dependent. The Act of 1956, brought radical changes in the pattern of succession. According to the Act, there shall be an equal share to daughter from property of father, while a widow has the right to inherit husband's property. An amendment in this Act in 2005 enabled daughters to have equal share in ancestral properties.
5. **Work, Remuneration and Maternity Benefits**
- (a) **Equal Remuneration Act, 1973:** According to this act, men and women are to be paid equally for doing the same or similar work. This Act also forbids discrimination on the basis of sex at the time of recruitment and after.
- (b) **Maternity Benefit Act, 1961** provides for the maternity leave to women working in the factories, mines, plantations and in the government and semi-government establishments.
6. **Sati (Prevention) Act, 1987:** This law declares the practice of sati unlawful. The Act also makes glorification of the practice of sati an offence and goes a long way in refuting the myth that sati is a manifestation of the glory of Hindu Women.
7. **Amendment to the Criminal Law Act, 1983:** This amendment gives legal recognition to the domestic violence by making cruelty inflicted by the husband or his relatives an offence.
8. **Criminal Law (Amendment) Act, 2013:** This amendment was passed after the horrific December 16 gang rape case in order to amend the CrPC. It had provisions for higher sentence for rape convicts, including life-term and death sentence.
9. **Domestic Violence Act, 2005:** The act seeks to determine domestic violence in all forms against women and make it a punishable offence. Ministry of statistics and program implementation (MoSPI) had released a report titled 'Women and Men in India 2015' which says that domestic violence shares highest share in crime against women.
10. **Medical Termination of Pregnancy Act, 1971:** Through the act, abortion was made legal if foetus is suffering from physical or mental abnormality, in case of rape and unwanted pregnancy within 12 weeks of gestation period and after 12th week, before 20th week if the pregnancy is harmful for the mother or the child born would be severely deformed.

Maternity Benefit (Amendment) Act, 2017
In line with recommendations of the 44th, 45th and 46th Session of Indian Labour Conference (ILC) and demands from various quarters, the Government has recently enacted the Maternity Benefit (Amendment) Act, 2017. Through this Amendment Act, following provisions have been added to the Maternity Benefit Act, 1961:

- (i) Maternity leave available to the working women to be increased from 12 weeks to 26 weeks for the first two children.
- (ii) Maternity leave for children beyond the first two will continue to be 12 weeks.
- (iii) Every establishment with more than 50 employees to provide for creche facilities for working mothers and such mothers will be permitted to make four visits during working hours to look after and feed the child in the creche.
- (iv) The employer may permit a woman to work from home if it is possible to do so.

Institutions
National Commission for Women (NCW)
The National Commission for Women was set up as statutory body in January 1992 under the National Commission for Women Act, 1990 to:

- Review the Constitutional and Legal safeguards for women;
- Recommend remedial legislative measures;
- Facilitate redressal of grievances and
- Advise the Government on all policy matters affecting women.
    - In keeping with its mandate the commission acted in suo-moto manner to provide speedy justice for the complainants.
    - It took up the issue of child marriage, reviewed laws such as Dowry Prohibition Act, 1961, PC and PNDT (Pre-Conception and Pre-Natal Diagnostic Techniques) Act 1994, Indian Penal Code 1860 and the National Commission for Women Act, 1990 to make them more stringent and effective.
    - It organizes workshops / consultations, constituted expert committees on economic empowerment of women, conducted workshops / seminars for gender awareness and takes up publicity campaign against

female foeticide, violence against women etc. in order to generate awareness in the society against these social evils.

National Policy for Women
- The official policy for women was released in 2001 called the National Policy for Empowerment of Women (NPEW) by the Government of India.
- Nearly a decade and half has passed since the National Policy for the Empowerment of Women (NPEW), 2001 was formulated, which laid down a comprehensive progressive policy for the advancement, development and empowerment of women with appropriate policy prescriptions and strategies.
- The Government released the draft National Policy on Women 2016. Now we shall discuss why was a new policy needed and the salient features of the draft policy.

Rationale
- The concept of women empowerment has seen changes, from being recipients of welfare benefits to the need to engage them in the development process.
- It is necessary therefore, to reinforce the rights-based approach for creating an enabling environment in which women can enjoy their rights.
- Several paradoxical trends have been observed in the past few years. The growing acknowledgement of gender rights and equality is juxtaposed against increase in reporting of various forms of violence against women such as rape, trafficking, dowry etc.
- The new millennium and the dynamics of a rapidly changing global and national scenario have ushered in new facets of development and growth giving rise to complex socioeconomic and cultural challenges for women in a society with deep rooted cultural and social beliefs about gender roles.
- There is need therefore to formulate a new policy that can guide the transformative shift required for making gender rights a reality, addressing women's issues in all its facets, capturing emerging challenges and ultimately positioning women as equal partners of sustained development progress that the country is experiencing presently.

Priority Areas
- **Health including Food Security and Nutrition:** Under this, the policy emphasises on a gender transformative health strategy which recognises women's reproductive rights with shifts such as family planning focus from female sterilisation to male sterilisation.
- Traditional areas of focus have been reiterated such as Maternal and post-natal mortality will remain a priority to bring down the high rates of MMR and IMR.
- Apart from maternal health, the focus of other health problems of women including communicable and noncommunicable diseases like cancer, cardiovascular disease, HIV/AIDS will be given prioritised attention with appropriate strategies and interventions.
- **Education:** Multiple issues pertaining to girls have been discussed which include and are not limited to Pre- School education at the Anganwadi Centres, increased enrolment and retention of adolescent girls in schools to be done through provision of functional girls' toilets, and higher recruitment of women teachers, gender sensitization of the faculty and curriculum and content and so on.
- **Economy:** Efforts for assessment of the incidence of poverty by gender estimates will be done as household estimates do not provide gender poverty estimates. Relation between gender and poverty dynamics will be addressed, for instance by increasing the participation of women in the workforce, recognizing women's unpaid work in terms of economic and societal value, ensuring the rights of women to immovable property.
- **Governance and Decision Making**: Establish mechanisms to promote women's presence in all the three branches of the government including the legislature, executive and judiciary.
- Quality of women's representation will be improved through greater capacity building on aspects of decision making and women's rights and legislations.
- Violence against women: Efforts to address all forms of violence against women will be continued with a holistic perspective through a life cycle approach in a continuum from the foetus to the elderly starting from sex selective termination of pregnancy, denial of education, child marriage to violence faced by women in private sphere of home, public spaces and at workplace.

- It will identify and combat violence and abuse through a combination of laws, programs, and services with the support of diverse stakeholders.
- **Enabling Environment:** Gender perspective in housing policies, planning of housing colonies and in the shelters both in rural and urban areas will be given a priority.
- Ensuring safe drinking water and sanitation will be considered critical for the health of women.
- Gender parity in the mass media i.e. print and electronic media, advertising world, film sector and new media will be promoted.
- Efforts will be made to provide affordable and improved conventional transport services on feeder roads and the potential for women's group/community based low-cost transport schemes will be explored.
- **Environment and Climate Change:** As women are highly affected by climate change, environmental degradation, distress migration and displacement in times of natural calamities, policies and programmes for environment, conservation and restoration will compulsorily incorporate gender concerns.
- An integral part of this discourse will be to enable equitable ownership control and use of natural resources and secure the asset base of marginalised poor women to counter poverty and climate shocks.

Implementation

- In translating the policy framework, specific, achievable and effective strategies for implementation will be required to be made at the national, state and local government level, in PSUs, corporates, business, trade unions, NGOs and community based organizations.
- An inter-ministerial Action plan will be formulated with action points with respect to the policy prescriptions in the Policy document, where definitive targets, milestones activities, timelines (short term, medium term and long term) and outcome indicators will be given along with the Ministries/ departments responsible for implementing the actions.
- An inter-ministerial committee will be set up to periodically monitor the achievements and progress made under the Action plan.

Women Development
- Development programs have often been criticized for ignoring gender roles and the impact it has on women. Acknowledging this reality, newer approaches emerged and there was a shift to integrate women into development programs in hopes of eradicating poverty and alleviating their low socio-economic status.
- Various approaches were put forward to accomplish the same and of them three main approaches shall be discussed in brief . The three approaches include:

Women in Development (WID)
- Women In Development (WID) evolved in the early 1970s from a liberal feminist framework. Its main purpose was to integrate women previously viewed as passive beneficiaries of any advancement into the development process.
- Back the development was only viewed in its economic sense. The approach therefore called for greater attention to women in development policy and practice.
- The WID perspective marked an important corrective action highlighting the fact that women need to be actively involved in development as active agents if effective and efficient development is to be achieved.
- Under it, women's subordination was seen in terms of their exclusion from the market sphere and consequent limited control over resources. Efforts like 73rd/74th constitutional amendment act, 33% target for women in MGNREGA highlight this approach.
- This approach was essentially advocating for women's access to increased resources for their development, but it was soon rejected as it was realised that existing social structures inevitably stood for women's confinement into domestic chores and traditional roles and responsibilities conferred by the society.

Women and Development (WAD)

- Women and Development school of thought was an outcome of a realization on part of the development practitioners and social scientists that women always have been an integral part of development process in a global system of exploitation and inequality, and it is from this perspective that we need to examine why women had not benefited from the development strategies of the past decades.
- The WAD approach acknowledges that not only women, but also men suffer and are adversely affected by the structure of the inequalities and exploitation within the international system.
- This approach therefore discourages a strict focus on the problems of women as both the sexes are disadvantaged within the oppressive global structures based on class and capital.
- Hence forth, WAD school of thought assumed that women's position will improve with more equitable international structures.
- It must be noted that the WAD approach is not exactly an anti-thesis to the WID approach. Rather, it acknowledges the weakness in the WID approach and complements the WID approach by providing a suitable intervention.
- Recent measures like RMNCHA+ include health concerns for both male and female.

Gender and Development (GAD)
- Gender and Development criticizes WID approach blaming it for its limited scope.
- According to the supporters of GAD, WID contributes in a limited manner to improve women's economic conditions, but overall neglects their social, economic and political empowerment vis-a-vis men.
- The rationale behind this approach was that 'the focus on gender rather than women makes it critical to look not only at the category 'women' – since that is only half the story – but at women in relation to men, and the way in which relations between these categories are socially constructed'.
- Recent measures like men for women/ he for she campaign highlight the importance of participation of male for women empowerment.
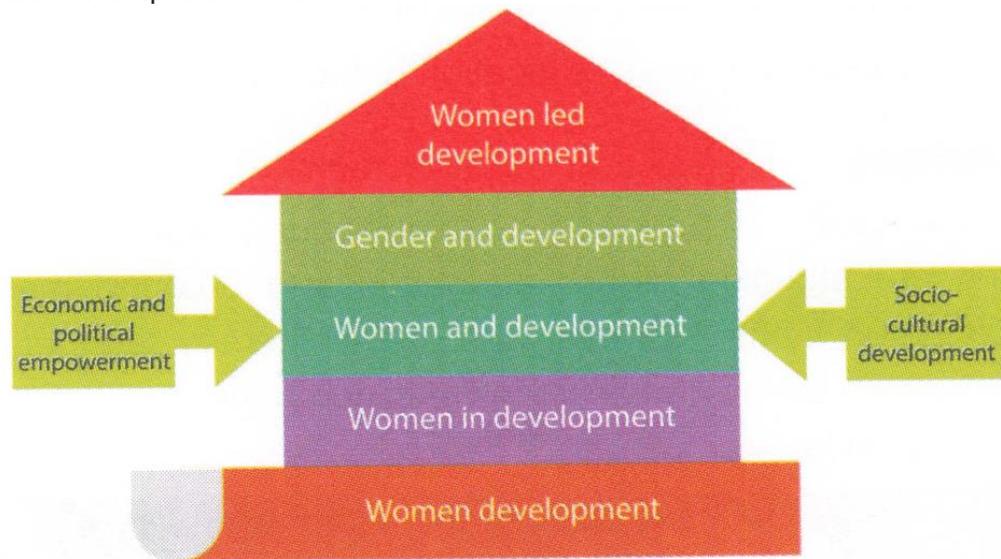
Sex and Gender
- Sex is a biological concept and in general refers to the anatomical and other biological differences between females and males.
- Such differences are determined at the moment of conception and develop in the womb and throughout childhood and adolescence.
- Gender, however, is a social concept. It refers to the social and cultural differences a society assigns to people based on their sex.
- How a person thinks and behaves as a female or a male is not etched in stone by biology but rather is a result of how society expects the person to think and behave based on their sex.

Global Advocacy for Women
- Global advocacy for women essentially refers to the efforts made by international organisation to give larger voice to issues faced by women.

United Nations
- The UN Trust Fund to End Violence against Women is sounding a global call to prioritize efforts to end violence against women and girls.

It aims to:

- Raise awareness of violence against women and girls;
- Share knowledge of best practices and lessons learned to inform policy and programmes to prevent, address and end violence against women and girls;
- Mobilize sustainable resources to fund initiatives to prevent violence against women and girls;
- Ensure effective implementation of laws.

World Bank
- The World Bank also contributed to this global advocacy by releasing a report called Voice and Agency: Empowering Women and Girls for Shared Prosperity in 2014. Through this report, the World Bank compiled data and studies about the challenges that women and girls face worldwide. The report finds that education is key to advancing the role of women around the world.
- Girls with little education are at greater risk of child marriage, domestic violence and poverty, which harms both them and their communities.

The key facts in the report include:

- Gender-based violence occurs globally, and often occurs within a woman's own home. Domestic violence is widespread.
- Work choices are restricted for women because of laws or social norms.
- There is a widespread lack of reproductive and sexual rights, such as the inability to refuse sex with a partner .
- Teenagers in developing countries are more likely to get pregnant. Half of all teen pregnancies in the developing world occur in South Asia.
- Women do not have the same level of access to technology as their male peers.
- Property ownership increases the social status of women and thus their agency.
- Women's groups and collective action build momentum for reform.

MDG and SDG: Goals for Women
- There was only one target under Millennium Development Goal 3 (MDG 3): To eliminate gender disparity in primary and secondary education by 2005, and in all levels of education by 2015.
- The Sustainable Development Goal, however, came up with a much more elaborated and targeted approach which is as follows. The SDGs seek to change the course of the 21st century, addressing key challenges such as poverty, inequality, and violence against women and girls.
- Under the SDG 5: Achieve gender equality and empower all women and girls, following targets have been set:
- End all forms of discrimination against all women and girls everywhere.
- Eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking, sexual and other types of exploitation.
- Eliminate all harmful practices, such as child, early and forced marriage and female genital mutilation.
- Recognize and value unpaid care and domestic work through the provision of public services, infrastructure and social protection policies and the promotion of shared responsibility within the household and the family as nationally appropriate.
- Ensure women's full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic and public life.
- Ensure universal access to sexual and reproductive health and reproductiverights as agreed in accordance with the Programme of Action of the International Conference on Population and Development and the Beijing Platform for Action and the outcome documents of their review conferences.
- Undertake reforms to give women equal rights to economic resources, as well as access to ownership and control over land and other forms of property, financial services, inheritance and natural resources, in accordance with national laws.

- Enhance the use of enabling technology, in particular information and communications technology, to promote the empowerment of women.
- Adopt and strengthen sound policies and enforceable legislation for the promotion of gender equality and the empowerment of all women and girls at all levels.

Health
- Studies on hospital admissions and records have shown that men and boys get more medical care compared to women and girls. It is said that women and girls are taken to hospitals at much later stages of ill-health compared to men and boys.

Maternal Mortality Ratio
- Maternal Mortality Ratio (MMR) is defined as death of a woman from any cause related or aggravated by pregnancy while pregnant or within 42 days of termination of pregnancy.
- It is calculated as number of maternal deaths per 1 lakh live births during a given period.
- The MDG 5 target was to reduce maternal mortality ratio (MMR) by three quarters between 1990 and 2015. This translates to reducing the MMR from 560 in 1990 to 140 in 2015.
- However, the MMR for India lies at 167 (2015). The SDG target is much more ambitious as it aims at reducing the global MMR to less than 70 by 2030.

An Analysis
As per a recent global report of Lancet, India accounts for 15% of world's maternal deaths as of 2015. According to this report, while the total number of global maternal deaths has almost halved since 1990, one-third maternal deaths in 2015 happened in India and Nigeria alone. Various socio-demographic factors are responsible for high MMR in India which include:

- Lack of Institutional delivery
- Lack of antenatal Care for women
- Deficient postnatal care
- Lack of health awareness among women
- Lack of awareness of location of health services

Literacy

- In the post-independence period young women and girls are attaining higher education and entering male dominated fields. However, the overall literacy rates and the relative literacy rates are lower in comparison with male literacy rates.
- The female literacy levels according to the 2011 census are 65.46% where the male literacy rate is over 80%. The literacy gap is definitely reducing but the gap is still on the higher side. Various factors responsible for the same are as under
- High Dropout rates among girls.
- Preference to boys' education over girls in families.
- Prevalence of Child marriage in India despite laws banning it.
- Lack of facilities for girl child in schools such as separate toilets deter parents and families from sending them to school.
- Lack of awareness about women education and its benefits to the family and society.

Government Schemes for Women
- As per the Ministry of Women and Child Development , following schemes are being run by the government for women empowerment:

Gender Budgeting

- A gender budget is not a separate budget for women. Gender budgets look at what the impact of the spending is on men and women and whether or not budgets respond to the needs of both women and men adequately.
- The 1st Gender Budget Statement appeared in the Union Budget 2005-06. Ten states in Indiahave introduced gender budgeting but the lack of a standardised nomenclature for the various schemes has made it difficult to replicate or assess them.

Beti Bachao Beti Padhao

- The scheme which is a joint initiative of Ministry of Women and Child Development, Ministry of Health and Family Welfare and Ministry of Human Resource Development has the following objectives:
- Prevent gender biased sex selective elimination.
- Ensure survival and protection of the girl child.
- Ensure education of the girl child.
- Focusses on challenging mind-sets and deep rooted patriarchy in the societal system.
- The scheme aims to improve the Child Sex Ratio levels by enforcement of (PC and PNDT) Act, awareness and advocacy campaign and multi-sectoral action in select 100 districts which are low on child sex-ratio (CSR).

Sukanya Samridhi Yojana

- Along with the Beti Bachao, Beti Padhao scheme, the government also launched the "Sukanya Samriddhi Account" programme. The scheme is a joint initiative of Ministry of Women and Child Development and Ministry of Finance.
- It is a small saving scheme which motivate parents to open an account in the name of a girl child and for her welfare to deposit maximum of their savings upto the prescribed limits and to meet the requirement of higher education expense.

Janani Suraksha Yojana

- This scheme, launched in 2005 aims to decrease the neonatal and maternal deaths happening in the country by promoting institutional delivery of babies. This is a safe motherhood intervention under the National Rural Health Mission.
- This would eventually also reduce the high rates of IMR and MMR.

Ujjwala

- The scheme is being run by the Ministry of Women and Child Development. It is a comprehensive scheme for Prevention of trafficking and Rescue, Rehabilitation and Re-integration of Victims of Trafficking and Commercial Sexual Exploitation.
- For achieving the objective of the scheme, rehab centres have been set up which are provided financial support for providing basic amenities and shelter.

Rajiv Gandhi Scheme for Empowerment of Adolescent Girls

- It is a centrally sponsored scheme aimed at all-round development of adolescent girls.
- Introduced in the year 2010-11, it aims at making the girls 'self-reliant' by improving their health and nutrition status, promoting awareness about health, hygiene, nutrition, adolescent reproductive and sexual health, family and child care and facilitating access to public services through various interventions such as guidance and counselling and vocational training.

Swadhar

- The scheme envisions a supportive institutional framework for woman who is a victim of difficult circumstances so that she could lead her life with dignity and conviction.
- It envisages that shelter, food, clothing, and health as well as economic and social security are assured for such women.

Support to Training and Employment Programme for Women (STEP)

- The Government of India launched this scheme in 1986-87 with the aim of upgrading skills of women for self and wage employment.
- The target group includes the marginalized asset less rural women and urban poor. The funds are directly released to different NGOs and not to the State Governments.

Mahila Shakti Kendras (MSK)

- Government of Indian launched Mahila Shakti Kendra scheme to empower rural women through community participation and to create an environment in which they realize their full potential.
- It will provide an interface for rural women to approach the government for availing their entitlements also empowering them through training and capacity building.

Mahila Police Volunteers

- The scheme is a joint initiative of Ministry of Women and Child Development and Ministry of Home Affairs.
- It envisages creation of a link between the police authorities and the local communities in villages through police volunteers who will be women specially trained for this purpose.

Pradhan Mantri Matritva Vandana Yojana

- Under the Ministry of Women and Child Development, the central government is implementing a centrally sponsored scheme namely, Pradhan Mantri Matritva Vandana Yojana (PMMVY), previously known as Indira Gandhi Matritva Sahyog Yojana (IGMSY) for pregnant and lactating women to improve their health and nutrition status to better enabling environment by providing cash incentives to pregnant and nursing mothers.
- Currently, the beneficiaries are paid Rs. 6000 in two installments through bank accounts or post office accounts. All Government/PSUs (Central and State) employees are excluded from the scheme as they are entitled for paid maternity leave.
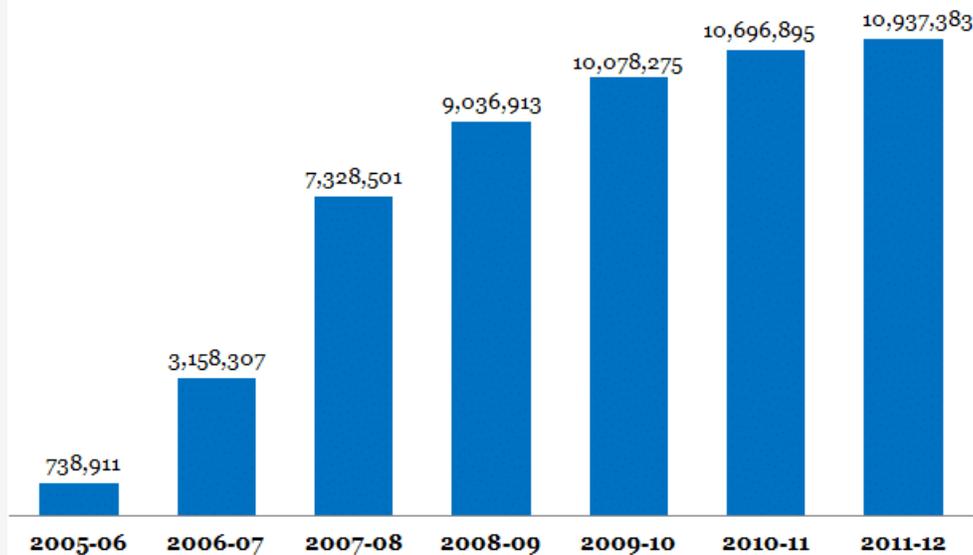
Critical Evaluation

A country where female foeticide is still high, evident in the low Child Sex Ratio (CSR) levels tells a disappointing story that despite the presence of development schemes, India is far behind in creating a harmonious and prosperous society.

- **Inefficient Implementation:** Government fails at the implementation level. The reason of inefficiency can be attributed to improper monitoring, lack of accountability, corruption and misalignment of incentives.
- For example, Integrated Child Development Scheme failed in Bihar, MGNREGA in Maharashtra, Madhya Pradesh and Odisha, Mid-Day Meal in Madhya Pradesh.
- **Monitoring:** Despite passing of multiple schemes, India's child sex Ratio has fallen abysmally since 1991.
    - In 2008, the United Progressive Alliance government launched the Dhan Lakshmi scheme, one of many similar conditional cash transfer initiatives that state governments across the country still run to improve the child sex ratio.
    - Like most other schemes, it suffered from a lack of ground-level monitoring during implementation, and has not been particularly effective.

- **Bureaucracy and Corruption:** Many beneficiaries of the women empowerment schemes complained about bureaucratic hurdles in availing the cash incentives.
- Poor families found it difficult to obtain the registrations and certificates of proof required to be submitted.
- **Scheme Formulation:** This is another major lacuna in the current formulation procedure for schemes and policies as women aren't given adequate representation in policy/ scheme formulation.
- We have already discussed this in the low representation of women in the parliament.
- **Lack of Awareness:** Beneficiaries of schemes are generally unaware of schemes like the 108 ambulance service and special nutritional supplementation programme.
- Just 5% women had used the 108 ambulance service to go to a health facility for delivery.
- **Success of Janani Suraksha Yojana (JSY)**
- However, the story of scheme implementation is not all grim as can be gauged from the success of the Janani Suraksha Yojana.
- Based on analysis of the 60!h and 71st round of NSSO data, JSY achieved a successful feat of 22% increase in women delivering in government hospitals between 2004 and 2014.

Number Of Janani Suraksha Yojana Beneficiaries: 2005-06 To 2011 -12

Year	Beneficiaries
2005-06	738,911
2006-07	3,158,307
2007-08	7,328,501
2008-09	9,036,913
2009-10	10,078,275
2010-11	10,696,895
2011-12	10,937,383

Source: Lok Sabha

- Janani Suraksha Yojana has increased awareness among beneficiaries about maternal health (both preand ante-natal) and new born care.
- For example, 87% beneficiaries knew about regular ante-natal check-ups and 40% beneficiaries (compared to 32% of non-beneficiaries) were better informed about the essential preparations required for a safe delivery.

Possible Remedies
- The schemes can be tailor made as per the local conditions.
- There is a need of better coordination among centre and state governments and customized policies may work better than homogenous ones in some states.
- There is a need of better coordination among private entities, community, civil society, NGOs and government in designing a public policy in order to improve the transparency, quality and effectiveness of a policy or scheme.

Women's Organization

Self Help Groups (SHGs)

- SHG are the democratic institution working on the principle of 'one for all and all for one' and the idea of women's SHGs began 30 years ago in the 1980s with an aim to safeguard rural women.
- Women's SHGs are alliances wherein women empower each other through support, education, encouragement and financial assistance to achieve their personal and professional goals for a better future.
- In other words they are 'for the women, by the women and of the women'.
- It, generally, consist of the poor village or tribal women who form a financial savings cooperative and are mostly supported by national, international NGOs and social work initiatives. Each member contributes a small monthly or biweekly fee set aside to be used as loans to members.
- SHGs have been momentous in promoting economic growth for its members who were previously stuck in a cycle of poverty.

Benefits of SHGs

- **Entrepreneurship:** An analysis of SHGs of Jharkhand and Chhattisgarh Projects in India demonstrate SHGs abilities to promote financial independence among women by allowing them to participate in marketplace trade, become entrepreneurs and earn livelihoods.
- **Political Participation**: According to the Livelihood Improvement Project in the Himalayas, members of women's SHGs were elected heads of 170 local governments out of the 669 in the region.
- **Healthcare:** Moreover, Self-Help Groups play an indispensable role in assisting poor rural women in receive lifesaving healthcare.
- **Education and Awareness:** SHGs also educate women regarding maternal, new-born and child health. Also, a greater percentage of women attend village nutrition days and ensure timely immunizations for their kids. SHGs educate women on the benefits of family planning, help them overcome societal constraints and space their pregnancies.
- **Community Development:** Besides enhancing women's prospects, SHGs also promote community development through distribution of funds, resources and technical assistance.

Transgender

- The literal meaning of transgender is 'beyond gender'.
- A transgender or trans-identified individual is a person whose gender identity, outward appearance or gender expression transcends culturally defined categories of gender.
- Transgender people have existed in every culture, race, and class since the story of human life has been recorded.
- Transgender community in India comprising of Hijras (Biological males but reject masculine identity), Eunuchs (a man who has been castrated), Kothis (Represent themselves as male), Aravanis (Woman wrapped in male body), Jogappas (Serve as servant of Goddess Renukha Devi), Shiv-Shakthis (Males but have feminine gender expressions) etc. have had a tumultuous history.
- From deification to damnation, they have been revered and feared by people who understood little about them.
- Eunuchs (or Hijras, as they are often called), a unique identity found primarily in the sub-continental area, have existed since 9th century BC

History

- The Vedas (1500 BC – 500 BC) describe individuals as belonging to one of three separate categories, according to one's nature or prakrti.
- These are also spelled out in the Kama Sutra (4th century AD) and elsewhere as pumsprakrtistri-prakrti (female-nature), and tritiyaprakrti (third nature).
- Various texts suggest that third sex individuals were well known in pre-modern India, and included male bodied or female-bodied people as well as inter-sexuals, and that they can often be recognized from childhood.
- A third sex is also discussed in ancient Hindu law, medicine, linguistics and astrology.
- The foundational work of Hindu law, the Manu Smriti (200 BC – 200 AD) explains the biological origins of the three sexes: "A male child is produced by a greater quantity of male seed, a female child by the prevalence of the female; if both are equal, a third-sex child or boy and girl twins are produced; if either are weak or deficient in quantity, a failure of conception results.
- Indian linguist Patanjali's work on Sanskrit grammar, the Mahabhaya (200 BC), states that Sanskrit's three grammatical genders are derived from three natural genders.
- The earliest Tamil grammar, the Tolkappiyam (3rd century BC) also refers to hermaphrodites as a third "neuter" gender (in addition to a feminine category of unmasculine males).
- In Vedic astrology, the nine planets are each assigned to one of the three genders; the third gender, tritiya-prakrti, is associated with Mercury, Saturn and (in particular) Ketu.
- In the Puranas, there are also references to three kinds of devas of music and dance: apsaras (female), gandharvas (male) and kinnars (neuter).

Evolution

Ancient Period

- There was historical evidence of recognition of "third sex" or persons not confirming to male or female gender in writings of ancient India.
- The concept of "tritiyaprakriti" or "napumsaka" had been an integral part of the Hindu mythology , folklore, epic and early Vedic and Puranic literatures.
- The term "napumsaka" had been used to denote the absence of procreative ability, presented by signifying difference from masculine and female markers.
- Thus, some of the early texts extensively dealt with issues of sexuality and the idea of third gender which was an established thought therein.
- In fact, the Jain text even mentions the concept of "psychological sex", which emphasized the psychological make-up of an individual, distinct from their sexual characteristics.

Medieval Period

- Hijras played role in the royal courts of the Islamic world, particularly in the Ottoman empires and the Mughal rule in the Medieval India.
- They rose to well-known positions as political advisors, administrators, generals as well as guardians of the harems .
- Hijras had free access to all spaces and sections of population, thereby playing a crucial role in the politics of empire building in the Mughal era.

British Period

- In the beginning of the British period in Indian subcontinent Hijras used to accept protection and benefits by some Indian states through entry into the formal category of Hijra community.
- Further more, the benefits incorporated the provision of land, rights of food and smaller amount of money from agricultural households in exact area which were ultimately removed through British legislation as because the land was not inherited through blood relations.

Criminalization Under the Colonial Rule

- Through the onset of colonial rule from the 18th century onwards, the situation changed drastically.
- In the second half of the 19th century, the British colonial administration vigorously sought to criminalize the Hijra community and to deny them the civil rights.
- Hijras were considered to be separate caste or tribe in different parts of India by the colonial administration.
- The Criminal Tribes Act, 1871, included all Hijras who were concerned in kidnapping and castrating children and dressed like women to dance in public places.
- The punishment for such activities was up to two years of imprisonment and a fine or both. This pre-partition history influences the vulnerable circumstances of Hijras in this contemporary world.

Post-Independence Period

- However, the Act was repealed in 1952 but its legacy continues and many local laws reflected the prejudicial attitudes against certain tribes, including against Hijras.
- Over a half a decade ago the Karnataka Police Act was amended in 2012 to "provide for registration and surveillance of Hijras who indulged in kidnapping of children, unnatural offences and offences of this nature" (Section 36A), in a similar vein to the Criminal Tribes Act ,1871.

Contemporary Period

- According to Indian Census 2011, there are around 4.9 lakh transgender in the country. Of the total number of transgenders identified by the census, almost 55,000 are in the 0-6 population.
- However, transgender activists estimate the numbers to be six to seven times higher. Over 66% of the population identified as third gender lives in rural areas, very close to the 69% of the overall population that lives in villages.
- The Census data also reveals that this community has low literacy levels, just 46 per cent transgenders are literate, compared to 74 percent literacy in the general population.
- The proportion of those working in the transgender community is also low (38%) compared to 46% in the general population.
- Only 65% of the total working population are main workers – those who find work for more than six months in the year – compared to 75% in the general population.

Challenges and Status

Challenges

Nowadays, the Transgenders are facing a number of challenges, which are discussed below:

- **Social Stigma:** The community and its members face social stigma, which has kept education and employment opportunities elusive from them.

- The stigma attached to them is so pervasive that they are rarely have public presence except for when they are sought after. Widespread prejudice means that it is often difficult for Hijras to find permanent homes – and they are often driven to live in communes on the fringes of society.
- **Discrimination and Harassment:** Transgender persons face discrimination in all walks of life except for birth of a child and blessing of newly wedded couples .
- The discrimination and harassment faced by them has been recognised by the Supreme Court of India in the Nalsa Case (discussed later).
- **Lack of Employment:** In wake of social stigma and in absence of employment and education opportunities transgenders are often forced to eke a life by begging, doing menial jobs , and, in some cases, sex work.
- **Lack of Education Opportunities:** Though the community comes under the "disadvantaged group" as defined in the Right to Education Act and is eligible for 25 per cent reservation under the economically weaker section (EWS) and disadvantaged student's category for admission, they don't get admissions under the reserved seats as mandated by the Act.
- **Criminalisation:** There have been instances of misuse of section 377 of IPC , which criminalises unnatural sex between two individuals, by police and other authorities against the transgenders.

Status

Discrimination and overt disdain continue in India and their social and economic condition is far from satisfactory. The above mentioned challenges determine the social, economic and political status of the Transgenders in India.

- **Social:** Transgenders are shunned by family and society alike. They are often excluded from effectively participating in social and cultural life. Moreover , their public presence is limited.
- **Political:** Though the Constitution of India, guarantees every citizen the right to be elected to public offices and law making bodies (both at the Centre and the States), very few transgender persons have been elected to public offices (e.g. Shabnam Mausi was elected member of the Madhya Pradesh State Legislative Assembly from 1998 to 2003 and Madhu Bai Kinnar was elected mayor of Raigarh, in the state of Chhattisgarh in 2015) in the 70 years of country's history.
- **Economic:** The economic status of transgenders continues to remain in dire straits (far from satisfactory). As recognised by Census of 2011, the number of working transgenders is far below general population. More often than not they are associated with begging and other types of menial jobs.
- **Educational:** No formal education for transgenders is popular in Indian context. The enrolment is significantly low and dropout rate at the primary and secondary level is still very high. Even if they are enrolled in an educational institute, they face harassment and are bullied every day and are asked to leave the school or they drop out on their own
- **Health:** Transgenders have restricted access to health services. They are forced into sex work which puts them at the highest risk of contracting HIV as they agree to unprotected sexual intercourse because they fear rejection or they want to affirm their gender through sex. They are viewed as 'vectors' of HIV in the society.

Nalsa Case

- On the 15 April, 2014, the Supreme Court legalised the presence of transgender people in India, and allowed the legal creation of a "third gender" category in the National Legal Services Authority versus Union of India, nicknamed the Nalsa case.
- It recognised the right of transgender persons to adopt their self-identified gender as male, female or 'third gender.'
- It asked the Centre to treat transgenders as socially and economically backward.
- The apex court said that transgenders will be allowed admission in educational institutions and given employment on the basis that they belonged to the third gender category.
- The court took a narrow interpretation of the term "transgender" rather than the wider meaning which also includes gay men, lesbians, bisexuals and cross-genders within its scope.
- Thus, as per the Supreme court of India, the term includes only eunuchs and not other sections.
- The apex court also asked the states and the Centre to devise social welfare schemes for third gender community and run a public awareness campaign to erase social stigma.

- It made it compulsory for the states to construct special public toilets and departments to look into special medical issues of the third gender. Moreover, it also held them to be part and parcel of the society and asked the government to take steps to main stream them.
- **Analysis:** While the ruling granted Hijras some political and economic rights – discrimination and ignorance still threaten their livelihoods. The judgement has spurred government measure for the transgenders and given a boost their rights.

Possible Remedies
At Family Level

- The families must broaden their outlook towards transgender persons among them.
- Families must not discard or discriminate with their children for their sexual orientation.
- Families should provide transgender children opportunities for education and support them in all their endeavours in life.
- The process to fight the stigma and prejudices attached with the transgender persons must be at the family level.
- Families must not cave in to societal pressure and abandon their transgender children.

At Societal Level

- It is the duty of the society to create an inclusive environment where individuals with different orientation can live together.
- Societies must ensure that transgenders are not forced to live in separate communes, as witnessed quiet often.
- Transgenders should not be discriminated against and should be allowed to participate in social and cultural events as other members of the society.
- Transgenders should not be excluded from religious and other public places.
- People should not give untoward attention to transgenders in public.
- Transgenders should not be physically or verbally abused. Moreover, they should not be seen as objects of sexual gratification, leading to rapes.
- The society irrespective of gender orientation of people must treat everyone equally on the basis of humanity.
- Awareness programmes must be organized at mass level to outreach public and this community.

THREE CRITICAL PILLAR OF MAIN STREAMING THIRD GENDER
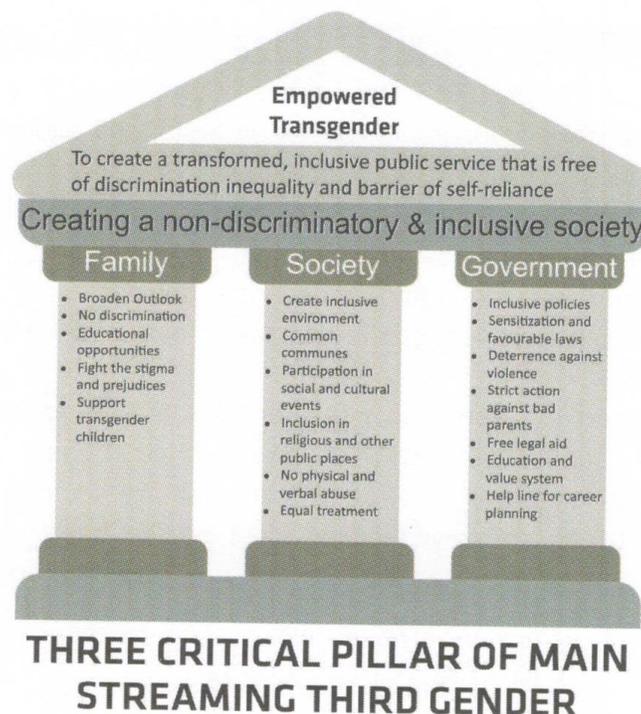
At Government Level

- Inclusive approach for transgender must be planned and adopted by the Government. Though, policies have been framed but are poorly implemented.
- Legal and the law enforcement systems need to be empowered and sensitized on the issues of Transgender community.
- Criminal and disciplinary action must be taken against the people who commits violence against Transgender.
- Strict action must be taken against parents who neglect, abuse or leave their child because of their biological difference.
- Provision of free legal aid must be ensured for the Transgender community at ground level.
- School and colleges need to play a supportive and encouraging role in providing education and value system to Transgender.
- Establishment of helpline for career planning and guidance, career opportunities and online placement system must be empowered.
- Liberal credit facilities and financial assistance must be ensured to start up their career as an entrepreneur or businessman.
- Separate policies related to health care must be framed and communicated in all private and public hospitals and clinics.
- A comprehensive sex-education program should be incorporated in school curriculum and college syllabus to aware students at ground level.

Steps Taken by Government
The Supreme Court judgement and dissemination of the global ideologies of an inclusive society have together spurt in various government schemes and measures. Some of the schemes are listed below:

- **Recognition:** In 2009, India's Election Commission took a first step by allowing transgenders to choose their gender as 'other' on ballot forms.
- **Department of Social Security and Empowerment of Persons with Disabilities (SSEPD):** In July 2015, Odisha took a major leap forward in this direction by creating the Department of Social Security and Empowerment of Persons with Disabilities (SSEPD).
- This Department will handle matters related to the rights of transgender persons. It has drafted a proposal for recognition of transgenders in Odisha and for providing them with certificates that identify them as third gender.
- It will implement five sub-schemes, sponsored by the Central Government, for the welfare of transgender persons. As part of the scheme, transgender students will get pre-matric and post-matric scholarships.
- Transgender persons will be provided assistance with skill development training. Other sub-schemes include provision of assistance to parents of transgender children and national pension scheme for transgender persons.
- **Right to Food:** In September 2015, the Odisha government took steps to extend the benefits of National Food Security Act, 2013 to transgender persons.
- Further, the Odisha government recently announced that transgender persons would be provided with the same social welfare benefits as people below the poverty line under various schemes.
- **Pension Scheme:** Andhra Pradesh government has approved a monthly pension scheme of Rs. 1500 for transgenders above 18 years of age in the state.

Transgender Persons (Protection of Rights) Bill, 2016
The Central government in 2016 introduced a bill in the Lok Sabha to protect the rights of transgenders. The salient features of the bill are as follows:

- The Bill defines a transgender person as one who is partly female or male; or a combination of female and male; or neither female nor male.
- In addition, the person's gender must not match the gender assigned at birth, and includes trans-men, trans-women, persons with intersex variations and gender-queers.
- A transgender person must obtain a certificate of identity as proof of recognition of identity as a transgender person and to invoke rights under the Bill.

- Such a certificate would be granted by the District Magistrate on the recommendation of a Screening Committee.
- The Committee would comprise a medical officer, a psychologist or psychiatrist, a district welfare officer, a government official, and a transgender person.
- It prohibits discrimination against a transgender person in areas such as education, employment, and healthcare.
- It directs the central and state governments to provide welfare schemes in these areas.
- Offences like compelling a transgender person to beg, denial of access to a public place, physical and sexual abuse, etc. would attract up to two years' imprisonment and a fine.

Analysis

- Although the bill recognises the right of transgender person to "self-perceived" gender identity, it does not make any provision for the enforcement of such a right.
- A District Screening Committee would issue a certificate of identity to recognise transgender persons.
- The definition of 'transgender persons' in the Bill is at variance with the definitions recognised by international bodies and experts in India.
- Moreover, though the Bill includes terms like 'transtrans-women', persons with 'intersex variations' and 'gender-queers' in its definition of transgender persons, it does not define them.
- The bill also fails to clear the ambiguity how certain laws, currently in force, which recognises only male or female as gender would apply to the members of the transgender community.

Population and Associated Issues

- The people are very important component of a country. They are its real wealth. It is they who make use of its resources and decide its policies. Ultimately a country is known by its people.
- Thus a country's population is the total number of people living in it at a particular point of time.
- Population of country continually changes due to birth and death rate and relocation of families in search of better sources of income and livelihood.
- The global population has seen a steep (near vertical) rise in the last half a century. The same can be said of India too where the population has doubled (from 548.2 million to 1210.2 million) in forty years (1971 to 2011) and almost tripled since 1951.
- This rapid growth in the country's population has had its attendant effect on the lives of the people and engendered a number of issues such as poverty, unemployment, pollution, etc.
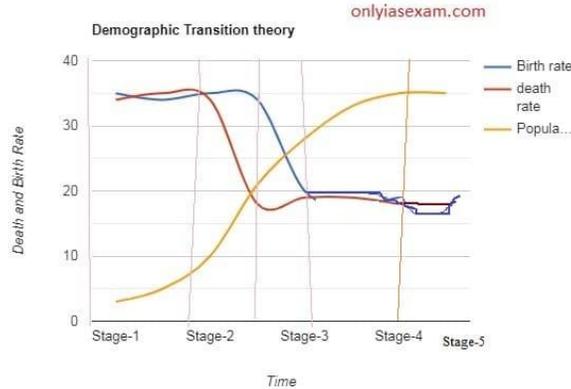
Demography

- Demography is the science of population derived from the Latin word 'demos' which means people.
- It is concerned with the quantitative study of the size, structure, characteristics and territorial distribution of human populations and the changes that occur to them. Also concerned with the study of underlying causes or determinants of population phenomenon.
- Demographic study gives the capability of the territory to accommodate different populations in different point of time.

Malthusian Theory of Population Growth

- Malthus 's theory of population growth was outlined in his Essay on Population (1798). He argued that human populations tend to grow at a much faster rate than the rate at which the means of human subsistence (specially food, but also clothing and other agriculture-based products) can grow.
- Therefore humanity is condemned to live in poverty forever because the growth of agricultural production will always be overtaken by population growth.
- While population rises in geometric progression (i .e., like 2,4, 8, 16, 32 etc .), agricultural production can only grow in arithmetic progression (i.e., like 2, 4, 6, 8, 10 etc.).
- Because population growth always outstrips growth in production of subsistence resources, the only way to increase prosperity is by controlling the growth of population.
- Unfortunately , humanity has only a limited ability to voluntarily reduce the growth of its population (through 'preventive checks' such as postponing marriage or practicing sexual abstinence or celibacy).
- population growth always outstrips growth in production of subsistence resources, the only way to increase prosperity is by controlling the growth of population.
- Unfortunately , humanity has only a limited ability to voluntarily reduce the growth of its population (through 'preventive checks' such
  as postponing marriage or practicing sexual abstinence or celibacy).
- Malthus believed therefore that 'positive checks' to population growth – in the form of famines and diseases – were inevitable because they were nature's way of dealing with the imbalance between food supply and increasing population.'
- However, historical experience of European countries has refuted this.
- The pattern of population growth began to change in the latter half of nineteenth century, and by the end of the first quarter of the twentieth century these changes were quite dramatic.
- Birth rates had declined, and outbreaks of epidemic diseases were being controlled.
- Malthus's predictions were proved false because both food production and standards of living continued to rise despite the rapid growth of population.
- Similarly he has failed to envisage that government will encourage people to go for contraception in order to control population.

Theory of Demographic Transition

- This suggests that population growth is linked to overall levels of economic development and that every society follows a typical pattern of development related population growth. There are three basic phases of population growth.
- The first stage is that of low population growth in a society that is underdeveloped and technologically backward. Growth rates are low because both the death rate and the birth rate are very high, so that the difference between the two (or the net growth rate) is low.
- The third (and last) stage is also one of low growth in a developed society where both death rate and birth rate have been reduced considerably and the difference between them is again small. Between these two stages is a transitional stage of movement from a backward to an advanced stage, and this stage is characterised by very high rates of growth of population.
- This 'population explosion' happens because death rates are brought down relatively quickly through advanced methods of disease control, public health, and better nutrition. However, it takes longer for society to adjust to change and alter its reproductive behaviour (which was evolved during the period of poverty and high death rates) to suit the new situation of relative prosperity and longer life spans.
- This kind of transition was effected in Western Europe during the late nineteenth and early twentieth century. More or less similar patterns are followed in the less developed countries that are struggling to reduce the birth rate in keeping with the falling mortality rate.
- In India too, the demographic transition is not yet complete as the mortality rate has been reduced but the birth rate has not been brought down to the same extent.

