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- ❖ **Intolerance-Tolerance Debate**
- ❖ **Globalization & Higher Education**
- ❖ **Gandhi and 1940 Lahore Resolution**
- ❖ **Religion and Communalism**
- ❖ **Right to Information**
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Third Concept aims at providing a platform where a meaningful exchange of ideas can take place among the people of the Third World. The attempt will be to communicate, debate and disseminate information, ideas and alternatives for the resolution of the common problems facing humankind. We welcome contributions from academics, journalists and even from those who may never have published anything before. The only requirement is a concern for and desire to understand and take the issue of our time. Contributions may be descriptive, analytical or theoretical. They may be in the form of original articles, reactions to previous contributions, or even a comment on a prevailing situation. All contributions, neatly typed in double space, may be addressed to:

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NSG Fiasco

Recent scuttling of India's bid for membership of the Nuclear Suppliers' Group (NSG) points towards many chinks in the Indian armour of nuclear diplomacy and foreign policy. This fiasco is serious enough to warrant a serious review of India's diplomatic and foreign policy strategy. Undoubtedly, China played a prominent role in scuttling India's NSG bid; nevertheless, Beijing played its cards openly and at this juncture, merely laying blame at China's door-step without a serious introspection of our own failures is unlikely to serve any useful purpose.

Some analysts tout this incident by far the real crucial test of PM Modi's foreign policy and diplomatic acumen which has fallen short of expectations and the big issues like seeking a permanent seat for India in the UN Security Council are still hanging afire. Undoubtedly, PM Modi in his recent interview with Times Now TV has asserted that foreign policy decisions are taken by the team as a whole. However, the sequence of events that preceded this fiasco tells a different story. Creation of too much hype around NSG bid without doing sufficient smart diplomatic homework is puzzling. Prime Minister as the Head of the Government is called upon to sign the deal when the entire groundwork is done by the diplomatic team and the topmost executive head is not expected to put his personal prestige at stake by raising the issue with his foreign counterpart at personal level.

While addressing public gatherings within India or in foreign lands, PM often plays to the gallery by indulging in free-wheeling rhetoric as if he is still in an election mode without realizing that such indulgence can work with the domestic audience to some extent, but its replication in foreign lands makes the mockery of the country being represented. As an analyst has pointed out, the so-called 'personal rapport' seldom delivers the goods because national interest is what decides as to which way the wind will blow. China's opposition to India's NSG bid was very well in the public domain many weeks prior to Indian move and Beijing had repeatedly issued statements that made it amply clear that it was in no mood to let India into the elite nuclear club. This could have alerted the top brass in the Ministry of External Affairs to advise the Prime Minister accordingly. How it happened will perhaps remain an unresolved puzzle.

China's opposition to Indian bid can be understood in terms of its unease with India's rise and its strategy of hyphenating India with Pakistan. What came as a complete shocker was Switzerland, which had earlier extended its complete support, opposed India's bid citing it being a non-NPT state. This comes as a jolt for India as earlier, during PM Modi's visit to Switzerland; the European nation had extended its complete support. India's induction into the Missile Technology Control Regime (MTCR), an exclusive club of countries controlling exports in missile technology, which has come days after China stalled India's entry into nuke club NSG, is a welcome move. India's membership of the MTCR will enable it to deal in high-end missile technology. China is not a member of the MTCR, however. Beijing's application to join the MTCR is pending, affording an opportunity for New Delhi to use it as a bargaining chip with China.

In the wake of Chinese diplomatic manoeuvres in the light of its opposition to Indian bid to seek entry into the NSG and UN Security Council, New Delhi needs to follow well-concerted and farsighted diplomacy in general and with China in particular to harness optimum gains with minimal efforts. Instead of displaying its magnanimity, New Delhi needs to enhance its bargaining power on the 'give-and-take- basis and this can be attained through augmenting its economic and political clout domestically and externally. Major Powers, including the US and China, are known hard bargainers and possess a chequered record of 'arms-twisting', while granting some concessions to a developing country. While negotiating with these countries, their past history of diplomatic negotiations and pattern of bilateral relationship need to be taken due note of before finalizing the diplomatic strategy. Besides, the dispensation in power should take cue from the past and do enough homework before embarking on any diplomatic adventure. Those who ignore history are lost in its wilderness.

— BK

Intolerance – Tolerance Imbrolio

Dr. Md. Mushfique Alam*

[There is a feature unique to each civilization and nation, said Swami Vivekananda. Political liberty to French, economic interest to Britons, universal brotherhood to Islam and tolerance and universal peace to India are precious possessions.¹]

Tolerance means a willingness to allow something that you do not like or agree with to happen or continue. It implies that the one who tolerates refrain from interfering in the morally unacceptable or repugnant beliefs and practices of those who are tolerated even though he has the power to do so. It is heavily influenced by pantheism: ‘God creates visible differences whereas the Reality is the same