Demographic Transition theory

India: Population and Dynamics
Size, Growth, Composition and Distribution

- The size and growth of population are two important components of the demographic phenomena in a developing country like India. After China, India is the second most populous country, with its population at 1,21,05,69,573 in 2011, in the world.
- The United Nations, The World Population Prospects report 2017, estimates that India could overtake China as the most populous country by 2024 and its population could touch 1.5 billion in 2030.

- Between 1901-1951 the average annual growth rate did not exceed 1.33%, a modest rate of growth. In fact between 1911 and 1921 there was a negative rate of growth of – 0.03%.
- This was because of the influenza epidemic during 1918-19 which killed about 12.5 million persons or 5% of the total population of the country.
- The growth rate of population substantially increased after independence from British rule going up to 2.2% during 1961-1981. Since then although the annual growth rate has decreased it remains one of the highest in the developing world. According to census 2011, annual growth rate of census is 1.3%.

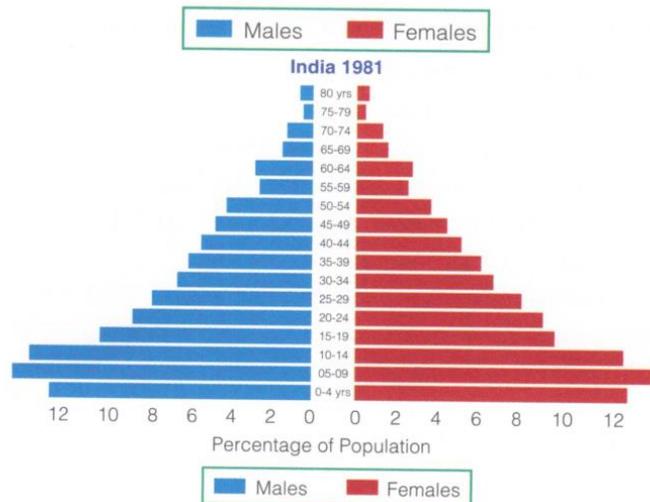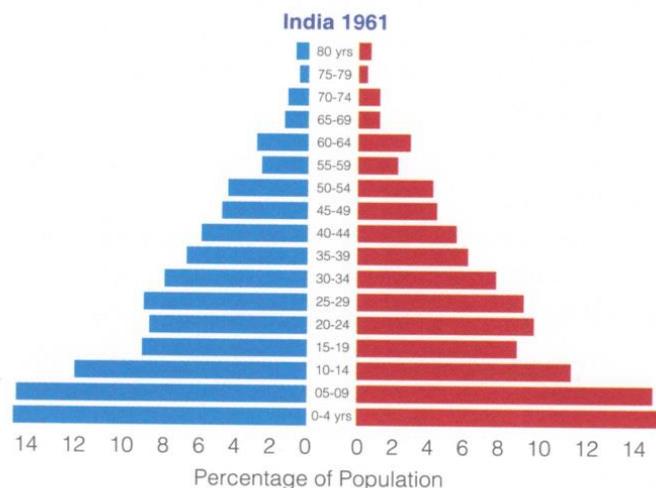**According to 2011 census (a decennial official count of the population) data:**

- Indian population comprises 62.31 crores males and 58.74 crores females.
- 68.85 per cent of the total population lived in the rural areas as compared to 31.15 per cent in the urban areas.
- Density of population is 382 persons per sq. km.
- Sex ratio of females is 943 females per 1000 males.

- Child sex ratio for females is 919 per 1000 males.
- Population in the age group of 0-6 years is 13.6 per cent of the total population.
- India added 18.19 crores to its absolute population in ten years between the 2001 and 2011 census which is approximately a decadal growth rate of 17.7 per cent.
- The rural and urban population grew at a 12.3 and 31.8 per cent (decadal) respectively. For the first time since independence the population growth rate was less than 20 per cent.
- The male and female population grew at 17.1 and 18.3 per cent (decadal) respectively.
- The urban female population grew at 34 per cent (decadal) compared to urban male population growth of 29.8 per cent (decadal). In rural areas, while the male population grew at 12.1 per cent (decadal) female population grew at 12.5 per cent (decadal).
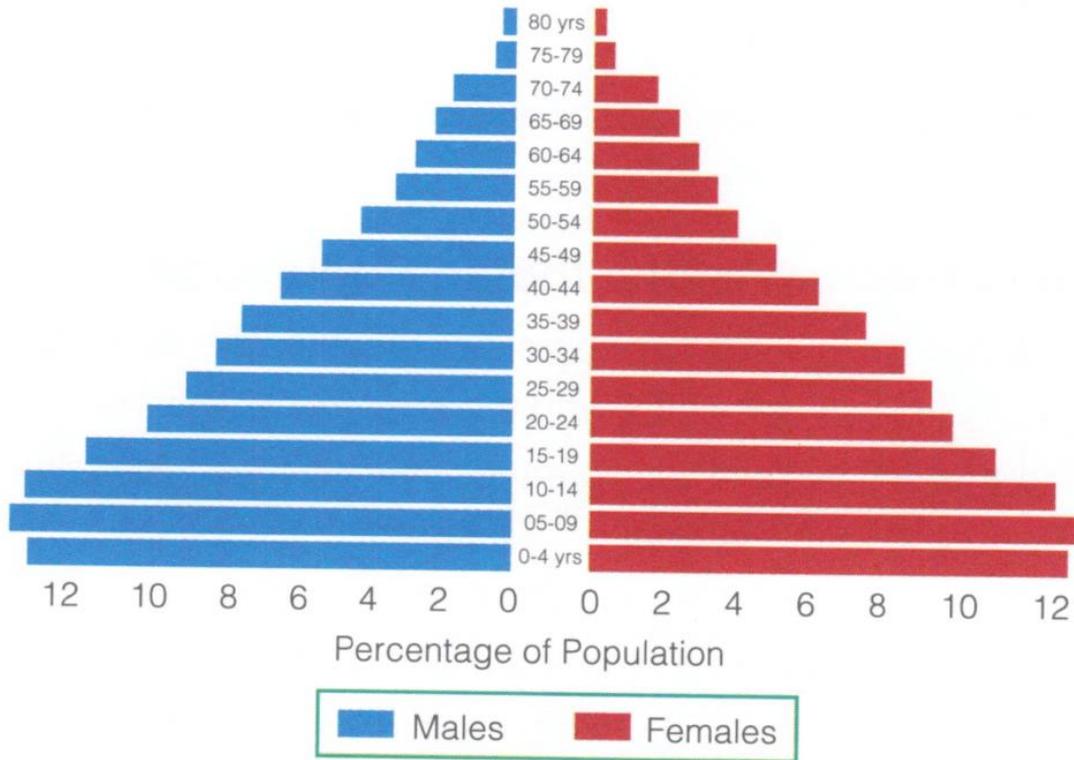
Determinants of population growth can be divided into following broad categories:

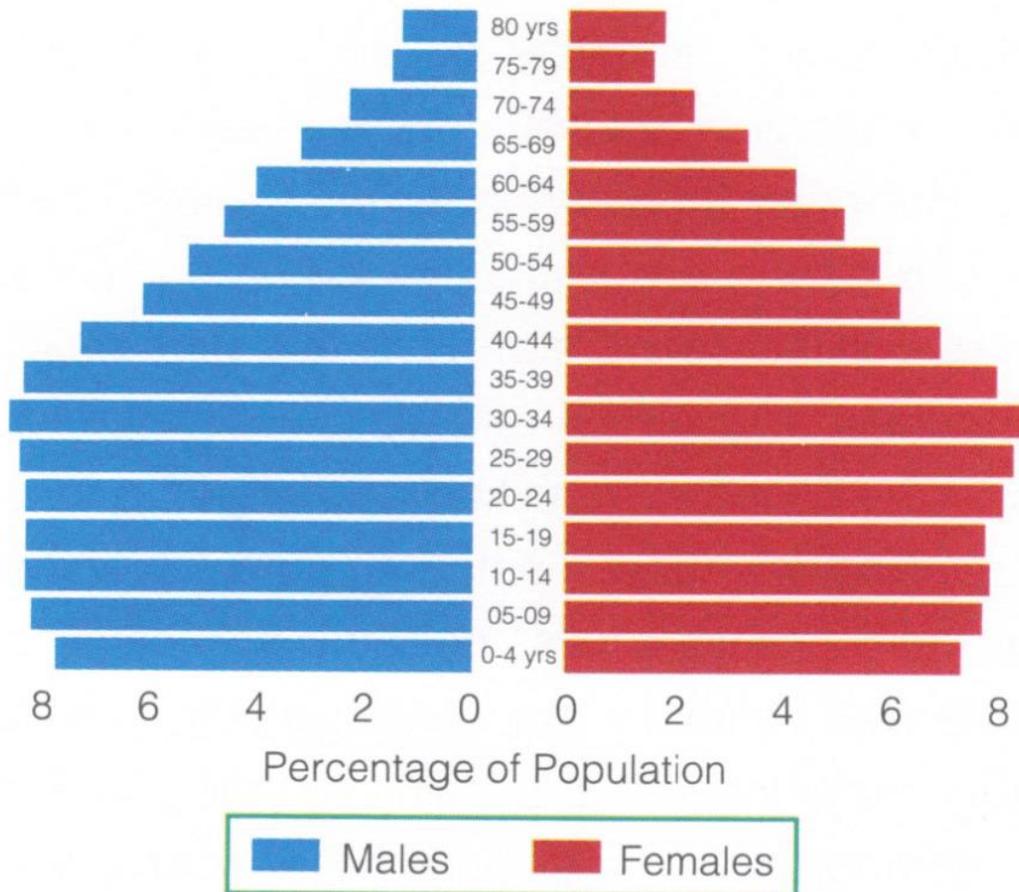### Age Structure of the Indian Population
- India has a very young population – that is, the majority of Indians tend to be young, and the average age is also less than that for most other countries, the share of the under 15 age group in the total population has come down from its highest level of 42% in 1971 to 35% in 2001.
- The share of the 15-60 age group has increased slightly from 53% to 59%, while the share of the 60+ age group is very small but it has begun to increase (from 5% to 7%) over the same period. But the age composition of the Indian population is expected to change significantly in the next two decades.
- Most of this change will be at the two ends of the age spectrum – as Table 2 shows, the 0 -1 4 age group will reduce its share by about 11% (from 34% in 2001 to 23% in 2026) while the 60 plus age group will increase its share by about 5% (from 7% in 2001 to about 12% in 2026.)

India 1961

India 1981

India 2001

Percentage of Population

Males   Females

India 2026

Percentage of Population

Males   Females

Components of Population Growth

Till 1921, both birth rates and death rates were high, after it death rates fell sharply but the birth rate only fell slightly. Demographers have listed three factors as the most important factor of demographic change:

Birth Rate

Most common used indicator of birth rate is crude Birth rate. Generally expressed in number of live births per 1000. According to demographic transition theory birth rate remains high for a nation from its under developed to developing phase. According to 2011 census, it is around 21.8% in India.

Factors that contribute to lower rate of decline in birth rate are:

- Customs of early marriage.
- Preference for male Child. Dominance of Patriarchal values.
- Dependency of Women.
- High rates of Illiteracy.

Death Rate

- Death rate or mortality is measured through crude death rate, expectation of life at birth, infant mortality rate and maternal mortality rate.
- There would be absolute growth in population if death rate is lower than the birth rate. Up to 1921, the crude death rates had been quite high , around 40-50 per thousand populations. From 1911-21 to 1971- SI in a period of 60 years the average annual death rate declined from 48.6 per thousand to 14.9 per thousand. And in census 2011 it was at around 7.
- Increased control over famines and epidemic diseases due to improvement in medical cure, programs for mass vaccination and efforts to improve sanitation has helped in controlling epidemics and thus bringing down the mortality.
- One of the main factors responsible for the growth of population is the declining death rates have not been accompanied by corresponding decline in birth rates.

Fertility

- Fertility rate refers to number of live births per 1000 women in the child bearing age group, usually taken to be 15-49 years. It helps in determining the growth or decline in population.
- Wide variation in fertility rates across states of India has been seen. States like Tamil Nadu, Kerala have managed to bring down their fertility rate to 2.1 and 1.8 respectively.
- Tamil Nadu has a fertility rate of 2.1 which is also the replacement level (required to replace herself and her spouse.) But at the same time there are states like Bihar, Uttar Pradesh, which still have high total fertility rate touching around 4.

Migration

- Migration can be defined broadly as permanent or semi permanent change of residence.
- Migration plays a very important role in the distribution of population in the country and is a response of humans to economic , social and demographic forces in the environment.
- Four types of migration streams are Rural to Rural, Rural to Urban, Urban to Urban and Urban to rural.

Migration can be caused by the following factors:

Migration for employment

Women accounted for over 80 per cent of the marginal migrant workforce in 2011, who are unemployed for at least half of the year

Overall migrant population up by 44.9%

2001	314.54 million
2011	455.79 million

Legend
- Rural
- Urban
- Female
- Male

Rural migrate more than urban

Rural	Urban
2001 226.67 million	2001 50.47 million
2011 295.11 million	2011 106.36 million

Unclassified

2001	2011
37.4 million	54.32 million

Rural areas see more inmigration

Rural	Urban
2001 210.38 million	2001 173.65 million
2011 278.2 million	2011 177.58 million

This is because a major portion of the **migration happens within the state from one rural area to another**

Rural population* migrate most to other rural areas

Rural	Urban
2001* 173.65 million	2001* 13.13 million
2011** 215.66 million	2011** 79.45 million

* 226,667,548: 2001 rural migrant population
295,114,410: 2011 rural migrant population

Urban population* migrate most to other urban areas

Rural	Urban
2001 13.13 million	2001 37.35 million
2011 27.19 million	2011 79.17 million

*50,474,068: 2001 urban migrant population
106,355,920: 2011 urban migrant population

Worker-wise migrant population

Main workers	Marginal workers*
2001 100.61 million	2001 42.07 million*
2011 139.12 million	2011 54.86 million*

Non-workers

2001	2011
171.86 million	261.81 million

*Employed for less than 6 months in past year
Of the marginal workers, 19% were seeking jobs in 2001. The share increased to 38% in 2011

While men account for bulk of main workers, women have a higher share in marginal workers

| Main Workers		Marginal Workers		Non-Workers	
Male	Female	Male	Female	Male	Female
2001 53,020,013	2001 47,592,245	2001 5,143,468	2001 36,926,730	2001 35,198,328	2001 136,660,566
2011 76,415,461	2011 62,704,336	2011 10,658,453	2011 44,200,249	2011 59,072,053	2011 202,737,069

Source: Table D-6: migrants by place of last residence, economic activity, age, sex and duration of residence in census 2001 and 2011
Figures rounded off to two places of decimal; due to rounding, some totals may not correspond with the sum of the separate figures

- **Economic Factor:**
- It may lead to push and pull factors. Poverty, low productivity, unemployment, exhaustion of natural resources are some of the push factors.
- Similarly pull factors like opportunities which may be of better employment, better working condition and better amenities of life.
- There is one more factor seen in case of India push back factors, as unemployment and marginal employment in cities increases it pushes them back.

- **Political Factor:**
- Some political parties in Maharashtra follow sons of soil policy which leads to forced migration. Similar policies are visible in Tamil Nadu and few other places.
- **Social Factors:**
- it includes marriage induced migration. Sometimes even caste and communal violence forces the victims to shift to new places.


INDIA'S MIGRANT LABOR CRISIS, CAUGHT IN AN EAST-WEST SPATIAL RIFT
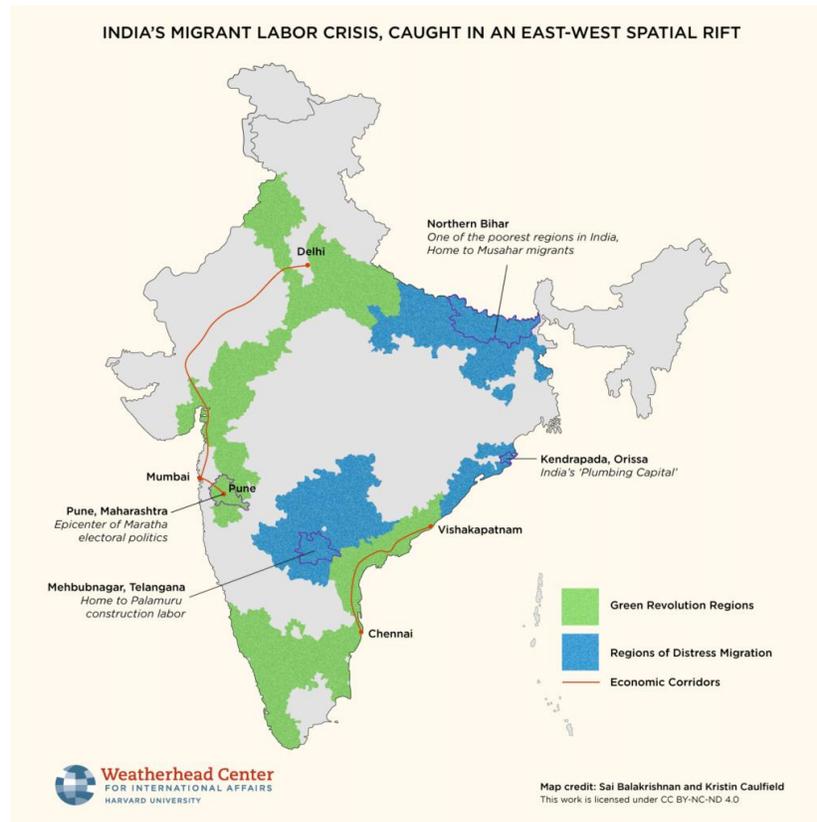
Trends of Migration in India

Four types of migration streams are:

- **Rural to Rural:**
- If Most of the migrants were females, it becomes obvious that marriage was the prime reason for such migration. Generally, about one-half of male intra-state migrants belong to rural-to-rural category.
- Most of these RR migrants are from backward states like Uttar Pradesh, Bihar, Orissa, Madhya Pradesh and Rajasthan. It is obvious that migrants moved from their place of origin in search of better jobs in agricultural farms or other establishments in rural areas.
- **• Rural to Urban:**
- Mostly it takes place from underdeveloped states like Rajasthan, Uttar Pradesh, Bihar, Andhra Pradesh and Kerala. Migrants had a tendency to move into comparatively developed regions like West Bengal, Maharashtra, the National Capital Territory of Delhi, Chandigarh, and Andaman and Nicobar Islands.
- Most of the major metropolitan cities of India are currently witnessing heavy inmigration and consequent population growth due to work opportunities offered by these cities.
- Cities like Delhi, for example, are badly affected by huge influx of migrants.
- **Urban to Urban:**
- Generally people with resources have moved from tier2 to tierI cities for higher education or to tap formal sector employment opportunity. Similarly City pollution has also triggered a reverse migration trend in India – from the city to the countryside or tier 2 cities.
- While it is a mere trickle compared to the inexorable rural to urban flow , some high-profile moves have made the news in recent years, such as the departure of Costa Rica's ambassador to southern India because Delhi's air had made her sick.

- **Urban to Rural:**
- this can also be considered as reverse migration. In India, reverse migration has gained momentum over the past decade, due to government support and initiatives of various organizations.
  - The Saansad Adarsh Gram Yojana is an initiative to improve the country one village at a time.
  - The concept of Providing Urban Amenities in Rural Areas was proposed by our Late President Dr. APJ Abdul Kalam, to achieve rural economic development in India.
  - NGOs like Swades Foundation get an upper hand with their 360-degree intervention across 2000 villages from 6 blocks in Raigad district.
  - Their holistic development model has enabled water supply and toilets across thousands of homes. Their intervention in health and education has upgraded general awareness levels and improved standard of living in their geography to a great extent.
  - The trend of reverse migration is thus set to promote maximum utilization of unproductive land, making villages independent entities.
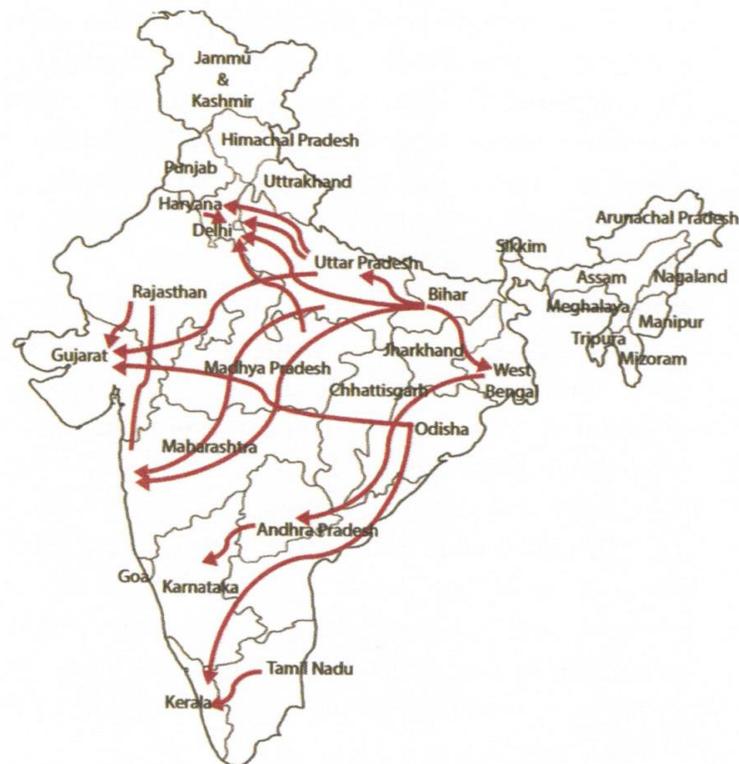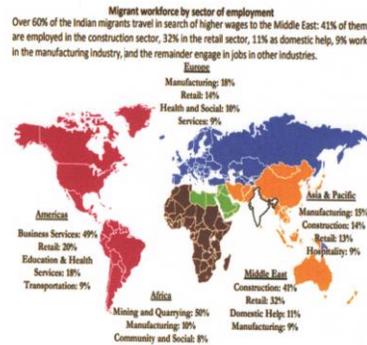

Internal Migration Flows, 2001

Trend of International Migration

- India has had one of the most diverse and complex migration histories in the world, from an early indentured labour situation in the far colonies of the British to the current highly skilled migrants in North America and low skilled migrants in the Middle East India regulates external labour migration flows, for which the 1983 Emigration Act provides the necessary legal framework.
- The office of the Protector of Emigrants, Ministry of Labour , is empowered by law to regulate the deployment of Indian nationals seeking foreign employment.
- The main objective of state intervention is to ensure that nationals obtain legally valid employment abroad under acceptable conditions.
- This is achieved mainly by setting minimum employment standards and verifying employment contracts; regulating recruitment through licensing the agents, issuing emigration clearances for certain categories of emigrants, especially those considered less able to protect their own interests, and handling public grievances related to violation of employment contracts and recruitment abuse.

Two distinct types of labour migration have been taking place from India

- People with technical skills and professional expertise migrate to countries such as the USA, Canada, UK, EU and Australia as permanent migrants.
- Migrants on the skilled side move to developed countries in search of jobs that suit their qualifications.
- Skilled workers usually take up healthcare, management, financial services or information technology jobs in countries like USA, UK, Australia and the European Union.
- Unskilled and semi-skilled workers migrate mainly to oil exporting countries of the Middle East on temporary contracts.
- Migrants at the lower end of the market comprise mostly unskilled casual labourers or those who own or hire small means of livelihood such as carts or rickshaws and are self-employed.
- Unskilled labour looks to move to the Middle East majorly Saudi Arabia and UAE in search of construction and retail trade jobs as these economies offer more jobs due to shortage of labour in the region.
- They are economically sound countries offering better standard of living and income to unskilled labourers as compared to India.

Migrant workforce by sector of employment
Over 60% of the Indian migrants travel in search of higher wages to the Middle East: 41% of them are employed in the construction sector, 32% in the retail sector, 11% as domestic help, 9% work in the manufacturing industry, and the remainder engage in jobs in other industries.

Europe
Manufacturing: 18%
Retail: 14%
Health and Social: 10%
Services: 9%

Americas
Business Services: 49%
Retail: 20%
Education & Health Services: 18%
Transportation: 9%

Africa
Mining and Quarrying: 50%
Manufacturing: 10%
Community and Social: 8%

Asia & Pacific
Manufacturing: 15%
Construction: 14%
Retail: 13%
Hospitality: 9%

Middle East
Construction: 41%
Retail: 32%
Domestic Help: 11%
Manufacturing: 9%

Benefits and Costs of International Migration					
Individual		Source Countries		Destination Countries	
Positive	Negative	Positive	Negative	Positive	Negative
Employment	Underemployment in receiving country	Remittances: spilloever effects on education, local development	Brain drain, constraining growth	Economic growth and development	Competition for low skilled jobs
Wage Improvement	Subject to abuse	Reduced pressure to create jobs	Labour Shortage	Address ageing and working population decline	Downward pressure on wages in developed countries
Welfare enhancement	Costly / regulation regarding migration			Fulfilling for shortage in skill	
Better returns on skills and education					

Population Policy

UNEP defines population policy as an effort to affect the size, structure and distribution or characteristics of population. India has the distinction of being the first country in the world to have a fully government-supported

family planning programme. This is not an overnight development. The foundations were laid in the early part of the twentieth century.

India's population policy aims to enhance the quality of life and increase individual happiness. The objectives of population policy are:

- To influence the rate and pattern of population growth in socially desirable directions.
- Decreasing mortality.
- Decreasing birth rate
- Creating awareness among the masses regarding consequences of galloping population.
- Procuring necessary contraceptives.

Family Planning

- According to WHO, family planning is a way of thinking and living that is adopted voluntarily, upon the basis of knowledge, attitudes and responsible decisions by individuals and couples, in order to promote the health and welfare of the family group and thus contribute effectively to the social development of the country.
- Due to the rising focus upon family planning in 2017 around 130 million women are using modern methods of contraception.
- At the level of the family, family planning implies having only the desired number of children.
- Thus family planning implies both limitation of the family to a number considered appropriate to the resources of the family as well as proper spacing between the children.
- The adoption of family planning, obviously, requires conscious efforts made by the couple to control conception.
- As a social movement, family planning implies an organized effort by a group of people to initiate change in the childbearing practices of the people by creating a favourable atmosphere.
- A family planning programme involves a coordinated group of activities, maintained over a period of time, and aimed at fostering a change in the childbearing behaviour of the females.
- The aim of the family planning programme may either be to improve the health status of women and their children and/or of reducing the birth rate, and thus reducing the population growth rate of the country.
- Most countries with a population control policy also emphasize the health aspects of family planning.

The various components of the family planning programme are:

- Information, Education and Communication Activities,
- Contraceptives: Supplies and Services,
- Training of Personnel,
- Research, and
- Administrative Infrastructure.
- The family planning programme in India aims at the welfare of the family.

Emerging Issues

Ageing

- Ageing of a population implies increase in the proportion of aged people, i.e. people above the age of 60 years, in the population.
- Countries like Japan are facing enormous pressure as a significant chunk of their population is now approaching old age and dependency ratio is increasing.
- India too is slowly moving into that direction with more than 100 million people aged above 60 in India as per census 2011.

Sex Ratio

- Sex Ratio is an important indicator of gender balance in the population. Indian census prefers to define sex ratio as number of females per 1000 males though world over it is number of males per 1000 females. It reflects the socio-cultural values of a society.
- Poor sex ratio reflects a preference for male child in a society.
- While there has been gain in the overall sex ratio in 2011 compared to 2001 by 7 points but there has been decline in child sex ratio by 13 points which is a matter of great concern.

Factors responsible for poor sex ratio in India:

- **Foeticide:** Female foeticide or the killing of girl babies in the womb due to religious or cultural beliefs, more specifically due to the preference for male child.
- **Infanticide:** Neglect of girl child in infancy leading to higher infant death rates or at times killing girl child at birth.
- **Poverty:** Poverty is one of the factors responsible for the declining sex ratio. States with lower poverty levels like Tamil Nadu have high sex ratio.
- Women and girl child are denied of nutritious food and healthy life both due to preference for male child and poverty.
- **Violence Against Women:** Women are often subjected to assorted violence, which includes dowry deaths, honour killings, sexual violence and so on.
- **Migration:** Migration is also emerging as one of the factors. Male bread earners often leave their native places, leaving behind women in the families. This leads to skewed sex ratio in urban areas.
- State-level child sex ratios offer greater cause for worry as the most prosperous regions of India like Haryana, Punjab have one of the lowest sex ratios in the country.
- Six states and union territories have a child sex ratio below 900 females per 1000.
- The problem of selective abortion is largely a socio-cultural issue rather than poverty, ignorance or lack of resources.
- In Haryana relatively backward regions like Mewat, Fatehabad have better sex ratio than the rest of the state.

Impact of the poor sex ratio on society is manifold:

- Unhealthy social mix due to demographic distortion.
- Increasing incidences of sexual violence and trafficking.
- Instances of polygamy.
- Importing brides and human trafficking of females to deficit areas as reported in some parts of Haryana.
- Reinforces other social evils like dowry deaths.

Government initiatives to counter the declining sex ratio:

- PCPNDT Act (Pre Conception and Pre Natal Diagnostics Techniques Act) has been passed which makes sex determination as illegal.
- State specific schemes like cash incentive, Apni Beti Apna Dhan, Laadli in Haryana, education made free till graduation.
- Government of India has launched Beti Bachao Beti Padhao scheme to promote girl child and her education.
- The Ministry of finance has initiated Sukanya Samriddhi Yojana, a small deposit scheme for the girl child launched as a part of the 'Beti Bachao Beti Padhao' campaign, to meet the requirement of her higher education expenses.
- Technological Solutions are being experimented, example a Silent Observer tool is being fitted along with ultrasound machines in states like Haryana, Maharashtra, to prevent ante-natal sex determination.
- However, the measures had not been proved to be very effective, example under PCPNDT Act very few convictions have been made till date. A mass awareness campaign to sensitize the people along with cultural shift in values is required so that females are treated equally in our society and so that their sex ratio can be improved.

Child and Infant Mortality

- Infant Mortality Rate (IMR) is generally taken as death rate of children of age 0-1 year per 1000 children born.
- Neonatal Mortality (NNM) and Post-Natal Mortality (PNM) are the components of IMR.

- India failed to meet its Millennium Development Goals (MDGs) target of halving the IMR by 2015.
- India experiences a huge difference in rural-urban rates of Infant deaths. Around two-thirds of infant deaths happen in babies less than four weeks old.

Causes
Various reasons attributed to high child mortality rate are:

- **Female Autonomy:**
- Female in many Indian states do not enjoy the autonomy to decide the age of marriage and when married they cannot decide the age to give birth or even the spacing between births of their children, which has direct implication of the health of the new child.
- **Female Literacy:**
- Female education still remains low on priority in rural areas. T
- hus, new mothers and pregnant women lack the basic fundamentals of pregnancy as well as post baby care. Moreover, they are unaware of the danger signs of infant illnesses and thus don't seek help promptly.
- **Access to Amenities:**
- Another major reason is that still many women in India do not have sufficient access to clean water, nutritious food and regular medical assistance.
- **Transport Infrastructure:**
- Even the transport infrastructure of a State can have a role in reducing infant mortality, because the longer people take to reach hospitals when their child is sick, the higher the risk of death.
- **Poor Government Spending:**
- Across the world, there is a link between government per-capita spending on health and infant mortality. According to the WHO, India's spending lags behind that of Sub-Saharan Africa.
- **Malnutrition:**
- High rates of malnutrition among women in India is yet another leading cause of infant mortality in India.
- An anemic mother gives birth to a low weight baby and antenatal care is severely lacking in the country.
- 24% to 37% of Indian babies have a birth weight below 2500 grams and according to World health organisations guideline these babies are at a higher risk of mortality .
- **Poor Immunization:**
- Children an India suffer from a number of diseases like diphtheria, pertussis, measles, polio etc. because of poor immunization. Diarrhoea alone claims 30% children deaths in India.

Consequences
High Infant mortality rate has several consequences:

- These are unambiguous indicators of backwardness and poverty.
- Couple may go for a larger number of children with the hope that few would survive. Mortality of children have an adverse effect on the health of mothers.
- It also becomes an economic burden for poor women who are members of labour force in unorganized sector.

Currently according to sample registration bulletin India has able to decline by 8% in 2016 and it has declined to 34 from 37 in 2015. It shows the approach of Government has started to show dividends and special focus on low performing states is paying off.

Reproductive Health
- Reproductive health is a state of complete physical, mental and social well-being in all matters related to the reproductive system.
- It implies that people are able to have a satisfying and safe sex life, the capability to reproduce, and the freedom to decide if, when, and how often to do so.
- To maintain one's sexual and reproductive health, people need access to accurate information and the safe, effective, affordable and acceptable contraception method of their choice.
- They must be informed and empowered to protect themselves from sexually transmitted infections. And when they decide to have children, women must have access to services that can help them have a fit pregnancy, safe delivery and healthy baby.

- Reproductive health is an important social and demographic indicator which is closely related to maternal mortality , neo-natal mortality and overall health.
- Maternal death in turn is an important indicator of the reach of effective clinical health services to the poor and one of the composite measures to assess the country's progress.
- In India malnutrition, poor adult education, age of marriage and lack of medical infrastructure are key factors for poor reproductive health.
- National Population policy 2000 had a specific focus on reproductive health and it has acknowledged sexual and reproductive needs of adolescents.
- Government has launched various schemes with special focus upon reproductive health of adolescent girls like Kishori Shakti Yojana, Nehru Yuva Kendra etc.

Dependency Ratio
- Dependency ratio is a measure comparing the portion of population which is composed of dependents that is elderly people who are too old to work, children who are too young to work and other sections of population who are not able to work due to some physical infirmity.
- Thus, dependency ratio is roughly equal to the population below 15 and above 60 divided by population in the 15-60 age group and the ratio is usually expressed in percentage.
- High dependency ratio is a cause of worry as it becomes difficult for a relatively smaller proportion of working-age people to carry the burden of providing for a relatively larger proportion of dependents.
- In case of India ratio of population aged 0-14 and 65+ per 100 people of aged between 15-64 years is around 52.2

Causes of High Population

- **Demographic:** Improvement in health conditions and control of diseases due to advancement in medical conditions has led to decline in death rate but birth rate has not decreased by a large margin.
- **Economic:** Economically weaker states often are the leaders in population growth, attesting the theory that economic status of family is inversely proportional to number of children.
- **Education:** It is closely linked with fertility rates. Less educated families are at less informed or ignorant of latest family planning techniques.
- **Social:** Desirability of male children, a common social practice in patriarchal societies like India, can lead to high and skewed birth rates.
- **Natural Calamities:** India has advanced in science and which has helped in preventing occurrence of any natural calamities unlike between 1911-21.
- **Age of Marriage:** Lower age of marriage is also considered an important factor towards increase in birth rates.
- **Cultural:** Cultural barriers against use of contraceptive in various regions and religions can also influence the population size.

Effects of Overpopulation
- Overpopulation is a serious threat to our own existence, India is now home to 1.2 billion and is expected to grow 1.8 billion before stabilizing around the middle of century, if sufficient measures are taken.
- It leads to political, societal and economic problems such as inequitable resource distribution, poor living conditions, failure of health infrastructure and others.
- Excessive population leads to dysfunctionality of working institutions, dents all plans to improve the country's infrastructure, and renders social welfare initiatives ineffective.

Social

- **Crime:**
- Population explosion has direct correlation with poverty and due to resource constraints and lack of employment opportunities leads to unemployment.
- Unemployment in turn leads to frustration and anger among the educated youth, who are drawn to social crimes robbery, beggary, prostitution, murder etc.
- The terrorist activities that we see today in various parts of the country example Jammu and Kashmir, is a reflection of the frustration among educated unemployed youth.

- **Minority-Majority Divide:**
- Overpopulation in certain communities can give rise to fears of their dominance over the minorities and loss of identity.
  Thus it can create fissures in the social fabric on the basis of religion and foment communalism.

Economic

- **Unemployment:**
- Overpopulation results in huge army of labour force, but due to the shortage of capital resources it becomes difficult to provide gainful employment to the entire working population.
- Disguised unemployment in rural areas and open unemployment in urban areas is distinctly visible.
- **Resource Scarcity:**
- Overpopulation directly leads to over exploitation of natural resources and deterioration and degradation of the environment.
- Population in India has grown geometrically whereas the resources are either fixed or have grown arithmetically causing resource scarcity.
- **Unequal Income Distribution:**
- Overpopulation effects the investment requirement and capital formation of the government which is affecting the overall development work of the government.
- The situation is compounded by unemployment, inequitable distribution of food, rising poverty which are the main reasons behind the rise of inequitable distribution of wealth.
- **Poverty:**
- Unemployment, unequal distribution of income and resource scarcity all lead to pauperization of the people.

Political
- Economic and societal aspects of a country influence its polity.
- The rising unemployment, poverty , inequitable distribution of money affects the law and order situation in the country. Also due to illiteracy political parties play caste politics and leading to disintegration of the country.

Environmental
- Overpopulation is exerting pressure on land and the per capita availability of land is diminishing.
- Population explosion has led to environmental degradation, in form of pollution, loss of biodiversity, global warming, among others.
- The forest and agricultural land is decreasing at a faster rate. The effects of overpopulation are already being seen in metropolitan cities like Delhi, which is reeling under air pollution.


Health
- Overpopulation is one of the major factors influencing the health of the people.

- The increase in population has led to issues like urban crowding and environmental changes that have resulted in the emergence of many infectious diseases.
- Population growth adds to the inability of governments to scale up health care systems and facilities.

Demography: A Dividend or Disaster
- India's 51% of the population of 1.1 billion people is under 25 and two-thirds under 35.
- It is believed India's 'youth bulge', believed to last until 2050, could turn out to be its greatest asset (demographic dividend)- or a demographic disaster if the government fails to provide education and jobs for its burgeoning workforce.
- India has hit the "tipping point" where large number of young workers entering the labour force could unleash major economic gains by boosting savings and investment.
- China made a great economic leap forward when it reached that point in the early 1980s.
- Now the greying population resulting from Beijing's one-child policy could slow its growth by 2030. By 2020, the average age of an Indian is expected to be 29 years, compared with 37 for China and 48 for Japan.

Economic Survey 2016-17: Highlights on Indian Demography
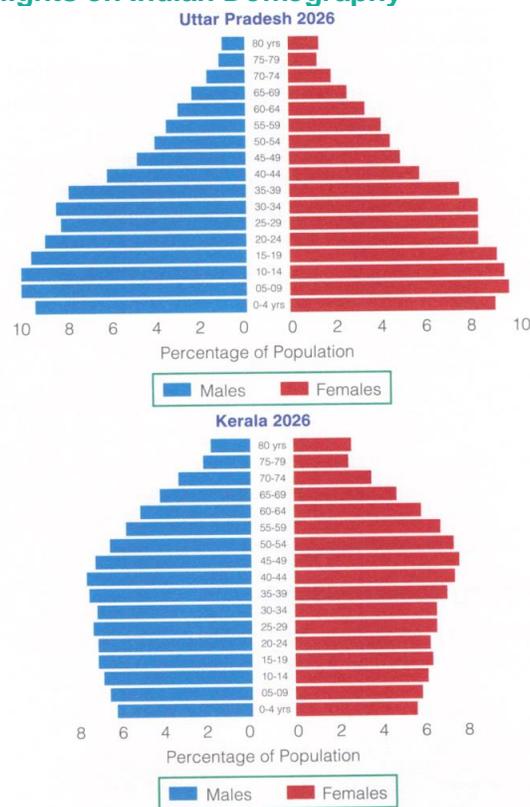
- India's demographic cycle is about 10-30 years behind that of the Brazil, Korea and China, indicating that the next few decades present an opportunity for India to catch up to their per capita income levels.
- India's working age (WA) to non-working age (NWA) ratio is likely to peak at 1.7, a much lower level than Brazil and China, both of which sustained a ratio greater than 1.7 for at least 25 years.
- India will remain close to its peak for a much longer period than other countries. This has following growth consequence:
- India should not expect to see growth surges or growth decelerations of the magnitudes experienced by the East Asian countries on account of the demographic dividend only.
- At the same time, India might be able to sustain high levels of growth (on account of the demographic dividend) for a longer time.
- There is a clear divide between peninsular India (West Bengal, Kerala, Karnataka, Tamil Nadu and Andhra Pradesh) and the hinterland states (MP, Rajasthan, UP and Bihar).

- The peninsular states exhibit a pattern that is closer to China and Korea, with sharp rises and declines in the working age population.
- This divide in the WA/NWA ratio of the peninsular and the hinterland states can be traced to the difference in their levels of TFR .
- The peak of the demographic dividend for India will be reached in the early 2020s for India as a whole; around 2020 for the peninsular India while hinterland India will peak later around 2040.
- Thus, demographically, there are two Indias, with different policy concerns:
- A soon-to begin-ageing India where the elderly and their needs will require greater attention;
- A young India where providing education, skills, and employment opportunities must be the focus.
- Although, heterogeneity within India offers the advantage of addressing some of these concerns via greater labour mobility, which would in effect reduce this demographic imbalance.

Demographic Dividend

If the unique opportunity presented by India's demography is utilised, it can have following benefits:

Favorable Demographic Dividend will Pay in the Long Term
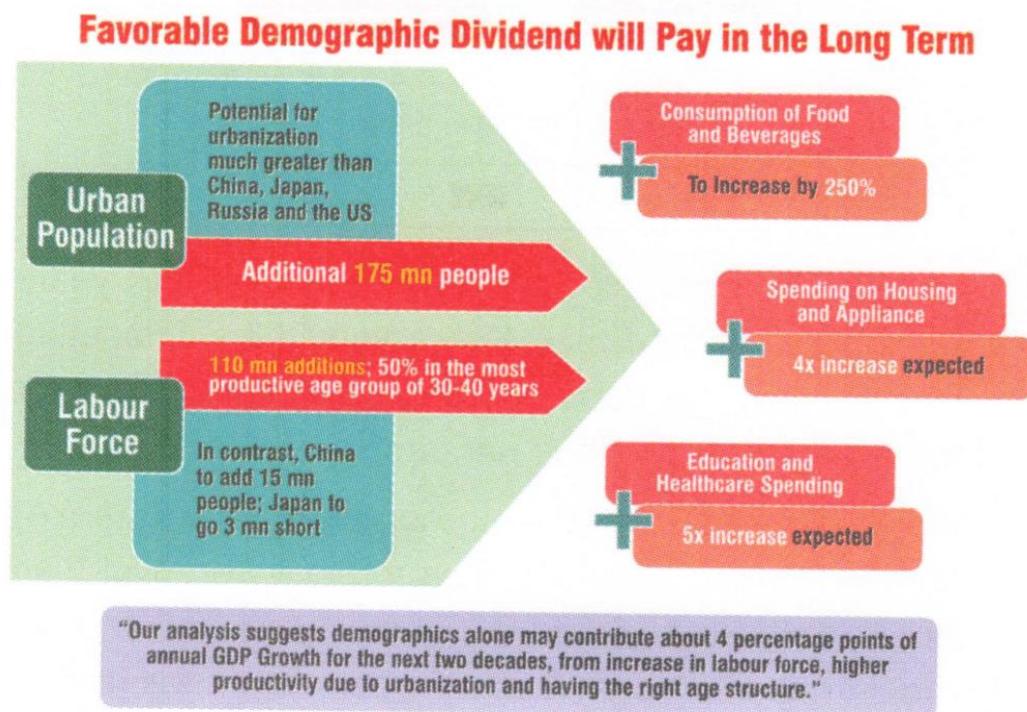
- The energy and vibrancy of youth would give a cutting edge to India's economy, science and technology because of the youth's capacity to take risk and innovative ideas.
- The share of working age population in the total population of India is expected to be around 65% till 2050.
- It is seen that states with higher growth in the working age population have grown faster than others.
- It is believed demographic dividend could add 2% points per annum to India's per capita GDP growth.
- The dependency ratio will be less thus India would benefit from the savings, investment from the large labour force.

Demographic Disaster

However, the social cohesion may be badly affected if the economic gains are not inclusive, not able to provide jobs and able to raise the living standards of the youth.

Lack of education, job opportunities and health care could muddle this rosy picture present in the foregoing discussion on demographic dividend.

An unskilled, under-utilized, frustrated young population can derail the economic growth leading to a demographic disaster which could undermine harmony and breed violence.

- On education front the report card is abysmal and the literacy levels lag behind many developing countries including sub Saharan Africa.

- The education system is mired in corruption and teacher absenteeism rate of 25% is the second highest in the world behind only Uganda.
- According to Pratham report, only around 50% of fifth grade students can read books of class two and fail in basic addition and substraction.
- Similarly, the health infrastructure is poor and number of malnourished children is around 48% who tomorrow are going to be part of this demographic dividend.
- India added the fewest organized jobs in the last seven years across eight industries in the last few years.
- Contribution from unorganized sector jobs in 2017 will rise to 93% and 60% of those with jobs did not find employment for the whole year which indicates chronic underemployment.
- Automation is becoming the next big threat to our labour force as Mckinsey pointed out that 50-60% of the IT workforce is going to become irrelevant.
- The effects is getting visible already as our bellwether IT sector is laying off people and freezing of recruitment. Also Indians in US looking for job has went up by 10 fold.
- Formation of company is slowest and at the rate as was in 2009 and the existing ones growing at 2%, the lowest in many years.
- By 2045 it is believed that we are going to produce more unproductive than productive and we will have more unemployable than unemployed.
- We have been in the 'demographic dividend' state for two decades now and we are going to enter into a 'demographic nightmare' state in two decades now.

Thus to ensure this demographic dividend not turn into a demographic disaster, the only solution is to ensure more jobs in the services and manufacturing space, and need to move towards reforming the education system.

The ill effects of low job creation are already apparent with increase in number of violent protests, rise in terrorism and other law and order situation.

Population and Poverty
- The rapid growth of population aggravates the poverty of people as the growth of population exceeds the rate of growth in national income.
- Population growth not only creates difficulty in the removal of poverty but also lowers the per capita income which tends to increase poverty.
- The burden of this reduction in per capita income is born heavily by the poor people. Vice versa poverty also leads to population explosion as explained earlier.
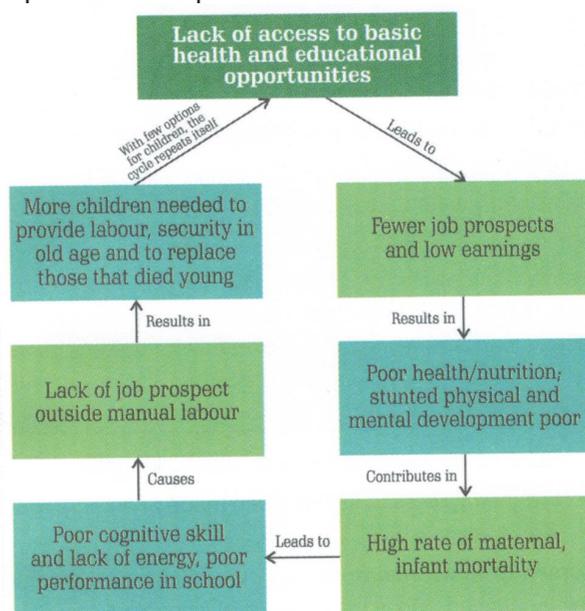
With little access to health care and education, the next generation is likely to repeat the cycle. Poverty affects them socio-economic development which is seen as one of the major causes for population growth.

Population Control

Family Planning: Family planning implies limitation of the family to a number considered appropriate to the resources of the family as well as proper spacing between the family.

Family planning programme involves a coordinated group of activities maintained over a period of time and bringing the change in the child bearing behavior of females.

The aim is to improve the health status of women and their children and reducing birth rate thus reducing the population growth rate of the country.

Components of family planning includes:

- Information, Education and communication activities
- Contraceptive: supplies and services
- Training of personnel.
- Research
- Administrative Infrastructure

Since 1977, the Indian family programme is known as the family welfare programme with greater emphasis on the welfare approach to the problem.

Population Policy in India

- India has had an official population policy for more than a half century. In fact, India was perhaps the first country to explicitly announce such a policy in 1952.
- The population policy took the concrete form of the National Family Planning Programme.
- The broad objectives of this programme have remained the same- to try to influence the rate and pattern of population growth in socially desirablem directions.
- In the early days, the most important objective was to slow down the rate of population growth through the promotion of various birth control methods, improve public health standards, and increase public awareness about population and health issues.
- The Family Planning Programme suffered a setback during the years of the National Emergency (1975-76).
- Normal parliamentary and legal procedures were suspended during this time and special laws and ordinances issued directly by the government (without being passed by Parliament) were in force.
- During this time the government tried to intensify the effort to bring down the growth rate of population by introducing a coercive programme of mass sterilisation.
- Here sterilisation refers to medical procedures like vasectomy (for men) and tubectomy (for women) which prevent conception and childbirth.
- Vast numbers of mostly poor and powerless people were forcibly sterilised and there was massive pressure on lower level government officials (like school teachers or office workers) to bring people for sterilisation in the camps that were organised for this purpose.
- There was widespread popular opposition to this programme, and the new government elected after the Emergency abandoned it.
- The National Family Planning Programme was renamed as the National Family Welfare Programme after the Emergency, and coercive methods were no longer used.
- The programme now has a broad-based set of sociodemographic objectives. A new set of guidelines were formulated as part of the National Population Policy of the year 2000.

National Population Policy: India had framed a national policy in 2000 which enumerates certain sociodemographic goals to be achieved. The policy identified certain immediate objectives for meeting the unmet demands so as to achieve population stabilization and others.

National Population Policy (NPP), 2000

The policy aimed to integrate education, Panchayati Raj Institution, women empowerment, community initiative in the domain of population control. It replaces the word family planning by family welfare.

Objectives:

- Immediate objective to address the unmet needs for, contraception, health care infrastructure and health personnel and to provide integrated service delivery for basic reproductive and child health care
- Medium term objective to bring the total fertility rate to replacement level by 2010.
- Long term objective to achieve stable population by 2045.

Broad Targets:
- Reduce Infant Mortality rate to 30, child, reproductive health through addressing the unmet needs for basic reproductive and child health services, supplies and infrastructure.
- Make school education up to age 14 free and compulsory and reduce dropouts at primary and secondary school levels to below 20 percent for both boys and girls.
- Reduce maternal mortality rate to 100.
- Achieving universal immunization of children against all vaccines preventable diseases.
- Achieve 80% of institutional delivery and 100% delivery by trained professionals and 100% registration of births, deaths, marriage and pregnancy.
- It envisaged the target of stable population by 2045 (which was later pushed back to 2065)
- Improving the availability of contraceptives and strengthening the health and family welfare services. It has been criticized on many accounts as it provides cash based incentives for small family norm but monetary incentives do not change habits and behaviours based on social norms.
- Also NPP-2000 emphasized on the role of Panchayati Raj Institutions but what their role would be has not been clearly mentioned.
- It rejected any form of coercion but many state governments continued with their coercion policy. Coercion is mostly used in the form of disincentives.
- Disincentives imposed by state governments are often anti poor and anti-women.

Government Schemes:

Government has primarily focused upon family planning activities for achieving population stabilization. Due to the efforts of the government the decadal growth rate of the country has declined from 21.54% for the period 1991-2001 to 17.64% in 2001-11.

Family welfare programmes are an important component of the family planning process and various family welfare programmes have been launched over the years:

- Janani Suraksha Yojana which aims at reducing maternal and neonatal deaths by promoting institutional delivery by offering cash assistance.
- Integrated Child Development Scheme promotes holistic development, immunization care and nutrition of the children below six years of age and proper nutritional and health education of pregnant and lactating mothers.
- Universal Immunization programme.
- Pradhan Mantri Swasthya Suraksha Yojana aiming at correcting the imbalances in availability and affordability of tertiary level healthcare.
- Indira Gandhi Matritva Sahyog Yojana.
- Scheme for the home delivery of contraceptives by ASHAs at the doorstep of beneficiaries.
- Scheme for ASHAs to ensure spacing in births.
- Pregnancy Testing kit has been made an integral part of ASHA kit.

Women Empowerment:
- Giving women choice regarding their education, job and methods of contraception have been found to be more viable alternatives for controlling population rather than forced and 'quick-fix' methods like sterilization, abortion and other coercive methods.
- The Economic Survey (2015) called for women empowerment for economic growth.

Positive Externalities of Women Empowerment:

- It would solve the menace of child marriage which is one of the prime reasons behind high fertility rate in the country.
- Education would bring down the fertility rates and allow women to understand the need for gap between births.
- Empowering women and having say in matters like child birth would ensure an healthy and aware society.
- Women empowerment would give women a voice against the patriarchal mindset prevalent in the Indian society.

Education:

- Education forms the backbone of individual and society. Once educated people understand the issues related with overpopulation. Education especially of women could do wonders. According to survey by Sample registration office in 2010:
    - Fertility rates for illiterate women was around 3.4.
    - Fertility rates for literate women was at 2.2.
    - Women who have studied till 10th had fertility rates of 1.9.
    - Women who have studied till 12th had fertility rates of 1.6.

Positive Externalities of Education on Overpopulation:

- Literacy rate has direct correlation with socioeconomic development of the population which helps in improved living condition and better ability to understand population control.
- Education often results in late marriages which shortens the span of fertility resulting in less number of children.
- Education is one of the prime requisites for women empowerment which helps in controlling the population.

    Thus education helps in empowering the population in taking liberal decision with respect to population control and helps in shedding the orthodox mentality against it. People also needs to be made aware of the consequences of having too many children.

Adoption:

- India is home to more than 30 million orphan children, according to one estimate.
- These children run the risk of being trafficked or pushed into illegal works, with no or less scope for education.
- Adoption of these children, besides tackling the issue of overpopulation can assure these children the love of parents and better future.

Social Measure:

Population explosion being a social problem is deeply rooted in the society, so societal efforts are needed to remove such deep rooted evils.

- In India, the legal marriage for girls is fixed in India by law which requires effective implementation to curb the evil of child marriage.
- Empowering the women would help them in taking decision with respect to their fertility rate.
- Educating women would help in improving the literacy level of the population and their ability to take decision.
- Providing social security so that people don't need to be dependent on others during old age. Moreover, unemployment and others also check the desire for more children.
- People need to be made aware of various government measures and contraceptive methods etc.
- The focus needs to move away from women sterilization which constitute around 97% of total sterilization and there is a need to promote male vasectomy which is less invasive and painful.

Economic Measures:

Economic measure would help in economic empowerment which helps in improving the standard of living which helps in the overall social development. Thus it makes people more aware and understand the ills of over population.

Some of the economic measures are as follows:

- Need for employment avenues in both rural and urban areas and need to check disguised employment in rural areas.
- Agriculture today still employs more than half of the workforce thus improving and development of agriculture would help in providing employment to large number of people.

- Improved standard of living is deterrent to large family norm as people with high standard of living prefer to have small family.
- Urbanization needs to be encouraged as it helps in reducing fertility rate.
- Lacking development leads to high poverty, high illiteracy, high discrimination, lack of awareness, lack of medical facilities thus leading to increased population growth.

Thus economic measures would help in reducing the fertility rate and acting as an incentive against high population.

Conclusion
- Increasing population is becoming a major issue around the world and has adverse societal, environmental and human health problems.
- The growth rate is a function of birth rate, death rate, migration in a country and is increasing at a fast pace in the country.
- As the overpopulation regions clamour for more resources, it causes deforestation for food production, urban overcrowding and the spread for horrible diseases.
- Several schemes and programmes has been initiated by government since Independence to curb overpopulation and has been to an extent successful in reducing the growth rate of population.
- There is need for a more focused approach in particular regions which still suffer from high population growth rate.

Poverty and Developmental Issues

- Since the dawn of human history, the problem of poverty has been an inherent and perpetual characteristic of any type of class or society based on private ownership of the means of production.
- It can be defined as a social phenomenon in which a section of society is unable to get even its basic necessities of life such as food, house, clean drinking water, shelter, toilet, etc.
- When a substantial segment of a society is deprived of the minimum level of living (a bare subsistence level) that society is said to be plagued by mass poverty.
- Further, poverty is a state or condition in which a person or community lacks the financial resources and essentials to enjoy a minimum standard of life and well-being that's considered acceptable in society.

- Besides, poverty has been associated, for example, with poor health, low levels of education or skills, an inability or an unwillingness to work, high rates of disruptive or disorderly behaviour, and improvidence.
- While these attributes have often been found to exist with poverty, their inclusion in a definition of poverty would tend to obscure the relation between them and the inability to provide for one's basic needs.

- Poor people stay in underprivileged living environment. Without adequate food and nutrition, many poor people suffer from malnutrition.
- Without clean drinking water, they are forced to either stay thirsty or drink unclean water. Young children are even engaged as child labourers.
- Without proper sanitation and toilets, they are forced to defecate on open fields. Ptomeless people have no choice but to live in the open.

Poverty in India: A Historical Account

- Poverty was intense during colonial period in India. Numerous famines and epidemics killed millions of people. Since independence a vast percentage of population have been living in acute distress.
- In 1956-57, a good harvest year India's poverty rate was found to be 65%.
- The route of poverty lies in colonial legacy which brought the Indian economy from 25% of Global GDP in 1750s to less than 2%.
- The systematic exploitation in all areas from agriculture to industry plus discriminatory export-import left Indian economy in shamble.
- Very low growth during 1900-1947 caused havoc to socio-economic life of Indians inducing a lot of endemic , famine and drought taking millions of lives.
- Such loot was unprecedented in human history. It plagued the generations to come causing poverty as high as 90% at the time of independence and even thereafter too, it took all effort to bring the population just out of deprivations.
- The fear psychosis induced out of British capitalism and its mercantilist market economy made India to follow Socialist principle which proved counterproductive rather ensuring egalitarianism.
- Even post 1990s economic reform too could not be imbibed as per desired due to the entrenched "socialism with limited entry and marketism without exit" notion.
- Nevertheless , it can't be said poverty alleviation has not been significant. From 45% BPL population in early 1990s to present 22% is no less feat for such vast country.
- The similar sustained efforts need to go beyond it till India truly achieves the desired SDG 1.

Causes of Poverty

Historical-Economical
Slow Economic Growth and Development
- A country that has slow economic growth due to bad governmental policies causes widespread poverty.
- Stagnant or slow paced economic development also leads to poverty.
- Historically slow economic growth has been one of the important causes of poverty in India.

Growing Unemployment
- The population growth to jobs ratio if unbalanced can cause unemployment between masses and is a leading cause of poverty.
- Rapidly Increasing and uncontrolled population in any country is the biggest threat of unemployment related poverty.

Declining Agricultural Output
- This can be due to unpredictable weather patterns.
- Decreased agricultural output leads to some serious inflation issues.
- No country can be economically balanced without the aid of a strong agricultural backbone.
- Yearly agricultural produce governs a major part of a country's economy and surplus is required to keep poverty away.

Infrastructure Deficit
- Infrastructural development also drives the economic growth and hence determines the poverty situation of any place.
- Lack of infrastructure directly impact growth and employment generation, hence lower productivity and poverty.

Skewed Industrialization
- Industries provide huge employment opportunities specially to the locals of the vicinity.
- Concentration of industries in any one state or place increases the employment in that particular place but, the deprived of areas face acute poverty.
- Areas having inadequate industrialization causes poverty since employment opportunities become inadequate in the area.
- Industries also offer well paid jobs as compared to part time jobs in unorganised sector.

Scarcity of Essential Items
- Any insufficiency in the production of basic necessities causes nationwide poverty.
- Food as well as non-food essentials items are always to be 'production in surplus' to avoid scarcity.

Deprivation of Resources
- Natural deprivation of resources as well as forced or situational deprivation can cause poverty.
- Lack of proper resources and opportunities deprive people from their target lifestyle and employment options and push them towards poverty. E.g., alienation of forest dwellers from forest pushed them towards poverty.

Concentration of Wealth and Income
- A country having uneven concentration of wealth and. resources is much more prone to acute poverty than the one that has a uniform distribution. Uneven concentration leads to an extreme situation wherein some people are filthy rich and many are forced to live below the poverty line. Such unbalance is not good for a nation's overall economy and development.

Under-Utilized Natural Resources
- Natural resources are God's gift to us and a place with rich natural resources is considered to be blessed.
- Hence, natural resources of a place need to completely discovered and exploited to extract their complete economic benefit for welfare of people.
- This should be a governmental priority to ensure that there should be no scope of poverty in any place due to under-utilization of natural resources.

High Inflation
- An economic inflation not only affects the poor but also the middle class of the society. That means more people will come under borderline poverty.
- High inflation is extremely detrimental for a nation and hit all sections of the society. High inflation along with low growth in a country may cause huge scale job loss and pushing people towards poverty.

Socio-Political

Social Evils Like Untouchability
- Untouchability is an unfair social norm still prevalent in some of the backward parts of our country that limit people of certain lower castes from their democratic rights.
- They are rejected from the society and pushed towards poverty.
- They are not allowed to venture into the general employment opportunities and are forced to do meagre inhumane jobs like manual scavenging.

Casteism
- Caste system segregates people (based on their job) in a society and does not allow them to venture outside their caste to seek employment. For example, a lower caste person will not be allowed to become a businessman or a trader.
- This system makes the poor get poorer and the rich get richer. This unbalanced and unfair system is another leading cause of poverty.

Abuse of Power
- When power is abused, it always has a biased outlook in favour of elite and never helps the downtrodden and poor.
- A corrupt government would always want to keep the poor section of the society at status quo to exercise more control over the masses.
- This is one of the major cause of poverty in corrupt countries.

Widespread ignorance and Illiteracy
- Illiteracy is another major cause of poverty.
- Uneducated people are unable to tap their complete potential and hence restrict their earning avenues.
- They are unable to compete with the educated counterparts of the competitive society and hence remain in poverty.
- Illiteracy also causes ignorance in people.
- They are left unaware of all the possible opportunities that any modern society has to offer and spend their life in destitution.

Over Population
- Over population in any place increases competition in the employment sector.
- Too many chasing too little which generates scarcity as a result poverty creeps in as competition increases and opportunities decreases, thereby reducing labour productivity as well as wages.

Inequality of Opportunities
- Exercising inequality in the society for whatever reasons can be a cause of poverty. Available opportunities should be offered equally to one and all in a society .
- Inequality leads to unfair loss of opportunities among the weaker sections of the society thereby making them more vulnerable.

Geographical

High Population Density
- An area's population density too determines its poverty graph. Densely populated places face scarcity of resource and overburdening, hence marked red when it comes to poverty.

Soil Fertility
- The fertility of soil is not the same in all region of a country and varies from place to place. While the fertile areas have blessed agricultural produce, the unfertile lands are pushed towards poverty naturally.

Uneven Distribution of Fertile Land
- Geographically, fertile lands are distributed in an uneven fashion and this is also a primary cause of poverty in naturally unfertile lands.
- Fertile lands generate sufficient agricultural employment to the local people and they do not have to look for job opportunities to earn a living.
- Unfertile lands completely deprive the natives from the agricultural sector and take away this employment scope, which is one of the popular choice of employed among the uneducated villagers.

Variable Agriculture Output
- Farm output varies from season to season and year by year.
- A good year will lead to substantial produce while droughts and other natural calamities can limit the output at times.
- his variability also causes poverty in difficult times.

Floods
- Natural calamities like floods can completely destroy farmlands and adversely affect the agricultural produce. This will lead to disruption of normal lifestyle and lead to poverty situations in the country.

Drought
- Another climatic adversity that causes poverty is drought. Long dry spells adversely harm farmlands and the overall agricultural output.
- Droughts are a permanent cause of poverty in most nations specially in rain dependent irrigation cultivation.

Lack of Seasonal Rainfall
- Any abnormalities with the seasonal rainfall also can cause some serious poverty problems. Agricultural produce gets disturbed due to the absence of the predicted rainfall and hence causes inflation related poverty.

Administrative

Mis-Governance
- Due to bad governance resources are not fully utilized also several opportunities are lost with projects getting stuck dues to red-tapism. Bad business environment repels investment and job creation.

Lack of Proper Education and Skills
- Education is obviously essential for a growing economy, but relevant education is even more important. For example, students should be given more of technical and vocational skills than bookish knowledge which will help them to get technical jobs and reduce unemployment among the masses denting poverty.

Increasing Competition
- A society that has a raised qualification standard faces increased competition in the job acquisition front.
- This also leads to increased competition and resultant unemployment even among the educated population.
- This government should induce generation of sufficient job opportunities according to rising education standards, especially in cities.

More Demand and Less Supply
- The demand-supply relationship has to be balanced to achieve a poverty free nation.
- The key to a balanced demand-supply state is population control and optimum resource utilization.
- There is no escaping from the human resource management for a poverty free nation.

Openness and Adaptability
- Rural population usually have a backward mindset and refuse to adapt with modernization.
- This does little to help them change their economic conditions and eliminate poverty.
- Open mindedness and adaptability of the population at large is an important quality to remove poverty from its very roots.
- This is the prime responsibility of government to create mass awareness programs.

Mass Migration to Cities
- It is important to limit over-crowding of the cities. This is only possible by stopping the mass migration of the villagers to cities. Most rural people leave their village and migrate to cities in search of bigger employment scopes.
- If the government can develop the rural areas sufficiently and provide good employment as well as educational opportunities to the rural population, they will remain content and stay in their villages.
- This will reduce the burden in urban areas as well urban poverty ratio.

Poverty Measurement
- Determination of poverty and poverty line has always been a tedious and debatable assignment.
- The method adopted in estimation i.e. income based method or expenditure based method, poverty line basket for bare minimum level of living or a respectable level of living condition or reference period etc. have always been subject of debate over the years vis-a-vis targeting absolute poverty or relative poverty.
- To address such issue several committee has been formed over the years as described below.

Poverty Estimation Committees

Pre-Independence

- **Poverty and the Un-British Rule in India:** One of the earliest estimations on poverty was done by Dadabhai Naoroji in his book, 'Poverty and the Un-British Rule in India'.
- He formulated a poverty line ranging from Rs. 16 to Rs. 35 per capita per year, based on 1867-68 prices.
- The poverty line proposed by him was based on the average cost of a 'subsistence diet' comprising of 'rice or flour, dal, mutton, vegetables, ghee, vegetable oil and salt'.
- **National Planning Committee (NPC):** Then, in 1938, the NPC formed by Subash Chandra Bose, the then Congress president, estimated a poverty line ranging from Rs. 15 to Rs. 20 per capita per month.
- Like the earlier method, the NPC also formulated its poverty line based on 'a minimum standard of living based on nutritional requirements'.
- **Bombay Plan:** Later in 1944, the authors of the 'Bombay Plan' suggested a poverty line of Rs. 75 per capita per year.

Post-Independence
- **Working Group of Planning Commission:** This was first created by planning commission in 1962 to estimate a desirable minimum level of expenditure required to make a living.

- It recommended 'national minimum consumption expenditure' for a household of five as Rs. 100/ month (Rs. 20/ Person) for rural areas and Rs. 125/ month (Rs. 25/ Person) for urban areas using recommendation on 'Balanced diet' by Indian council of Medical Research.
- But it excluded health and educational expenditure assuming that it has to be provided by state.

- **Task Force Under Y. K. Alagh:** Poverty line of 1962 was used during 1960's and 1970's at both National and state level. But it attracted intense debate over its low figures.
- So, a new taskforce under Dr. Y.K. Alagh was created in 1979 by Planning commission to revisit poverty line.
- It estimated separate 'Average calorie requirements1 for the all -India rural and urban areas on the recommendation of Nutrition Expert Group which resulted in different 'Poverty line basket' for urban and rural areas.
- The estimated calorific norm was set at 2400 kcal per capita per day in rural areas and 2100 kcal per capita per day in urban areas.
- **Lakdawala Expert Group (1993):** This panel didn't redefine poverty line and retained mechanism defined by Algah expert group.
- Rather it disaggregated 'All India poverty line' to 'State specific Poverty Line' for base year 1973-74.
- For latter years these 'Rural and Urban Poverty lines of states' were updated taking into account 'Consumer Price Index-Agricultural Labour' for 'Rural state specific poverty line' and 'CPI-Industrial workers' for 'Urban state specific poverty line'.
- Then an All India poverty Ratio (rural and urban) was derived through 'population based weighted average' of poverty ratios of various states by
Expert Group under Late Prof. Suresh Tendulkar in 2005. It adopted 'Mixed Reference Period' in place of 'Uniform reference period'.
- During previous methodologies, a 'uniform reference period' was used that included 30 days just before the survey for all food and non-food items.
- But Tendulkar group changed 'reference period' to past one year for 5 non-food items viz., clothing, footwear, durable goods, education and institutional medical expenses. For other items it retained 30 days reference. This is called 'Mixed reference period'.
- Tendulkar committee used a uniform basket (for both rural and urban) based on previous urban poverty line basket. These changes were made for base year 2004-05 and ahead.
- This resulted in making past poverty lines incomparable with new ones as they were based on Uniform Reference Period and Separate baskets for rural and urban India.
- Poverty line was formed as 'Rs. 32 per capita per month for urban areas' and 'Rs. 26 per capita per month' for rural areas.

- **C. Rangarajan Expert Group (2012):** It however used 'Monthly expenditure of Household of five' for the poverty line purpose which came out to be Rs. 4860 in rural areas and Rs. 7035 in urban areas and then divided by five.

- It is argued that expenditure of household is more appropriate than that of individuals. Living together brings down expenditure as expenses like house rent, electricity etc. gets divided into household members. It also reverted to old system of separate poverty line baskets for Rural and urban areas, which was unified by Tendulkar group.
- Then, instead of 'Mixed reference Period' it recommended 'Modified Mixed reference period' in which reference periods for different items were taken as:
- 365-days for clothing, footwear, education, institutional medical care, and durable goods,
- 7-days for edible oil, egg, fish and meat, vegetables, fruits, spices, beverages, refreshments, processed food, pan, tobacco and intoxicants, and
- 30-days for the remaining food items, fuel and light , miscellaneous goods and services including noninstitutional medical; rents and taxes.

As per these estimates the 30.9% of the rural population and 26.4% of the urban population was below the poverty line in 2011-12. The all-India ratio was 29.5%.

The World Bank estimates of poverty based on the poverty line of US $1.25 per person per day measured at 2005 international price and adjusted to local currency using PPP (Purchasing Power Parity) are 23.6% of Indian population, or about 276 million people.

The international poverty line is worked out as the average of national poverty lines in poorest fifteen countries (in terms of consumption per capita).

Asian Development Bank too has its own poverty line which is currently at $ 1.51 per person per day.

Multidimensional Poverty

- The Multidimensional Poverty Index (MPI) was developed in 2010 by the Oxford Poverty and Human Development Initiative (OPHI) and the United Nations Development Programme and uses different factors to determine poverty beyond income-based lists.
- MPI has replaced HDI (Human Development Index).
- Like development, poverty is multidimensional – but this is traditionally ignored by headline money metric measures of poverty.
- MPI complements traditional income-based poverty measures by capturing the severe deprivations that each person faces at the same time with respect to education, health and living standards.

The following ten indicators are used to calculate the MPI:
Education (each indicator is weighted equally at 1/6)

- Years of Schooling: Deprived if no household member has completed five years of schooling.
- Child School Attendance: Deprived if any schoolaged child is not attending school up to class 8.

Health (each indicator is weighted equally at 1/6)

- Child Mortality: Deprived if any child has died in the family.
- Nutrition: Deprived if any adult or child for whom there is nutritional information is malnourished.
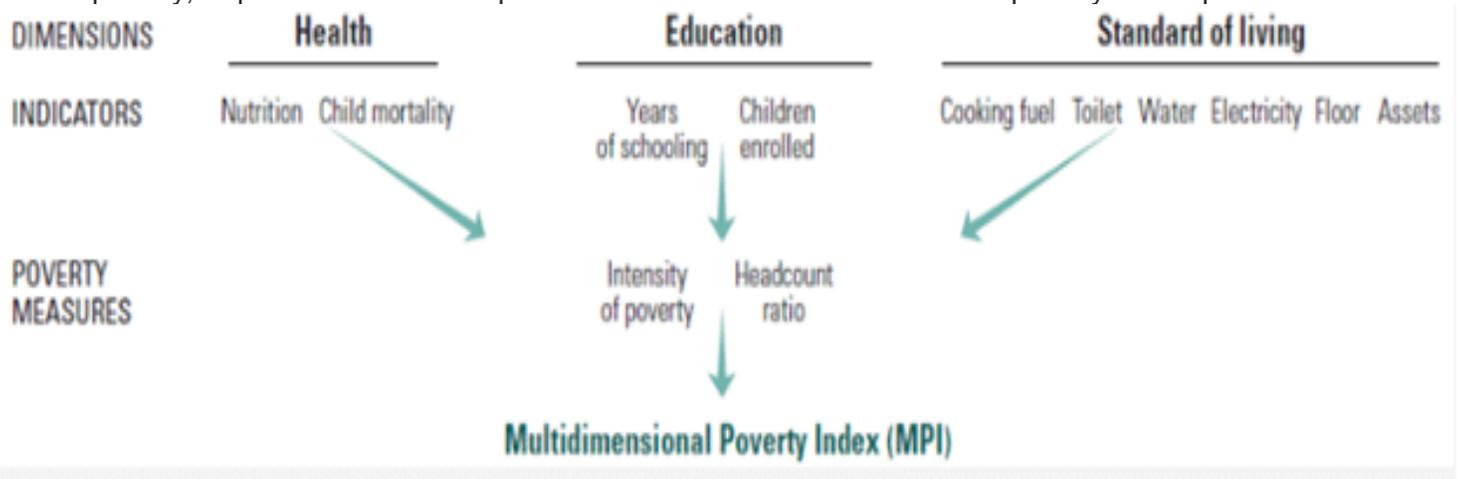
Standard of Living (each indicator is weighted equally at 1/18)

- Electricity: Deprived if the household has no electricity.
- Sanitation: Deprived if the household's sanitation facility is not improved.
- Drinking Water: Deprived if the household does not have access to safe drinking water or safe drinking water is more than a 30-minute walk from home roundtrip.
- Floor: Deprived if the household has a dirt, sand or dung floor.
- Cooking Fuel: Deprived if the household cooks with dung, wood or charcoal.
- Assets Ownership: Deprived if the household does not own more than one radio, TV, telephone, bike, motorbike or refrigerator and does not own a car or truck.
- A person is considered poor if they are deprived in at least a third of the weighted indicators. The intensity of poverty denotes the proportion of indicators in which they are deprived.

- The MPI can be used to create a comprehensive picture of people living in poverty, and permits comparisons both across countries, regions and the world and within countries by ethnic group, urban/rural location, as well as other key household and community characteristics.
- These characteristic make the MPI useful as an analytical tool to identify the most vulnerable people – the poorest among the poor, revealing poverty patterns within countries and over time, enabling policy makers to target resources and design policies more effectively.

Comparative Perspective: MPI and HDI

- While both HDI and MPI use the 3 broad dimensions health, education and standard of living, HDI uses only single indicator for each dimension of poverty while MPI uses more than one indicator for each one.
- However, though HDI is thus more universally applicable, its relatively less number of indicators also makes it more susceptible to bias. Indeed, some studies have found it to be somewhat biased towards GDP per capita.
- Hence, HDI has been criticized for ignoring other development parameters.
- Thus, Multidimensional poverty assessments aim to measure the non-income based dimensions of poverty, to provide a more comprehensive assessment of the extent of poverty and deprivation.

DIMENSIONS	Health	Education	Standard of living
INDICATORS	Nutrition Child mortality	Years of schooling Children enrolled	Cooking fuel Toilet Water Electricity Floor Assets
POVERTY MEASURES		Intensity of poverty Headcount ratio	

Multidimensional Poverty Index (MPI)

- Potential additional indicators in modified MPI to better reflect the SDGs may include work; housing; violence; social protection; quality of schooling; health system functioning; teenage marriage or pregnancy; solid waste disposal; birth registration; internet access; farm assets and a household's vulnerability to economic shocks and those posed by natural hazards and quality of work; and empowerment or psychological wellbeing.

Poverty and Associated Issues
Malnutrition
- Poverty is the main cause of hunger and malnutrition (hidden hunger).
- Insufficient intake of nutrients results in malnutrition, thereby inhibiting physical and mental growth.
- Malnutrition at early childhood gravely affects the immunity and reduces productive abilities even in later ages.
- According to latest Global Nutrition report 2017, 38% children under age of five are stunted – much lower height for their age; 21 % of children under age of five are wasted – much lower weight for their height and 51 % women of reproductive age and 75% of children suffering from anemia which has long term impacts on health of mother and children.
- Poor has the only asset i.e. their body which is also affected by malnutrition, trapping them in vicious circle of poverty.

Unemployment
- Poor people move from villages to towns and form one town to another in search of employment/work.

- Since, they are mostly illiterate and un-skilled, there are very few employment opportunities open for them.
- Due to unemployment, many poor people are forced to beg and sleep under open sky. Even those who are slightly better off fail to upgrade their skills due to lack of resource and end up getting trapped in mostly low wage job.
- In India agriculture employes around half of population but contributes only around 15 % to GDP resulting in overburdened agriculture sector lowering agriculture productivity and plenty of disguised unemployment.

Illiteracy
- Poor people constitute greater share of illiterate population.
- Education becomes extremely difficult when people are deprived of basic necessities of life.
- Lack of education and skills closes all doors of skilled employment in modern economy and chances of better employment in future.
- Lastly, they end up doing unskilled or manual labour or undignified manual scavenging.

Feminization of Poverty

- Women are the worst victims of poverty. Poverty affects greater number of women than men. The total of poor women outnumbers the total population of poor men.
- The causes include low income, gender-inequality, gender wage disparity, lack of financial or property rights in inheritance etc.
- They are largely deprived of proper-diet, education and health care. Lack of property rights make them financially dependent on male members of family.
- Specially condition of divorced, estranged and widow women are extremely poor. They are forced to live as beggar or in destitution.

Health, Hygiene and Sanitation

- Poor people neither have adequate knowledge about hygiene and proper sanitation system nor means to maintain it.
- They are also not aware of the harmful consequences of not maintaining proper hygiene.
- The availability of clean drinking water, hygiene and proper sanitation system also affect their health.
- Health care being costly, they end up in vicious cycle of poor health, lower productivity and lost wages.

Weak Civil Society

- Due to weak civil society and dependence of NGO on government funding they fail to properly advocate the issues of poor.
- Also, agenda of NGOs are hijacked by MNCs who fund them to serve their interest.

Crime and Social Tension
- Poverty is often characterized with income disparity and unequal distribution of national wealth between the rich and the poor.
- Concentration of wealth in the hands of few rich people lead to social disturbances and crimes. Fair or even distribution of wealth leads an overall improvement in general standard of living of people.

Child Labour, Modern Slavery and Bonded Labour

- Poverty forces children out of school to go and earn money for their family.
- The innocent lives are forced to work under unsuitable working condition for long duration affecting their health severely.
- Even after laws for prohibition of child labour we often find small kids working at roadside dhabas, as domestic servants, in harmful industries etc.
- There are also several poor families who are so indebted that they are forced to work like bonded labour without fair wage and good working condition.
- Poverty has converted them into modern day slaves – with no rights and no voice.

Impact on Development of India
- Poor people are the depressed and deprived class.
- They do not get proper nutrition and diet.
- Their conditions have not sufficiently improved even long after over 65 years of our Independence.

Poverty in Urban India

- Just like most of the growing and developing countries, there has been continuous increase in Urban population.
- Poor people migrate from rural areas to cities and towns in search of employment/financial activity and better life.
- The income of more than 8 crores urban people is estimated to fall below poverty line (BPL).
- In addition to this, there are around 4.5 crores urban people whose income level is on borderline of poverty level.
- The income level of urban poor is highly unstable. A large number of them are either casual workers or self-employed.

- Banks and Financial institutions are reluctant to provide them loan because of their unstable income.
- Five states that constitutes around 40% of all urban poor people of India are Uttar Pradesh, Bihar, Rajasthan, Odisha, and Madhya Pradesh.
- Around 35% of the total population of the four metro cities (Delhi, Kolkata, Chennai and Mumbai) consists of slum population.
- A large portion of people living in slums are illiterate.
- The initiatives taken to deal with the problem of urban poverty has not yielded the desired results.
- A lot need to be done to make cities a sustainable and liveable place.

Poverty in Rural India

- It is said that rural India is the heart of India. In reality, the life of people living in rural areas is marked with severe poverty. Despite all efforts, the condition of poor villagers is far from satisfactory.
- The report on Socio-economic and Caste Census (2011) reveals the following facts:
  - **SC/ST:** Of all the rural households, around 18.46 percent belongs to scheduled castes, and around 10.97 belongs to Scheduled Tribes.
  - **Major Source of Income:** Manual causal labour jobs and cultivation are the major sources of income for rural people. Nearly 51 percent of all households are economically engaged in manual casual labour and nearly 30 percent of them is engaged in cultivation.
  - **Deprived:** Around 48.5 percent of rural households are deprived according to the census.
  - **Assets:** Only 11.04 percent of families own a refrigerator while there is a vehicle (including two-wheeler, boat, etc.) in around 29.69 percent of the rural houses.
  - **Income Tax:** Only 4.58 percent of rural households pay income tax.
  - **Land Ownership:** Around 56 percent of village households doesn't own a land.
  - **Size of Rural Houses:** The houses of around 54 percent rural families consists of either one or two-rooms. Out of them, around 13 percent lives in a one-room house.

Growth and Development
Growth Oriented Approach

- In the beginning, India's Five-Year Plans laid emphasis on the growth of economy of the country as a whole through raising production and the per capita income.
- It was postulated that the benefits of rapid economic growth would automatically trickle down to the poor people and raise their living standard through providing them more employment opportunities, higher income and more wages.
- The Government began with the Community Development Project (CDP) in 1952. Under this project the whole community in a particular area was taken as a homogeneous unit.
- The emphasis was given on economic growth.
- The project covered the programmes like improvement in agriculture, animal husbandry, village and small industries, health and sanitation, social education etc.
- Moreover, an effort was made to effect changes in the pattern of landownership through various land reform measures such as the abolition of the zamindari system, tenancy reforms, ceilings on landholding and distribution of surplus land to the small landholders and landless people.
- Further, in the nineteen sixties, antipoverty programmes concentrated in places and in crops where these could significantly raise production.
- The important programmes comprised the Intensive Agricultural District Programme (IADP) and the Intensive Agricultural Area Programme (IAAP) launched in 1960 and 1964 respectively.
- Since the mid-sixties, the Government has mainly helped the better off farmers and big landowners to raise agricultural production through adopting modern technology in the form of use of High Yielding Varieties (FtYV) of seeds, chemical fertilizers, tractors, water pumps etc.
- In course of time it was realized that the benefits of these development programmes have been largely cornered by the privileged section of the rural population.
- The impact of land reform measures was also very limited. The conditions of the poor did not improve. In fact, their number increased both in rural and urban areas.

Growth with Social Justice

- When it was observed that the growth oriented approach was a failure in effecting the trickling down of benefits of development to the poor, the five year plans started giving special emphasis on the cause of social justice.
- Themotto of development since the early seventies became growth with social justice.
- Special programmes were launched to benefit the backward areas and backward section of the population e.g. small and marginal farmers and landless labourers and especially those belonging to the scheduled castes and the scheduled tribes.

Inclusive Development

- When fruits of development reach to all section of society then such development is called as inclusive development.
- But in India Trickle down growth model has failed to uplift people out of poverty, rather it has widened the gap between the rich and poor after economic reforms.
- This has generated areas of extreme poverty, where living conditions are desperate and there is little or no access to basic services.
- India has been ranked 60th among 79 developing economies, below neighbouring China and Pakistan, in the inclusive development index, released by WEF in 'Inclusive Growth and Development Report 2017'.

Sustainable Development

- Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs.
- Changing social, political, cultural, technological and ecological conditions will exert new pressures on the natural resource base and the possibility of its misuse or overuse will always remain.
- Sustainability thus demands the creation of a political order in which, control of natural resources rests to the maximum extent possible with local communities who are dependent on those resources; and, decision-making within the community is as participatory, open and democratic as possible.
- The more this happens, the more we will move towards sustainable development as poor pay the price for growth and rich reap the whole benefit without any cost.
- It has been a great success for civil society with resolution to end hunger and poverty as first two goals in SDGs.
- **Goal 1:** End poverty in all its forms everywhere
- **Goal 2:** End hunger, achieve food security and improved nutrition and promote sustainable agriculture.

- Poor are worst affected by climatic change and steps towards sustainable development will go in long way to pull them out of misery.

- Steps taken by Government towards sustainable development are:

1. Ratifying Paris Agreement
2. The Clean Development Mechanism projects in India
3. State Action Plans on Climate Change
4. Coal Cess and the National Clean Energy Fund
5. National Adaptation Fund for Climate Change

The expression popularized by Prime Minister Narendra Modi "Sabka Saath Sabka Vikas", which translates as "Collective Effort, Inclusive Growth" and has been, forms the cornerstone of India's national development agenda.

Financial Inclusion

- Even after 70 years of independence, still a large section of Indian population remains unbanked.
- This malaise has led generation of financial instability and dependence upon private money lenders among the lower income group who do not have access to financial products and services.
- The poor having no options are forced to borrow from money lenders at very high interest rates and are engulfed into indebtness perpetually.
- The government launched Jan Dhan Yojana focusing on financial inclusion of Indian rural and semi-rural areas primarily for three most important pressing needs:
  - Creating a platform for inculcating the habit to save money.
  - Providing formal credit avenues.
  - Plug gaps and leaks in public subsidies and welfare programmes.
- Initiation of no-frills account, Banking service in unbranched rural areas through business correspondents, payment bank etc has increased financial inclusion in India.
- Kisan Credit Card and over draft facilities has also lead to formalisation of borrowing among farmers.

Capability Approach

- The Capability Approach was first articulated by the Indian economist and philosopher Amartya Sen in the 1980s.
- The Capability Approach is defined by its choice of focus upon the moral significance of individuals' capability of achieving the kind of lives they have reason to value.
- A person's capability to live a good life is defined in terms of the set of valuable 'beings and doings' like being in good health or having loving relationships with others to which they have real access.
- The Capability Approach focuses directly on the quality of life that individuals are actually able to achieve. This quality of life is analyzed in terms of the core concepts of 'functionings' and 'capability'.
- Functionings are states of 'being and doing' such as being well-nourished, having shelter. They should be distinguished from the commodities employed to achieve them (as 'bicycling' is distinguishable from 'possessing a bike').
- Capability refers to the set of valuable functionings that a person has effective access to. Thus, a person's capability represents the effective freedom of an individual to choose between different functioning combinations – between different kinds of life – that she has reason to value. This allows analysis to focus on sets of functionings related to particular aspects of life, for example, the capabilities of literacy, health, or political freedom.)
- Flere 'poverty ' is understood as deprivation in the capability to live a good life, and 'development' is understood as capability expansion.

Globalisation and Poverty: A Critical Perspective

- Globalisation in the form of increased integration, though trade and investment is an important reason why so much progress has been made in reducing poverty and global inequality over recent decades.
- But it is not the only reason for this often unrecognized progress, national polices, sound institutions and political stability matters.
- The Globalisation period has seen welfare enhancement through a long-term decline in poverty. The proportion of population below the poverty line was 55 percent in 1973, after which there has occurred a secular decline.
- Globalisation gives rise to the creation, production, distribution and consumption of goods and services on an unprecedented scale.
- That process is meant to increase economic activity for people, enterprises and countries through free international trade, direct foreign investment, and capital market flows.
- For a capital deficient economy, it means opening up new avenues of investment and utilization of untapped natural resources and latent energies.
- Export growth and incoming foreign investment have reduced poverty. Poverty has fallen in regions where exports or foreign investment is growing.
- In India, opening up to foreign investment has been associated with a decline in poverty.
- The rapid development of the capital market has been one of the important features of the current process of Globalisation.
- Globalisation in India had a favorable impact on the overall growth rate of the economy. The pickup in GDP growth has helped improve India's global position.
- The evidence strongly suggests that export growth and incoming foreign investment have reduced poverty everywhere from Mexico to India to Poland.
- Though Globalisation has many advantages but it carries many fears in the current scenario. The first major concern is that Globalisation leads to a more unequal distribution of income among countries and within countries.
- The second fear is that Globalisation leads to loss of national sovereignty and those countries are finding it increasingly difficult to follow independent domestic policies.
- Globalisation has so far opened up markets and reached the rural population as consumers. Branded products, durable consumer good, preserved food items have been offered in convenient small packs.
- They have been targeted as mobile consumers and attractive packages have been made available at their doorsteps.
- But until and unless the rural population is intertwined into the production process, as service providers, workmen, or producers of intermediate goods/ inputs for the production chain of multinational companies, their poverty can only rise and in no case can decline.
- Simply their earnings, their income receipts have to increase along with their consumption demand, if we have to safeguard them from being culprits of indebtedness, or corruption.
- Otherwise, Globalisation will, in its present form, raise GDP figures, but not the welfare of the masses.
- Absolute poverty may and has reduced to some extent but relative poverty will increase due to increasing disparities of income distribution and job opportunities.

Politics of Poverty: Povertarianism

- Povertarianism was coined by Indian Express editor Shekhar Gupta in an editorial as a pejorative term for what Gupta dubs as the 'socialist' and 'welfarist' worldview of the UPA government .
- The central postulate of povertarianism is, poverty is my birthright, and I shall do anything possible to make sure you have it.
- The implication is, of course, that an economic policy focused on poverty and which includes interventionist programmes is anti-capitalist, and therefore by definition, anti-poor.
- The current model of capitalism, dictated by American interests and executed by organizations such as International Monetary Fund and World Bank, is deeply flawed.
- It has turned capitalism, which is inherently democratic and democratizing, into an instrument to promote the interests of an influential few.
- The single-minded emphasis on growth has led to structural imbalances in the economy and growing inequalities in several countries and created the threat of social destabilisation.
- The current model of capitalism is not delivering the results the way it was intended to.

- The one-size-fits-all approach to the economic problems of the poorer countries adopted by international institutions is unwise and sometimes counterproductive.
- **Economist Stiglitz** emphasises that countries which have been smart enough to control the process of globalisation and adapt it to their conditions have prospered without making a lopsided trade off between growth and inequality.
- Therefore, reforms are needed in the present model of capitalism providing safety nets to poor vis-a-vis building their capacity via education and skilling rather than political rhetoric of welfarist or povertarian. Labour laws shouldn't be focused on protecting labour but on protecting production.
- If production is protected labour will be automatically safeguarded and protection of production should not be mistaken as protection of capitalist and anti-poor.
- Excessive intervention and state socialism has made public sector uncompetitive and burden on exchequer which steal the precious resource which could have been invested in infrastructure development which could have benefited the poor better.
- Politics of subsidy should give way to capital investment on creation of durable assets.

Government Efforts to Eradicate Poverty
Post-independence, the central and state governments have adopted the following important measures to reduce poverty:

Five Year Plans

- The resonance of the Constitutional commitments implying removal of poverty has permeated into all the Five-Year Plans in tacit or categorical terms.
- For example, the Second Five-Year Plan stated that the benefits of economic development must accrue more and more to the relatively less privileged classes of society.
- The focus of the Ninth five-year Plan was growth with social justice and equity.
- The Tenth Plan aims at economic growth with a stronger thrust on employment generation and equity.
- But the efficacy of the approach and strategy adopted for resolving the problem is very doubtful.

Nationalization
Policy of nationalization was adopted in 1969 when 14 banks were nationalized.
This was followed by nationalization of coal mines in 1972, and the government's taking over the control of big private iron and steel company and a wholesale business in food grains.
Nationalization aimed at granting credit to weaker sections.

Twenty Point Program (TPP)
Indira Gandhi propounded this program in July 1975 for reducing poverty and economic exploitation, and for the upliftment of the weaker sections of the society. The 5 important goals of this program were:

- Controlling inflation
- Giving incentive to production
- Welfare of the rural population
- Lending help to the urban middle classes
- Controlling economic and social crimes
- The programs included in 20 point programs were:
- Increase in irrigational facilities,
- Increase in production programs for rural employment,
- Distribution of surplus land,
- Minimum wages to landless labourers,
- Rehabilitation of bonded labour,
- Development of Scheduled Castes and Scheduled
- Tribes,
- Growth of housing facilities,
- Increasing power production,
- Family planning,

- Tree plantations,
- Extension of primary health facilities,
- Programs for the welfare of women and children,
- Increase in primary education,
- Strengthening of the distribution system,
- Simplification of industrial policies,
- Control of black money,
- Betterment of the drinking water facilities, and
- Developing internal resources

At present, the Twenty Point Programme tracks progress of each state under schemes such as job creation, urban poor families assisted under Seven Point Charter, food security, number of houses constructed for economically weaker sections, electrification of villages, number of seedlings planted, roads constructed under Prime Minister's Gramin Sadak Yojana, food security and number of self-help groups promoted.

Poverty Alleviation Programs

Poverty alleviation programs in India can be categorized based on whether it is targeted for rural areas or urban areas. Most of the programmes are designed to target rural poverty as the prevalence of the poverty is high in rural areas.

The programs can be mainly grouped into 5 types:

1. Wage Employment Programmes, e.g. MGNREGA , Skill India, Deen Dayal Upadhyaya Grameen Kaushalya Yojana
2. Self-Employment Programmes, e.g. MUDRA , UDAAN, Shyama Prasad Mukherjee Rurban Mission Stand Up India.
3. Food Security Programmes, e.g. NFSA, PDS, ICDS
4. Social Security Programmes, e.g. Atal Pension Scheme, Pradhan mantra Jan Dhan Yojana, Pradhan Mantri Fasal Bima Yojana, Housing For All.
5. Other Schemes and Urban Poverty Alleviation Programmes, e.g. Make in India, Pradhan Mantri Sadak Yojana, Deen Dayal Upadhyay Gram Jyoti Yojana.

MGNREGA
Aims

1. To enhance livelihood security.
2. To serve as instrument of rural empowerment.
3. Rural poverty alleviation.

Features

1. Provides a legal guarantee for one hundred days of employment in every financial year to adult members of any rural household willing to do public work-related unskilled manual work at the statutory minimum wage.
2. 33% of the jobs given to women.

Benefits

1. Supplementary and sustains households when non MGNREGA work opportunities are few.
2. Enhances rural income.
3. Provision such as Work within 5 km from home, equal wages etc have provided greater work opportunities for women and improved gender parity.
- Participation rate for women is more than 50%.
- More than the statutory requirement of 33%.
4. Demand driven legai framework gave it an open ended budget allocation.
5. It has reduced distress migration
6. Survey by NCAER showed that it has reduced poverty among advasis and dalits by 28% and 38% respectively.

7. Revitalizing the labour market in rural areas
- Creation of class of workers who are using MGNREGA as a safety net.
- These workers are able to use it as a bargaining tool for extraction of higher wages.
8. Single most important instrument for empowering gram panchayats.
- Gram sabhas to plan their own works and untied funds to execute these works.
9. Water related assets created which has increased quantity of water available and led to change in cropping pattern and increased area under cultivation.

Critical Perspectives of MGNREGA

1. Act's uneven implementation across states.
2. Leakages: e.g. Ghost jobs
3. Several studies show that the assets created under this scheme are not very productive
4. Has not resulted in any significant capital asset. Rectified by adding permissible work in 2013- rural infrastructure (50%) including toilets and creating assets for marginalized community (23%)

Corruption

1. Corruption is being tackled through IT and community based accountability mechanism like social audit. Digitisation of all information and putting it in public domain.
2. Rural wages increased which has fuelled inflation
- Inflation accelerates when nominal wages rise faster than productivity
- Inflation hits poor the hardest
- Paradoxically, the delinking of rural wages from productivity acted as an incentive for farmers to replace men with machines.
3. Income from MGNREGA may not be sufficient to escape from poverty.
4. Unnecessary spending
- The average poverty gap (difference between average incomes of the poor and the poverty line) is Rs. 1,700 a year . The government spends, via the MGNREGA alone, Rs 32,500 a year or 19 times (32,500/1,700) what is needed to make an average poor person non-poor.
- With perfect targeting (275 million poor receive Rs. 1,700 each), the government needs to spend Rs 47,000 crore to eliminate Tendulkar poverty on an annual basis — or about what it spends on the MGNREGA alone.
- It is better to provide cash transfers to all the poor rather than just the odd poor person that falls into the well-intentioned MGNREGA net.
  There is large scale delay in payment of wages.
  Nevertheless MGNREGA is a bulwark against poverty prevalent in India and a strong reprieve for the poor populace.

Skill India

- Skill India is an initiative of the Government of India. It was launched on 16 July 2015 with an aim to train over 40 crore people in India in different skills by 2022.
- The initiatives include National Skill Development Mission, National Policy for Skill Development and Entrepreneurship 2015, Pradhan Mantri Kaushal Vikas Yojana (PMKVY) scheme and the Skill Loan scheme.
- The objective of this skill certification and reward scheme is to enable and mobilize a large number of Indian youth to take up outcome based skill training and become employable and earn their livelihood.
- Under the scheme, monetary reward would be provided to trainees who are successfully trained, assessed and certified in skill courses run by affiliated training providers.

Deen Dayal Upadhyaya Grameen Kaushalya Yojana

- According to Census 2011, India has 55 million potential workers between the ages of 15 and 35 years in rural areas. At the same time, the world is expected to face a shortage of 57 million workers by 2020.
- This presents a historic opportunity for India to transform its demographic surplus into a demographic dividend.
- The Ministry of Rural Development implements DDUGKY to drive this national agenda for inclusive growth, by developing skills and productive capacity of the rural youth from poor families.
- There are several challenges preventing India's rural poor from competing in the modern market, such as the lack of formal education and marketable skills.
- DDU-GKY bridges this gap by funding training projects bench marked to global standards, with an emphasis on placement, retention, career progression and foreign placement.
- Also, Regional Focus: Greater emphasis on projects for poor rural youth in Jammu and Kashmir (HIMAYAT), the North-East region and 27 Left-Wing Extremist (LWE) districts (ROSHINI).

MUDRA Bank Yojana
- This scheme launched the promised Micro Units Development and Refinance Agency Ltd (MUDRA) Bank on 8 April, 2015 with a corpus of Rs. 20,000 crores and a credit guarantee corpus of Rs. 3,000 crores.
- Most individuals, especially those living in rural and interior parts of India, have been excluded from the benefits of formal banking system.
- Therefore, they never had access to insurance, credit, loans and other financial instruments to help them establish and grow their micro businesses. So, most individuals depend on local money lenders for credit.
- The loan comes at high interest and often with unbearable conditions, which make these poor unsuspecting people fall in a debt-trap for generations.
- When businesses fail, the borrowers become vulnerable to the lender's strongarm tactics and other forms of humiliation.
- As per NSSO Survey of 2013, there are close to 5.77 crores small-scale business units, mostly sole proprietorships, which undertake trading, manufacturing, retail and other small-scale activities.

The principal objectives of the MUDRA Bank are:

1. Regulate the lender and the borrower of microfinance and bring stability to the microfinance system through regulation and inclusive participation.
2. Extend finance and credit support to Microfinance Institutions (MFI) and agencies that lend money to small businesses, retailers, self-help groups and individuals.
3. Register all MFIs and introduce a system of performance rating and accreditation for the first time. This will help last-mile borrowers of finance to evaluate and approach the MFI that meets their requirement best and whose past record is most satisfactory. This will also introduce an element of competitiveness among the MFIs. The ultimate beneficiary will be the borrower.
4. Provide structured guidelines for the borrowers to follow to avoid failure of business or take corrective steps in time. MUDRA will help in laying down guidelines or acceptable procedures to be followed by the lenders to recover money in cases of default.
5. Develop the standardized covenants that will form the backbone of the last-mile business in future.

To address these the three segments, MUDRA Bank has launched three loan instruments:

- **Shishu:** Covers loans upto Rs. 50,000/-
- **Kishor:** Covers loans above Rs. 50,000/- and upto Rs. 5 lakh
- **Tarun:** Covers loans above Rs. 5 lakh and upto Rs. 10 lakh

MUDRA operates as a refinancing institution through State/ Regional level intermediaries. It refinances NBFCs/MFIs and also banks, primary lending institutions etc.

MUDRA Bank is a step by the government that can be a game changer in giving birth to a new set of entrepreneurs, some of whom may scale heights not imagined today.

This is far better than giving subsidy, which may seem welcoming at first, but does little to help an individual strive for a better life.

UDAAN

- Udaan is a Special Industry Initiative for Jammu and Kashmir in the nature of partnership between the corporates of India and Ministry of Home Affairs and implemented by National Skill Development Corporation.
- The programme aims to provide skills training and enhance the employability of unemployed youth of J&K.

It has two objectives:

1. To provide an exposure to the unemployed graduates to the best of Corporate India;
2. To provide Corporate India, an exposure to the rich talent pool available in the State.

Shyama Prasad Mukherji Rurban Mission
Main elements of Rurban Mission

1. Development of Rurban growth clusters, which have latent potential for growth, in all States and UTs to trigger overall development in the region. These clusters are essentially Smart Villages.
2. Rural growth clusters would be developed by provisioning of economic activities, developing skills and local entrepreneurship and providing infrastructure amenities.
The scheme through development of rurban growth clusters aimed at catalyzing overall regional growth, would thus simultaneously benefit the rural as well as urban areas of the country, by achieving twin objectives of strengthening rural areas and de burdening the urban areas hence leading to balanced regional development and growth of the country.

Stand Up India
- Stand Up India Scheme" to promote entrepreneurship among SC/ST and Women entrepreneurs.
- The Scheme is intended to facilitate at least two such projects per bank branch, on an average one for each category of entrepreneur.

The Stand Up India Scheme provides for:

- Focus is on hand-holding support for both SC/ST and Women borrowers.
- The overall intent of the approval is to leverage the institutional credit structure to reach out to these under-served sectors of the population by facilitating bank loans repayable up to 7 years and between Rs. 10 lakh to Rs. 100 lakh for greenfield enterprises in the non-farm sector set up by such SC, ST and Women borrowers.
- The loan under the scheme would be appropriately secured and backed by a credit guarantee through a credit guarantee scheme for which Department of Financial Services would be the settler and National Credit Guarantee Trustee Company Ltd. (NCGTC) would be the operating agency.

Atal Pension Yojana

- The APY Scheme was launched in continuation to the Jan Dhan Yojana Scheme to bring those employed in rural and unorganized sector under the ambit of Pension Schemes.
- The idea of the scheme is to provide a definite pension to all Indians .
- However, in order to get pension during old age, one needs to contribute accordingly. The more one would contribute the more pensions one gets during old age.
- The scheme would mostly touch those working under unorganized sector.
- Eligibility: Any Indian national within the age group of 18 to 40 years is eligible to contribute under APY .

Pradhan Mantri Awas Yojana: Housing for All
- The government of India had earlier launched 'Housing for All' scheme, which has now been reformed as Pradhan Mantri Awas Yojana.
- The Scheme has been launched on 25th June 2015.
- The target beneficiaries of the scheme would be poor and people living under EWS and LIG categories in urban establishments of the country.

The features of Pradhan Mantri Awas Yojana are as following:

- The government would provide an interest subsidy of 6.5% on housing loans availed by the beneficiaries for a period of 15 years from the start of loan.
- The houses under Pradhan Mantri Awas Yojana would be allotted to preferably the female member of the family. Along with this, preference would be given to the female applicants, in general.
- While allotting ground floors in any housing scheme under the PMAY, preference would be given to differently-abled and older people.
- The construction of houses under PMAY would be carried out through technology that is eco-friendly.
- An average of Rs. 1 lakh would be granted by the Government of India to all the beneficiaries under the scheme.

Pradhan Mantri Jan Dhan Yojana

- Pradhan Mantri Jan Dhan Yojana (PMJDY) is a nationwide scheme launched by Indian government in August 2014.
- In this scheme financial inclusion of every individual who does not have a bank account is to be achieved.
- The scheme will ensure financial access to everyone who was not able to get benefits of many other finance related government schemes.
- These financial services include Banking/Savings and Deposit Accounts, Remittance, Credit, Insurance, Pension which will be made available to all the citizens in easy and affordable mode.
- In Pradhan Mantri Jan Dhan Yojna the entire individuals irrespective of their area (rural or urban) can get a bank account without depositing any amount if they fulfill other eligibility criteria.
- This scheme is very beneficial for the rural population where banking services and other financial institution are rarely available.
- The account holders under the Jan Dhan Yojana will be given a RuPay debit card which can be used at all ATMs for cash withdrawal and at most of the retail outlets for making transaction for purchases.

Rashtriya Swasthya Bima Yojana (RSBY)

- RSBY was launched for the BPL families, who are susceptible of any sort of disease. It was found in previous by years that the BPL family groups have a tendency to acquire cash from others, which makes them at last in debts.
- Rashtriya Swasthya Bima Yojana gives full insurance to them next to high medicinal costs.
- **Coverage:** It gives coverage to five family members, including three members who are dependent on the main member of the family.
- **No Cash utilization:** There will be no hard cash use in the entire services of health given to the BPL family groups. It will be absolutely a Cashless Coverage. No age limit to enlist for RSBY.

Pradhan Mantri Fasal Bima Yojana

- The main motto of this crop insurance scheme is to provide a more efficient insurance support to the farmers of the country and become a financial support to thousands of farmers.
- Government has decided to provide low premium insurance cover to the farmers so that they can sustain even if the yield is damaged.
- This scheme was launched on 13th January, 2016.
- This crop insurance scheme is administered under the Ministry of Agriculture and Farmers' Welfare, Government of India.
- It has replaced the existing two crop insurance schemes National Agricultural Insurance Scheme (NAIS) and Modified NAIS.
- The new scheme will come into force from the Kharif season starting in June 2016.

Crops Covered
- The scheme covers kharif , rabi crops as well as annual commercial and horticultural crops.

- For Kharif crops, the premium charged would be up to 2% of the sum insured.
- For Rabi crops, the premium would be up to 1.5% of the sum assured. For annual commercial and horticultural crops, premium would be 5 per cent.
- The remaining share of premium will be borne equally by the central and respective state governments.

Losses Covered
- Apart from yield loss, the new scheme will cover postharvest losses also.
- It will also provide farm level assessment for localised calamities including hailstorms, unseasonal rains, landslides and inundation.

Use of Technology

- The scheme proposes mandatory use of remote sensing, smart phones and drones for quick estimation of crop loss. This will speed up the claim process.
- Thus, new crop insurance scheme has the potential to deal with the vagaries of nature on Indian farming. The premium to be paid by the farmers is kept low when compared with earlier crop insurance schemes.

Pradhan Mantri Gram Sadak Yojana
- The Pradhan Mantri Gram Sadak Yojana or PMGSY is a nationwide plan in India to provide good all weather road connectivity to unconnected villages. This will help accelerate economic activity of rural areas which in turn will help bring prosperity in the region.

Gram Uday Se Bharat Uday Abhiyan

- Starting from Dr. Ambedkar's 125th birthday on 14th April 2016 and culminating in Panchayati Raj Day on 24th April 2016, in the period between 14th April to 24th April 2016, the Central Government, in collabouration with States and Panchayats, organized a 'Gram Uday Se Bharat Uday Abhiyan' (Village Self Governance Campaign).
- The campaign aims to generate nation-wide efforts to increase social harmony across villages, strengthen Panchayati Raj, promote rural development, and foster farmers' Progress.

Sampoorna Gramin Rojgar Yojana (SGRY)
- Sampoorna Gramin Rojgar Yojana was started in September 2001 by Prime Minister. The main objective of this scheme was to provide gainful employment and food security to villagers. Employment Assurance Scheme (EAS) and Jawahar Gram Samridhi Yojana (JGSY) have been merged in this scheme because both have the same objectives. District Rural Development Agencies was the nodal agency for this scheme. The expenditure for this scheme is shared by the centre and state in the ratio 80:20.

Swarna Jayanti Gram Swarozgar Yojana (SGSY)
Swarna Jayanti Gram Swarozgar Yojana (SGSY) was launched on 1st April 1999. It was an integrated single self employment programme for rural poor . It replaced the following self employment programmes:

- Integrated Rural Development Programme (IRDP)
- Training of Rural Youth for Self-Employment (TRYSEM)
- Development for Women and Children in Rural Areas (DWCRA)
- Supply of Improved Tool kits to Rural Artisans (SITRA)
- Ganga Kalyan Yojana (GKY)
- Million Wells Scheme (MWS).

The main features were:

1. The objective of SGSY was to provide th^ opportunities of self-employment to rural poor.

2. It aims at establishing a large number of small enterprises in rural areas. These enterpises will cover all aspects of self-employment
- Organisation of rural poor into self-help groups
- Infrastructure building
- Technology
- Credit and
- Marketing
3. Persons assisted under this programme were called Swarozgaris
4. The scheme will organize rural peop e into self-help Groups (SHG). Woman must be giver] representation in each SHG.
5. The programme will provide bahk credit and government subsidy for starting a bus ness.

Swarna Jayanti Shahari Rozgar Yojana (SJSRY)
- Swarna Jayanti Shahari Rozgar Yo ana is being implemented, on all India basis, with effect from 1st December,1997.
- The scheme strives to provide gainful employment to the urban unemployed and underemployed poor, through encouraging tpe setting up of self-employment ventures by the urban poor living below the poverty line, skills training and also through providing wage employment by utilizing their labour for construction of socially and economically useful public assets.
- The scheme of Swarna Jayanti Shahari Rozgar Yojana (SJSRY) has been comprehensively revamped with effect from 2009-2010 having following five components:
- Urban Self Employment Programme (USEP).
- Urban Women Self-help Programme (UWSP).
- Skill Training for Employment Promotion amongst Urban Poor (STEP-UP).
- Urban Wage Employment Programme (UWEP).
- Urban Community Development Network (UCDN).

National Food Security Act, 2013

- National Food Security Act aims to provide subsidized food grains to approximately two thirds of India's population i.e. 75% in rural areas and 50% in urban areas.
- It converts the various existing food security schemes into legal entitlements i.e. from welfare based approach to rights based approach.
- It includes the Midday Meal Scheme, ICDS scheme and the PDS. It also recognizes maternity entitlements.
- Under this scheme, each beneficiaries is entitled to 5 kilograms of food grains per month at Rs. 3, Rs. 2, Rs. 1 per kg for rice, wheat and coarse grains respectively.
- However, the beneficiaries under Antyodaya Anna Yojana will keep getting the 35 Kg per household per month at same rates.
- It also has provision for age appropriate meal , free of charge through local anganwadi for children up to 6 months and one free meal for children in age group 6-14 years in schools.
- Every pregnant and lactating mother is entitled to a free meal at the local anganwadi as well as maternity benefits of Rs. 6,000, in installments.
- The identification of eligible beneficiaries is left to statev governments.

Antyodaya Anna Yojana (AAY)
- The scheme aims to make Targeted Public Distribution System (TPDS) more focused and targeted towards the poorest of poor.
- Beneficiary families under the scheme are entitled to 35 kg of rice and wheat at the rates of Rs. 3 per kg and Rs. 2 per kg respectively. Coarse grains to be distributed at the rate of Rs. 1 per kg.
- Under the scheme, subsidies are fully borne by the central government and States/UT will bear the distribution cost. The scheme has been expanded to cover 2.50 cr households.

Pradhan Mantri Ujjawala Yojana (PMUY)

- Pradhan Mantri Ujjawala Yojana was launched on 1st May 2016. It aims to provide 5 crores free LPG connections to BPL Households by providing financial support of Rs. 1600 for each new LPG connection.
- Connection to be provided on women's name to promote women empowerment. Recent budget has increased this target to 8 crores.
- The identification of eligible BPL families will be made in consultation with the State Governments and the Union Territories based on the socio-economic and caste census data. Providing LPG connections to BPL households will ensure universal coverage of cooking gas in the country which will empower women and protect their health.
- It aims to address serious health hazards associated with cooking based on fossil fuels. Non - communicable diseases such as heart disease, stroke, chronic obstructive pulmonary disease and lung cancer and Indoor air pollution causing acute respiratory illnesses in young children is addressed through this scheme.
- It will also provide employment for rural youth in the supply chain of cooking gas.

Deendayal Antyodaya Yojana (DAY)- National Urban Livelihood Mission (NULM)

- National Urban Livelihood Mission (NULM) and National Rural Livelihood Mission (NRLM) has been subsumed into Deendayal Antyodaya Yojana (DAY).
- NULM aims at universal coverage of the urban poor for skill development and credit facilities. It focuses on organizing urban poor in their strong grassroots level institutions, creating opportunities for skill development and helping them to set up self-employment venture by ensuring easy access to credit.
- It is aimed at providing shelter equipped with essential services to the urban homeless in a phased manner and also addresses livelihood concerns of the urban street vendors. Funds for the scheme will be shared between the Centre and the States in the ratio of 75:25. For North Eastern and Special Category States the ratio will be 90:10.

Deen Dayal Antyodaya Yojana (DAY)- National Rural Livelihood Mission (NRLM)

- National Rural Livelihood Mission or Aajeevika has been subsumed into Deen Dayal Antyodaya Yojana (DAY). It has following features:
- **Universal Social Mobilisation:** At least one female member from each identified rural poor household, is to be brought under the Self Help Group (SHG) network.
- **Participatory Identification of Poor:** Target Group is identified through the Participatory Identification of Poor (PIP) method and it is delinked from BPL. The beneficiary vetted by the Gram Sabha and approved by the Gram Panchayat.
- **Community Funds:** NRLM provides Revolving Fund (RF) and Community Investment Fund (CIF) as resources in perpetuity to the institutions of the poor to strengthen their institutional and financial management capacity.
- **Inclusion:** Promotes financial literacy and financial inclusion among the poor.
- **Livelihoods:** Promotes existing livelihood portfolio of the poor through its 3 pillars – 'Vulnerability reduction and livelihoods enhancement', 'employment' and 'enterprises'. Partnerships with NGOs and linkages with Panchayat Raj Institutions.

Aajeevika Grameen Express Yojana

- Aajeevika Grameen Express Yojana is a new sub-scheme under Deendayal Antyodaya Yojana – National Rural Livelihoods Mission (DAY-NRLM). Its aims to provide an alternative source of livelihood to members of Self Help Groups (SHGs) and facilitate them to operate public transport services in backward rural areas.
- Thus, it will provide safe, affordable and community monitored rural transport to connect remote villages with key services and amenities. It will be implemented in 250 blocks in the country on a pilot basis for a period of 3 years from 2017-18 to 2019-20. Under this scheme, Community Based Organisation (CBO) will provide interest free loan from its own corpus to the Self Help Group members for purchase of vehicles.

Government Efforts: A Critical Analysis

- More than 70 years have passed since we attained independence but still most of the people lead a subhuman life, while a microscopic minority lives in excessive luxury.
- In spite of all the above poverty alleviation programs poverty continues to remain a blot on Indian democracy.
- Something more drastic is required to remove poverty from India. No programme for removal of poverty can succeed in an economy plagued by inflation. Inflation, by its very nature, accentuates inequalities, eats into the income of the poor classes and thus leads to deterioration of their economic condition.
- A poverty eradication programme, therefore, must mop up surpluses with the elite classes (landlords, money-lenders and capitalists). Since the bulk of the surpluses exist in the form of black money, it is necessary to adopt radical measures to unearth black money so that resources are not diverted to luxurious consumption.
- The deep-rooted and traditional poverty of India poses a colossal problem which cannot be solved by any magic wand. Gradual eradication of poverty has been the aim of five-year plans, but the disparities between the rich and the poor have increased even as the Government sought to bridge the gap.
- Implementation of the various planks of this programme has already made a notable impact on the poor people and has helped to improve their lot.
- For instance, the very first item fighting the challenge on the price front by stimulating production and distribution of essential commodities – has brought much relief to people, especially in the lowest income brackets.
- Similarly, the series of measures to ensure relief to rural people – agriculture labourers, through distribution of surplus land, liquidation of indebtedness, provision of housing sites, ending the barbarous practice of bonded labour, supply of books and essential commodities to poor student, and more employment opportunities through development – all help to relieve poverty.
- But the question arises why the five year plans in India failed to eliminate poverty? This was due to the fact that the planners assumed that the "growth plus" strategy aiming at increase of national income, and supplemented by policies of progressive taxation and public expenditure, would lead to a rise in the level of living of the poor .
- However, the production-oriented approach of planning, without altering the mode of production, resulted in the appropriation of the gains of development by the owners of the instruments of production – the richer class.
- The problem is one of providing employment and raising the productivity of low-level employment. In this connection, the basic issue is to make employment the focus of planning; the policies of production have to be woven round this central objective.

Eradication of Poverty

- Besides programme and policies, various multiple efforts need to be put simultaneously to spur the growth, streamline the efforts and achieve the efficiency and effectiveness.

Some indicatives perspectives are:

Increase in Per Capita Food Production

- The rate of growth of production of food grains as a whole has barely kept ahead of population growth. An increase in per capita food production would ensure steady supply and stable price.
- An examination of the different components of food grain output is very revealing.
- Superior food grains, i .e., wheat and rice have done perceptibly better than the coarse grains, and wheat has done very significantly better.
- It is true that the Green Revolution strategy, particularly in relation to wheat has been very successful. However, there is much that need to be done.

Agricultural and Land Reforms

- In Indian conditions, radical socio-economic changes are required to ensure the self-reliant, long-term growth of the economy.

- These changes should ensure reforms of the land tenure system helpful to the poor and middle peasants, liberate them from the hard grip of the moneylenders, ensure supply of agricultural inputs to working farmers, widen irrigation facilities and help a quicker advance of agro-industries.

Increase in Production of Essential Items
- In the industrial sphere, units manufacturing luxury consumer items must be made to refashion their patterns of production in terms of export potential and the limited range of internal consumption potentialities, and use the rest of the productive capacity towards producing low cost essential commodities like inexpensive textiles, bulbs, tube lights, transistors, shoes, cycles, etc. Make in India can play a vital role here.

Tackle the Problem of Income Disparity
- To bring about this change in our private sector production mix, however, exhortations will be self-defeating, since production thus conceived, is much less profitable per individual commodity produced.
- Apart from considerations of social justice, even purely in terms of economic development, glaring income disparities have to be quickly tackled.

Tackle the Problem of Black Money
- The black money menace, of course, has to be frontally attacked at all levels along with these measures.
- This is urgent to bring about a balance between the available goods and services and money in circulation in short to fight the inflationary pressures on the economy; to mobilize maximum public finance for developmental activities and to eradicate the chances of corruption, market manipulation and conspicuous consumption.

Massive investment in Public Sector

- A massive investment and expansion programme in the public sector is required.
- This expansion has to embrace not only infrastructural areas like power, energy and so on but also the key and consumer sectors of the industry along with the commercial and distributive agencies.
- This expansion has become urgent to safeguard the working people from the vagaries of hoarding and price manipulation of the traders.

Education
- Illiteracy is a major national problem and a major cause for poverty. Illiterate people living in villages and small towns find it hard to get employment.
- Around 51 percent of rural families are engaged in casual labour jobs, while another 30 percent is engaged in agriculture.
- Education will empower them to engage in better jobs, which in turn would help them come above the poverty.

Skill Development

- Most industries engage skilled labours. There is a decline in demand for unskilled labours in most factories and mills.
- In such a situation, there is a need to stress on development of skills for specific trade, so that these modern industries can get skilled labours.

Skill India
कौशल भारत - कुशल भारत

- This step would a big step towards the eradication of poverty from our country. Proper implementation of Skill Mission can be a very good first step to tackle the problem related to skilling in India.

Check on Population Growth

- Due to massive increase in population, the demand for basic necessities such as housing, food and shelter is at its peak. The resources are limited. The growth in demand for essential commodities far exceeds the supply of these commodities.
- Leading to a situation of price-rise (inflation). Awareness campaigns explaining the benefits of controlling the population growth should be widely circulated.

Women Empowerment

- Women (and girls) forms around 50 percent of the world population. Since ages, they have been treated as a burden to the society.
- They were deprived of equal opportunity for education, food, nutrition, and economic participation leading to the situation of 'Feminization of poor'. Women empowerment and education would strengthen them to bring economic benefits both at individual and national level.
- The government and social organizations are taking significant steps towards creating awareness regarding the importance of education of girl-child.

Decentralized Planning and Its Execution
- It is essential to reflect the grass root reality in policy making and policy implementation. The bottom up approach is sine quo non for addressing the concern of people at the bottom of the pyramid.

Alternative Model of Poverty Alleviation
Role of Voluntary Organization
- NGO have come up as an alternate medium for service delivery where administration has failed to provide service and as an advocate and voice of poor people.
- NGOs have been actively engaged in various poverty alleviation activities, education and health care services, awareness generation etc.
- They have deep reach to local people as well gained sufficient trust among people. Government should utilize their social network to provide services and deliver benefits cutting red tape. Pratham has been doing good work in education. Akshaya Patra in providing coked food in mid-day meals.

Corporate Social Responsibility

- India is the first country in the world to make corporate social responsibility (CSR) mandatory, following an amendment to The Company Act, 2013.
- They can invest contribute in areas such as education, poverty, gender equality, and hunger.
- Companies have been doing several poverty alleviating projects under Corporate Social Responsibility for example.
- Tata Group: Through self-help groups, it is engaged in women empowerment activities, income generation, rural community development, and other social welfare programs.
- In the field of education, the Tata Group provides scholarships and endowments for numerous institutions.
- The group also engages in healthcare projects such as facilitation of child education, immunization and creation of awareness of AIDS.
- Ultratech Cement: Its CSR activities focus on healthcare and family welfare programs, education, infrastructure, environment, social welfare, and sustainable livelihood.
- The company has organized medical camps, immunization programs, sanitization programs, school enrollment, plantation drives, water conservation programs, industrial training, and organic farming programs.

- **ITC Group:** Their e-Choupal program, which aims to connect rural farmers through the internet for procuring agriculture products, covers 40,000 villages and over four million farmers.
- Its social and farm forestry program assists farmers in converting wasteland to pulpwood plantations. Social empowerment programs through micro-enterprises or loans have created sustainable livelihoods for over 40,000 rural women.

Public Private Participation

- Infrastructure deficit has put constraints on employment generation and growth opportunities which has a direct bearing in putting a dent on poverty. But as government neither has the resources nor man power to take up work to fill the infrastructure deficit so role of private sectors come up to supplement the government efforts with their funds, technical know how and expertise.
- Public Private Partnership has met with several successes in building infrastructure as providing maintenance services. Several airports, highways and ports have been constructed and is being operated under PPP model. They have a potential to reduce infrastructure deficit and open new avenues for employment generation and reducing poverty.

Entrepreneurship

- Entrepreneurs come up with innovative product and ideas to solve problems of society. They generate new job opportunities as well.
- There has been a need to orient focus of entrepreneurs towards addressing problems of poor, providing new innovative ways to eliminate hunger and malnutrition, effective and efficient service delivery, new ways to streamline service delivery via government agencies.
- As the purchasing capacity of poor is low there should be adequate focus on needs of poor – cheap and quality products or alternatives like cheaper and reliable water purifier, efficient cooking stoves, cheaper and faster means of communication etc.

Conclusion

- With rapidly growing economy the poor is getting left out day by day.
- India can't afford to become as aspiring global power with millions of population unable to get two square meals a day. Poverty is a big blot on our democracy.
- As long as there is poverty there can't be equity and equality of opportunity.
- The promises of constitution and dreams of our forefathers of an egalitarian society remains unfulfilled.
- Time has come to think out of box solution to eliminate poverty and provide basic necessities to all.
- The discussion about Universal Basic Income in economic survey has been a praise worthy beginning. The government needs to walk the talk and put a large dent in poverty through effective implementation of poverty alleviation programs.
- E-governance, Direct benefit transfer, rationalising subsidy, effective monitoring etc. can check leakages and tools like JAM (Jan dhan – Aadhar – Mobile) could provide necessary boost to provide better services.
- Time is ripe to wipe every tear from every eye and to fulfil Gandhi's dreams of Antyodaya and Sarvodaya.

Urbanization in India

- **Urbanization refers to the population shift from rural to urban areas**, the corresponding decrease in the proportion of people living in rural areas, and the ways in which societies adapt to this change.
- It is the process through which **cities grow as higher percentages of the population come to live in the city.**
- Urbanization is closely linked to modernization, industrialization, and the sociological process of rationalization.
- Urbanization is not merely a modern phenomenon, but a rapid and historic transformation of human social roots on a global scale, whereby predominantly rural culture is being rapidly replaced by predominantly urban culture.
- The definition of what constitutes a city changes from time to time and place to place, but it is most usual to explain, urbanization as a matter of two sense : **demographic and sociological.**
- Demographically, the focus is on the size and density of population and nature of work of the majority of the adult population.
- Sociologically, the focus is on heterogeneity, impersonality, interdependence and the quality of life in the society.

Urbanization in Demographic sense
As per the census of India
For the Census of India 2011, the definition of urban area is as follows;

1. All places with a municipality, corporation, cantonment board or notified town area committee, etc. (These towns are known as statutory towns)
2. All other places which satisfied the following criteria:
   - A minimum population of 5,000;
   - At least 75 per cent of the male main working population engaged in non-agricultural pursuits; and
   - A density of population of at least 400 persons per sq. km. (these towns are known Census towns)

Conurbation
- A **cluster of cities and towns forming a continuous network**—may include even larger numbers of people.
- **Emerging Conurbations in India:** Mumbai to Ahmedabad covering Anand, Vadodara, Surat, Valsad and extending up to Pune.

Megalopolis
- A megalopolis is typically defined as a **chain of roughly adjacent metropolitan areas**, which may be somewhat separated or may merge into a continuous urban region.
- The **National Capital Region (NCR) of Delhi** is an example of Megalopolis in India.

Global city
- Global city , an urban centre that **enjoys significant competitive advantages and that serves as a hub within a globalized economic system**. Eg. **Mumbai.**

A new type of solidarity develops in social realtion, which is both need based as well as function based : the reason for contunity as well as change in social realtion

Economic base becomes non-agricultural,due to diversification of occupation

Spatial resource constarints at local level forces one to move, here the role of bonding social capital is important

Urbanization

Economic interests provides 'bridging' social capital,in contrast to the 'bonding' social capital

The prominence of bridging social capital in social life reduces dependency on extended family, resulting in breakdown of joint family system

Social Effects of Urbanization in India

Family and kinship
On family structure :

- The urban joint family is gradually replaced by nuclear family.
- **Change in family Size:** In India, the reduction of the family size could be attributed partly to economic difficulties, low levels of income, the high cost of living, the costs of education of children and the desire to maintain a better standard of living, which is best achieved within the more affordable smaller size family.
- Consequently, the nuclear family with its Parents and children became the model of society and soon ruled out the traditional, extended family usually constituting three generations.
- **Female headed households** have become a steadily growing phenomenon and increasing trend in India.
- A considerable proportion of unions are disrupted suddenly for reasons such as desertion, separation or divorce.
- Those women who are divorced at latter ages mostly remain single for the rest of their lives and live with their dependents.
- Further, due to inter-state migration, particularly male migration, female headed household is visible at rural areas.
- **Husband dominant family is replace by the "egalitarian family"** where wife enjoys nearly equal power as the husbands.
- This symmetricity, in the role of husband and wife's, can be attributed to the increasing participation of women in the workforce, and subsequent role in decision making.
- **Change in fertility as due to urbanization:** The family form of labour became redundant, as the economic contribution from the children in a family decreased, because of a move away from agriculture, the need for large numbers of children decreased.
- Improvements in health care and child survival also contributed.
- The emphasis was on the quality of life rather than the quantity of children, a new concept added to family values.

On family Role

- **Social capital**: Traditionally, family capital stayed undivided, the maintenance of the family line was guaranteed and customs and tradition were transmitted from one generation to the next. But with urbanization, in combination with massive rural-to-urban migration led to a decline in authority among heads of households, and stimulated children to leave the household at an early age. Households broke up ,
- family lines were not continued, particularly with the rise of specialized institution like schools and financing agencies.
- **Value transfer**: In traditional societies, family was an important institution for value impartation and role allocation.
- But with onset urbanization, specialized institution, such as school, replaced this system of value impartation consequently weakening the transfer of value in future generation.
    - This can be seen in increasing assertion in marriage choices by the young generation.
- **Cooperative families:** The existence of institution of families as a co-operative and support institution, broke up in the wake of urbanization.
- **Urbanisation and caste:** Caste identity tends to diminish with urbanization, education and the development of an orientation towards individual achievement and modern status symbols. But the vitality of caste can still be seen in :
- Caste as a basis for organising trade union like associations, which serves as interest groups , which protect the rights and interest of its caste members.
- Social interaction in urban settlements is marked by a high degree of informality and caste and kinship are major basis of such participation. This informality applies to religion as well, where one can see.
- With the advancement of critical space offered by the social media in urban centres, which also raised the level of electoral consciousness, identities, particularly caste, became an instrument for electoral mobilization.
- **Exclusionary urbanisation:** urbanization process has an inbuilt screening system, which is picking up people from relatively higher economic and social strata. Generally, higher caste people enjoy the urban benefits more than subaltern groupings in India.
- **Urbanisation and women:** Urbanization is often associated with greater independence and opportunity for women- but also with high risks of violence and constraints on employment, mobility and leadership that reflect deep gender-based inequalities.
- Urbanization brought an alleged change in women's life which was guided by affective individualism. The term affective individualism is applied to this process, being the formation of marriage ties on the basis of personal attraction, guided by norms of romantic attachment.
- Resultantly, urbanized society is moving towards an era of "plastic sexuality"; "Plastic" refers to the malleability of erotic expression, in terms of both individual choice and frameworks of social norms.
- "Flexible sexuality" is argued to emerge in the context of the social changes in due to urbanization. It stands in contrast to the features associated with modernist sexuality ,
- conceptualized as fixed, by biology or by social norms. "Fixed sexuality" is associated with the binaries of modernity – either heterosexual or homosexual, either marital or extramarital either committed or promiscuous, either normal or perverse.
- This is evident from the fact love marriages, and cohabitation is common in urban centres.
- The diversification of occupation has given women a lot of economic freedom, thus reducing the dependency on the family ecosystem. The economic independence also resulted in decreasing family sizes.
- Access to urban facility drives down rates of child marriage, female genital mutilation and other forms of gender-based violence.
- "The urban environment brings in different values, different cultures and systems. If well-planned it enables women and girls to have better access to education and health services.
- **Urbanization and migration:** Migration is cause as well as consequence of urbanisation.
- Migration is the demographic process that links rural to urban areas, generating or spurring the growth of cities.
- Migration is changing the structure of the family, as the number of single household families increase. These families are generally female house hold families.

- As generally male members migrate to cities, this lead to feminization of workforce at rural level. This result in less negotiation powers of women. Further , this also results in violence against women at rural India.
- Migration also helps in getting urban facility at rural place.
- It has often been observed that migrants who returns from the cities will not work in the conditions that they used to do before .This is known as social remittance.
- Social Remittances — are a set of skills, ideas and practices imbibed by a person in time, that begin to reflect in his or her personality and way of life; in short, it's the social impact of migration that leads to social development.
- Migrants continually transfer these additional remittances through conversations with their families back home, through various medium when they are vacationing in their home or return forever after retirement.
- This has changed the condition at rural India.
- With migration, the number of rural-urban fringes, are on the rise. Rural-urban fringe are an area (for eg. Periurban areas) with distinctive characteristics which is only partly assimilated in to the urban complex and which is still partly rural. But with time it results in more unplanned urbanization.
- Further, the social conditions as such places includes the characteristic of both urban and rural areas. This often result in conflict between these two values.
- For instance, educating the girl child is urban value in itself , but when education brings aspiration in such child. But when these child assert themselves, it generates conflict which sometimes results in honour-killing type of scenario.

Urbanization and health:
- Health inequities are avoidable inequalities in health between groups of people within countries and between countries.
- These inequities arise from inequalities within and between societies. Social and economic conditions and their effects on people's lives determine their risk of illness and the actions taken to prevent them becoming ill or treat illness when it occurs.
- India's health system faces the ongoing challenge of responding to the needs of the most disadvantaged members of Indian society.
- Despite progress in improving access to health care, inequalities by socioeconomic status, geography and gender continue to persist.
- This is compounded by high out-of-pocket expenditures, with the rising financial burden of health care falling overwhelming on private households, which account for more than threequarter of health spending in India.
- Health expenditures are responsible for more than half of Indian households falling into poverty; the impact of this has been increasing pushing around 39 million Indians into poverty each year.
- This is generally known as Social gradient to health.
- The social gradient in heath refers to the fact that inequalities in population health status are related to inequalities in social status.

Health Indicators
(In % of resp population)
■ Rural ■ Urban
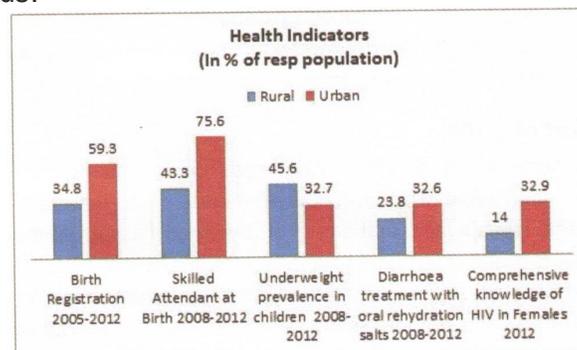
Urbanization and Identity

- Urban areas are characterized by the absence of social network like caste or regional identities. But these gap are generally filled with larger social identities such as religion.

- Moreover religion becomes a medium for electoral mobilization. This develops a chasm between various religious groupings, manifested in the increasing communal incidences across India.
- Urbanization, of course, heralds a host of challenges.
- These include social alienation, overcrowding, income inequality, inflationary tendencies, and environmental degradation.
- Growth may be driven by sectors like construction, fuelling real estate bubbles that can threaten national and even regional economies.
- Meanwhile, the growing power of cities can perpetuate urban and rural divides, providing fodder for populist nationalism.
- The recent upsurge in anti-globalization voices manifests this fact. Due to globalization, a significant part of the urban population is finding it hard to make ends meet.
- This is generating hypernationalism against the perceived losses suffered by globalization.
- In such case the, mutual dependence can decrease such resentment.
- In the global context, such dependence is created by the global cities. Global society, fosters cultural diversity, information sharing and political engagement, notable markers in a deeply polarized national society.
- People here are of multiple identities and reducible to no single adjective.

The current predicament of Urbanization: Urbanization can produce dystopic "cities without growth" debilitated by pollution, crime and inequalities. Mumbai is one of cited one such cautionary example.

- The main cause of degradation of the environment is rapid urbanization because of all industries, which created GHGs, located in urban area.
- Urban areas are the main sources of anthropogenic carbon dioxide emissions from the burning of fossil fuels for industrial processes; transportation of people and goods etc.
- Moreover, there is issue of environmental pollution. It has often been seen that remote areas are at the receiving end of pollution created and generated by satellite cities.
- It can be argued that the air pollution is increasing the frequency of non-communicable diseases in India, thus throwing already improvised people in vicious cycle of poverty.
- Additionally, there is issue of solid waste generated by satellite cities, which are dumped by authority in peripheral areas.
- For example, there is a riot like situation in Mavallipura, a remote area in Karnataka, on the question of solid waste dumping by the authorities.

Inequalities

- Large cities are places that disproportionately reward the most talented people (the superstars) and disproportionately fail the least talented.
- In a nutshell, larger cities provide incentives for the most able to self-select into activities that offer high payoffs to the successful.
- However , the risk of failure associated with those activities also increases because workers in larger cities compete against more and better rivals.
- However, this reward are based on ascriptive criterion in many cases.
- Disproportionate rewards for the most skilled – and failure for the less skilled – then drives income inequality.
- Both channels are stronger in larger cities, thus establishing the positive link between city size and inequality, even when abstracting from differences in industry composition and educational attainment. Due to this, globalization is creating conditions for relative deprivation across the world.

Crime: The conditions of urbanization creates anomie of infinite aspiration. Lack of resources, forces people in many conditions to take the route of crime for gratification of such needs.
In many cases the limitations of dual career families, and the social conditions force many children toward delinquency. This is the reason for increasing crime in the society.

- A crime prone-society, reduces the free movement of its inhabitant, thus reduces the gains of urbanization.

Unplanned urbanization

- As most of the urbanization in India is unplanned, slum are growing at disproportionate rates.
- This areas become the centre of populism and crime in urban centres.
- Moreover, the worldview the people inhabiting these parts are limited to making the ends meet, forgoing the benefits of differed gratification.
- Further, the overburdened conditions of urbanization in India is creating the conditions of sub-urbanization. In suburbanization people move towards the peripheral town for residence.

Way Forward

- Successful urban governance demands attention to diversity.
- Effective planners must develop the legal, communication, transportation and housing infrastructure with which to gather a critical mass of capital and creativity in today's high-tech era.
- Pragmatic urbanites, in short, learn to share space with people unlike themselves.
- In the process, they experience "iterative" interactions, or repeat exchanges that transform who they are and how they identify themselves.
- As identities collide and elide in this urban context, new people emerge who are neither "us" nor "them." Such pluralistic sensibilities, in turn, compel citizens to challenge the demonization of difference so often promoted by nationalist politicians.
- At the World Urban Forum, the World Bank offered three big ideas that are essential for successfully implementing the New Urban Agenda:

    - Financing the New Urban Agenda
    - Promoting territorial development
    - Enhancing urban resilience to climate change and disaster risks

- The announcement of a new urbanisation policy that seeks to rebuild Indian cities around clusters of human capital, instead of considering them simply as an agglomeration of land use, is a welcome transition.
- We need to empower our cities, with a focus on land policy reforms, granting urban local bodies the freedom to raise financing and enforce local land usage norms.

Conclusion
A medieval German law recognized, "city air makes free" a principle which authorized freedom for renegade serfs who survived in the city for a year and a day. At the dawn of the 21st century, and across the global South's growing cityscapes, city air will continue to offer hope for diversity and empowerment, provided that the model of city is sustainable

Globalisation and Indian Society

- Globalisation can be defined as a process in which the social life within different societies is increasingly affected by international influences based on different aspects like political and trade ties to shared music, clothing styles, mass media, etc.
- It is the free movement of goods, services and people across the world in a seamless and integrated manner. In simple terms, it is a process of growing integration and interdependence.
- It is seen as a complex series of economic, social, technological, cultural and political changes that have helped in increasing interdependence, integration and interaction among people and economic actors (companies) in disparate locations.
- Although existant during ancient times, the impact of Globalisation has been felt at a far more accelerated pace in the past three decades as compared to ancient times when trade and cultural ties flourished amoung all other countries.
- The effect has been far reaching and has had different impact on different people.
- For some, it has brought new job opportunities, while for others Globalisation has led to loss of livelihood. Because of it, there are differing views on the impact of Globalisation.
- There has been an argument that it has benefited the more privileged section, while the poor and not so privileged ones do not get much benefit.

Globalisation and Indian Society: Various Perspectives

Hyperglobalist Perspective

They argue that the past history and the current economics have united together to create a new relationship where nations are uniting both economically and politically.

Like other countries, India is also uniting so that It is not left out in this new globalized world. They believe:

- Globalization is leading to a borderless society, a world in which power of individual governments is weakening and transnational governance organizations are becoming increasingly important.
- The democratic social models implemented and protected by nation states are going to be challenged. The fall of USSR and India adopting a New Economic Policy in 1991 supports the belief.
- Increasing communication due to technological advances has helped in the creation of a global culture.
- Global civilization is bound to happen as more universal principles of economic and political organization are spread across the globe increasingly.
- They see the world economy as a single unit more than any other perspective does.
- They focus on the homo genising aspect of globalisation

Skeptical Perspective

They dismiss the fact that there is a development of a global culture through a global development structure. They believe:

- Globalisation process is more separated and regionalized than as a truly global world. They are of the view that the world is globalizing but different regions are not globalizing together. Instead, what we call globalisation is in reality regionalisation.
- Trading Blocs are being formed (Trans Pacific Partnership, Regional Comprehensive Economic Partnership) which shows expansion of regional economic sectors and a cooperation of bilateral trade between countries, by discounting other multilateral countries not part of the block.

- A strong nation-state is needed to facilitate trade between countries and regulate the running of the global economy.
- They do believe in the globalized world but as per them, Globalisation starts regionally and then migrates towards a globalized economy.

Transformationalists Perspective
- Transformationalists argue that local cultures are not simply swallowed up by western cultures - rather people in developing countries select aspects of western culture and adapt them to their particular needs, a process which they call 'glocalisation'.
- A good example of this is the Bollywood film industry in India, or the various 'glocal' manifestations of McDonald's burgers.
- They see globalization with both negative and positive impact, both homogenising and heterogenizing impact with emergence of identity based differences.
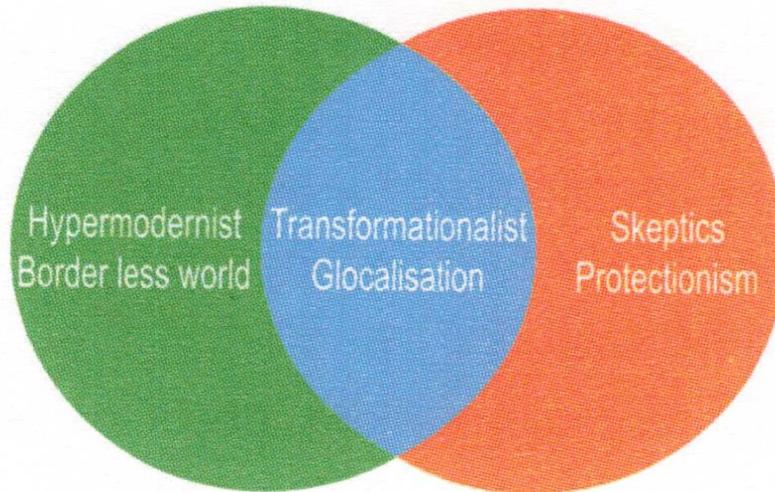
Effects of Globalisation: India
- Globalisation is the intensification of world relations.
- It is the free movement of trade, capital, technology, people and culture across the globe. With Globalisation, there is a sharp increase in the level of Indian integration into the world relations after the structural adjustment program that began in the 1990's.
- Globalisation has varied impact across all class groupings in India. While it is said to have a highly positive impact on the industrial class, entrepreneurial class and the professional class, the impact on the working class has been varied.
- We are living in an increasingly connected world. The imprints of other cultures, societies and economies are encountered in our daily lives.
- The smartphones we use might be assembled in China, the clothes we wear might be manufactured in a factory in Bangladesh or South-East Asia and the company we are working for might be a multinational corporation.
- Globalisation has been taking place for centuries albeit at a slow pace.
- Globalisation means different things to different people. Economists consider it as a step towards a fully integrated world market .
- The sovereignty of the state is challenged with the emergence of non-governmental power players in the world order .
- Globalisation is not an event, rather a process which originated with the liberalization and privatization of the economic sectors. It aims for the establishment of a borderless world. It talks of Vasudhiva Kutumbakam- the world is my family.
- Factors aiding Globalisation are: Technology, Faster Transportation, Improved mobility of capital, Rise of MNCs.
- Globalisation has a huge impact on the Indian society and has led to the transformation of the society from various perspectives:

Political

- Globalisation has changed the nature of governance and policy dimensions in the country. It gave a specific political and economic approach to the economic policies.
- There has been rise in Non-Government organizations and their special role in the governance of the country. The concept of good governance has been strengthened due to increasing Globalisation.
- The role of government has transformed in more significant ways as the focus has moved towards empowerment from welfare.
- This has led to a policy change towards a rights based approach to governance.

Economic

- Liberalization and privatization are seen to be offshoots of Globalisation which has changed the outlook of Indian economy.
- It has led to the Liberalization, Privatization and Globablization (LPG) era since 1991 which has completely transformed the economic policy of the country.
- Increase in foreign investments and adoption of technology in sectors like media, communication, defence and insurance have helped in improving the forex reserves of the country.
- **Liberalization** is a term which comes from the philosophy of liberalism which advocates for greatest freedom for private individuals and least interference by state in private affairs.
- Privatization is generally referred to induction of private ownership in publically owned enterprises or organization.

Social
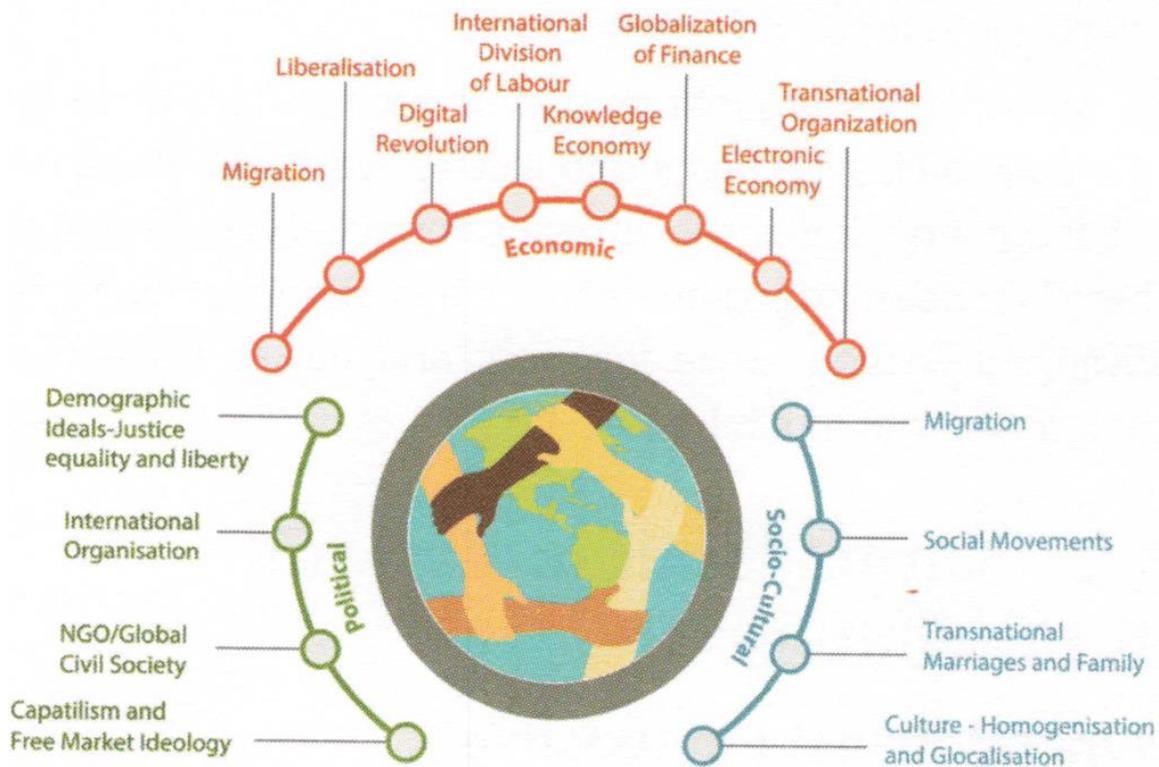
- There have been debates of homogenization versus Globalisation of culture. Globalisation has transformed the social dimensions as well.
- It has influenced migration and has a huge impact on urbanization.
- It has drastically increased the pace of urbanization and has led to increase in gap between rural and urban sectors with respect to standard of living which also influences migration.
- The social movements with respect to women safety, dalit movements, farmers' movements, environment safeguards and others have been intensified and been affected by Globalisation. The gender dynamics is also changing due to the impact of Globalisation.

Impact on Institutions

Marriage

- Since time immemorial, marriage has always been regarded as a highly sacred institution which involves meeting of minds of two people.
- However, with changing features of society, very institution are inconflict with each other, for example the patriarchy is in increasing conflict with the independent agency /autonomy of women's right. Globalisation has led to many positive as well as many negative impacts. Some of them are as under:

Positive Impact

- Indian society has not been kind to the idea of love marriages.
- However, with increasing Globalisation, family members, especially elders have started to accept and appreciate love marriages in the same way as they used to accept arrange marriages in the past.
- Love marriages have seen an increasing trend and thus parental preferences have given way to children's wishes or they accommodate children's wishes through love cum arranged marriage.
- With more integrated economy , increased education and enhanced awareness in a globalized world, people from different caste and faiths are intermingling.
- This has also resulted in easing caste base rigidities. Once such instance of this kind of marriage would also result interfaith marriages, which visibly is on the rise in India.
- Economic independence has had a major rule in acertaining symmetry between conjugal pairs in nuclear families.
- Globalisation has broadened the mindset of young people as people tend to avoid child marriages unlike the past.
- It has helped in intensifying the fight against child marriages, rise in widow remarriages.
- With the dissemination of ideas of gender equality, the institution of marriage, in itself, is witnessing a shift to more egalitarian values in comparison to the earlier male domination and female subservice.

Negative Impact

- Globalisation has reduced the sacredness of marriage as people are looking to be free from the rituals and commitments. Consequently, the institution of marriage is breaking down at an alarmingly fast rate.
- Today conjugal relationship is shifting from romantic love (forever for each other) to confluent love (relationship should benefit both)
- In a global world, people see marriage as a civil contract. Now a days, marriage is not seen as a religious sacrament. This would expose the institution of marriage to fickleness of human behaviour and make such an institution a very temporal one.
- Girls and boys are more open towards sharing apartments together even before marriage. This concept of live-in relationships is viewed, by many, against the culture of India.
- Other issues like serial monogamy. Marriage which is considered to be a sacred institution in India is facing challenges from Globalisation and is readjusting itself according to new norms challenging the older and rigid norms.

Family

- Family is a primary social group that came into existence to satisfy the need for reproduction. It is not of a sudden origin and has evolved over times and passed through different stages.
- The most striking feature of the Indian Family system is the existence of joint family system. The joint family exhibits joint property, sharing of common residence, practicing of common religion and mutual rights and obligations.

Positive Impact

- Earlier, all the members of a family did the same type of work but after Globalisation the same family has adapted to different types of work depending on their availability and the economic benefits.
- The husband and wife are mostly employed thus improving the standard of living.

- In a notable change, say of women is also getting better as decisions are being taken together, thus improving gender equality.
- Globalisation has led to increase in social gatherings in place of religious gatherings.
- Globalisation has changed the decision making hierarchy, as even the opinion of children are seldom ignored.
- Today children are much aware of their rights and hence the physical punishment in schools and home is drastically reduced.

Negative Impact

- Globalisation has forced many families to shift out of their village and town pushing them towards Nuclear families at the expense of joint family.
- This, in turn, harms the traditional family values.
- For example, urban born child doesn't want to go to visit rural relatives.
- Globalisation affects children negatively as children are not able to spend enough time with family members which is making them more individualistic and self-centered.
- These changes make it difficult for the young generation to inculcate Indian cultural values.
- Today they are more engaged with electronic gadgets rather than family.
- Family has ceased to be unit of production and the voice of elderly in the family matters have decreased.
- Increased mobility of the younger generation in search of new employment and education opportunities has weakened the family relations.
- It has weakened the family bonding and the ties have started to loosen due to physical distance.
- Not only the structural but also functional transformation is taking place in the family system due to Globalisation. Today many function like education of children are taken by other institutions like school.
- Family who used to take care of its vulnerable members is no more in a position to serve but the values of the family are still strong in India and the acceptance and rejection of traditional values of hierarchy depends on the experience shared by each family

Joint and Nuclear Family

In a joint family system, the number of dependents living under a roof is much larger. Those living with a joint family may include husband, wife and children, grandparents, married brothers, sisters, wives of sons, grandsons, granddaughters and other dependents and relatives.
Hallmarks of Traditional joint family system are:

- Common property
- Common finances
- Common kitchen
- Common leader
- Common Place of Worship

According to census 2011, in Delhi around 69.5% of households have only one married couple and less than 6% of all Indian Households have 9 or more people living in them.
- Nuclear family is a family consisting of parents and their children, but not including aunts, uncles, grandparents, etc. Nuclear family is strongly on the rise due to factors like job relocation, real estate, impact of Globalisation and changing cultural attitudes.
- The differences between the nuclear and joint families are in terms of composition, responsibility, bond of unity and affection, subsistence and freedom.

Caste
- As man evolved, the social order evolved with him and this order is known as caste in India.
- It is well known fact that caste discrimination is rampant in India and is seen as a barrier in the nations growth.
- Rise in Globalisation has brought changes to the caste system both in a positive as well as a negative way.

Positive Impact

- Rise in professionalism, improvement in education etc. has provided employment opportunities and thus is improving the conditions of vulnerable caste.
- The rigid caste system is gradually giving way to relaxed norms. Inter-caste marriages, intermingling and socializing with other castes is no longer regarded as a taboo.
- Increasing rationality in decision making with intermixing of thoughts from different cultures has reduced superstitious beliefs.
- Secularisation of caste: The institution of caste is detached from the ritual status hierarchy and attain the character of the power-group functioning in the competitive democratic politics.
- Rise in dalit movement For example, dalit panther movement was inspired from Black Panther movement.

Negative Impact

- Despite Globalisation and its benefits, practice of untouchability is still prevalent in India.
- Globalisation has forced vulnerable castes towards informal sector doing menial jobs due to lack of requisite skills. For example, erstwhile untouchables have become manual scavengers.
- Caste based inequality is still a reality in many corners of the country as evident from dalit violence case at una and rohith vemula suicide.

Thus Globalisation on one hand has helped in diluting stringent caste barriers but it has not been able to completely uplift the marginalized castes

Religion
- Globalisation has shifted the cultural build up of the world and has led to the formation of a global culture.
- Globalisation flattens out cultural differences, erodes local customs and beliefs, and spreads a secular way of life that is at odds with religion.
- Religion serves as the source of Globalisation and as a haven for those standing in opposition to its ubiquitous yet often subtle power.
- In both of these views, the relationship between religion and Globalisation is antagonistic – one of struggle and conflict thus putting religion in the background and Globalisation has a shared relation of struggle and conflict.

Positive Impact

- Religion and Globalisation have been partners in historical change. In the past, religion, has been a carrier of globalizing tendencies in the world.
- The history of Christianity and its extraordinary growth as a world religion was a result of a link between its own global ambitions and the expansion of various political and economic regimes.
- Moreover, various new religions entered India which had a multidimensional impact on the culture of India.
- Globalisation paves the way to bringing cultures, identities, and religions in direct contact.
- Globalisation brings a culture of pluralism, meaning religions "with overlapping but distinctive ethics and interests" can interact with one another with ease. E.g world religious conference.
- Due to Globalisation people are reading essence of various religions which helps in building a more tolerant society. Even Gandhi's view on secularism was influenced by the teaching of Islam and Christianity apart from Hinduism.
- The basic tenets of Globalisation like openness, individualism, freedom etc., stand against the religious parochialism. Even a theocratic state like Saudi Arabia is opening itself by allowing more freedom to women.
- Globalisation allows for religions previously isolated from one another to now have regular and unavoidable contact.
- Reform within religion- For example, gender equality within church. Recently a woman became a priest in church of England.

Negative Impact

- There have been conversions to Christianity because of the increased financial and institutional support of western countries.
- For example, conversion of tribals by Christian missionaries during colonial times.
- Globalisation disrupts traditional communities, causes economic marginalization, and brings individuals mental stress, all of which create a backlash of religious parochialism as evident in 1979 Iranian revolution.
- Globalisation brings religions to a circle of conflicts that reinforces their specific identities. Relationship between religion and Globalisation is complex, one with new possibilities and furthering challenges.

Media

- Media plays a crucial role in promoting Globalisation.
- In fact, it is a part of the Globalisation process. Media revolution has converted the whole world into a global village. By turning on the TV sets, we can be aware of the latest developments around the globe through international news broadcasts.
- These new technologies have provided us the opportunity to move from a stagnant phase of ignorance to a modern era of science and logic.
- Students are able to study subjects of their interests. It has its positive as well as negative impact on print media, television, radio and others.

Print Media

- Newspaper, magazines and books are the primary medium of dissemination of information within society.
- The invention of printing press by john Gutenberg has opened the flood gates of knowledge to common masses.
- Industrial revolution has given a further boost to it. In India it has played a major role in awakening of masses and propagation of anti-colonial ideas, ultimately leading to the growth of nationalism.
- Some of the prominent newspaper of that time were The Calcutta Gazette, The Madras Courier, The Bombay Herald, Kesari etc.
- In this globalised era, newspaper has assumed an international character in terms of increased focus on international stories, cooperation between the newspapers of various countries for investigative journalism for e.x., Indian express collaboration with the International Consortium of Investigative Journalists (ICIJ) and German newspaper Suddeutsche Zeitung in case of paradise papers.
- Similarly rise in literacy levels of Indians and incoming of new technologies has boosted the circulation of newspaper.

Electronic Media

- Electronic Media includes radio and television. Radio is still one of the cheapest and most convenient ways of information dissemination especially in rural areas.
- In India radio broadcasting started with 'ham broadcasting clubs in Kolkata and Chennai in 1920's. By 1950 there were 546,200 radio licences all over India.
- All India radio programmes were used to disseminate information about green revolution, warning about incoming disaster and other government schemes for the vulnerable sections of society.
- However with the advent of globalization, there is increase in privately owned radio stations breaking the monopoly of all India radio. Apart from it, there is a proliferation of community owned radio stations.
- In India television was introduced in 1959 to promote rural development. However with the advent of globalisation it witnessed changes at various levels.
- Firstly, there is rise in number of TV channels breaking the monopoly of Doordarshan For example, channels like star TV, ESPN etc. Secondly, change in taste of people in terms of content.
- Earlier it was directed towards information dissemination of the government and in the name of entertainment there was cultural program like Ramayana and Mahabharata.
- However, today we find every kind of programs ranging from sports to action to bhakti channels to news channels.
- Thus there is an increase in specialization of content by TV channels.

- Thirdly, there is glocalisation-many foreign TV channels dubbed their programs in Hindi and other vernacular languages in order to reach wider audience.
- Similarly many TV shows in India are also inspired by the foreign shows like Kaun Banega Crorepati is an Indian television game show based on the British program Who Wants to Be a Millionaire.

Social media
- The advent of social media has its underpinning in the information and technology revolution which is a major component of globalization.
- Since globalization includes transfer of ideas and culture, social media as an instant and democratic means of information dissemination plays a major role.
- Unlike the traditional media, social media is relatively free from the influence of government.
- Today social media is used in various sphere like during Arab spring Faceboook and Twitter were used for the mobilization of protestors.
- Similarly, many companies and entrepreneurs are using the platform to build a brand and promotion of their products, thus overcoming the geographical barriers.

Overall impact of media can be summed as under:

Positive Impact

- The introduction of newspapers, magazine, internet and TV has immensely helped to spread information and has helped people to come together from all over the world. For example, the image of Aylan Kurdi on social media has forced the world leaders to ponder upon the problem of refugees in Europe.
- Mass Media helps to reveal the news of people misery so that concerned authorities can take necessary steps.
- Internet helps students by giving them access to millions of documents on almost every topic and subjects including science, arts, religion, education, commerce, industry, agriculture and law, For example, use of massive open online platform.
- Radio has completely transformed its utility by disseminating information especially to the rural and less technologically-advanced region.

Negative Impact

- Increase in commercialization has forced many news channel to present news in a way people would like to watch. This, in effect, distorts the very objective of the news channel which is to present an unbiased news to the world. In short, it has led to negative effects of yellow journalism, paid media and others.
- With the work commitments of working parents, they get to spend very less time with their children. This, in turn, exposes children to vulgarity and pornographic material which affects the social, cultural and traditional values of Indian society.
- Cinema is facing challenges from digital revolution like including online platforms like Netflix and Hotstar. In addition, online piracy is another challenge.

Political
- The collapse of the socialist world has hastened the process of Globalisation. With the fall of communism people started enjoying the virtues of freedom and liberty which was unfathomable in communist setting.
- The significant political development due to Globalisation is the growth of international and regional mechanisms for political collaboration.
- Also, the rise of international government organizations and non-governmental organizations are effects of Globalisation. Some of its impacts are as under:

Positive Impact

- It has led to universalization of non discrimination, equality, rule of law and accountability. This has helped in the development of Rights based approach to governance.
- It has helped in improving the public policies of the government by learning from the failures and success of other nations. For example, our Lokpal Act is inspired from the ombudsman of Scandinavian country.

Negative Impact

- Globalisation has increased the influence of international organizations like IMF, World Bank and others through myriad checks and controls over internal policies of the nation.
- This has challenged the concept of sovereignty. For example, in exchange of IMF loan in Indian government had pursued 1991 structural reform.
- Globalisation has increased the role of Non Governmental Organizations. Many organizations influenced by other nations has been involved in various spurious activities. For example: Report by Intelligence Bureau about Green Peace and other organizations.
- It is leading to the homogenization of the political culture without much regard to context sensitivity.
- For example, promotion of democracy in countries like Afghanistan and Iraq through aid by several countries, without understanding the nuances and present state of order may lead to internal disturbances etc.

Judicial

- There is what is called Globalisation of law according to which the whole world lives under a single set of legal rules. There is Globalisation of commercial as well as contract laws in addition to the public laws. International firms have increased their fold and are providing services in India.
- For example, The United Nations Commission on International Trade Law was established by the United Nations General Assembly "to promote the progressive harmonization and unification of international trade law".

Positive Impact

- It is providing opportunities to lawyers in India to learn more professionalism, intricacies of contract and intellectual property laws.
- It also helps in improving the overall legal education in the country. For example, enactment of Arbitration and Conciliation Act in 1986.
- It has helped in reducing delays and benefited the clients through trade in legal services.

Negative Impact

- There is a challenge to the judicial sovereignty as seen during ever greening of patents, and also during the criminal charges against Italian marines.
- The cost of the whole judicial process is increasing due to huge cost of these foreign law firms.

Concentration of Wealth and Deprivation

- Due to Globalisation, one of the biggest negative aspect is the concentration of wealth. Currently top 1% of the Indian population owns more than 70% of the wealth and the bottom 50% just 1%.
- The informalization of the economy is also one of the primary reasons behind skewed concentration of wealth.
- Also, Globalisation has led to displacements without any proper rehabilitation which has led to more deprivation of the already deprived and vulnerable section of the Indian populace.
- The privatization of health, education and other basic facilities have created havoc on the deprived section of the population as they are unable to get access to quality hospitals and quality educational institutions. This has led to creation of a huge gap between the haves and have-nots.

Indian Value System

- Value system is of utmost importance as it is the value system that determines actions taken by people. Globalisation has given India new experiences, which has led to new values at the individual level as well as at the level of society.
- For Example: There are sufficient evidence to show the correlation between economic well being and increasing secularization.

Positive Impact

- A new set of value system is causing the Indian citizen to start participating in the political dialogue and thus giving full meaning to democracy.
- The clamour for decentralization which led to 73rd and 74th amendment act, passing of RTI Act and Lokpal Act are few examples.
- More emphasis on competition and individualism is helping individuals to improve their skills and capabilities.
- The emphasis is on organizational discipline, teamwork, quality.
- At the social level, there are changes in the caste rigidities, acceptance of women in different economic field, change in attitude towards inter-religious and inter-caste marriages.

Negative Impact

- There has been rise in materialism and consumerism in the society which is challenging the old cherished value system that had a spiritual tone. This is also the cause of rising inequality in the society.
- There is a rise in commodification and objectification of women which is influenced by the new value system.
- There is a loss of social values and cheerful blessing of togetherness. People are restricting themselves in social interaction. This is more evident in metro cities.

Education
- Education empowers everyone to mitigate most of the challenges faced in life and succeed. Knowledge attained through education helps open doors to a lot of opportunities for better prospects in career growth. Globalisation has impacted education around the world in many important ways.

Positive Impact

- Availability of study books and information on the internet due to Globalisation has increased tremendously which allows student to read on any topic of interest.
- Scientific and technological innovations have made life comfortable, pleasant and enjoyable for students. Working professionals can attend online courses like skill share website.
- Increased access to quality education provides an opportunity to individuals towards higher social status and mobility. E.g., collaboration between foreign and Indian university.
- It highlights the potential benefits to the economy and possibilities of greater innovation. Even national intellectual property rights policy advocates this.

Negative Impact

- Exorbitant cost factors have made higher and specialized education beyond the reach of poor and middle class students.
- Collabouration of Foreign universities with the Indian universities has increased the fees for medical, engineering and management studies making it very difficult for students from middle and poor class to pursue higher studies.
- Many a times, Education is being measured in terms of number of degrees a person holds rather than the amount of useful knowledge he possesses.
- Commodification of educatioh- today education is treated as commodity, which can be bought or sold in the market.

Health

- As borders are increasingly disappearing, people are increasingly free to move thus creating new opportunies as well as challenges to global health. It is difficult for national governments to provide services alone. International organizations must complement national governments to solve health issues. Globalisation has had many positives as well as few negatives. Some of them have been mentioned as under:

Positive Impact

- There has been increase in accessibility to hospitals because of opening up of many private hospitals. E.g., Fortis and Apollo hospital.
- Health services can be provided across borders. For example, a range of telemedicine tools such as tele-diagnostics and tele-radiology in addition to medical consultation through traditional and electronic channels is possible.
- The quality of research and treatment has gone up as evident by foreign companies in India.
- Patients can travel abroad to receive health care or use certain facilities. Medical tourism has seen a rapid rise, especially in countries like India where treatment is relatively cheap unlike many western countries.
- FDI in health sector has brought new technology and practices that has improved socal gradient to health in India.

Negative Impact

- Entry of multinational pharmaceutical companies in India has led to high cost of medicines due to their brand names, as against earlier medicine used to be generic.
- Entry of globally popular beverages and fast foods has contributed to the global epidemic of obesity by replacing traditional diets with calorie-rich and fat foods. For example, MacDonald and KFC fast food chains.
- A person suffering from an infectious disease could be halfway around the world in 12-15 hours and thus can function as a vector for that disease, e.g Zika virus.

Environment

- The world is becoming more consuming, more crowded, and more connected. Growing population and quest for living a better life has put increasing pressure on our environment. Globalisation has a huge impact on the environment due to obvious reasons. Some of them have been mentioned below:

Positive Impact

- Awareness and concern about environmental problems has increased considerably due to presence of number of international NGOs. E.g., Green peace protest against coal mining.
- Technological and financial support from international organizations to combat climate change fatalities have increased. E.g., Clean Development Mechanism.
- Increased use of renewable energy and decreased use of fossil energy resources. E.g., through International solar alliance.

- Increased adoption of innovative technologies and management practices for GHG emission reduction and carbon sequestration.

Negative Impact

- Rapid industrialization due to Globalisation is causing excessive emission which is deteriorating environment leading to symptoms of climate change and global warming, especially in third world countries where natural resources are being depleted repeatedly due to lack of formal structures and formidable laws etc.
- Land degradation due to the excessive use of fertilizers in order to increase the yield of crops.
- Degradation of ozone layer due to release of ozone depleting substances like chlorofluorocarbons.
- Excessive mining and deforestation to serve the ever increasing needs of Globalisation has caused displacement of millions of people without proper rehabilitation and resettlement provisions.
- Increase in vehicular pollution in a metropolitan city like Delhi, which is infamously termed as 'gas chamber'.

Agriculture

- Globalisation of Indian agriculture had its beginning in the 19th century when the British introduced railways in India. Indian Agriculture, since then, is linked with the international market. Globalisation has led to a substantial change in its composition from basic food staples when the scope for export markets were limited to higher value commodities/cashcrops presently. Some of its impacts are as under:

Positive Impact

- New technological innovations like use of hybrid seeds, sprinkler irrigation has improved agricultural efficiency. India Israel partnership in the field of agriculture helps Indian farmer to conserve water in agriculture.
- Use of Biotechnology has helped in increasing the overall productivity of food grains, vegetables, etc. like use of GM mustard and GM cotton.
- Improved infrastructure, enhanced research and development wing and capacity development can help agriculture sector attain better rates of growth. Initiatives like soil health card and lab to land are welcome.
- Shift in mode of production- from feudal to capitalist (production for market).
- In some regions such as Punjab and Karnataka, farmers enter into contracts with multinational companies (such as PepsiCo) to grow certain crops (such as tomatoes and potatoes), which the companies then buy from them for processing or export.
- In such 'contract farming' systems, the company identifies the crop to be grown, provides the seeds and other inputs, as well as the knowhow and often also the working capital.
- In return, the farmer is assured of a market because the company guarantees that it will purchase the produce at a predetermined fixed price.
- While contract farming appears to provide financial security to farmers, it can also lead to greater insecurity as farmers become dependent on these companies for their livelihoods.
- Contract farming of export-oriented products such as flowers and gherkins also means that agricultural land is diverted away from food grain production.

Negative Impact

- Due to Globalisation in agriculture, farmers are paying a heavy price for a better variety of imported seeds having resistance to diseases because of the patent rights imposed by WTO as highlighted by recent boll worm incident in case of cotton.
- Indian farmers have not been able to export their products to rich countries because of the inferior technology and the stringent quality parameters imposed by foreign countries. E.g earlier Europe ban on export of alphonso mango from india.
- The current protectionist policies by various countries is further decreasing income of Indian farmers.

- The large scale suicide by Indian farmers in Karnataka, Punjab and Haryana region is under the burden of heavy loans has a direct correlation to Globalisation.
- The entry of multinationals as sellers of agricultural inputs such as seeds, pesticides and fertilisers has led to the increased dependence of farmers on expensive fertilisers and pesticides, which have reduced their profits. It has put many farmers into debt, and also created an ecological crisis in rural areas.

Technological
- Globalisation and technology are interrelated. Globalisation has led to need for more technology while technology has become an important facet of Globalisation as it connects more and more people. We are moving towards an increasingly border less world enabled by technology. Some of its impacts are as under:

Positive Impact

- It has helped in the spectacular success of Information and Technology industry by dismantling the barriers of technology.
- Single purpose equipment for mass production is being replaced by flexible tools which can do multi task production.
- It has allowed industries to produce a variety of products efficiently in small batches. For example, in a modern car, various components made elsewhere and get assembled somewhere else. In Maruti Suzuki cars, engine is from Japan, while assembly is in Manesar, Haryana
- It has brought revolution in other fields like media, agriculture, services and others. It has also helped in producing new and better employment opportunities. Today we can easily see Jobs which remain open for 24 hours.
- More sophisticated transportation systems and vehicles have enabled us to work in areas that aren't within walking distance of home like metro services has reached to all major areas in Delhi.
- Technology has allowed greater connectivity, especially for families who stay miles away but are connected through better internet connectivity like skype video chatting and rational pricing of phone calls.

Negative Impact

- Globalization has increased the phenomena of cultural lag across India. Cultural lag is the idea that society has trouble keeping up with technological change.
- A tendency for social systems such as laws, ethics and norms to be slow to adapt to a technological change, this results in a period of maladjustment and a failure to manage new risks.
- For example , with the advancement in medical technology, child sex ratio became adverse in India owing to sex selective methods. This manifests traits of cultural lag as law, ethics are not able to catch-up with changing technology.
- With the advancement of technologies, there are ongoing debates of automation vs. jobs which have created a perceived threat of unemployment, especially among the unskilled labourers.
- According to World Bank, 69% of jobs are being threatened in developing countries like India due to automation.
- Globalisation and the technological revolution have led to neglect of traditional handmade industries thus, leading to loss of livelihood for many like decline of khadi industry.

Infrastructure
- Infrastructure is the essential building block of the economy. Transportation, communication, sewage, water and electric systems are all examples of infrastructure. Infrastructure enables trade, powers businesses, connects workers to their jobs, creates opportunities for struggling communities and protects the nation from an increasingly unpredictable natural environment. The economy needs reliable infrastructure to connect supply chains and efficiently move goods and services across borders. Infrastructure connects households through trade, investments, technology and capital infrastructures across areas to higher quality opportunities for employment, healthcare and education. Some of its positive and negative impacts are as under:

Positive Impact

- Better infrastructure in the form of transportation and telecommunications helps in connecting people and communities breaking distance barriers.
- Better infrastructure has helped in bringing more funds and better resources in the form of technological changes. For example, better ranking in logistic index portrays a country as a favourable nation for investment.
- It has brought public private partnership (PPP) which has helped in improving the efficiency and economy of the expenditure on infrastructure.

Negative Impact

- Rise of Crony capitalism especially in the infrastructure sector and thus wastage of public resources as evident in 2G spectrum allocation case.
- It has led to a more user pay mentality such as tolls at highways. The relationship between state and society has been largely reduced to economic logic.

Voluntary Organization

- Developments in world have undergone a radical transformation mostly because of increasing Globalisation characterized by increasing number and type of stakeholders organized into interest groups or advocacy groups or Non Governmental Organizations (NGOs).
- Their influence on public policy at local, national, and global levels and in nearly every aspect of policy-making and international relations has made them dominant actors in the development arena.
- NGOs and other civil society groups are not only stakeholders in governance, but also a driving force behind greater international cooperation through the active mobilization of public support for international agreements.
- NGOs like bachpan bachao aandolan has led to increased awareness regarding child rights and India's ratification of many of ILO child labour clauses. Some of the positive and negative effects are as under:

Positive Impact

- It has led to emergence of number of NGOs in several fields like human rights, environmental groups, food security and others like Amnesty International, Green peace, Oxfam and others which has helped in increasing focus in these fields.
- Due to active advocacy of NGOs, governments today are trying to balance development with environmental issues. For example, protest by Narmada bachao andolan against dam has led to National Rehabilitation and Resettlement Policy.
- They have helped in increasing participation of vulnerable and marginalized population by giving them voice and rights to them. E.g., the struggle of Mazdoor Kisan Shakti Sangathan has led to Right to Information Act.
- They have brought the finances to India for the upliftment of marginalized population. E.g., Melinda and Gates foundation.

Negative Impact

- The reporting of spurious activities by international organization in order to undermine the development process in the country is a matter of concern. The issue has been highlighted not only in environmental regulations but also in the matter of humanitarian justice organizations.

- The money that they bring is used majorly for use by themselves which has even led to inflation in the region affecting the lives of the locals. This trend has been seen in many African countries.

Corporate
- Globalisation has considerably weakened traditional governance processes.
- Increasing economic integration has reduced the role of national governments while granting other functions to the corporate world.
- With the opening up of Indian economy in 1991, role of corporate sector increased considerably.
- There has been a rise in number of corporates and it is believed that corporate culture from the developed countries is affecting the corporates in India. Some of its impacts are:

Positive Impact

- It has brought improved operational efficiency in the working of companies in India through inculcation of global practices and competition. Today various Indian rating agencies like CRISIL have came up to rate companies.
- It has helped in giving a bigger untapped market thus increasing the profitability and the company's growth.
- It has helped in bringing corporate governance by incorporating global standards and practices like inclusion of independent directors in Board of Directors.
- With Globalisation, companies are pushing for gender equality by imparting education among their employees on gender equality. Many men are also coming forward and championing the cause of gender equality at work place. E.g., through he for she campaign initiated by UN.
- Work culture: E.g., appointment of happiness officer, celebrating birthday of company employees etc.
- Start up revolution: Many Venture Capitalist (VCs) firms are funding Indian companies like soft bank funding Ola.

Negative Impact

- Globalisation has flushed the market with number of competitors and without enough resource support.
- Disparities in payment of officials at top and the officials at medium and low level have led to rise in equalities. For example, M . Naik tops the list of highest paid CEOs in India in private sector on Sensex. In FY 2015-16 he took home Rs. 66.14 crore as salary.
- Lack of adequate infrastructure and technology means many smaller companies could not compete with giants leading to closure of such companies.
- Corporates from India are facing tougher non-tariff challenges in the western world and thus the benefits have not been two way. H1B visa issues for Indian IT professionals will increase the cost of operation of Indian companies.

Public Sector Enterprise
- Public sector played a vital role in achieving systematic and planned development in India.
- After independence, India was suffering from multiple problems and private sector was not in a position to take lead in the development of its various sectors simultaneously.
- Thus, in order to provide the necessary support to the development strategy of the country, the public sector offered the necessary minimum push for bringing the economy to a path of self sustained growth.
- However , with the advent of Globalisation, liberalization and privatization, PSU's saw a considerable change. Some of the impacts of Globalisation are as under:

Positive Impact
- It has helped to bring efficiency, economy and effectiveness in the working of public sector by challenging their monopoly. Foreign firms are encouraged to invest in sectors earlier reserved for the government, including telecom, civil aviation, power etc. Licenses are no longer required to open industries
- It has also helped in increasing accountability and transparency in their functioning through better acts and guidelines like the Right to Information Act.

- It has played an important role in reducing the disparities in the distribution of income and wealth by bridging the gap between the rich and the poor.

Negative Impact

- It has led to closing down of various public sector enterprises or disinvestment of PSU which led to decreasing employment opportunities in the sector. For e.g., in the case of modern food, 60% of the workers were forced to retire in the first five year.
- It has increased the loss of these enterprises due to intense competition from the foreign company .
- Increasing contractualisation of workers and outsourcing of work. These workers don't have much needed social security benefit.

Government Retreating from Social Sectors
- With Liberalization, Privatization and Globalisation, Indian Economy has shaped up well to accommodate private sector in its development. Industrial activities in the private sector gained its momentum through the participation of both domestic and foreign private companies.
- However, the Government earmarked some specific areas in the field of industry, agriculture, infrastructure and trade for the private sector as allowing private players in strategic area could have been hazardous. Some of its impacts are as under:

Positive Impact

- With plenty of private players in the market, consumers benefit with the best products at cheapest possible price. Ola-Uber rivalry has reduced the transportation cost.
- Private sector is providing an active support to the infrastructural sector of the country. They are playing a significant role in road transport, water transport, etc. e.g in Pune, there is large scale participation of private sector in water distribution.
- With greater awareness among the masses about their rights, the government is making a conscious effort to fulfill their demands by moving towards a right based approach by enacting laws like RTI, MNREGA and others.
- A more educated citizenry has improved efficiency in Government spending on social sectors.

Negative Impact

- In case of scarcity of any essential commodities, the private sector has a tendency of resorting to hoarding and black marketing of such commodities which leads to exploitation of consumers. E.g onion and pulses hoarding during lean season.
- Private sector is guided by the motive of profit maximization having little consideration for the national objectives. It may, thus, adopt certain undesirable steps which may go against the interest of consumers as well as the nation itself.
- With more say of private companies, Major companies have a tendency to become monopolistic which has lead to concentration of wealth and economic power in the hands of few leading to inequality. Today market value of Apple is more than GDP of most countries.
- With the induction of private players in almost all sectors, the mentality of user pay is on the rise which is not so viable for poor and marginalized people. In some of the cities of U.S.A , even basic services like fire brigade are also privatized. Many players tent to exploit only developed market so that marginalized sectional regions are not benefited.

Informal Sector
- The informal sector largely consists of unskilled workforce. In the first decade of 21st Century, about 76 percent of all employments were in the informal sector. Some of the positive and negative impacts of Globalisation are as under:

Positive Impact

- With more job opportunities in informal sector, there is less pressure on agriculture for creation of job opportunities.
- Globalisation has created more space for women in the economic workspace. This has led to a significant improvement of women in India's socio-economic landscape. It has thus, helped in giving flexibility and opportunities to women

Negative Impact

- In an era where finding job has got tougher due to high competition, especially at lower levels, informal workers are forced to work under pathetic working conditions with little job security, no perks or protections, work with low wages and are denied welfare benefits. The protections guaranteed to workers under different legislations are not complied with by the informal sector.
- Informal sector has led to contractualization of the labour which lacks affinity or loyalty towards the company thus hampering productivity.
- Company don't invest in human resource through skill development.

Impact on Sections
Women
- The wave of Globalisation has greatly improved the lives of women worldwide, particularly the lives of those women in the developing world.
- Nevertheless, women remain disadvantaged in many areas of life, including education, employment, health, and civil rights.
- It has touched the economic and social lives of women profoundly by opening several avenues for women on the economic front which has helped in the empowerment of women.
- Positive approach to cultural and economic migration will facilitate women to be exposed to better prospects at the International level.

Positive Impact

- There is increasing level of work force participation by women. In the formal sector, setting up of various MNCs has helped in opening up of multiple economic pathways for women thus making them economically independent.
- In the informal sector, it has helped in strengthening trade and export flows thus increasing the absorption of women in the main economic fold.
- For example: Kutch craft, an association of 110 crafts women's groups, has helped in generating 6000 job opportunities since India has embarked upon the path of Globalisation.
- New jobs and higher pays have helped women in raising their self-confidence which is enhancing their say in decision making power of family.
- Globalisation has promoted ideas and norms of gender equality that have brought awareness and acted as a stimulant in their struggle for equitable rights and opportunities.
- Globalisation has been playing a significant role by bringing women in the mainstream of family and social settings. Changing role of women in family has created a threat to the old institution of patriarchy in India.
- With rise in nuclear families, it has become easier for women to assertively claim their rights. Women in India is getting inspired by women the world over to fight for their rights. E.g., recent protest after 2012 Nirbhaya incident.
- With the advent of global communication networks and cross-cultural exchanges, there seems to be a change in the status of women. Changing attitude towards women especially in urban areas is a big positive.

Negative Impact
1. Despite several positives, glass ceiling still exit in most of the employment opportunities. Moreover, unemployment, underemployment and temporary work are more common in women than men.

2. With irregular availability of work, particularly in the unorganized sector, women are being forced to work for twelve hours a day which gives rise to health problems like respiratory problems, pelvic inflammatory diseases etc. E.g., women as bidi workers and also in garment industry.
3. The patriarchal attitude and cultural norms which has been challenged by Globalisation has been often manifested in the form of violence, glass ceiling, domestic and workplace harassment, etc. as highlighted by honour killing cases in Haryana against intercaste marriage.
4. Several traditional industries where women used to work in large numbers like hand loom and food processing have undergone changes in the forms of production with the introduction of machines and power looms thus leading to loss of employment for women in the sector.
5. Commodification of women, pornography and vulgar reality shows have also led to increasing gender violence, molestation, harassment, rapes and dowry deaths.

Thanks to Globalisation, women in India are now emerging from the shadows of past traditions into the new era of freedom and rights. In the long run, it becomes necessary to mitigate the negative consequences of Globalisation through enhancing of women's skills with the help of innovative policies to create an enduring environment for their economic and social empowerment.

Feminization of Labour:

- It is a term used to describe the emerging labour relations due to the rise in global capitalism.
- It is a trend towards greater employment of women and of men who are willing and able to operate with these more feminized workplace.
- The global expansion of trade, capital flows and technology has increased formal and informal market opportunities for women due to their lower wages and the willingness to take on flexible and part time employment.
- Women were forced to work for lower wages without any job security or autonomy.
- The feminization of labour is partially attributable to neoliberal restructuring of the global economy referring to the changes in the production process away from large factory work sites to informal production.

Commodification
- The commodification of women is a term which describes women as objects.
- Manufacturers strategically market products toward women by exploiting their femininity and domesticity.
- These practices target women to maintain traditionally specified "feminine" roles and occupations, thus highlighting the subordination of women to men.
- Women are used as objects and commodification of women has been common in several ads of companies even of toys such as beauty products, Barbie dolls and others.
- Commodification and unquestioned gender stereotyping of women and their roles is one of the primary reasons for the failure of women empowerment schemes in India.

Globalization and aging
The decrease in the fertility rate and the changing roles of women made the society to look elderly in a different dimension. Elderly were considered as a social phenomenon in India till the early 1980's. But now they are looked as an economic phenomena as the society is moving from humanistic (social) to materialistic (economic).

- Social change witnessed by India in the last decade show that many social categories has transformed into economic and political categories.
- Elderly cannot change themselves into a political category or an economic category as they are not an organized group. Resultantly, life satisfaction is decreasing and alienation is increasing in India.
- There is a constant conflict between caretakers and elderly.
- The Social exchanges are slowly shifting towards economic exchanges. When it is changing to economic exchange the elderly are exploited by the family and society.
- Society considers widows as marginal persons because of age and status. Ageing women in rural India today face a triple jeopardy.

- First of all the jeopardy of aging in a society, where old people are increasingly being perceived as a burden to a shaky economy.
- The second source of jeopardy is that of being a female in a male dominated predominantly patriarchal society, where femaleness is devalued.
- The third jeopardy is due to the existing conditions in which most women live. A large majority of women living in rural areas are under the grip of poverty or are dependents in urban areas.
- Empty nest syndrome is a feeling of grief and loneliness parents may feel when their children leave home for the first time, such as to live on their own or to attend a college or university.
- In the era of globalization, this syndrome is getting a permanency resulting in loneliness for parents.

Globalization and children

- Due to rise in dual career families, the primary group of children has changed. Now the interaction generally takes on virtual mode, resulting in epidemic of online games which is impacting, a child's social development.
- Further, the problems of relocation by parents, decreases the social bonding, as the peer-group of children changes continuously.

Globalization and identity

- The rise of populism across the globe may be an inevitable result of relentless globalization. Flyperglobalization leads to increasing fissures in society as it picks winners and losers.
- Globalization drives wedges in society, sometimes between capital and labour, between skilled and unskilled labour, between regions, etc.
- When the majority starts to feel insecure due to continued globalization, its ire could either be directed against the elites or against minorities.
- The former leads to left-wing populism, as witnessed in Latin America, Spain and Greece, while the latter leads to right-wing populism as India any other European countries.
- A form of neo-traditionalization thus proceeds along with modernization".
- The adaptive capacity of microstructures like caste, family and village community has shown the unexpected elasticity and latent potential of Indian social institutions.
- Consequently, many structural inconsistencies is arising out of the process of globalization in India. Some of These inconsistencies are:

  - Democratization without spread of civic culture (education),
  - Bureaucratization without commitment to universalistic norms,
  - Rise in media participation and aspirations without proportionate increase in resources and distributive justice,
  - Verbalization of a welfare ideology without its diffusion in social structure and its implementation as a social policy,
  - Over-urbanization without industrialization and
  - Modernization without meaningful changes in the stratification system.

Tribals
- India is home to second largest tribal population in the world, next only to Africa.
- The tribes in India are spread over the length and breadth of the country.
- Since the emergence of liberalization, privatization and Globalisation (LPG), the tribal areas subjected to various protests due to forced displacement in the name of economic development.
- In the name of better lifestyle to poor indigenous tribal people, the market forces have created wealth, many a times, at the cost of livelihood and security of these tribes in such areas.

Positive Impact

- The exposure to media and other resources of mass communication have helped them in raising the voice against the injustice which has also led to creation of separate ministry of tribal affairs under the government and withdrawal of POSCO steel plant from odisha.
- Improved employment opportunities, education and lifestyle have challenged the caste rigidities and thus helped in improving the overall condition of the tribal population.
- Improving health benefits through better medicines and life saving drugs have helped in improving the overall life expectancy of the tribals.

Negative Impact

- There have been challenges to their traditional employment and ways of living. Also, displacements due to coming of various MNCs have affected their livelihood. E.g., possible displacement to land acquisition for bullet train.
- Lack of effective legal protection to the tribals and their involuntary displacements has eroded their sociocultural heritage in the form of language and culture.
- Patenting of their long use plants for medicinal purpose has increased the cost of health maintenance.
- Due to environmental degradation, they are getting affected badly and in result there has been ban on some of their traditional practices like shifting cultivation.
- A large chunk of tribal population is still leading a marginalized life and Globalisation has only led to increase in their hardship due to lack of effective support from the government.

Dalits

- The process of Globalisation has made deep inroads into India's socio-economic and cultural life. Not only has it affected all aspects of human life, it has also influenced the social institutions to a great extent. In order to promote the socio-economic justice, especially to the under privileged like the scheduled castes and Dalits, many affirmative measures were introduced in the Indian Constitution. In addition, a lot of welfare schemes were initiated for the upliftment of Dalits.

Positive Impact

- Globalisation as a new world economic order promises of more prosperity, progress and freedom for all For example, rise of dalit capitalism also manifest this thought.
- Reservation in public employment has played a crucial role in the process of advancement of the dalits. Due to reservation the share of dalits in various government and semi-government services have increased substantially.
- Reservation in the educational institutions and financial assistance in the form of scholarships provides them greater access to quality education.
- NGOs has given them voice against the oppression. E.g., Navsarjan trust was established by dalit right activist Martin Macwan. Which raises voice against Dalit atrocities.

Negative Impact

- Globalisation process has directly hit the traditional occupations of dalits. Their livelihood and specialized occupation has now been replaced by global capitalistic productions. Easy availability of mass production goods from latest technology based industries at cheap prices has proved to be a big challenge for their traditional occupation
- The pro-market stance of Globalisation has led to the widening of the gap between the privileged few and the large mass of the marginalized sections of the society including the SCs and Dalits.
- Globalisation further led to marginalization of the already marginalized sections of the society as the underprivileged class lacks skill to compete with others in an open economy. With privatization, the early benefits of reservation have also started to disappear. Today government is not the dominant job provider .

- Dalits, SCs and other unprivileged sections of society face enormous difficulties in accessing quality education and cost-efficient healthcare due to increasing commercialization of services.
- Vast majority of dalits live in rural areas. Mechanization of agriculture has further compounded the problems of Dalits and SCs as vast majority of Dalits are dependent on agriculture for their livelihood. Declining work opportunities has led to rural to urban migration leading to slum proliferation.

Labour Class

Human capital is important for the development of an economy. Globalisation has led to:

Positive Impact

- Globalisation has reduced barriers between countries which has helped in migration to different countries in for work. For example, people from Kerala migrating to gulf countries and working as blue collared employees has provided them with better economic opportunities.
- It has helped in dissemination of better work culture and sharing of internationally accepted labour standards like regulation of child labour.
- With more finance and better technology, there is increased capacity of labour, especially in developing countries which creates new opportunities for work and production.

Negative Impact

- Globalisation has brought technological advancements which has led to decrease in labour requirements leading to unemployment especially in chemical, manufacturing, cement industries.
- It has also led to a downward pressure on wages, increasing job insecurity and the overall informalization of labour. It has led to rise in contractual labourers thus also indirectly affecting the labour movements.
- The traditional nature of 'work' might disappear due the rapid advancement in technology, while at the same time creating new and innovative occupations in favor of the highly specialized professions.
- Lack of new job openings, and a deterioration of real wage rates are the consequences of Globalisation in most developing economies, which were unable to adapt the new technologies.
- Deterioration in working condition: The Mines Act 1952 specifies the maximum number of hours a person can be made to work in a week, the need to pay overtime for any extra hours worked and safety rules. These rules may be followed in big companies, but not in smaller mines and quarries. Moreover, sub-contracting is widespread. Many contractors do not maintain proper registers of workers, thus avoiding any responsibility for accidents and benefits.
- Exploitation of migrant worker: In many industries, the workers are migrants. The fish processing plants along the coastline employ mostly single young women from Tamil Nadu, Karnataka and Kerala. Ten-twelve of them are housed in small rooms, and sometimes one shift has to make way for another. Young women are seen as submissive workers.
- Lack of trade unionism: Lack of bargaining power of trade unions due to decline of formal employment opportunities in industries.

Transgenders
- Globalisation has its effect on all aspects of life, including the construction, imagination and regulation of sexuality and transgender.
- In issues of sexuality, as in other spheres, Globalisation is perceived to have increased inequalities. Some of the impacts of Globalisation on transgenders are as under:

Positive Impact

- Globalisation has helped in giving them voice through transmission of ideas from outside India. The increasing recognition outside has influenced their social movements in India. It is evident from NALSA judgement in which supreme court has realized the rights of transgenders.
- It has also helped in moving away from the binary system of gender prevalent in the past.it will help in mainstreaming of transgenders e.g., Manabi Bandhopadhyay is the 1st transgender college principal.

Negative Impact

- In a global world, the basic aim is seen to be related to capitalism which looks for profit through efficient business. Lack of skill has not provided the transgenders with any specific economic opportunity till now.

Refugees

- No society is static, and the history of every continent has been marked by significant migratory movements at every stage. International migration has always consisted of the 'structured' movements of individuals in response to changes in economic, political and social conditions.
- Many countries are placing restrictions on the admission of those seeking to improve their economic prospects and/ or to escape persecution.
- Despite the number of asylum seekers in Europe and North America, African and Asian countries bear the greatest burden of refugees. Some of the impacts on society due to the refugees are as under:

Positive Impact

- It has helped in giving recognition to refugees and understanding these issues like through Refugee Convention 1951.
- The cultural transformations brought about by international migration leads to cultural cultural intermingling as different cultures interact and develop to form a mixture of cultures.
- It leads to better understanding of humanitarian values as people recognize the situations that led the refugees to migrate. Increase in foreign aid and condemnation of foreign intervention in Syria/Libya.
- It has led to better economic opportunities thus improving their standard of living. E.g., Germany has accepted many refugees.

Negative Impact

- It has created socio-economic problems in the destination country and thus they face the wraths of the native population. For example, Rohingya refugees in Assam and Bangladesh
- Rising Islamophobia as many migrants are muslims.

Youth

- Youth play an important role in the development of the economy.
- Globalisation offers economic opportunities and benefits, but comes with substantial social costs that often appear to affect young people disproportionately.
- Youth are considered to be the most benefited sections through Globalisation as it has helped in opening up new avenues of job opportunities, education, better lifestyle and salaries.

Positive Impact

- Globalisation has provided youth access to lot of knowledge sources including internet, media-print and social, and radio making them self confident e.g., online videos on you tube.
- Greater Knowledge and high confidence allows youth to take independent, rational and unbiased decisions.
- Globalisation has led to the formation of national policies and laws that promote youth development and protect young people from exploitation and human rights abuses, including labour laws, laws concerning minimum age of marriage, inheritance laws, and laws that prevent trafficking of humans.
- National youth policy talks about holistic utilization of youth as a resource.
- Globalisation has highlighted the importance of imparting education, training and requisite skills to young people for providing them a platform to become successful participants in the labour market.
- E.g., National Skill Development mission aims to impart skill over 40 crore people in India in different skills by 2022.

- With more awareness about their socio-political rights through social media and internet, youth are more vocal towards their right.
- Consequently, government is ensuring more participation of people in policy making by bringing them in the decision making process through consultations, surveys, etc . In 2014, 14 MPs are between 25-40 years.

Negative Impact

- Changing value system of youth due to less social interaction at individual and societal level is a cause of concern as they are drifting away from great values of Indian culture like respecting the elders, taking care of the old age parents, etc.
- Lack of physical activity has made youth follow a sedentary lifestyle leading to health disorders like depression, obesity and high blood pressure. Resorting to unhealthy health practices like smoking, drinking and drug abuse increases the problem.
- In the absence of strong emotional connect with their family members, youth place a strong priority on money and possessions which leads to myriad problems, including depression and anxiety . It leads to increasing level of suicidal tendency especially among educated and unemployed youths.

Middle Class
- Globalisation integrates the economies and people around the world and for any economy to do well, role of middle class is important.
- Consequently , middle class gets severely impacted by changes in the socio-economic and political sphere. Some of the impacts of Globalisation are as under:

Positive Impact

- Globalisation has unfolded big opportunities for lots of people especially the upper middle class. The students from premier institutions are walking off with unheard of pay packages.
- IIMs passed student get salary in 6 digits.
- Entrance of global brands has helped the middle class in giving plethora of choices with respect to their daily household belongings by increasing competition and reducing prices. E.g for beauty soap, Indian brand cinthol is competing to foreign brands like dove and lux, leading to reduction in prices.
- Globalisation has provided middle class women education and employment opportunities that has changed the way society looks at them. It has helped middle class women in improving their living standards not only economically but also socially. E.g chanda kochhar is ICICI bank CEO.
- The Indian middle class is getting better opportunities due to opening of markets and increasing presence of MNC's. Also, availability of jobs in several countries has increased the strength of Indian diaspora.

Negative Impact

- It has led to more nuclear families and there is a loss of social and cultural values due to westernization.
- Agrarian crisis among the middle class groups has increased in recent times. This has created issues related to reservation due to their poor economic opportunities. This is evident in recent protest by jats and patidar after agrarian distress.
- Emergence of upper and lower middle class due to unequal benefits and the rising burden of health, education and other basic needs fulfillment.

- Globalisation has led to loss of livelihood to many middle class businessmen due to import of cheap goods produced in countries like Bangladesh and China.
- Increasing automation due to advancement in technologies has led to loss of labour. Today many clerical jobs are being taken by computers.
- Globalisation has considered skills and merit as the basis of social evaluation which allows the middle class to access the fruits of development with growing opportunities for them.

Entrepreneurs
- With high-speed internet , a culture of teamwork promoting platforms and a common language, people across the globe are working together and Indian startups now have the opportunity to collaborate with their foreign counterparts and explore new markets without having to compromise on processes. Thus there has been growth of a creative minority, who are open to challenges and risks that accompanies it. This is the new Class termed as entrepreneurs. Some of the impacts of Globalisation on entrepreneurs are:

Positive Impact

- Globalisation facilitates technology entrepreneur-ship by fostering the rise of innovation ecosystems. This might include engagement between new ventures, and large multinational enterprises. For example, soft bank financing OLA, Grofers etc.
- Globalisation facilitates transnational entrepreneurship. Diaspora networks of emigrants to various countries take what they have learnt in corporations and use it to create their own businesses in the same or similar sectors. Billionaire IITian Prem Watsa is called as Warren Buffet of Canada.
- Globalisation facilitates social entrepreneurship. This involves creating wealth while simultaneously addressing vexing societal problems such as environmental degradation, poverty and poor health. For example, Harish Flande, founder of SELCO has founded a cooperation that promotes renewable resources in rural india.
- Recognizing the importance of entrepreneurship in India, the government has been taking steps like startup India, stand-up India and Atal innovation mission to encourage entrepreneurship.

Negative Impact

- An entrepreneur faces many problems related to management of business, especially while starting the venture in this age of Globalisation. E.g start up like Taskbob, shopo and stayzila close down their company.
- Entrepreneurs face problems in creating an effective marketing plan due to which they are unable to sell the products or services.
- Entrepreneurship is perceived to be restricted to the elite sections of the society leaving a vast majority of the population including women and marginalized sections. In 2017, only 17% of startup have female founder.
- Many entrepreneurs fail to sustain themselves in the world of cut-throat competitions.

Business Class
- People involved in some form of business for generating income by utilizing human, physical and financial capital to ensure economic growth and development is termed as business class.
- Some of its impacts of globalization on business class are as following:

Positive Impact

- It has provided with opportunities for investment in startups and the business of choice for business houses. E.g., Tata Capital Innovation Fund.
- Opening of Indian economy has allowed more wealth and prosperity to Indian businessman. E.g., Tata motors acquisition of Jaguar.

Negative Impact

- Owing to huge concentration of wealth, there is huge division even among the business class people giving rise to inequality.

Civil Society

- Civil society plays a vital role in the formation of public policies to meet the common goals and aspirations of a global citizenry.
- It has played a significant and stimulating role in forging an effective alliance to reorient the mechanisms, processes and policies that underpin the functioning of an economy in the globalized world.
- Some of the impacts of Globalisation on Civil Society are as under:

Positive Impact

- With the advent of Globalisation, civil societies got more organized, formal and structured. Moreover, it also started receiving funds from international organization for specific cause. For example, Oxfam trust, American india foundation etc.
- With increasing allocation of funds, many international civil society organizations opened their branch in India which helped India in covering various developmental spheres which were not touched previously.
- Civil societies have started to behave as a platform for interactive decision making with advanced communication channels. The timeliness with which civil societies have been able to foresee and respond to impending issues have helped ward off frictions in economies and societies.
- More equitable returns and a virtuous integration of developing countries into the global system.
- Civil society organisations incorporates representatives onto their boards from the different fields of interests thus diversifying opinion set .

Negative Impact

- Though Civil society organizations have got a rightful voice against societal problems, many a times these are misused which leads to anger, violence and class war between different classes of societies. Recent IB repot highlight loss upto 2-3% of GDP of india.
- As the civil society organizations are getting formal, even these organizations are being accused of corruption and undemocratic attitude. Even only 10% of NGO file income tax return in India.
- For the civil society to achieve democracy, freedom and social justice, it needs to move beyond its middle class orientation and transform itself into a more inclusive and rights based sphere of political activism.

Farmers

- Farmers are the backbone of any civilization as everyone is associated to farming in someway or the other . They provide food and thus directly affects the health of society. With Globalisation, farming practices have altered significantly. Some of its impact are as under:

Positive Impact

- Farmers have got an able support from NGOs against some pressing issues like falling prices of agricultural products, against multinational companies in agriculture.
- Farming has provided prosperity through increase in trade opportunities thus improving their livelihood.
- Globalisation has provided farmers with better quality seeds that have helped them to increase their product yield.
- With advanced technologies, farmers have better acqess to weather forecasting system which reduces chances of crop failure.

Negative Impact

- Strong patent protection in the modern age limits the use of such seeds of the protected varieties like terminator seeds in the next season which increases the cost of agricultural production.
- Rise in automation due to technological advancements has led to disguised employment and also rise in number of marginalized farmers especially impacting the rural women.
- Children of farmers are moving out of agriculture in search of new employment opportunities as they don't see the farming business lucrative enough.
- With Globalisation, large farms are displacing smaller farm in the global marketplace as larger farms are controlled by giant multinational corporations.
- There is a growing perception that Globalisation has majorly helped only the rich farmers as they have got new investment opportunities in the agro-based industries.
- Increasing privatization in this phase of Globalisation has led to rise in the cost of seeds and pesticides which led to increasing farmer suicides is a post Globalisation phenomenon.
- Land acquisition by state at cheap prices for private industry e.g in singur for tata nano.

Globalisation of Culture
- Globalisation has a wide role to play in every sphere of life.
- Free exchange of views and ideas due to change in socioeconomic conditions and advancement in technologies has resulted in a major transformation in the way people live.
- The deep rooted traditions and customs prevailing in India have given way to newer way of living where people from different caste, religion, region mingle with each other and share their happiness and problems together.
- As social relations expanded globally through the creation of global networks and communities, the world has become a global village.
- Moreover, various means of social media, telecommunication and internet is playing a big role in connecting people and spreading culture in this age of Globalisation.
- Everything that we do these days like the food we eat, the dress that we wear, the tunes to which we dance, the language we use to communicate has been impacted by Globalisation.

Homogenization
- Increased interaction between people at individual, societal and governance level beyond national boundaries has reduced the world into an interdependent global village.
- With the intermingling of several cultures, different cultures bring different aspects shaping a new culture made out of different cultures.
- This growing development of communication leads to cultural homogenization. Cultural homogenization occurs naturally when the society emphasizes or de-emphasizes aspects of your identity. It can be seen at different levels.
- Certain values of Globalisation like modernization, democracy, promotion of English language, food habits and consumerism have led to a uniformity and imposed American culture.
- On the economic front, the corporate culture has been able to make inroads and has also influenced the work culture in India.
- **Language:** Globalisation is readily increasing in today's modern world.
- This increase in Globalisation has many effects on language, both positive and negative which further affects the culture in many ways.
- However, with Globalisation allowing languages and cultures to increasingly spread to different corners, it has forced many indigenous languages and cultures into extinction.

- Languages, through vocabulary, greetings or humor are an essential medium through which communication across culture develops.
- Knowledge of different languages enables us to perceive new horizons, to think globally, and to increase our understanding of ourselves and of our neighbors.
- Though people are now habituated to speak more than one language, but the use of English as the global language has increased rapidly. English is distinguished from the other languages by having very significant numbers of non-native speakers.
- However, with more emphasis on a few languages, other languages are losing relevance out of which some languages are teetering on the brink of extinction. Moreover , with the extinction of traditional languages, even the traditional knowledge and the associated cultures of indigenous people are getting extinct.
- **Food:** Globalisation of food began centuries ago. Many cultures incorporate foods that originated thousands of miles away.
    - For example, potato is from S. America and red chilli from mexico. Globalisation has led to significant changes in the food systems across the globe.
    - It has increased the variety and availability of food overall.
    - However, with the entry of large number of multi-national companies, small food producers and traditional food markets are finding it tough to survive with the improved standards, quality and safety of food at competitive price.
    - Pizzas, burgers, Chinese foods and other western foods have become quite popular which has negatively impacted the lifestyle of people especially the youths.
- However, Globalisation has not only led to imposing of western and modern ideas in India but also has led to Glocalisation (refers to mixing of the Global with the Local).
    - In case of food, even McDonald sells only vegetarian and chicken products in India and not its beef products. Also, it offers vegetarian food during the Navratri festival.
- **Dressing:** For ages, clothing styles have been one of the most obvious indicators of cross-cultural exchange.
    - Over the past few decades, the spread of fashion across cultures has echoed the changes in culture and economy that Globalisation has brought.
    - Convenience and comfort of western dresses have pulled people, especially young generation, to move away from traditional outfits to western and modern dresses like t-shirt, jeans and shorts.
    - Due to lack of demand of traditional wears like khadi, traditional handloom industry is struggling to survive in the market.
- **Popular Culture:** India is famous for its variety of dance and music forms. With Globalisation, Indian classical music has gained worldwide attention which has helped the revival of the industry.
    - Moreover, foreigners are learning Indian classical dance forms like Bharatnatyam , Kathakali and Kuchipudi.
    - At the same time, Indians are getting attracted towards foreign dance forms like salsa, hip hop and other western dance forms.
    - However, the folk and tribal music is getting extinct as it has been marginalized by the penetration of global pop music.
    - In the field of music, there is a rapid growth of Bhangra pop, India pop fusion music and even remixes. English movies are being dubbed in Hindi to increase the marketability which helps in increasing the reach to a large number of audiences.
- Globalisation has created an impulse towards understanding of the local cultures and preserving them in order to spread the Indian culture globally. Also, global tourism has led to cultural revival as well as homogeneity in response to tourist demands. India's spiritual and cultural power like Yoga, Ayurveda, Meditation and spirituality has received global attention and appreciation.
- The characteristics of Indian society and culture have seen a considerable change as a result of Globalisation.
    - Nuclear families are becoming a norm, youth are increasingly adopting western lifestyle and people are becoming consumerist in their thinking.
    - There are clashes in values among the elders leading to generation gap and marriages are breaking up because of modern lifestyles.
    - Moreover, western culture has been accused of leading India towards cultural degeneration.

Retreat of Cultural Nationalism
- Cultural nationalism refers to the nationalism that is believed to have existed not due to any political or social contract but due to shared past and cultural affinities.
    - Globalisation has helped in making societies multicultural. Not only has Globalisation helped in strengthening freedom of choice, individual choice, rationality and a tolerance for differences, but also has helped in bringing a new set of generation with more rationality, humanity, tolerance and respect for other practices.
    - There has been a growth of more self selected culture which has led to the retreat of cultural nationalism.
    - However, perceived fear from Globalisation has forced certain sections of society to turn towards ethnic chauvinism.
    - There have been instances of cultural nationalism from time to time as there has been instances of binary views which can be turned as nationalist or anti-nationalist leading to curtailment of the freedom of speech.

Commercialization of Indigenous Knowledge
- Indigenous Knowledge refers to the perennial practices that have been developed, evolved, preserved and utilized over ages by local communities.
    - This knowledge extends over a variety of realms, especially medicines and agriculture which is disseminated to younger generations through stories and rituals by word of mouth.
    - They are basically intellectual activities that has evolved across centuries at the community level and thus hold importance for the entire community.
    - A part of this has been described in ancient classical and other literature codified in ancient scriptures in native languages but most of them are not documented.
- Traditional knowledge may have high commercial value, in particular, medicinal effect or properties which might be effective in curing an ailment.
    - This makes a good reason for corporations and individuals to go for patent protection of such knowledge based inventions to gain monopoly for the same. It is pertinent to mention that something that is part of public knowledge in one region of the world might be totally unknown to the other regions.
    - In the past, there had been cases where such knowledge were monopolized through patent. Patent for wound healing properties of turmeric in 1997 at US patent trademark office (USPTO), antifungal properties of Neem at European patent office (EPO) in 2005 are two such misappropriations of India's traditional knowledge.
- Globalisation has commodified and privatized knowledge, resulting in a knowledge economy. Indigenous knowledge has not been exempt from this privatization.
- Knowledge that was in the public domain, owned by communities and passed down from generation to generation, has been privatized by applying intellectual property rights (IPRs) that confer rights on individuals, thus, effectively robbing whole communities.
- The Ministry of AYUSH had established Traditional Knowledge Digital Library (TKDL) in collaboration with Council for Scientific and Industrial Research (CSIR).
- It is worth mentioning that India is the first and the only country in the world to have setup an institutional mechanism to protect its traditional knowledge in order to prevent the grant of erroneous patents.
- To facilitate the protection of country's traditional knowledge, access of TKDL has been provided to International Patent offices (IPOs) under International Agreement.
- Already, TKDL has been successful in preventing the grant of wrong patents in 220 cases.
- Globalisation and the knowledge economy have exposed the potential value, which 'Indigenous Knowledge' has yielded to the world's powerful multinational corporations.
- At the same time, Globalisation has negated indigenous knowledge by viewing it as untried and untested unless processed by Western technology.
- It has also been individualized and commercialized to the point where symbols that are held sacred by communities are trivialized as slogans and logos, which are used and patented.
- India's success in safeguarding its traditional knowledge by the creation of TKDL has already influenced many developing countries. Even WIPO (World Intellectual property Organization) has appreciated India's effort in protecting indigenous traditional knowledge.

Migration

- Globalisation refers to the economic integration of national economies through free trade and free capital mobility.
- This leads to migration of people in search of better work opportunities. People migrate for different reasons economic, social, political or environmental. Globalisation diminishes the national boundaries through inter-linkages, especially economic .
- It has led to change in demographic factors that influence migration.
- The pull factors as well as the push factors have intensified in this globalized world.
- The pull factors include better employment opportunities, quality services, adequate health facilities, better education facilities, trade centres, institutional setups and the overall availability of opportunities.
- There has been an increase in employment opportunities due to setup of various MNCs and in the informal sector. Also, the education opportunities have changed and improved in the urban areas.
- The push factors have intensified because of the lack of resources in the rural areas, transformation of land and displacement due to coming of industries, lack of basic amenities, lack of safety, crop failures, floods, droughts and poverty.
- Also, huge disparity in the standard of living between the rural and urban areas has led to increase in migration.
- Since 1991 the outward migration phenomenon has changed as Indians are moving towards the western developed countries more compared to earlier trends. The reasons for it are:
- Better education opportunities especially in higher education.
- Increased employment opportunities with higher pay and thus an improved standard of living.
- This phenomenon has created brain drain and the focus has turned towards improving the internal infrastructure in the country.

McDonaldization

- McDonaldization is a byproduct of Americanization or westernization which is part of a wider phenomenon of Globalisation.
- It is manifested when a culture adopts the characteristics of fast food restaurant.
- It is the moving away from traditional to rational modes of thoughts and scientific management.
- The four major dimensions of it are efficiency, predictability, calculability and control.
- In the fast paced life, it provides the time advantage and are also not so costly making it affordable for the middle class. McDonaldization is reducing people to people contact and the intra family communication is getting severely affected.
- Traditional foods are losing popularity as they are finding hard to remain relevant in a competitive market Some of the examples of McDonaldization from the Indian point of view are:
- Proliferation of the fast food chains like dominos, pizza huts etc.
- Using internet for research and assignments instead of referring books from libraries.
- Online shopping, using card for cash transfers.

Hybridization

- Hybridizationhas become part of an ongoingtrendincultural production, with both the Globalisation and localization of the culture industry.
- Hybridization, however, is not merely the mixing, blending and synthesizing of different elements that ultimately forms a culturally faceless whole.
- It is development of a new culture by merging of two or more cultures through constant contact and interaction.
- Cultural hybridization emphasizes on mixing of cultures as a result of Globalisation and localization, thus producing a new and unique hybrid culture that is not reducible to either local or global culture.
- Hybridization, however, is not just the mixing, blending and synthesizing of different elements. They often generate new forms and make new connections with one another giving way to a new hybrid culture.

- One example of a hybrid cultural identity could be an educated youth in India who despite being integrated in the global fast paced technological world may still continue to be rooted with the traditional Indian values like arranged marriage, caring for their parents in old age.
- Thus, the hybrid culture involves blending of traditional values with other imported global values.

Yoga Celebration

- After the declaration of 21st June as International Yoga day by the United Nations, Yoga has cut across cultural and linguistic barriers and helped in connecting world to India. Yoga has got worldwide recognition and appreciation and its benefits have been well accepted throughout the world.
- Yoga has long been considered as the soft power for the country and Globalisation has helped in giving new life to it. Huge interest shown by the western world has increased its following now in India. In the last few decades, active contribution from various gurus has helped in the popularization of Yoga. They are transmitting the culture of India through Yoga and popularising ancient Indian art.
- International Yoga Day Celebration Canada

Conclusion

- Globalisation symbolizes a world in motion which provides a new way of life with vital implications for individual and the society.
- Though it has helped in bringing a lot of benefit to Indian economy, it has also widened the gap between the rich and poor.
- In case of India, there is need for self reliance and self sustenance with emphasis upon indigenous and traditional production and knowledge system.
- This would help in improving the infrastructure in the country which would better help in reaping the benefits of the Globalisation.
- There is need to imbibe Globlization judiciously by adopting the different facetes incrementally so that social upheavals are wanded off.
- However, there is an increasing trend towards protectionism and resurgence of Natiolist Jingoism which may either thwart or re-direct the course of globalization.

Communalism

- The word communalism originated from the word "community", which simply denotes a group of people organized along some common social markers with a certain degree of identity transferred into a sense of "wefeeling".
- In this sense, social groupings along various social ascriptions and affiliations, such as caste groups, linguistic groups, sects and cults are also communities.
- However, in the South-Asian context, communalism manifests a consciously-shared religious heritage which becomes the dominant form of identity for a given segment of society.
- This narrowing of communalism to apply only to religious communities has been inherited from colonial understandings of communities in India. Under colonialism, the religious definition of community has become so predominant that in common discourse communalism has become more or less synonymous with communalism of the religious variety.
- In this context, communalism is essentially an ideology which consists of interplay of three paradigms:
- It is the belief that people who follow the same religion have common secular interests, which is a common political, economic, social and cultural interest.
- These religious units are seen as the fundamental units of Indian society.
- Secular interests of one community are divergent and dissimilar to the interests of the followers of the community.
- The second stage is called liberal communalism. The liberal communalist was basically a believer in and practitioner of communal politics; but he still upheld certain liberal, democratic and nationalist values.
- The interests of different communities are seen as mutually incompatible, antagonistic and hostile

Historical account

Pre colonial

- In the pre-colonial period, consciousness of distinctness was limited, as the identities were apparent bond.
- Religious perception and hostilities were localized.
- As the means of communication were limited, the extension of the idea of homogeneous religious consciousness and its politicisation were limited. Politicisation and connection are possible only when similar situations are faced by various similar communities.
- Religious identity in the precolonial period was differentiated along territorial, ethnic, sectarian and cultic identities.
- As the concept of state was not crystalized, varieties of differences between groups of people, has the scope for confrontation as well as negotiation. Most of the times this resulted in assimilation of different ideologies.
- There were clashes, though sporadic, between cultic and sectarian groups in the precolonial period. There were at least two spheres of conflict in the precolonial period:
  - Conflict over political supremacy; and
  - Conflicts over the assertion of doctrinal and sectarian supremacy.
- This sphere of conflict can be attributed to hegemonic condition, hegemony was both a matter of ideology as well as material gain". This explains the tendency of large-scale violence in territorial conquest by the pre-colonial rulers.

Colonial Era

- Crystallization of religious identities took place around specific issues and occasions at the local level in colonial India.
- This was further accentuated by British policy and with changing condition in socio-economic order. Muslims were viewed as the main opponents by the British.
- Their expectation of regaining political power someday deteriorated their socio-economic position.
- The official views of the revolt of 1857 and later the Wahabi Movement's challenge to the British made them see Muslims as their main opponents.
- The British deliberately repressed and systematically kept them out from various fields of activity.

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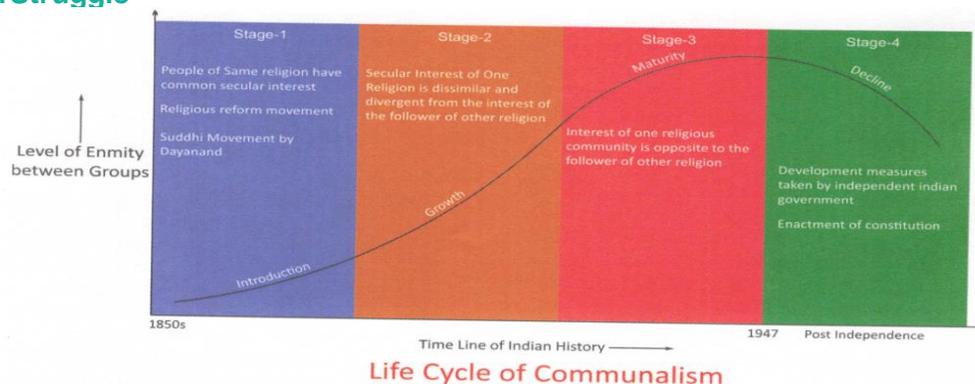
British Policy: Divide and Rule
- As is well known, British administration was interested in exploitation of India and not in its welfare. Reaction to this was emergence and growth of nationalism posing serious threat to continuation of colonial rule.
- The British, therefore, nurtured and promoted religious differences.
- They first projected social and cultural variations and then promoted political divisions by playing up rival social, economic and political claims of Hindus, Muslims, tribals and lower castes, (e.g. Partition of Bengal by Viceroy Curzon).
- For the first time, explicit articulation of communal ideology surfaced during passage of Morley Minto reforms in 1909. It granted sanction to the idea of communal electorates.
- It implied that political interests which are secular interests of Hindus and Muslims differed and are shaped by respective religious beliefs.
- Apart from these communal award, recognition of communal demands etc., can be taken as examples of this policy.

The secular resource character of communalism:
- Before the advent of the British, there were very few fields for competition and contestations but these were "modified during the 19th century by the dual influences of modernisation and westernisation. New fields of employment and economic activities opened more areas for competition.
- Communities adopted various new instruments to improve and consolidate their position in the changing political and economic spheres.
- English education was taken as an important tool for upward mobility by upper-caste Hindus.
- Muslims resisted taking up instruments for upward mobility; for example, Persian was given importance over English.
- Consequently, a new class – the educated middle class – primarily composed of upper-caste Hindus emerged during this period and had its own stake in strengthening the British administration.
- By the end of the 19th century, the Hindu elites consolidated their position while Muslims became marginalised and the Muslim threat to British power completely faded.
- To overcome this, with the formation of Muslim League, a new identity among Muslim emerged, which was pitted against Hindu for electoral and secular gains.

Indian Freedom Struggle

Life Cycle of Communalism

Unfortunately nationalism and national movement could not counter the British policy of divide and rule. Rather, in some ways it also became instrumental, though unconsciously, in consolidation of communal identities by adopting methods for mobilizing people. For example:

- The Ganapati festival started by Tilak to mobilize masses against the colonial rulers was not intended against Muslims. But they alienated themselves as Muslims could not take an active part in these festivals.
- Khilafat Movement, in an attempt for Hindu-Muslim unity, indirectly encouraged communalism.
- However, Muslim League and Hindu Mahasabha remained weak organizationally till 1936. In 1937 elections, Muslim League performed poorly.
- It was only after 1942 that Muslim League emerged as a strong political party.
- The national leaders adopted the policy of bringing unity from above. In issues concerning religion, only the top leaders were consulted who were not necessarily representatives of communities.
- National leaders thought every community in India was homogenous and well-knit and the communal leadership was the authentic one.
- Masses were never taken into confidence. This encouraged communal leaders to keep their communities in belligerent mood and use it to protect their own vested interests.
- Therefore, both the policies of British colonial administration and failure of national movement to counter that on a firm social and secular basis helped consolidation of communal identities. Two nation theory and Partition of India were the consequences.

Reasons for Continuance
Communalism in the Post-Independence Period:
- The roots of communalism deepened in contemporary political and economic structures, as most of the Muslims were marginalized, owing to mass scale poverty and illiteracy prevalent among Muslims which caused secular conflict over resources.
- However, it is clear that in independent India, communalism draws energy not merely from religious sources, but from every aspect of social living, manifested in the fact that generally the site of communal violence had high economic participation by Muslim population.
- Further, the slow rate of growth and of economic development, along with the political mobilization of communities, also contributed to growth of communalism.
- At the time of independence the prevailing atmosphere was of insecurity which further narrowed the sectarian loyalties and identities.
- Framers of the constitution rightly decided India to establish as a secular State for the unity and integrity of the country , giving sense of security to all its citizens.
- It was expected that secular democratic set up of government and people would get involved in economic development collectively, thereby building a new Indian society.
- What was expected was a new political culture based on full respect for human liberty, justice and equality.
- The Constitution of India, gives certain Fundamental Rights to the citizens (i.e. individuals). But in case of minorities, the whole community has been given Fundamental Rights under Article 28, 29 and 30, according to which they are free to manage their educational institutions and have right to conserve their own culture.
- But these rights are being used, above the individual rights by the personal law boards guided by their own community laws. As it was seen in Shah Bano case.
- There is also resentment against such personal laws and clamour is increasing for Uniform civil code, which is also mentioned under Article 44 in Directive principle for state's policies of Indian constitution. This will help in narrowing the religious cleavages.
- In absence of a Uniform civil code, there is a perception that all communities have divergent and contradictory interests. Consequently, community based pressure groups bargain for their own community.
- At political level these communities compete for power and resources.
- This competition, in turn, escalates to major conflicts. Politicians try to turn these communities into vote banks and different communities become watertight compartments.
- Since Independence, India has been pursuing the ideal of nation-building based on secularism. Even after 70 years of independence, India is still burning under the fire of communalism.

- Though, there are various reasons responsible for this. Few of them have been discussed here, understanding the reasons which play role in continuation of communalism are: first one is religious, and the second one is political. Third one is socio-economic and the fourth one is international.

Politics of Religion

Religion continued to dominate the life and identity of the people even with the onset of Democracy, it is often argued that secularisation leads to democratization. However, in Indian sceniro the flaw was that India had democratization without secularization. Unfortunately this didn't happen in India because:

- Political parties rather than strengthening democratic traditions of competing on the basis of programs and policies, resorting to Vote banks' as easier way to mobilize people.
- Failure of planning, to fulfill socio-economic aspirations, alienated the people from the system. Political parties exploited this sense of alienation. Consequently, the use of religion in electoral politics and in nomination of candidates and campaigning accentuated the process of communalism.
- Although constitutional framework provides strong basis for the separation of democracy and religion, the actual practice revealed that political parties and government functionaries have not internalized the constitutional framework.
- Religious rituals are being used at State functions.
- Communal call given by a leadership also accelerates the process of polarization and increases potency for communal riots.

Failure of State Machinery

Below are the reasons for failure of state to contain spread of communal violence and furthering of communalism.

- The role of police is to arrest trouble makers, protect public property, prevent spread of rumors, and maintaining law and order. However, they can not perform role of enforcing law and order without active cooperation of politicians, bureaucrats, judiciary and people at large. People have minimal confidence in police.
- Communal and quasi-communal groups exploited the legal loopholes to emerge as political organizations. Inadequate powers with the Election Commission to curb them.
- Failure of the State to consolidate secularism and formulate policies of multiculturalism required in plural society.
- Delay in justice to victims in communal riots.
- Inept functioning of intelligence agencies.
- The press and media also sometimes contribute.

Economic Factor

Sense of relative deprivation is a cause behind the discontent. The economic substructure shapes the religious superstructure.

- Five Year Planning was introduced to maintain a balanced development. But the planning could not achieve the desired goals as a whole. As resources were limited, there emerged a competition for limited resources.
- Educated unemployed or underemployed youth, full of energy to act is particularly targeted to keep them busy based on and as diversion tactic. It is not coincidence that the decades of 1980s and 1990s have also been worst in terms of communal violence.
- Given the ubiquitous poverty in India, ruling classes found religion and religiosity most useful to reinforce their hegemony and social control.
- Non-expansion of economy, competitive market, nonabsorption of workers are contributing factors.
- Social dynamics of living in clusters, ghettoes prove conducive to the riot-prone situation. Ghettoisation and refugee problem is the other dimension of communalism induced violence, whether its inter country or intra country.
- Sudden increase in violence against any particular community causes mass exodus and which in turn kills number of people.

- For example, this was seen in the case of Bangalore in 2012, with respect to people from North eastern states, which was stimulated by a rumour.
- Economic development and political stability contribute to the improvement of the communal situations.

Global Effect
State sponsored terrorism, clash of civilization induced communalism:

- State sponsored terrorism and fundamentalism are used as tools to further the interests in international politics.
- Issues of Kashmir, Palestine, Rohingya have ramifications across the world.
- Training and financial support from other countries to weaken India support to communal organizations.
- The American political scientist Samuel P. Hutington argued that post-Cold War, wars would be fought between cultural and religious identities.
- Thus communalism will be one of the aspect shaping the world politics.
- In this era of Globalisation, with spread of mass media and social media, no community can remain aloof from the contours of the global politics.

External Elements
External Elements have a role in worsening the problem of communalism, and making it serious. The main reasons for involvement of external elements or their role in riots are as follows:

- To create an atmosphere of instability, so that it becomes socially weak;
- To hope for gaining sympathy from minorities;
- To try to weaken the economic structure of a foreign country; and
- With the aim to conceal their own incompetence.

Contemporary Communalism
- Contemporary communalism operates within the framework of an enhanced desire of majority communalism to control and manipulate the leverage of state power.
- This form of communalism became prominent in the 1990s as a result of a deep legitimacy crisis of the Indian state in the face of economic liberalisation.
- Further, the nature of Communalism changed from the 'daily-life viewpoint' to dominance of a 'transcendental viewpoint' inherent in modern thinking.
- This can be attributed to the fall of communism as an ideology. With the fall of communism, the void of a medium of protest was overtaken by religion.
- Thus, pitting one religion in direct confrontation with other, accentuating communalism as well as fundamentalism.

Religiosity and Communalism
- This is to highlight the difference between being religious and being communal.
- The very precept of being religious is to have faith in one's religion without disregarding the others belief.
- In this context, Indian constitution is very much clear about its principled distance from each religion as well as intacting the value of 'Sarva Dharma Sambhavah'.
- Article 25 of the constitution gives all, the freedom to practice and profess any religion.
- The idea of secularism in India is distinct from European model on account of coexistence of multiple religions without showing any extra favour or disfavor rather embracing each one with equal measure.
- This very legitimate foundation has been engraved in Indian psyche about being religious but not offending others.
- The 'Ganga Jamuna Tehzeeb' and long tradition of composite culture make Indian society quite tolerant. Religion is a primordial identity, so people in 'India like prismatic society' are found to be quite religious but the very ethos and practices since eternal make them religiously righteous.
- Yes, there has been also degeneration in this heavenly ethos now and then giving way for communalism and, hence looming fault lines in the Indian fabric on many occasion questioning the very idea of India.

- Nevertheless, India's diversity on many accounts plus Hindu being a liberal and plural religion make overall ecology of religious practices quite moderate and, hence by and large a peaceful coexistence of all despite stark religious differences.

Communal Riots in India
- **Anti-Sikh Riots (1984):** This is one of the bloodshed in India, where Sikhs in large number were massacred by anti- Sikh mob.
- This massacre took place in response to the assassination of Prime Minister Indira Gandhi by her own Sikh body Guard in response to her actions authorising the military operation Bluestar.
- **Ethnic Cleansing of Kashmiri Hindu Pundits (1989):** Kashmir is known as the heaven of India and was known for its Kashmiryat, i.e. the reflection of love, peace and harmony through brotherhood and unity of Hindu, Muslims and other communities living together .
- But, the brotherhood saw a serious blow due to Extremist Islamic terrorism in the Kashmir valley, which led to mass killing and large scale exodus of Kashmiri Pundits from the valley to the various regions and corners of the India, giving them the status of refugee in their own country.
- Since then, the valley is under the grip of communal violence and the ongoing unrest has become a problem for the development of the people.
- **Babri Masjid Demolition (1992):** According to Hindu mythology, Ayodhaya is birth place of Lord Rama and therefore it is sacred place for Hindu religion.
  - But in medieval period Mughal general Mir Baqi, built a mosque, named after Mughal ruler Babur. There were disputes since then and riots also took place.
  - But in 1990, due to some political mobilisation, there was atmosphere of protest by Hindu religious groups and in large scale 'kar sevak' visited Ayodhya from all parts of India, in support of demolishing Babri Masjid and building Ram temple there.
  - These movements caused huge amount of bloodshed and since then it is a disputed matter.
- **Mumbai Riots (1992):** It was mere escalation of Babri mosque demolition.
  - Justice B.N. Srikrishna commission was formed to investigate but the recommendations were not enacted. These riots were followed by the retaliatory Bombay Bombings in March 1993.
- **Godhra Violence (2002):** Godhra incident took place in 2002, when 'kar sevak' returning from Ayodhya in a Sabarmati Express were killed by fire in the coaches of train.
  - This act was followed by the extended communal violence in Gujarat. That violence is like black spot in the history of the Gujarat and nation too, as people were killed without any mercy. Hindu and Muslim community became antagonist to each other.
  - Till now people are fighting for justice in Supreme Court, with a ray hope from the Indian Judiciary.
- Two member commission with justice K. G. Shah and Justice Nanavati was set up to look into the incident. Best Bakery case, Bilkis Bano case, Naroda Patiya massacre case are related to the Godhra incident.
- **Assam Communal Violence (2012):** North eastern states are known for their distinguished tribal population and ethnic diversity and large scale Bangladeshi immigration has changed the demography of North eastern states, which often becomes reason for clashes.
  - In 2012, there were ethnic clashes between Bodos (Tribal, Christian and Hindu faith) and Muslims. Ethnic tensions between Bodos and Bengali-speaking Muslims escalated into a riot in Kokrajhar in July 2012, when unidentified miscreants killed four Bodo youths at Joypur.
- **Muzaffarnagar Violence (2013):** The cause of this ethnic clash between Jat and Muslim community is very much disputed and has many versions.
  - According to few, it was started after some suspicious post on Social media platform Facebook Let the reasons be unknown, but what matters is, the nature and scale of loss to the country with respect to human resource and peace.

Steps to Curb Communalism
Legislative
- The Indian law defines communal violence as, "any act or series of acts, whether spontaneous or planned, resulting in injury or harm to the person and or property, knowingly directed against any person by virtue of his or her membership of any religious or linguistic minority.
- National Human Rights Commission (NHRC) in India fights for the causes of rights of the victims, but its recommendations are advisory in nature, which doesn't gives significant outcome.

- Sachar committee, appointed in 2005, recommended to set up Equal opportunity commission (EOC) in 2010.
- EOC was to set up a grievance redressal mechanism for all individual cases of discriminations- religion, caste, gender and physical ability among others.
- The Ranganath Misra Commission was entrusted by the Government of India to suggest practical measures for the upliftment of the socially and economically backward sections among religious and linguistic minorities and to include the modalities of implementation for the same.
- The report of the National Commission for Religious and Linguistic Minorities, headed by former Chief Justice of India Rangnath Mishra, says that 10% should be reserved for Muslims and 5% for other minorities in central and state government jobs in all cadre and grades.
- Other than provisions under IPC and CrPC, there is no firm law to punish the originators of communal violence, no clear policy for relief and rehabilitation of victims.
- There are no regulations for security of witnesses and for accountability of public servants, etc.
- 'Prevention of Communal and Targeted Violence (Access to Justice and Reparations) Bill, 2011' lapsed in the parliament.
- The bill provided for a seven-member National authority for communal harmony, justice and reparations. It attempted to safeguard the minority sections. It had provisions for ensuring accountability of the district administration.
- This has already been recommended by the Sachar committee and Raganath Mishra Commission. There are specialized battalions of Rapid Action force in India, which is a wing of CRPF, to deal with riots, riot like situations, crowd control, rescue and relief operations, and related unrest.

Judicial
- The Supreme Court expressed its views on the secular nature of the Constitution for the first time in Sardar Taheruddin Syedna Saheb vs State of Bombay.
- In Keshvananda Bharati case Supreme Court named 'secular character' as one of the basic features of the Constitution. In S. R. Bommai vs Union of India, the Court however once again confirmed secularism as part of the Constitution.
- In I. R. Coelho vs State of Tamil Nadu, which was preceded by M. Nagaraj vs Union of India where the court used secularism to balance the equality claims for reservation under Article 15, it expanded the ambit of secularism from being a mere religious concept to a right under Articles 14, 15 and 21.
- The Court had in 2014 referred its Hindutva judgments to a Constitutional bench comprising seven judges. Undoubtedly, Hinduism is an ancient and tolerant faith, but so too are other religions.
- Recently Supreme Court has taken measures to expedite Babri Demolition case.

Media
- Nowadays social media has become notorious for spread of communal hatred.
- It provides almost instant transfer of provoking material on which our government has no control.
- It has become potent tool in hands of religious bigots to spread hatred towards other religions.
- It is true that, Fundamental Rights, under article 19(1), gives citizens freedom of expression.
- But proviso to this article also empowers government to impose reasonable restrictions to guard unity and integrity of the country.
- Further, under Fundamental Duties Article 51A of the constitution provides – "(e) to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women".
- This needs to be enforced by state by controlling social media. In olden days, whenever any provocative print media came government invoked its powers and imposed restriction, but yet government has no strong/effective policy towards social media.
- Lot of movies have been made on the above mentioned communal violence, which can give us understanding about the damages and harm, done by these violence: 'Bombay' and 'Black Friday' based on 1992 attacks.
- Train to Pakistan' based on the novel of Khuswant Singh about partition of India, 1947. 'Gandhi' is portrayal of Direct Action Day and partition of India.
- 'Hawayein' based on 1984 Sikh riots and 'Machis' about Punjab terrorism.

Civil Society

- Each of us, has to make a balance between our own religious community and national interests, we have to unite with nationalism, and then should move forward.
- The teachings of a religious community may be great, but the followers of the community concerned should understand that nationalism is greater.
- We have to be rational while making decisions.
- Each and every religious community has been founded on the basis of certain values that were best and necessary for circumstances of the country and times.
- Leaders of all communities, by knowing it, must come forward for an atmosphere surcharged with harmony, in which lies their welfare too.
- The religious teachers should promote rational and practical things through religion promoting peace and security.
- Policies like appeasement, fun and frolic with the sentiments of people for individual and party interests, and selection of candidates on the basis of religious community or sect by keeping aside the qualifications, one, certainly, does the things against national interest or nationalism; are reflections of lower national thinking.
- That is why; these kinds of acts should be stopped at government level and also at the level of political parties.
- There is a great need to work towards eradicating the problem of unemployment among the youths, illiteracy and poverty and that too with honesty and without any discrimination.
- This will help in solving many problems, and will create awakening.
- The result will be check on communalism to a great extent. Media, movies and other cultural platforms can be influential in promoting peace and harmony.
- Though all such practises in India are common, but there is still scope for improvement in this direction.

Other Measures

- The formation of political parties on communal lines should not be encouraged.
- Political parties should either evolve a code of conduct not to use religion for electioneering or let the Election Commission or Parliament enact such a code.
- We need State machinery which is efficient, strong and impartial enough to put down communalism and communal violence and ensure safety to all section of the society.
- Political, religious or other compulsions should not be allowed to come in the way of this.
- Educational system must be reconstructed to emphasize the composite nature of our culture and inculcate secular and scientific temper among young students.
- We have to realize that communalism hinders social and economic change, which is so essential for all of us. Ban of communal parties in country.
- Promotion of secular world view by restructuring education system and Text Books. Healthy public opinion. Interreligious marriage.

Communal Violence: A Global Picture

- Communal violence is common nowadays throughout the world.
- They are known by various alternative names, as in China, the communal violence in Xinjiang province is called ethnic violence.
- Communal violence and riots have also been called non-State conflict, violent civil or minorities unrest, mass racial violence, social or inter-communal violence and ethno-religious violence.
- Violence between Buddhists and the Muslim Rohingya, inhabit Rakhine state (formerly Arakan province) which stretches along most of Myanmar's coast up to the Bay of Bengal and borders the Chittagong province of Bangladesh, erupted in 2013.
- Such violence in neighbouring countries like Myanmar, Bangladesh, and Pakistan causes violence in retaliation in India also.

- It also catalyses the problem of refuges, as in case of Pakistani Hindus, etc.
- Sri Lanka is also facing international critics and United Nations related to ethnic clashes and action of government against minority Tamilians, which has direct bearing on India and Sri Lanka relations and India's internal security.
- Increasing diversity, due to influx of populations from all corners of world in western countries like USA, UK , Canada, Australia, etc. is posing the challenge of ethnic clashes and violence in their respective societies.

Religious Fundamentalism
- It is an extreme form of religious revivalism which is sometimes linked to violence, particularly terrorism. It is a conservative religious doctrine that opposes intellectualism, and worldly accommodation in favour of restoring traditional other worldly religion in response to what they see as the growing influence of science and the weakening of the conventional family.

T.N. Madan highlights the salient feature:

- The religious fundamentalists ground themselves in tradition
- Fundamentalist movements use the past to criticize the lifestyle of the present
- Fundamentalist movement claim to derive their legitimacy from scriptures like Bible, Kuran etc. which are considered as infallible. They go for literalist interpretation of the holy book
- Movement is totalitarian, coercive in character, intolerant in dissent e.g Taliban against women
- People are interested in political power especially capture of state power without which they believe their objective cannot be achieved.

Fundamentalism and Communalism: A Comparison
Similarity

- Both attack the concept of separation of religion from politics and state.
- Both oppose the concept of equal truth in all religion or the unity of different religion or the unity of different religion.
- Both advocate control over education by dominant religious group.
- Both believe in restoration of the past values rather than in progress towards the unknown so that greatness and progress lie in the future.
- Both share the notion that their societies had achieved near-human perfections in the early centuries.
- Both oppose secularism.

Differences in Perception

- In a multi religious society, a fundamentalist tend to be communal, while communalists are quite often not fundamentalist e.g RSS is communalist but not fundamentalist.
- Fundamentalists seriously urge the actual revival of pristine past. Communalist may appeal to past as ideology or nostalgia but whose gaze is clearly fixed on modern world.
- Fundamentalists are deeply religious , their entire ideology relates to religion and want to base the state, society and daily life of the individual on religion. While communalists has hardly much to do with religion, except that they base their politics on religious identity and thus use religion for the purpose of struggle for political power.
- For example- Jinnah was a communalist and avery religious person, while, savarkar was a fundamentalist and atheist. Communal state is not necessarily a theocratic state e.g Pakistan and Bangladesh.

- Fundamentalists wants to fundamentalize (Christianize or Islamize or hinduize) the whole world. While, communalists want to communalize only their own society.
- Fundamentalists target the fellow believers who do not agree with them. While communalists targets other religious communities.

Conclusion
- The need of the hour is to face this challenge to democracy, development and social harmony in a united way.
- The conscious, educated and concerned citizens should take the lead and teach the people.
- Those who are exploiting ordinary people's emotions, their religious beliefs and ignorance need to be exposed. Since religion teaches respect for others and tolerance.
- It never teaches violence.
- Existence of different religions, therefore, does not lead to communalism. It is fundamentalism and communalism which is distorting it.
- If political process is not decommunalised then our democracy itself is likely to perish. Alternative to democracy is fascism or dictatorship.
- The history of many countries is a proof that Fascism and dictatorship are good neither for majority nor for minorities.
- Thus, in order to get rid of the problem of communalism in India, there is a need for collective efforts. All will have to discharge their duties. If we do so, definitely harmony will prevail.
- Everybody will prosper. This must be done; this was the dream of Mahatma Gandhi for a free India. Communalism can be combated with the help of globalisation as a tool.
- In the globalised world, all countries are becoming integrated and dependent on each other.
- Movement of people from one place to other is becoming very easy, in such conditions to avoid such potential violence, governments are already promoting cultural exchanges through shows, programs, heritage walk, cultural visit by students and parliamentarians.
- Promotion of learning of each other's local language for easy exchange of ideas.

Regionalism

- Regionalism, a political ideology that focuses on the interests of a particular region or group of regions.
- Regionalism seeks to the political attributes associated with people's love for their region, culture, language, etc, with a view to maintain their independent identity.
- Further, Regionalism is a political movement that seeks to advance regional cause of development. As a process it plays role within the nation as well as at international level.
- Both types of regionalism have different meanings and have positive as well as negative impact on society, polity, diplomacy, economy, security, culture, development, negotiations, etc.
- The meaning of the term of regionalism at national level refers to a process in which sub-state factors become increasingly powerful.

- Besides, Regionalism means strong attachment to a particular region or a state as against the country as a whole.
- This feeling arises either due to the continuous neglect of a particular area or because the people of a particular region become politically aware and seek to fight against perceived discrimination.
- Flence, Regionalism leads to amplifying a region's influence and magnifying its political prowess through pacifistic ways such as devolution and decentralization as well as more aggressive means like separatism or even a struggle for independence.

- For example, demand for separate state as Telangana, Gorkha territorial Administration, Vidarbha region, Bundelkhand region in UP and even early demand for separate states on linguistic basis.
- Iqbal Narain has identified three major types of regionalism in India.
- **Supra-State Regionalism**: It is built around the issues of common interest in which group of states form a common political alliance, directed against either the similar alliance of other states or the union. It is issue specific. Dravidian movement in southern states is an example.
- **Inter State Regionalism:** It is co-terminus with state boundaries and involves juxtaposing of on or more state identities against another or specific issues, which threaten their interest. River water in general and border dispute in particular are its manifestations.
- It is evident from conflict between Karnatka and Tamil Nadu over sharing of Cauvery water, or border dispute between Maharashtra and Karnataka.
- **Intra-State Regionalism:** In this, a regional community is against the state in which they are situated. It aimed at assuring oneself of self-identity and selfdevelopment. E.g Khalistan movement.

Historical Account
- Regionalism has remained perhaps the most potent force in Indian politics ever since independence (1947), if not before. It has remained the main basis of many regional political parties which have governed many states since the late 1960s.
- Three clear patterns can be identified in the post independence phases of accommodation of regional identity through statehood.
- In the 1950s and 1960s, intense (ethnic) mass mobilization, often taking on a violent character, was the main force behind the state's response with an institutional package for statehood. Andhra Pradesh in India's south showed the way.
- The fast unto death in 1952 of the legendary (Telugu) leader Potti Sriramulu for a state for the Telegu-speakers out of the composite Madras Presidency moved an otherwise reluctant Jawaharlal Nehru, a top nationalist leader and it was followed by State reorganization commission under Fazl Ali paving way for State Reorganization Act, 1956.
- In the 1970s and 1980s, the main focus of reorganization was India's North-east. The basis of reorganization was tribal insurgency for separation and statehood.
- The main institutional response of the Union government was the North-eastern States Reorganisation Act, 1971 which upgraded the Union Territories of Manipur and Tripura, and the Sub-State of Meghalaya to full statehood, and Mizoram and Arunachal Pradesh (then Tribal Districts) to Union Territories.
- The latter became states in 1986. Goa (based on Konkani language (8th Schedule)), which became a state in 1987, was the sole exception.
- The movements for the three new states (created in 2000) – Chhattisgarh out of Madhya Pradesh, Jharkhand out of Bihar and Uttaranchal out of Uttar Pradesh – were long-drawn but became vigorous in the 1990s. And the most recent one, we can see with the division of Andhra Pradesh, giving a separate Telangana, which started in 1950s.

Causes of Regionalism

Historical and Cultural

- The factor of history buttresses regionalism by way of cultural heritage, folk lore, myths and symbolism.
- The historical-forces act as catalytic agents in fostering regional awareness at the inter-regional as well as intraregional levels, particularly because of the shared sociocultural experiences and memories of a common past.
- People of a particular cultural group also derive inspirations from the noble deeds and glorious achievements of the local heroes.
- The cultural forces operating through the gamut of customs, traditional ways and mannerisms, values and various institutional complexes; social, economic and religious have helped reinforce the historical memories and have determined the distinctive forms of mental sets and behavioural pattern of different regional groups.

Demographic

- In recent times, unwanted migration has led to imbalance in the demography of a region.
- This has disturbed the basic economic activities, ethnic identity of the natives.
- This can be witnessed in the recent protest in Assam against illegal migrants from Bangladesh by asserting their own Assames identities.

Economic

- Economics play a predominant role in shaping the regionalism of a country.
- India is economically underdeveloped in spite of the many achievements registered since independence.
- The resources are scarce and demands are disproportionately heavy and ever growing on account of continued population explosion.
- The scarcity of technical know-how, corruption, deteriorating law and order situation have created a dismal mosaic of politico-economic life in the nation.
- Economically, regionalism is the outcome of some real or perceived sense of internal colonialism, the result of maldevelopment or asymmetrical development.
- Regionalism is the response to unequal sharing of benefits of developmental activity.

Reasons for Regional Disparity

- **Low Rate of Economic Growth:** The economic growth of India has been fluctuating since independence. But with respect to High population growth, the economic growth has not been enough to catch the development with full speed.
- **Socio-economic and Political Organisation of States:** The states have been unable to do the adequate land reforms and the feudal mentality still persists.
- Bhoodan and Gramdaan movements, after independence, were not enthusiastically carried out and even land under 'Land Banks' were not efficiently distributed.
- The political activities in the backward states were limited to vote bank politics and scams ruined the process further.
- **Inadequate Infrastructural Facilities in Backward States:** The level of infrastructural development, such as: power distribution, irrigation facilities, roads, modern markets for agricultural produce has been at back stage. All these are state list subjects.
- **Inadequate Social Expenditure by States on Education, Health and Sanitation:** These subjects are core for human resource development.
- The states which have invested heavily on these subjects not surprisingly are the developed states.
- For example, Tamil Nadu, Kerala etc. where health care services in Primary health centre has become a bench mark for other states.
- **Political and Administration Failure:** This is a source of tension and gives birth to sub-regional movements for separate states. Jharkhand, Chhattisgarh, Uttarakhand and recently Telangana are result of these failures only.
- Many such demands are in pipeline such as- Vidarbha, Saurashtra, Darjeeling and Bodoland, etc. These failures also weaken the confidence of private players and do not attract investors in the states.
- **Assertion by setter off better States:** Some times better developed regions protest against the diversion of their resources to the under-developed region, e.g demand of Harit Pradesh by the area benefitted by Green Revolution

Sons of the Soil Doctrine

- 'Son of the soil' doctrine explains a form of regionalism, which is in discussion since 1950. According to it, a state specifically belongs to the main linguistic group inhabiting it or that the state constitutes the exclusive homeland of its main language speakers, who are the sons of the soil or local residents.
  Reasons
- There remains a competition for job between migrant and local educated middle class youth. This theory works mostly in cities, because here outsiders also, get opportunity for education, health, job etc. In such theories, major involvement of people is due to rising aspiration vis-a-vis better resource access, quality of life.

Economy's failure to create enough employment opportunity underscores son of soils doctrines and also fuels the discontenment

Language
- Language is a strong cultural force that holds and defines unity and diversity of a nation. Linguistic homogeneity strengthens regionalism both in positive and negative senses, In the former in terms of strength in unity and in the latter through emotional frenzy.

Linguistic Reorganization of States

- The early voice of regionalism came on account of language that is why the State Reorganization Commission in 1950s recommended formation of states based on language.
- It was the demand of Potti Sriramulu, a freedom fighter and a devoted follower of Mahatma Gandhi, that led to the creation of Andhra Pradesh state and linguistic recognition of the states in India.
- Sriramulu's death forced Jawaharlal Nehru to agree to the various demands from other parts of the country with similar demands. Consequently, in 1954, a States Reorganisation Committee was formed with Fazal Ali as its head, which recommended the formation of 16 new states and 3 Union Territories based on language.
- However, intra-state regionalism circumvents the bond of common language where economic grievances of a subregion takes precedence over language.

Geographical
- The territorial orientation based on geographical boundaries relate to the inhabitants of a particular region which are symbolic, at least in the Indian context.
- This is more so because of the linguistic distribution along geographical boundaries. The topographic and climatic variations along with differences in the settlement pattern induce in people the concept of regionalism.

Regions Rather than States: A Cultural Unit

- This aspect can be seen in terms of broader meaning of culture transcending singular aspect of language. States demarcated on linguistic lines or on development lines may have cross border cultural resemblances. State is a construct out of political consideration and need not always be a cultural construct.
- The conflict in the North east is the manifestation of this aspect. The regular voice of 'Great Nagalim' reflects the very need of cultural connect across the states spreading in nearby states.
- The meaning of culture itself is amorphous amalgamating multiple aspects of cuisine, customs, beliefs, costumes etc. This lents a porous nature to the state which can be exploited for political gains.

Political

- Political parties, especially the regional political parties as well as local leaders, exploit the regional sentiments, regional deprivation and convert them to solidify their factional support bases.
- They give place to the regional problems in their election manifesto and vouch for political and regional development.
- Some major political movement and Incidents reflecting Regionalism are described here under…..

Demand for Dravida Nadu

- Going back to the journey of Regionalism in India, it is noticeable that it emerged with Dravidian Movement, which started in Tamil Nadu in 1925.
- This movement, also known as 'Self-Respect Movement' initially focused on empowering Dalits, non-Brahmins, and poor people.
- Later it stood against imposition of Hindi as sole official language on non-Hindi speaking areas.

- But it was the demand of carving out their own Dravidistan or Dravida Nadu, which made it a secessionist movement. As early as 1960s the DMK proposed that the states of Madras, Andhra Pradesh, Kerala and Mysore should secede from the Indian union and form an independent 'Republic of Dravida Nadu'.

Telangana Movement

- In the years after the formation of Andhra Pradesh, people of Telangana expressed dissatisfaction over how the agreements and guarantees were implemented.
- Discontent with the 1956 Gentleman's agreement intensified in January 1969, when the guarantees that had been agreed upon, were supposed to lapse.
- Government employees and opposition members of the state legislative assembly threatened 'direct action' in support of the students who spearheaded the movement.
- This movement since then finally culminated with formation of separate state of Telangana on 2nd June, 2014.
- It should be noted that roots of disparity in two regions was in colonial rule. Andhra was under direct rule of crown while Telangana was ruled by Nizam of Hyderabad, who was not so efficient ruler . So over time Andhra got more developed in comparison to Telangana.

Shiv Sena against Kannadigas
- In 1966, Shiv Sena, in Maharashtra, launched its agitation against Kannadigas in the name of Marathi pride.
- The initial targets of its agitation were South Indians who were the workers of Udupi hotels in Mumbai.
- This agitation was labelled to be a retaliation of the lathi-charge on Marathi speaking people in the border areas. However, the frenzy died out without any untoward potential ramification.

Bodoland Demand within Assam
- The Bodo agitation is led by the Assam Bodo Students Union which is demanding a separate state and has resorted to wide scale violence and series of crippling bandhs to pursue their demand.

- One of the basic reasons of Assam agitations is the expansion of education, particularly higher education, but not industrialization and other job creating institutions is increasing the army of educated unemployed youths in the backward regions.
- These frustrated young men are lured by the movements against the inflow of people from other countries and states who are projected as parasites eating into their jobs.

Khalistan Movement
- It was during the era of 1980s that Khalistan movement with its aim to create a Sikh homeland, often called Khalistan, cropped up in the Punjab region of India and Pakistan.
- In fact this demand has also the colours of communalism, as the demand was only for Sikhs.

Attacks on Bihari Labourers by ULFA
- In 2003, the ULFA was accused of killing labourers from Bihar in response to molestation and raping of many Assamese girls in a train in Bihar.
- This incident sparked off anti-Bihar sentiment in Assam, which withered away after some months though.

MNS Targeting of North Indians
- It was in 2008 that Maharashtra Navnirman Sena (MNS) workers began their violent agitation against North Indians.
- Bhojpuri films were not allowed to run in theatres in Maharashtra.
- The targets were vendors and shopkeepers from North India in various parts of Maharashtra.

Inter-State Disputes

- Another form of regionalism in India has found expression in the form of interstate disputes.
- There are boundary disputes, For example, between Karnataka and Maharashtra on Belgaum where Marathi speaking population is surrounded by Kannada speaking people, between Kerala and Karnataka on Kasargod, between Assam and Nagaland on Rengma reserved forests.
- There is a dispute over Chandigarh in Punjab and Haryana.
- The first important dispute regarding the use of water resource was over the use of water of three rivers mainly Narmada, Krishna and Cauvery in which states of Madhya Pradesh, Rajasthan, Gujarat and Maharashtra were involved.
- Disputes also arose regarding use of Cauvery waters among the states of Tamil Nadu, Kerala and Karnataka.
- Dispute between Punjab, Rajasthan and Himachal Pradesh over the use of waters of Ravi River. Issue over SYL – Satluj Yamuna link is looming between Haryana and Punjab.

Impact of Regionalism in India
Positive

- It is believed that regionalism plays important role in nation building, if the demands of the regions are accommodated by the political system of the country.
- Regional recognition in terms of state hood or state autonomy gives self-determination to the people of that particular region and they feel empowered and happy.
- Regional identities in India have not always defined themselves in opposition to and at the expense of , the national identity, noticed a democratic effect of such process in that India's representative democracy has moved closer to the people who feel more involved and show greater concern for institutions of local and regional governance.
- For example: Tripura Tribal Autonomous District Council (TTADC), formed in 1985, has served to protect an otherwise endangered tribal identity in the state by providing a democratic platform for former separatists to join the political mainstream and thereby reduced significantly the bases of political extremism in the state.
- The socio-cultural diversity is also given due respect and it helps the regional people to practise their own culture too.

Negative

- Regionalism is often seen as a serious threat to the development, progress and unity of the nation.
- It results in internal security challenges by the insurgent groups, who propagate the feelings of regionalism against the mainstream politico-administrative setup of the country.
- Regionalism definitely impacts politics as days of coalition government and alliances are taking place.
- Regional demands become national demands, policies are launched to satisfy regional demands and generally those are extended to all pockets of country, hence national policies are now dominated by regional demands. E.g. MSP given to sugarcane, it was helpful for farmers in Maharashtra but it was

- implemented across all states resulting in agitations of farmers belonging to UP, Punjab and Haryana. Meanwhile it sowed seed of defection among ministers and targeting of corresponding minister.
- Some regional leaders play politics of vote bank based on language , culture, etc which is certainly against healthy democratic procedures.
- This always leads to demand for separate state and it was observed that after creating small states only few political leaders could run efficient government else alliances run government which ultimately makes administration machinery ineffective.
- Developmental plans are implemented unevenly focusing on regions bearing affilation of heavy weight leaders belongs are benefitted, hence unrest is generated among rest regions.
- Regionalism, also becomes a hurdle in the International Diplomacy, as seen in 2013 we saw how Tamil Nadu regional parties were against the Prime Minister of India, attending the Commonwealth heads meeting (CHOGM) in Sri Lanka.
- These actions have their direct implication on the relation of India with Sri Lanka or other countries of the forums or in case of West Bengal Government not agreeing to Land Boundary agreement and Teesta River Water sharing, when the leaders at centre level were ready to do it.

- **Some more Implications of Regionalism: An Analytical Perspective**

Unity and Territorial Integrity

- Regionalism is a practice where in the masses support and withstands regional interests, regional culture and regional ideas over national considerations.
- Regionalism in India is a part of national integration which is an ongoing process as India is a nation in making. India progressively got divided into 29 states from 14 since the time of independence.
- Most of these states were made out of regional aspirations.
- Language based states like Andhra Pradesh, Gujarat, Haryana and Himachal Pradesh spearheaded the protest over regional language.
- As a result of this we don't have a national language even after six decades of independence. Secessionist tendencies fuelled demands of separate country like Dravidastan and independence of North Eastern states like Nagaland and Mizoram.
- It added to armed rebellion, militancy and insurgencies which are continues even till now.
- Further, rise of regional political parties exaggerated the regional identity of people and polarised them along regional lines.
- Though regionalism has many fallouts but it is a part of federal polity that we have adopted. It is just subnationalism and doesn't stand in the way of our national unity.
- Regionalism is a way to respect the distinctiveness of regional culture and to maintain unity with diversity.
- Indian constitution has adequate provisions in all its parts to maintain the unity and integrity intact. Single citizenship and secularism are there to foster a sense of collectivity among citizens.

Linguistic States and Indian Unity

- In the early 1950s, many including Prime Minister Jawaharlal Nehru feared that states based on language might hasten a further subdivision of India.
- In fact, something like the reverse has happened. Far from undermining Indian unity, linguistic states have helped strengthen it.
- It has proved to be perfectly consistent to be Kannadiga and Indian, Bengali and Indian, Tamil and Indian, Gujarati and Indian at the same time.
- To be sure, these states based on language sometimes quarrel with each other. While these disputes are not pretty, they could in fact have been far worse.
- Evidence from the international polity like In the same year, 1956, that the SRC mandated the redrawing of the map of India on linguistic lines, the Parliament of Ceylon (as Sri Lanka was then known) proclaimed Sinhala the country's sole official language despite protests from the Tamils of the north.
- One left-wing Sinhala MP issued a prophetic warning to the chauvinists. "One language, two nations", he said, adding: "Two languages, one nation".

- The civil war that has raged in Sri Lanka since 1983 is partly based on the denial by the majority linguistic group of the rights of the minority.
- Another of India's neighbours, Pakistan, was divided in 1971 because the Punjabi and Urdu speakers of its western wing would not respect the sentiments of the Bengalis in the east.
- It is the formation of linguistic states that has allowed India to escape an even worse fate.
- If the aspirations of the Indian language communities had been ignored, what we might have had- "One language, fourteen or fifteen nations."

Regionalism and Nationalism

- Historians of modern India have highlighted, how the growth of Indian nationalism against British colonialism since the nineteenth century gave birth to intense awakening among various region-based linguistic nationalities for identity and self-determination, often in opposition to the panIndian nationalism.
- To mobilise people from all over India, leaders of mainstream nationalism had to recognise and mobilise the local leaders, they had to reach out to the people in local languages.
- The mass mobilization was only possible, when people became aware of their regional needs and its importance.
- The mainstream Indian nationalism had continuously grappled with regional nationalism.
- Under the heavy weight of regional identities of the people of India, the Indian National Congress (INC) could have hardly remained immune from it.
- It gradually became, in fact, an inter-regional coalition of forces. And for that reason only and to further strengthen the feeling of nationalism, INC used to have their annual meetings in different regions of India, raising the consciousness of people against the colonial exploitation.

National Politics

- Regionalism in Indian Politics is fast spreading across various states of India. It has become a striking feature of the Indian political party system.
- The rise of regional political parties have played significant role in the regional, state and even national politics of our democratic country.
- A regional political party usually confines its activities within the boundary of a state or region.
- It often represents the interest of a particular regional group, language group, ethnic group or cultural group. While forming their policies these regional political parties have often shown ideological integrity. They are generally not interested in taking part in national politics.
- Rather sometimes they show militant attitude towards the national politics or to the Central Government. While showing this militant attitude they often get themselves engaged in unscrupulous political activities.

National Economy

- From the start of the 21st century, the amalgamation of national economies into regional blocks has brought with it great opportunities for the states involved as well as challenges for both national and foreign policies.
- The inherent advantages to regionalism strengthening autonomy, improving bargaining power and promoting individual economies – as the real allure of regionalism.
- However, when there is an increasing call for integration of economies as in European union, ASEAN, India must too show economic common sense by integrating its disparate economy.
- Recent Goods and Services Tax (GST), a pan India economic integration plus e-NAM in Agricultural marketing are new development along with various initiatives for cooperative federalism make it imperative for India to really show political and economic solidarity across the region.
- While the origins and reasons for regionalism are implicit, its impact on an increasingly globalized world economy are less so as national economies continue to push for fewer tariff and non-tariff barriers to trade and movement within regional blocks.
- Further, the tendency of national governments to use regional bodies as alternative avenues to pursue their shared political and economic interests gives impetus to the issue of regionalism's impact.

Demand for Regional Autonomy and States Politics

- The demand for more autonomy is one of the most controversial issues of the Indian federalism, although federalism is an important feature of the constitutional structure of the Indian democracy – The scheme of distribution of powers in every federal system is very much influenced by the operation of socio-cultural, economic, political, and historical factors and as such the constitution of India does not lay any emphasis on autonomy of states in any assumed role for fulfilling political ambitions of such groups, which can identify themselves within the states.
- Rather, it proceeds on the basis of single citizenship with same rights and obligations for people living anywhere on the Indian Territory.
- The process of separation of national politics from state politics is made difficult by the constitutional position created by the concurrent list of the seventh schedule of the constitution, which gives jurisdiction to parliament in matter, which operate locally, or in civil life of people.
- Under the Indian Constitution there is a distribution of legislative powers between the Union and the States (Article 246).
- The interdependence of union and state government in Indian political system is responsible for dual trends towards centralization and decentralization-centralization in response to, for example, the exigencies of national planning and decentralization as a result of many factors including centre's dependence upon the states for the administration of its programmes.
- Demands for regional autonomy have always been because of the very diverse aspirations of people from every nook and corner of the country.
- On various ground there have been resentments to show regional solidarity and hence assertion of autonomy on political, economic and cultural ground.
- Though the first State Reorganisation Commission (SRC) did address the demand on linguistic ground, the refashioning demand on multiple other grounds like development deprivation, ethnic solidarity, discrimination from other part of the same state, lack of opportunity to some micro region, and on religious ground as well.
- The very idea of fiscal federalism is not percolating down and the packages promised to the backward region in not able to meet the immediate aspirations of people like in Vidarbha region or Bundelkhand region from where voices have been coming up to have separate state.
- J&K has its own history and various development in terms of Pakistan supported fanning of separatism as well in house separatist groups who feel disenchanted with India, may be due to personal interest or narrow religious interest, have been raising the concern to secede the very special status and many separate provisions have too alienated population from main land coupled with failure of implementation of governance measures.
- Such violent voice in terms of Gorkhaland too can be seen where there is perpetual feeling of marginalization from the plain Assam and Bengali population. Despite GTC autonomous and tripartite arrangement, the issue of their ethnic solidarity is yet to be fulfilled.
- In past too Tamil Nadu had shown such sort of reservation to have its own separate land but the very political engagement in constructive manner could address the issue and now it is one of the most developed and integrated state .
- Similarly, the Khalistan movement too got the violent face in early 1980s but later with apt policy and proportionate tough hand could discourage the separatist tendency which once had got strong militant face.
- So, it has been mostly about the political wing from state as well as concerned region side to find amicably political solution to address the concerns.

Efforts to Address Regionalism

Unitary Features of our Constitution
It includes one constitution, all india services, integrated judiciary etc.

State Reorganisation Commission

- The States Reorganisation Commission was headed by Mr. Fazl Ali and its two other members were Pandit Hridayanath Kunzuru and Sardar K.M. Panikar.
- The States Reorganisation Commission was constituted with an important mandate to work for country's reforms to assure better administration for divisions for that reorganization of states. Its major roles were to identify constituent units in the country under proper classification on the basis of several grounds including the most notable one of linguistic grounds.

Need for 2nd State Reorganistion Commission

- In light of the violent protests and disruptions in daily life in both Telangana and Seemandhra regions of AP as well as the disruptions in parliament prior to passing of Andhra Pradesh Reorganization Bill, it would be worthwhile for the centre to think about the whole issue of creating new states in a rational, non-adhoc and a political way.
- An expert body, which could be named 'States Reorganization Commission' (SRC), will be a rational arbiter in considering the regional demands for creation of smaller states. It will be insulated from the biased ideologies and political compulsions that influence and even bind the ruling political party at the centre.
- Also, such a commission will give the people an assurance that their claims are being considered by an unbiased commission and thus preclude violent protests and disruptions that usually accompany such movements for separate states.
- States Reorganisation Commission should identify the reasons for demand of a separate state, verify if the expectations will be actually fulfilled on its formation.

Fifth and Sixth Schedule of the Constitution

- The basic thrust of the Fifth and Sixth Schedule of the constitution is the protection of cultural distinctiveness of Tribal inparts.
- It also provides protection to the tribals on account of their economic disadvantages so that they could maintain their tribal identity without any coercion or exploitation.
- The interests of Scheduled Tribes outside the North east is protected by Fifth Schedule. The fifth schedule designates "Schedule areas" in large parts of India in which the interests of the "Scheduled Tribes" are to be protected. The Scheduled area has more than 50 percent tribal population.
- The Sixth Schedule is related to the administration of the states of Assam, Meghalaya, Tripura and Mizoram in the North-east.
- It has provisions for the formation of autonomous districts and autonomous regions within the districts as there are different schedule tribes within the district.

Powers of Governor Under Fifth Schedule

- The Powers of Governor are important in the application of the provision of Fifth Schedule. He enjoys the power to modify, annul or limit the application of any law made byParliament or State legislature in the areas designated as Schedule Areas.
- For good governance of the area, he has the power to make regulations. He regulates land allotments to members of Schedule Tribes. He is also authorized to regulate business like money lending in the Fifth Schedule area.

Tribes Advisory Council

- The Fifth Schedule provides the provision of a Tribes Advisory Council.
- It deals with the provision of establishment of Tribes Advisory Council consisting of not more than twenty members.
- Three fourth of its representatives would consist of Schedule tribes members of the State Assembly.
- The Fifth Schedule also provides the establishment of Tribes Advisory Council in states which have Schedule Tribes population but do not have Scheduled Areas if the President so directs for the formation of Tribes Advisory Council in those areas.
- Tribes Advisory Council advises on matters related to the welfare and advancement of the Scheduled Tribes in the state which are referred to the council by the Governor.

Provisions of Sixth Schedule of the Constitution

- The Sixth Schedule is different from the Fifth Schedule as it deals with the details of the mechanism and institutions essential for governance of the autonomous districts in Assam, Meghalaya, Tripura and Mizoram. These autonomous districts are directly administered by the Governor.
- The Sixth Schedule deals with the constitution, powers and functions of District Councils and Regional Councils in these autonomous districts.
- These Councils enjoy legislative powers on specific subjects and are also allotted certain sources of taxation.
- These councils also have the powers to set up and administer their system of justice and maintain administrative and welfare services in respect of land, revenue, forests, education, public health etc.
- The Indian Constitution provides funds under Article 275(1) to both Schedule Fifth and Schedule Sixth areas for the purpose of promoting the welfare of Scheduled tribes or raising the level of administration of the Schedule Areas.
- The Autonomous districts are the mechanism to safeguard the traditional heritage of the Tribals, their customary practices and usages and also maintaining economic security.
- This is achieved by conferring on them Executive, Legislative and judicial powers along with development and financial powers and functions.

Role of Governor

- The Governor under the provision of the Sixth Schedule of the Constitution is empowered to determine areas under the administration of the council.
- He has the authority to form new autonomous districts. He can increase or decrease the area of any autonomous districts or Districts Councils.
- He is also empowered to unite two or more districts or its parts to carve out one autonomous district from it.
- The Governor can also define the boundaries or alter the name of any autonomous district. But it should be noted that such changes can only be brought in the composition of the territory of Autonomous District Councils by the Governor after the submission of report of the appointed commission for that purpose.

Special State Category Status

- The Constitution does not include any provision for categorisation of any State in India as a Special Category Status (SCS) State.
- But, recognising that some regions in the country were historically disadvantaged in contrast to others, Central plan assistance to SCS States has been granted in the past by the erstwhile Planning Commission body, National Development Council (NDC).
- The NDC granted this status based on a number of features of the States which included: hilly and difficult terrain, low population density or the presence of sizeable tribal population, strategic location along international borders, economic and infrastructural backwardness and non-viable nature of State finances.
- Following the constitution of the NITI Aayog (after the dissolution of the Planning Commission) and the recommendations of the Fourteenth Finance Commission (FFC), Central plan assistance to SCS States has been subsumed in an increased devolution of the divisible pool to all States (from 32% in the 13th FC recommendations to 42%) and do not any longer appear in plan expenditure.
- The FFC also recommended variables such as 'forest cover' to be included in devolution, with a weightage of 7.5 in the criteria and which could benefit north-eastern States that were previously given SCS assistance.
- Besides, assistance to Centrally Sponsored Schemes for SCS States was given with 90% Central share and 10% State share.

Reservation in Employment for Specific Regions

1. The concept of job reservation relies upon government intervention into the labour relations area in order to promote the rights of some particular portion of the population.
2. Since independence, the government of India has also tried to promote interests of certain population groups in the employment area. **An example can be seen as following:**
   - The Governor has approved four important notifications as provided for under the 118th amendment – Article 371 (J) – to the Constitution and, among other things, this will enable the formation of the Hyderabad-Karnataka Region Development Board Order 2013.
   - Henceforth, the Governor would play a significant role in the development of the region.
   - The other notifications are the Karnataka Educational Institutions (Regulations of Admission in the Hyderabad-Karnataka Region) Order 2013, which provides for reservation of 70 per cent of the available seats in Hyderabad-Karnataka Region and 8 per cent seats in State-wide institutions, the Karnataka Public Employment (Reservation in Appointment for HyderabadKarnataka Region) Order 2013, which provides for the creation of a local cadre and reservation in the HyderabadKarnataka region as: Group A Junior Scale – 75 per cent, Group B- 75 per cent, Group C – 80 per cent and Group D – 85 per cent, besides reservation of 8 per cent of the posts in the State-level offices or institutions or apex institutions.

Cooperative Federalism

Inter State Council

- The Inter State Council is a constitutional body created under the Article 263 of the Constitution in pursuance to the Sarkaria Commission recommendations.
- The Inter State Council has become significant in the backdrop of tensions brewing between Centre and some states regarding resource allocation and disputes related to jurisdiction. The Inter State Council can act as a forum for ironing out these disputes in pursuance to cooperative federalism.
- **GST:** Goods and services tax was launched with a motto of one nation one tax and one market try to integrate the India in economic sense
- **Finance Commission:** through devolution of fund to states, it promotes fiscal federalism.
- **Niti Aayog:** it has replaced the planning commission, pursued the bottom up approach and gave more say to the states in the matter of planning.
- **Balanced Regional Development:** through use of public sector undertakings and giving concession in case of investment in the under-developed area. Recent initiatives like Aspiration District Program is a welcome initiative.

Conclusion

- It can well be now understood how regionalism is a double edge sword for a nation as well for group of nations.
- Constitution of India under Article-19, gives every citizen a fundamental right to move around and settle down peacefully in any part of the country. And, as a citizen of India everyone should respect this fundamental right of other persons, maintaining the spirit of Vasudhaiva Kutumbakam even in the country.
- The need of the hour is to develop each region of India, through devolution of power to local governments and empowering people for their participation in decision making.
- The governments at state level need to find out the alternative resources of energy, source of employment for local people, use of technology in governance, planning and for agriculture development.
- The 12th five year targets for "Faster, sustainable and more inclusive growth", which will be instrumental for balanced regional growth.
- As the very Indian concept of "salad Bowl" is in its ethos, it must make all effort to integrate each difference to uphold the core of Vasudhaiv Kutumbkam.
- Regionalism must be only for overall good of Indian society to make it truly welcoming and unique in present era when centrifugal forces are at worst all over the world as in west Asia, Europe.

Secularism

- India is a diverse country where multiple religions and cultures coexist.
- This can also become a source of conflict and tension in the country. So India has followed secular principles so that every religion and community is respected and is given equal rights.
- Secularism is a doctrine which seeks to realise a secular society, i.e., one devoid of either inter-religious or intrareligious domination.
- It promotes freedom to practice their religion and equality between religions as well as within religions.

Secularism can be defined on three perspectives

- **People-centric:** It emphasizes on the idea of separating religion from politics, economy, education, social life and culture
- **State-centric:** It emphasise on the need to keep the state protector to all religion.
- **India-centric:** It focus upon the unity of all people against communalism
- A secular state must be committed to principles and goals which are at least partly derived from non-religious sources.
- These ends should include peace, religious freedom, freedom from religiously grounded oppression, discrimination and exclusion, as also inter-religious and intra-religious equality.
- This means a State should take a neutral position on religion.
- It implies separation of State and religion. There is no official religion in India, unlike some countries guided chiefly by religious principles. Secularism pervades its provisions which give full opportunity to all people to profess, practise and propagate religion of their choice. Indian constitution provides for equal treatment for all religions. It means that we are neither a theocratic nor an atheistic state.

Constitutional Mandate

- The Indian constitution through its Preamble and particularlyn through its chapters on Fundamental Rights and Directive Principles has created a secular state based on the principle of equality and non discrimination.
- Along with the principles of social and economic democracy, secularism has been held to be one of the 'Basic Structures' of Indian Constitution.
- It has been reflected in the Constitution primarily as a value in the sense that it extends support to our plural society. Secularism aims at promoting cohesion among different communities living in India.
- The guarantee of equality in Article 14; the promise of non-discrimination in Articles 15 and 16; protection from religious taxes and religious instruction in state-funded institutions set in Articles 27 and 28; the permission of educational institutions of choice to linguistic and religious minorities in Articles 29 and 30; the promise of equal ballots devoid of sectional preferences in Article 325 – all make for a constitutional architecture which is devoid of any religious preference whatsoever.

Article 15 (Nehruvian Perspective)

Article 15(1):

- The State is prohibited to discriminate between citizens on grounds only of religion, race, caste, place of birth or any of them.
- **Article 15(2):** Prohibits discrimination by the State and the citizens with regard to access to shops, public restaurants, hotels and places of public entertainment or the use of wells, tanks bathing ghats, roads and places of public resorts maintained wholly or partly out of State funds or dedicated to the use of general public.
- **Article 15(3):** Recognising need of special protection, it offers special protection for women and children
- **Article 15(4):** Provides reservation for socially and educationally Backward Classes of the citizens or for the Scheduled Castes and Scheduled Tribes.
- In S . R . Bommai vs. Union of India case the Supreme Court declared secularism to be a part of basic structure of the constitution. It also upheld 42nd Amendment Act to Constitution, whereby words 'socialist'

and 'secular' were added in Preamble, stating that what was implicit throughout the constitution, has been made explicit.

- According to Nehru, a functional government structure must encourage and sustain religious diversity.
- India is a country with multiple religions; hence the government can never be biased towards any specific religion.
- Therefore, religion had no place in politics. Here Nehru differed from Gandhi for whom spiritualisation of politics was a major objective of political life.
- Though both had respect for all the religions, Nehru and Gandhi were true secularists but differed on the application of religion in political life.
- Nehru's secular credentials were based upon his rational humanistic attitude towards life, and this life was more important than the one after death.
- His attention was riveted to betterment of life in this age, not the age about which we are in the dark.

Article 25 (Gandhian Perspective)

It guarantees a) freedom of conscience, b) freedom to profess, practice and propagate any religion. Reasonable restrictions to this freedom are religious liberties subject to public order, morality and health (Art. 25).

Further subject to public order, morality and health every religious denomination or any section should have the following rights to establish and maintain institutions for religious and charitable purposes:

- to manage its own affairs in the matters of religion.
- to own and acquire movable and immovableProperties.
- to administer such properties in accordance with law.

Mahatma Gandhi emphasized the inseparability of religion and politics and the superiority of former over latter. As per Gandhi, religion is a moral order and different religions are sets of belief systems and rituals.

Article 29 (Ambedkarite Perspective)

- Article 29 emphasizes that state has been entrusted responsibility of protection of interests of minorities. It also confers minorities right to establish and administer educational institutions and provides following four distinctive rights :
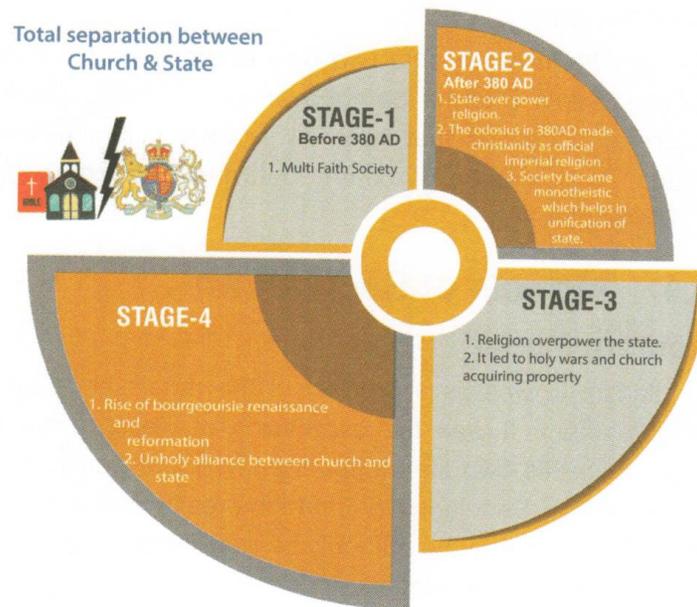
1. Right of any section of citizens to conserve its own language, script or culture
2. Right of the citizen not to be denied admission in to any State maintained or State aided institutions on grounds of religion, caste, race or language.

- In constituent assembly debates, Ambedkar was clear on his stand on the State following the spirit of secularism, however he was adamant on avoiding its inclusion in the Preamble along with Nehru.
- He said "what should be the policy of the State, how the Society should be organised in its social and economic side are matters which must be decided by the people themselves according to time and circumstances.
- It cannot be laid down in the Constitution itself because that is destroying democracy altogether."
- Ambedkar was in favour of discussing only the economic philosophy of the Constitution and not dealing with the questions of secularism and federalism, because he felt that what was already implicit in the Constitution need not be reiterated.
- Consequently, the Constituent Assembly adopted Articles 25, 26 and 27 of the Constitution with the intention of furthering secularism.
- Article 29 shows his views on secularism wherein state can not indulge in discrimination on grounds of religion and caste, and minorities have right to prevent their culture.
- Though not formally inserted in the document, secularism was definitely embedded in the constitutional philosophy.

Sarva Dharma Sambhavah

- Sarva Dharma Sambhavah is referred to denote the Composite Culture Reverence for other's beliefs, Communal unity in India.
- The real meaning of secularism in the language of Gandhi is Sarva-Dharma-Samabhavah, meaning equal treatment and respect for all religions.
- Every person has the right to preach, practice and propagate any religion they choose.
- Article 28(1) states that no religious instructions shall be provided in any educational institution wholly maintained out of State funds.
- However in judgement of Aruna Roy vs. Union of India (2002), Supreme court interpreted that Article 28(1) does not 'prohibit' introduction of study of religions in the State educational institutions including those wholly or partly aided by the States, owing to idea of Gandhi's Sarva Dharma Sambhavah.
- The study of religions has been considered necessary for acquiring the knowledge of the unity and integrity of India, and understanding of secular fabric of Indian society.
- Just as Dharm Nirpekshta is a duty of the State to all its citizens, Sarva Dharma Sambhavah is the responsibility which accompanies that right.
- At its bare minimum this means, not tolerance of 'others' but, mutual acceptance of differences.

Models of Secularism

Western Model
- Secularism in west is a product of the renaissance and enlightenment.
- It was the expression of western man's urge to live his own life independently of the domination by the church.
- Secularism affirmed the reality and worth of life in this world and the authority of reason and science. It was hailed as "the liberation of modern man from religious tutelage".
- The secularization process initiated only after non-metaphysical rational and scientific explanation was satisfactorily provided for the evolution of the universe and human life there on.
- Renaissance thinkers challenged them for e.g Darwin's theory of evolution through natural selection confronted the Christian dogmas about the earth being a creation of god and Adam and eve as ancestor.
- In the west, the feudal state had very close relations with religious institutions.
- Monarchs granted revenue free land grants on religious institutions and later endowed their feudal patrons with the 'grace of god'.
- The Bourgeoisie in fight against feudal state took recourse to science and rationality with an anti-religious edge. It triggered the reform in religion e.g election among clergy.
- Similarly practice of feudal privilege based on heredity, oppression based on the will of the sovereign and the divine right of monarchs to rule was challenged on rational grounds.
- Western model of secularism, inspired mainly by the American model, provides for separation of religion and state.
- It is a policy of mutual exclusion between religion and state: the state will not intervene in the affairs of religion and, in the same manner, religion will not interfe in the affairs of the state.
- Similarly, state can not hinder the activities of religious communities, as long as they are within the broad limits set by the law of the land, opposite to Indian model of secularism.
- For example, if a religious institution forbids a woman from becoming a priest, then the state can do little about it. On this view, religion is a private matter, not a matter of state policy or law.
- This was because; most of the western societies were religiously homogenous except the presence of Jews.
- So they focused on individual freedom and equality and inter religious issues were neglected.
- In the similar way, religion will not intervene in the affairs of the state.
- Each has separate sphere of its own. No public policy will be drafted on the basis of religion.

Total separation between Church & State

STAGE-1
Before 380 AD
1. Multi Faith Society

STAGE-2
After 380 AD
1. State over power religion.
2. The odosius in 380AD made christianity as official imperial religion
3. Society became monotheistic which helps in unification of state.

STAGE-3
1. Religion overpower the state.
2. It led to holy wars and church acquiring property

STAGE-4
1. Rise of bourgeoisie renaissance and reformation
2. Unholy alliance between church and state

Indian Model

According to Rajeev Bhargava, Indian model has following features:

- Multiple religion present are part of its foundation
- Although state doesnot identified with a particular religion, there is official recognition granted to religious communities
- Commitment to multiple values – like liberty, equality etc.
- Not erect a wall of separation between state and religion, there are porous boundaries which allows state to intervene in religion e.g grant of aid for haz
- Secular ideas- more like a contextual, ethically sensitive, politically negotiated arrangement rathern than a scientific doctrine.
- Indian constitution has no fixed commitment to individual / community decision within democratic politics or by court can be taken.

Evolution:
- Secular ideas were adopted during freedom struggle to unite the various communities against the colonial powers.
- They matured with development of nationalism and later incorporated in constitution.
- For Nehru, imperative of secularism was detachment of religion in public life and progressive life and modern outlook.
- Its impact can be seen in various sphere like holding a public office and government service should not be dependent on religious affiliation.
- Yet at the same time, citizen can enjoy the right to freedom of religion and worship.
- The Indian State is not ruled by a religious group and nor does it support any one religion.
- In India, government spaces like law courts, police stations, government schools and offices are not supposed to display or promote any one religion.
- Indian secularism took on a distinct form as a result of an interaction between what already existed in a society that had religious diversity and the ideas that came from the west.
- It resulted in equal focus on intra-religious and interreligious domination.
- Indian secularism deals not only with religious freedom of individuals but also with religious freedom of minority communities. Within it, an individual has the right to profess the religion of his or her choice.
- Likewise, religious minorities also have a right to exist and to maintain their own culture and educational institutions.
- Thus, Indian secularism does not focus only on church-state separation but the idea of inter-religious equality is crucial to the Indian conception.
- In this way, Indian secularism is similar to, but also fundamentally different from Western secularism.

Comparison of Western and Indian Secularism		
Dimensions	**Western Secularism**	**Indian Secularism**
Evolution and social context.	Since Europe was the mono-religious society. Hence, the fight was between Christian vs. church. Hence complete separation between state and religion.	Secular ideas were adopted during freedom struggle to unite the various communities against the colonial powers. In India struggle was between one religious community and the other. Hence emphasis was on pluralism
Relation between religion and state	Non-interference of religion and state in each other's affairs separation of state and religion.	State supports religious reforms.
Relation between various religious group	Equality between different sects of a religion is emphasized.	Equality between different religious groups is a key concern.
Minority right vs community rights	Less attention to community based rights.	Focus on minority rights. Community based rights are granted.
Liberty vs equality	Individual liberty at the centre.	Equality at centre

Hindrances to Secularism

- **Ambiguous Definition:** There is no clear cut separation between state and religion rather sarva dharma sambhava.
- This creates lot of questions like Should a secular state provide subsidies for the Haj pilgrimage, or manage the Tirupati-Tirumala temple complex, or support pilgrimages to Himalayan holy places?
- Should all religious holidays be abolished, leaving only Independence Day, Republic Day, Gandhi Jayanti and Ambedkar Jayanti for example?
- Should a secular state ban cow slaughter because cows are holy for a particular religion?
- If it does so, should it also ban pig slaughter because another religion prohibits the eating of pork?
- If Sikh soldiers in the army are allowed to have long hair and wear turbans, should Hindu soldiers also be allowed to shave their heads or Muslim soldiers allowed to have long beards?
- Questions of this sort lead to passionate disagreements that are hard to settle.
- **Cultural Diversity:** India is home to a diverse set of cultures, customs, traditions, castes, languages and religious ideologies.
- While secularism seeks to intervene in negatives of religion, it may entice feelings of encroachment on religious beliefs and identity.
- For example, the Constituent Assembly of India in 1948 did not agree to enactment of uniform civil code, which started with a movement to seek equal rights for women in matters of marriage, divorce and inheritance.
- Instead, it was put in Directive Principles of State Policy (Article 44).
- It was argued by both minority as well as majority community representatives that its provisions would go against their religious beliefs and hence their fundamental rights.

- **Politics of Minority Appeasement:** It leads to tension between the Indian state's simultaneous commitment to secularism as well as the protection of minorities.
- The protection of minorities requires that they be given special consideration in a context where the normal working of the political system places them at a disadvantage vis-avis the majority community.
- But providing such protection immediately invites the accusation of favouritism or 'appeasement' of minorities. Opponents argue that secularism of this sort is only an excuse to favour the minorities in return for their votes or other kinds of support.
- There is the argument that secularism used for minority appeasement encourages the politics of vote banks.
- After the verdict of the Supreme Court in Shah Bano Case, in 1986 the Government was compelled by the Muslim clergy to enact legislation (Muslim Women (Protection of Rights on Divorce) Act, 1986) concerning maintenance of divorced women depriving them of right to alimony post Iddat period overturning the judgement of the apex court.
- This law was heavily criticised for undermining modern secular considerations, rights of women and opinion of secular-minded Muslims.
- Majoritarian Assertion: Numerically the Hindus are considered to be in the majority, which inspires many for Hindutva identity politics asserting that India is a Hindu State.
- These claims generate homogenising myths about India and its history.
- These claims are countered by other religious groups who foresee the possibility of losing autonomy of practise of their religious and cultural life under such homogenising claims.
- This initiates contestations that have often resulted in communal riots.
- The generally accepted myths that process the identity divide on religious lines centre on the 'appeasement theory', 'forcible religious conversions', the 'hegemonic aspirations' of majority groups and 'denial of a sociocultural space' to minority groups.
- Historically, the Hindu revivalist movement of the 19th century is considered to be the period that saw the demarcation of two separate cultures on religious basis the Hindus and the Muslims that deepened further because of the partition.
- This division which has become institutionalised in the form of a communal ideology has become a major challenge for India's secular social fabric and democratic polity.
- **Rise of Religious Pressure Group:** e g bajrang dal, hindu sena etc . recent incidents likes ghar vapsi in agra, kerala in 2014, by lured conversion.
- Similarly attack on religious minority groups by cow vigilanties raise the level of intolerance in the society cast aspersion on the Indian states, was also secular seen by some as undue interference by ideology the state in secular realm.

Demand for Enforcing Uniform Civil Code in the name of promoting the gender justice.

Government Efforts
Government Promote Secularism in Various Ways

- Abolishing symbols of ritual inequality e.g untouchability
- Open all religious places and institution to all classes and sections of the people
- Reform Hindu personal laws with an aim to evolve a common personal law for all communities in the country.
- Forbidding any agency e.g shop , hotel which discriminates among citizens
- Opening of all educational institution of members of all community
- Secularizing the content of the text books
- Development of sound economic base so as to eradicate poverty and ensure an equitable distribution of wealth among the people.

- **National Integration Council:** Founded in 1961, the NIC aims at finding ways and means of combating the menace of communalism, casteism and regionalism. Its members include Union Ministers, Leaders of the Opposition in the Lok Sabha and the Rajya Sabha, the Chief Ministers of all States and Union Territories with Legislatures.
- **National Minority Commission:** To protect interest of minorities and uphold safeguards given in constitution for them, National Commission for Minorities (NCM) under the National Commission for Minorities Act, 1992.
  - Six religious communities, viz; Muslims, Christians, Sikhs, Buddhists and Zoroastrians (Parsis) and Jains have been notified as minority communities by the Union Government.
- **National Human Rights Commission:** NHRC is a statutory commission established in 1993 to look into matters of deprivation of human rights, including religious and casteist oppression.
  - The government put together a list of public holidays that gave due consideration to different religious communities.
  - At least one holiday was given for a major festival or event of religious importance, for each community.
- **Strategy of Non-Interference:** The state makes certain exceptions for particular religious communities in order to respect the sentiment of all religions and to not interfere with essential religious practices.
- For Example, Sikhs are exempted from wearing a helmet when they ride a two wheeler, even if wearing a helmet is a law.
- To remove intra-religious and inter-religious conflicts, government came from time to time with legislations that favour "positive discrimination" and equality and justice for all.
- Recent schemes for welfare of minority communities are Hamari Dharohar, Jio Parsi etc.
- The word 'secular' was inserted in Preamble of Constitution through 42nd Amendment Act, 1976.

Conclusion

- India is a land of the great diversities and infinite varieties.
- It is a country with at least 18 major languages and over 400 important dialects.
- It is a land that has given rise to four of the world's major religions.
- It is home to the world's second largest Muslim population.
- It is a society with over 4,000 ethnic communities or castes or endogamous groups.
- India is thus a multi-religious, multi-linguistic, multi-ethnic and multi-regional civilization without a parallel. Therefore, secularism is the only way out where every religion and religious community will get the needed space to survive and respect each other.

Social Empowerment

- Social empowerment is understood as the process of developing a sense of autonomy and self-confidence, and acting individually and collectively to change social relationships and the institutions and discourses that exclude poor people and keep them in poverty.
- Poor people's empowerment, and their ability to hold others to account, is strongly influenced by their individual assets) and capabilities of all types: human, social and. Also important are people's collective assets and capabilities, such as voice, organisation, representation and identity.
- Also, empowerment requires agency along Trinitarian dimensions, economic, political, and legal.
- In Indian society there are many factor for disempowering citzens. We will study these factor in detail hereunder.

Social Discrimination and Exclusion
Social Inequality

- Every society exhibits some degree of unequal access to social resources, like material assets, educational qualifications, network of contacts and social associations, termed as social inequality.
- While some social inequalities could be a result of natural differences between individuals, by and large, social inequality is not the outcome of innate or natural differences between people, but a product of the society in which they live.

Social Stratification

- Peoples' identity and experiences, their relations with others, as well as their access to resources and opportunities shaped by a system called social stratification, which categories people in hierarchical ranks.
- It has been seen that such social hierarchical ranking persists over generations, with the support of belief or ideology.
- Social stratification, when entrenched, engenders prejudices (pre-conceived opinions or attitudes held by members of one group towards another).
- Although the word is generally used for negative pre-judgements, it can also apply to favourable pre-judgement.
- Such judgements can often be traced to stereotypes (fixed characterisation of a group of people).

Social Exclusion
- Stereotypes fix whole groups into single, homogenous categories; they refuse to recognise the variation across individuals and across contexts or across time.
- They treat an entire community as though it were a single person with a single all-encompassing traits or characteristics.
- The above mentioned attitudes and opinions when translated into behaviour result in discrimination, the practice of disqualifying members of one group from opportunities open to others.
- Overtime, individual discrimination can lead to an individual being cut off from full involvement in the wider society or social exclusion.
- Social exclusion is not accidental but systematic, i.e. it is the result of structural features of society.
- Generally when we talk about social exclusion, we mean social exclusion at the bottom i .e. vulnerable section of the society which is not able to access the societal resources. It can manifest itself in various forms
- **Political Exclusion:** When people are not allowed to vote in elections or when they face invisible barrier when competing for the top position in political leadership.
- For example- in present parliament, there is only 11% of the women representative. Similarly , among the major political parties, only BSP has dalit leadership at the top of party.

- **Economic Exclusion:** When people are not allowed to have access to the job market, or are being denied promotions or are getting lower wages which indicate an atmosphere of cultural racism, thus reducing the economic prospects of blacks
- **Social Exclusion:** In terms of housing and neighbourhood For example, dalits, Muslims and people from north east find it difficult to get good accommodation in metropolitan cities like Delhi.
- **Cultural Exclusion:** It includes aspects like ban on entry of women in religious places e.g sabrimala temple Flowever there is another kind of social exclusion which percolate from the top i.e. affluent section of the society secludes them from common concerns and issues related to society.
- For example, many rich people see Election Day as a day to rest their homes rather than a festival to celebrate democracy. Similarly, tax avoidance through round tripping is another example.

Social Exclusion in India
- India like most societies has been marked by acute practices of social discrimination and exclusion.
- Dalits or the erstwhile untouchables, Adivasis or 'tribals', women and the differently abled have been subjected to social discrimination and exclusion in India for centuries.
- Although, at various points of time, these sections of society have risen in protest against discriminations and exclusions they face, it has not been able to allow them their due in the society.
- Even the government legislation and constitutional provisions have been unable to transform the society or produce a lasting social change.

Scheduled Caste
- The so-called 'untouchables' have been referred to collectively by many names over the centuries.
- Mahatma Gandhi had popularised the term 'Harijan' (literally, children of God) in the 1930s to counter the pejorative charge carried by caste names.
- In Indian languages, the term Dalit literally means 'downtrodden' and conveys the sense of an oppressed people.
- Though it was neither coined by Dr. Ambedkar nor frequently used by him, the term certainly resonates with his philosophy and the movement for empowerment that he led.

- It received wide currency during the caste riots in Mumbai in the early 1970s.
- The Dalit Panthers, a radical group that emerged in western India during that time, used the term to assert their identity as part of their struggle for rights and dignity.

Social Issues Related to Dalits

- **Untouchability:** 'Untouchability' is an extreme and particularly vicious aspect of the caste system that prescribes stringent social sanctions against members of castes located at the bottom of the purity-pollution scale.
- In fact, notions of 'distance pollution' existed in many regions of India (particularly in the south) such that even the mere presence or the shadow of an 'untouchable' person is considered polluting.
- Despite the limited literal meaning of the word, the institution of 'untouchability' refers not just to the avoidance or prohibition of physical contact but to a much broader set of social sanctions.
- It is important to emphasise that the three main dimensions of untouchability are all equally important in defining the phenomenon.
- **Exclusion:** Dalits experience forms of exclusion that are unique and not practised against other groups – for instance, being prohibited from sharing drinking water sources or participating in collective religious worship, social ceremonies and festivals.
- At the same time, untouchability may also involve forced inclusion in a subordinated role, such as being compelled to play the drums at a religious event.
- **Humiliation-Subordination:** performance of publicly visible acts of (self-) humiliation and subordination is an important part of the practice of untouchability.
- Common instances include the imposition of gestures of deference (such as taking off headgear, carrying footwear in the hand, standing with bowed head, not wearing clean or 'bright' clothes, and so on) as well as routinised abuse and humiliation.
- **Exploitation:** Moreover, untouchability is almost always associated with economic exploitation of various kinds, most commonly through the imposition of forced, unpaid (or under-paid) labour, or the confiscation of property.

Scheduled Tribes
Scheduled tribes in India are one of the most vulnerable sections of society.

Issues Related to Tribe

- **Development and Displacement:** National development, particularly in the Nehruvian era, involved the building of large dams, factories and mines.
- Because the tribal areas were located in mineral rich and forest covered parts of the country, tribals have paid a disproportionate price for the development of the rest of Indian society.
- This kind of development has benefited the mainstream at the expense of the tribes.
- The process of dispossessing tribals of their land has occurred as a necessary by-product of the exploitation of minerals and the utilisation of favourable sites for setting up hydroelectric power plants, many of which were in tribal areas.
- **Dependency on Forests:** The loss of the forests on which most tribal communities depended has been a major blow.
- Forests started to be systematically exploited in British times and the trend continued after Independence.
- The coming of private property in land has also adversely affected tribals, whose community based forms of collective ownership were placed at a disadvantage in the new system.
- The most recent such example is the series of dams being built on the Narmada, where most of the costs and benefits seem to flow disproportionately to different communities and regions.
- **Migration of Non Tribal into Tribal Areas:** Many tribal concentration regions and states have also been experiencing the problem of heavy in-migration of nontribals in response to the pressures of development.
- This threatens to disrupt and overwhelm tribal communities and cultures, besides accelerating the process of exploitation of tribals.

- The industrial areas of Jharkhand For example, have suffered a dilution of the tribal share of population. But the most dramatic cases are probably in the North-East.
- A state like Tripura had the tribal share of its population halved within a single decade, reducing them to a minority. Similar pressure is being felt by Arunachal Pradesh.
- **Loss of Tribal Identity:** Forced incorporation of tribal communities into mainstream processes has had its impact on tribal culture and society as much as its economy.
- Tribal identities today are formed by this interactional process rather than any primordial (original, ancient) characteristics peculiar to tribes.
- Many tribal identities today are centred on ideas of resistance and opposition to the overwhelming force of the non-tribal world.

The Paradox of exclusion
- By omitting other rights and not recognizing the multiple interdependent and indivisible human rights, the goal of promoting empowerment is distorted and "development silos" are created.
- Such distortions and silos dovetail with the politics of agenda setting where one form justice is pitted against other form of justice.
- This gains further traction given the conditions present in India: condition of historical backwardness based on the ascriptive criteria of caste and gender on the axis of resources, status and power.
- In this situation advancement on one axis doesn't always translate to advancement on other axis.
- Moreover it creates a disjunction which can be easily seen in Indian society.

The pathologies of developmental silos

- **Social empowerment:** Even with the constitutional propagation of equality, there was an unequal society at the grass root level.
    - This can be gauged from the fact that the community level development programme of 1955 was largely marred by the phenomena of elite capture.
    - In fact, largely all the welfare schemes witness this.
    - Further, the gulf that was created by the dichotomy between constitutional values and the existing societal norms created condition that ,in many instances, led to caste conflict.
    - For example, Ranbir Sena and MCC conflict is based around on this dichotomy only.
    - Whereas the agriculture labour demanded the provision of Minimum wages act , the landed class in Bihar resisted this.
- **Political empowerment:** With the onset of democratic India, universal suffrage was adopted.
    - Voting right was give to all the eligible citizens. However, the grant of voting right was not well supplemented with economic or social Empowerment. This resulted in increased use of money power by the well off sections of the society, giving rise to the anomaly of vote for sale in India
    - Further, political decentralization in the form of Panchyati Raj institution promoted political empowerment.
    - But even with the provision of affirmative action, this institution was hijacked by the dominant caste at the rural level.
    - According to a study, Samras (consensus based election system of Gujarat) is largely captured by the dominant caste. This shows that only political empowerment in itself is not sufficient
- **Economic empowerment:** Economic empowerment without commensurate increment in social and political empowerment generally led to marginalization in the society.
    - This was largely witnessed in the case of Jews in 19th century Europe.
    - In India, it is often argued that educating a girl will result in possible match-making difficulties.
    - It is often argued that educated girl will become economic empowered, and wouldn't respect the elders.
    - Even the economic empowerment of women hasn't improved the position of women in social setting. Chanda Kochhar alleged that her mother-in -law expected her to complete household chores over her professional obligation, which is generally true in Indian society. This indicates towards a symptom in Indian society, where a woman is a victim as well as a carrier of patriarchy.
- From above it is clear that, real empowerment can only be achieved when all the components of empowerment are in harmony with each other.

Empowerment

Amidst these social realities a need is being felt to make the socially discriminated and excluded sections stronger and more confident, especially in controlling their life and claiming their rights, i.e. to empower the disadvantaged groups.

In wake of this realization social empowerment has gained currency as the process of developing a sense of autonomy and self-confidence, and acting individually and collectively to change social relationships and the institutions and discourses that exclude people.

Tools

- **Education:** Education is the basic requirement and the most effective instrument of social empowerment.
    - It allows people to understand the nature of discrimination and exclusion they face.
    - Moreover, through education people become thinking individuals, which allows them to control their life.
    - They also begin claiming their rights.
    - Thus, it continues to receive high priority.
- **Elimination of Violence:** Elimination of all forms of violence, physical and mental, whether at domestic or societal levels, including those arising from customs, traditions or accepted practices, bolsters confidence in oneself and ensures freedom that is required to developing a sense of autonomy.
- **Health and Nutrition:** Most of the disadvantaged and socially discriminated section face severe health and nutritional deficiencies.
    - A healthy body and mind are prerequisites for proper development of the Humans and for them to act and think individually or collectively.

Schemes

Women

- Efforts are being made to ensure equal access to education for women and girls , eliminate discrimination, universalize education, eradicate illiteracy, create a gender-sensitive educational system, increase enrolment and retention rates of girls and improve the quality of education to facilitate life-long learning as well as development of occupational/ vocational/technical skills by women.
- A holistic approach to women's health which includes both nutrition and health services is being adopted and special attention is being given to the needs of women and girls at all stages of the life cycle.
- A holistic approach to women's health which includes both nutrition and health services is being adopted and special attention is being given to the needs of women and girls at all stages of the life cycle.
- Elimination of all forms of violence against women, physical and mental, whether at domestic or societal levels, including those arising from customs, traditions or accepted practices has been getting top most priority.

SCs/STs

- With respect to elementary education, various incentives in the form of abolition of tuition fee, free supply of books, mid-day meals, and scholarships are provided. Special focus has also been on ST students in Kasturba Gandhi Balika Vidyalaya, Navodaya Vidyalaya and National Talent Search Scheme.
- There are also major scholarship programmes. Post-Matric Scholarships are awarded to promote higher education beyond matriculation.
- Pre-Matric Scholarships are given to encourage children of manual scavengers and those engaged in menial works to pursue education.
- Upgradation of Merit Scheme is aimed at extending remedial and special coaching. Rajiv Gandhi National Fellowships for SC students provide special incentives to pursue higher studies and research.
- Coaching facilities are provided to students preparing for various competitive examinations.
- Hostel facilities are provided to both girls and boys for pursuing education from upper primary stage onwards.

Social Movements in India

- A social movement is defined as sustained collective action over time.
- Such action is often directed against the state and takes the form of demanding changes in state policy or practice.
- Collective action must be marked by some degree of organization.
- Spontaneous, disorganized protest cannot be called a social movement.
- This organization may include a leadership and a structure that defines how members relate to each other, make decisions, and carry them out.
- Those participating in a social movement have shared objectives and ideologies. A social movement has a general orientation to bring about (or prevent) change.
- These defining features are not constant, and may change over the course of a social movement's life. India has witnessed much social movement, the characteristic of which is changing with time in this chapter we will see different movement and their changing characteristic in India.

Farmers movement in India
Farmer's movement in India can be classified in 3 phases.

Peasant Movements

- After independence, two strands in farmer's movement developed. Big and middle farmers looked for support of the government in various field like, irrigation, farmers Mandis and other institutional supports.
- However, with the failure of land reforms and Community development programme, peasant and small farmers were t the receiving end.
- The failure of land reform created considerable discontent among the poorer peasantry and landless labour and, according to some, turned the vast majority of the peasantry into an agrarian proletariat. Left parties took advantage of this to mobilize 'land grab' movements in West Bengal, Kerala, Andhra Pradesh, Karnataka, and Uttar Pradesh (UP) in the 1960s and 1970s.
- While the amount of land gained by peasants was negligible, it created political consciousness among them and put pressure on the government, contributing to legislation such as the Ceilings Act 1974. Further, this created the problem of left extremism in India.
- However, by the late 1970s, issues of land distribution and equity were overshadowed by capitalist developments in the agricultural sector.

Rich farmer's movement

- The 1960s witnessed the emergence of movements led by a rich peasant/capitalist class, following the introduction of a new agricultural policy popularly described as the Green Revolution.
- This policy marked a shift from institutional based model (land reforms, irrigation) to technological based model (bio-chemical and mechanical based innovation), in a very selective approach. This resulted in class differentiation among the farmers.
- At one side there were surplus-producing farmers, also known as "bullock cart capitalist", and other side were small farmers who were getting increasing impoverished and started migrating to urban areas in search for better livelihood.
- The increasing class differentiation made bigger landowners conscious of their interests, leading to rich farmers' movements in the 1970s.
- The leadership was provided by rich farmers' organizations such as the Bharatiya Kisan Union (BKU) in western UP, Punjab, and Haryana; and the Karnataka Rajya Ryot Sangha (KRRS) in Karnataka and the Shetkari Sangathan (SS) in Maharashtra.
- Unlike earlier movements, they were directed against the state and not the landlord.

- As big farmers began to produce for the market, the nature of demands changed: higher prices for agricultural produce and lower prices for technological inputs such as seeds, fertilizers, electricity, and water charges, and easier terms for loans.
- Hence, they were not ideology-based , but issue-based, to safeguard and promote the interests of the farmers.
- These farmers' organizations preferred to remain nonpolitical, and were described as a form of 'rural unionism', which brought supra-local politics to the countryside.
- Generally , the farmers' discourse during this decade centred on the issues of 'urban vs rural,' 'Bharat vs India', remunerative prices, writing off of loans, agrarian backwardness, industry-oriented policies, etc. It was during the 1980s that the movements largely retained their ideological cohesion.
- Broadly, the farmers' movement during the 1980s believed that India's prevailing structural backwardness was mainly due to external linkages, i.e., capitulation of India to western capitalism.
- It was a deliberate ploy and a larger strategy to perpetuate subjugation of the Third World countries, including India. It is in this context that Third World countries have not been able to escape or delink themselves from the western world.
- It is here that one can locate the discourse on conflict between Bharat and India operating—the native and traditional nomenclature of the country.
- For them, 'India corresponded to that notional entity that has inherited from the British the mantle of economic, social, cultural and educational exploitation while Bharat was that notional entity which is subject to exploitation for the second time ever since the termination of the external colonial regime.
- These movements employed various kind of method, from Gandhian: satyagrah at Meerut Commissionerate to violent methods like Delhi Ghero, in realization of their goals.

Globalization and farmers movement

- The onset of Globalization saw a vertical fragmentation in Farmers movement.
- This division made the movement refashion its tools and strategies to address the issues emerging from globalisation; it also made the farmers' movement defend opposite ideological streams — liberalism/capitalism on the one side and Gandhian on the other; it made the farmers' movement form larger collectives at the international level and thereby helped them to address the issues; it helped them to construct new discourses/debates about the identity , paradigm of development, cultural practices, etc.
- Flowever, it had one adverse effect: it diluted the militancy of the farmers' movement at the all-India level. While some farmer's organisation supported Globalization (RSSS-Sharad Joshi), Karnataka and Uttar Pradesh farmers' organisation opposed it .
- Three multinationals— Kentucky Fried Chicken (KFC), Cargil India, and Monsanto (cremating Monsanto) —were attacked in Karnataka, as MNCs symbolise the larger design of globalisation.
- Also, later period of farmer's movement in India (in 80s and 90s) showed convergence with Political allegiances, thus weakening the farmer's movement in a systematic way.

Farmer's movement in post 2000 era

- Quest for a rural-agrarian identity: Socio-economic transformations post-liberalisation have created a dual identity crisis among farmers which has manifested in large-scale protests.
- The present protests are a political manifestation of the increasing quest for a new identity.
- This identity is a mix of an individual (being and dignity) as well as a collective sense of belonging.
- This also emerges from a sense of disillusionment from the urbanisation process but also a desire to reimagining the rural in newer ways with more space for individual freedom.
- Multiple dimension of the crisis: even though the recent protests appear to be very similar to the farmers' movements of the 1980s, it is critically different in the sense that weight of agriculture in the national economy.
- The urban and non-farm sector of the economy has not only seen a corresponding expansion but has also been growing at a much faster pace than the agrarian economy, thus creating a sense of relative deprivation.
- It demanded welfare state support, which was forgone with Globalization.

- Structural changes in Indian agriculture: With capitalistic transformation of agriculture, producer ceased to be dependent on the landlord and instead was now dependent on the market.
- Although a majority of the producers in this new regime were subsistence farmers, they nevertheless found themselves in league with the minority, who controlled large tracts of land and cultivated predominantly for the market.
- The state as a venture capitalist: With paradigm shift of policies from land reform to land acquisition, the welfare state emerged as a venture capitalist.
- This shift created movement at both sides: At one side landless labour demanded for land (Jan Andolan), on the other hand middle and rich farmer were protesting against land acquisition (West Bengal, Punjab).

Women's Movement
- The women's movement in India goes back to more than a hundred years but its composition, its agenda, its form and style, its outreach, its inclusiveness have been changing over the years.
- Women's movement in India can be classified under three phase .

Pre Independence

- The origin of the women's movement can be traced to organized struggles by women in the nineteenth century around issues of social reform.
- The nature and content of the debates and organizational activities around women's self determination (stree-swadhinata) were determined largely by the colonial condition, even when colonial government was experiencing a growing crisis of legitimacy.
- The foundation for stree-swadhinata and equality was laid down through reforms in education and the removal of practices like child-marriage, sati, purdah or seclusion, and resistance to widow remarriage.
- These reforms, however, worked within the limits of the reigning patriarchal ideology, where women were seen as passive recipients of the measures of improvement.
- This period was led by men like Raja Ram Mohan Rai, Ishwarchand VidyaSagar karve etc.
- Even though women like Bethune and Savitri Phle were present but their initiative was limited in scope and extent.
- The period of social reforms was followed by the nationalist period, which is generally seen as one in which the 'activist' woman made her appearance in various forms, as Gandhi's satyagrahi.
- The visibility of women in the public sphere in this period was, however, surrounded by a discourse of' true womanhood' and 'women's proper place', which, in the course of legitimizing and facilitating women's participation, limiting them within an essentialist construction of femininity.
- Thus, while it may not be denied that in the early twentieth century saw women participation in large scale, but this participation was limited by the narratives of domesticity and public sphere.
- Thus, while the nationalist discourse widened the scope of women's public participation, unlike the period of social reforms, it maintained public silence on women's issues.
- The nationalist silence on the women's question was ruptured by women's organized struggle for equal political rights vis-a-vis voting and sitting in legislatures, and for reforms in personal laws, women activists petitioned provincial legislators, colonial officials, and the committees set up periodically by the colonial government to deliberate on matters of political reforms.
- The question of women in women's movement was 1st addressed with the setting up of the National Council for Women in India (NCWI) in 1926, an organization based and ran by primarily women.
- The NCWI aimed at securing women's rights through social reforms and women's and children's welfare.
- The All India Women's Conference (AIWC) was set up in 1927 in Poona, took up the question of women's education, and it was at its initiative that the
- Lady Irwin College for women was set up in Delhi in 1932. A significant concern for women's groups in this period, in particular the AIWC, was the campaign against child marriage.
- As a result of these struggles the Sarada Act was passed in 1929, fixing the age of marriage at fourteen for girls and eighteen for boys. In the 1930s, the AIWC directed its energies towards fighting for women's equal rights in inheritance and marriage, and reforms in the personal laws of different communities.
- The idea that there should be a Uniform Civil Code (UCC) for the whole of India was proposed at this point .

- However, the, these initiative got lost in increasing voices of communalism, nationalistic struggle for freedom and vehement opposition from the orthodox section.

Post Independence

- The women's question after Independence was reframed in a context of widespread discontent with the development policies of the government.
- Development planning in India in the years after Independence continued to show a disregard for women's productive functions, placing women in roles as symbols of cohesion and continuity amidst the turbulent flux of modernity.
- The sexual difference inherent in 'welfare' measures envisioned for women did not dismantle structural inequalities and sexual hierarchies within public institutions and society.
- With the institution of National Federation of Indian Women in India (NFIW), and its publication of report Towards Equality, drew attention to the hierarchized and unequal status of women after three decades of planned development, shattering the complacency which had accompanied the nationalist resolution of the women's question. Consequently, demand for explicit provisions for the imperative development needs of women in the Sixth Five-Year Plan' grew, thus giving voice to the new women's movement.
- Women's activism in the 1970s and 1980s was one among several democratic rights struggles in the period, all of which stressed the need to redefine development.
- The emergence of the Self-Employed Women's Association (SEWA) in 1972 is often cited as an important development of the decade.
- Women also participated actively in the peasant struggles in Bihar and the Chipko movement, which challenged developmental policies.
- Still the question of, autonomy and agency was missing from these developments.
- With the 1980s, however, both mass-based and affiliated women's organizations as well as the autonomous women's groups invigorated the struggle for women's rights.
- A number of women's groups like Manushi (1979), Saheli (1981), Jagori (1984), the feminist press—Kali for Women (1984)— were set up all over the country.
- Drawing their members from the urban, middle-class, educated, and professional women, these groups set up documentation and resource centres, and organized and coalesced activities including agitation against specific issues of violence against women, and provided legal and humanitarian aid.
- These helped in sustaining movements after Mathura rape case, Vishaka guidelines Hindu undivided families' reforms etc.

Post liberalization era

- In the context of the liberalization of the economy and the abdication of 'social' responsibilities by the state to nongovernmental organizations (NGOs), there has been a proliferation of autonomous organizations.
- Resultantly, several networks seem to come alive as they coalesce, react to specific issues, and subsequently relapse into inaction till another issue propels them into action making the whole women movement issue based, as observed in the recent Shani sanctum and Sabrimala case.
- This NGO facilitated activism has claimed the political space has led to a filtering out of women's issues from the public domain into a depoliticized and domesticated domain of negotiations and welfare.

Information technology and women's movement

- Identities perform an important role in bringing people together, building solidarities and propelling them towards action. Internet and Social media has played a critical role in shaping political identities in the movement.
- With internet providing a medium to women to communicate the nature and identity of women movements changed. Now, the feminist movement isn't concerned only with empowering women; its primary goal is transforming the "male" identity and stripping it off of its normative status, hegemony and power.
- Given the relative independence and accessibility of online media, a number of campaigns have gained immense traction in online spaces.

- And apart from organised campaigns, feminists have begun using networks online to build solidarities.
- Two such campaigns are illustrative — Pinjra Tod by university students in Delhi and Chalo Nagpur, by autonomous women's organisations across India.
- Such campaigns the digital dualism that was prevailing conflating online and offline activism in one strand.
- Irrespective of women's activism within or autonomous of political organizations, political parties have been desultory in prioritizing, promoting, or giving importance to women's concerns.
- This is most evident from women's insignificant presence in the organizational structures of political parties, the insubstantial numbers given party candidatures in elections, and their extremely meagre representation in Parliament.
- The conditions of women in a society can only be improved when the power imbalance breaks down. To achieve that political representation is as much important as economic empowerment.
- Affirmative action's in favour of women can end the anomaly of power imbalance in the society and will make the Stree truly Swadhin.

Dalit Movement
Pre-Independence
- Since long attempts were made to eradicate the Indian society of the practice of untouchability.
- Many reformers like Buddha, Ramanuja, Ramanand, Chaitanya, Kabir, Nank, Tukaram and others made efforts to end the practice but it continued for centuries without much change.
- However, the genesis of the Dalit movements can be dated back to the middle and Late nineteenth century onwards, when breaches began to appear in the caste system due to various factors such as:
- **Economic:** Changes such as Commercialization of agriculture, emergence of new employment opportunities outside the villages, emergence of contractual relations, opportunities in government jobs specially in Army, together contributed to a shift in the position of untouchables.
- **Social Reform:** Movements, such as those of Sri Narayan Guru in Kerala and Jyotirao Phule in Maharashtra which started to question the caste inequality and efficacy of caste system.
- **Western Education,** which introduced the Indians to modern ideas of equality, justice and liberty, among others also spread to the people belonging to the Dalit community. They began to use the modern values to critique the caste system on the whole and untouchability in particular.

Adi Hindu Movement

- In the twentieth-century, Bhakti re-emerged as a castebased religious expression solely of the untouchables.
- This newly-emerged expression of Bhakti was an egalitarian religion exclusive to the untouchables which developed into a religious movement in the early 1920s, and argued that 'Bhakti' was a religion of the original inhabitants and rulers of India, the Adi-Hindus, from whom the untouchables claimed to have descended.
- The new generation of literate untouchables, who led the movement, argued that the social division of labour based on caste status was an imposition forced on Indian society by the Aryan conquerors, who had subjugated the AdiHindu rulers and made them servile labourers.
- It can be averred that this new ideology was a direct response to the social constraints imposed on the untouchables which stymied their socio-economic advancement.
- The Adi Hindu ideology attracted the mass of the untouchables and was espoused by them, for it provided a historical explanation for the poverty and deprivation of the untouchables and presented a vision of their past power and rights, and hopes of regaining such lost rights.
- The Dalits began to call themselves Adi-Hindus in Uttar Pradesh, Adi-Andhras in Andhra, and Adi-Dharmis is Punjab.

Gandhi and Dalit Movement
- In 1920, Mahatma Gandhi for the first time brought the practice of "untouchability" into the national movement and a matter of public concern by inserting an appeal to eradicate Hinduism of the scourge of "untouchability" in the Nagpur resolution of the Congress.
- He even launched a campaign for the welfare of the "untouchables", which failed to get much support from the upper caste Hindu.

- He later used the term Harijan meaning people of Hari or God to refer to the untouchables.
- He became a part of Vaikom (1924-1925) and Guruvayur satyagrahas (1931- 32), which challenged the practice of untouchability.
- He made constant efforts to make the caste Hindus realize the severity of injustice dealt to the Dalits through the practice of untouchability.
- He even opposed the idea of separate electorate, as provide by the communal award in 1932, because he believed that once the depressed classes were separated from the rest of the Hindus there would be no ground to change Hindu society's attitude towards them.

Ambedkar and Dalit Movement
- B .R . Ambedkar, an educated Dalit belonging to the Mahar community, emerged as a major leader of the Dalits in late 1920's.
- He organized various movements challenging the practice of untouchability.
- In 1927, he publicly burnt a copy of Manusmriti, the Hindu law book, which authorized untouchability.
- He demanded a complete overhaul of the Hindu society and theology; the Dalits to focus on education and politics rather than seeking redress within the Hindu religion.
- In line with his political solution to the problem of untouchability he demanded a separate electorate for the Dalits in the Second Round Table Conference which led to a major showdown between him and Gandhi. Although Ambedkar's demand was honoured in the Communal award (1932), he later reached an agreement with Gandhi to withdraw his demand of separate electorate for the Dalits.
- He formed the All India Schedule Caste Federation and Independent Labour Party to mobilize the untouchables.
- The constitution of All India Schedule Caste Federation claimed the Dalits to be distinct and separate from the Hindus.
- He was critical of the Congress and the approach of its leaders and their refusal to recognize caste as political problem.

Post-Independence
- India has suffered social injustices for centuries.
- Under the traditional Hindu laws, the untouchables (Scheduled Castes and Scheduled Tribes) could not use public places and common provisions such as ponds, pools, parks, wells etc. in addition to many other forms of discrimination.
- Despite sincere efforts from a number of reformers, practice of untouchability has been prevalent in India.
- In order to safeguard the interests of the Depressed Castes, the Indian Constitution made special provisions to remove their social disabilities and enable them to catch up with the rest of the Indian people in the process of development.

Constitutional Provisions
- The Constitution of India guarantees to all its citizens' equality before law and equal protection of the law.
- This standard of equality does not permit any discrimination based solely on the caste- characteristics of a person.
- However, this guarantee is not merely a restriction on state action.
- It also confers a positive obligation on the state to create a society free of all practices, customs, laws, policies and conditions that impose or have the effect of imposing disabilities on sections of society based on their caste characteristics. The state is duty bound to secure social, economic and political justice for all, and provide for an atmosphere congenial to growth for all.

Ambedkar and Dalit Buddhist Movement
- Ambedkar had considered converting to Sikhism and even appealed other leaders of scheduled castes but he rejected the idea after meeting with leaders of the Sikh community and concluding that his conversion might result in him having a "second-rate status" among Sikhs.
- In 1956, he went back to conversion, as being the only feasible option to ameliorate the conditions of the Dalits. First he, his wife and some of his followers converted to Buddhism and then he himself led close to half a million people, mostly Mahar's, into Buddhism. This conversion gave rise to Dalit Buddhist movement, wherein Ambedkar radically re-interpreted Buddhism and created a new sect of Buddhism called Navayana.
- The Buddhist movement was somewhat hindered by Dr. Ambedkar's death shortly after his conversion. It did not receive the immediate mass support from the untouchable population that Ambedkar had hoped for. Division and lack of direction among the leaders of the Ambedkarite movement have been an additional impediment.

- Later in 1980, the Dalit Buddhist movement in Kanpur gained impetus with the arrival of Dipankar, a Chamar bhikkhu. Dipankar had come to Kanpur on a Buddhist mission and his first public appearance was scheduled at a mass conversion drive in 1981.

Dalit Panthers

- In the early 1970s, an organization calling itself the Dalit Panthers was formed with the project of instituting class based Dalit politics. Dalit Panther as a social organization was founded by Namdev Dhasal in April 1972 in Mumbai, it was a part of countrywide wave of radical politics which reflected in use of creative literature to bring out the plight of Dalits. Though the movement took birth in the slums of Bombay, it spread out to cities and villages throughout the country, proclaiming revolt.
- The Panthers gave a call to for the unity of Dalit politicians under Ambedkar's movement, and they attempted to counter violence against untouchables in the villages.
- They also stirred public attention through the emerging Dalit Sahitya, the literature of the oppressed. The Dalit Panthers rapidly became popular and mobilized Dalit youth and students and insisted that they use the term Dalit as against any other available term for self-description. In course, the Dalit Panthers became an important political force, especially in the cities.
- Post Emergency serious differences started to emerge in the organization over whether or not to include non-Dalit poor and non-Buddhist Dalits.

Bahujan Samaj Party

- In North India a new political party called Bahujan Samaj Party (BSP) emerged in 1980's under the leadership of Kanshi Ram (and later Mayawati who went on to become the Chief Minister of Uttar Pradesh). BSP declared electoral power as its basic strategy and aim, which can be seen in its political history, where BSP (mostly a Dalit-based party) is willing to ally with any mainstream political party to further its political power.
- The BSP succeeded in gaining sufficient political base in northern states such as Uttar Pradesh Madhya Pradesh and Punjab which raised its significance in coalition politics.
- In 2007 Mayawati was successful in winning clear majority in Uttar Pradesh assembly elections becoming the first Dalit party to do so without any external support.

Dalit Capitalism

- At conference in Bhopal in 2002, Dalit intellectuals argued that the retreat of the state in the era of globalization will bring diminishing returns if they depended only on reservations. Since then, Dalit intellectuals have espoused that capital is the best way to break caste in the modern economy. The argument has been supported by the fact that successive census reports on non-agricultural enterprises show that Dalits own far fewer businesses than they should, commensurate with their share of the total Indian population.
- Dalit control of means of production, more broadly referred to as Dalit capitalism, has also been proposed as means to Dalit emancipation from the clutches of social discrimination prevalent in India even after six decades of various noble constitutional provisions guaranteeing SCs (Dalits) equality and justice in the country.
- In recent years this attempt to be entrepreneurs among the Dalits has been gaining momentum. The government too has initiated a number of schemes such as MUDRA Yojana, under which loans up to Rs. 10 Lakhs would be provided to small businesses, and Stand-Up India, under which loans between Rs. 10 Lakhs and Rs. 1 Crore would be facilitated to SCs, STs and at least one women per branch.

Saarthi

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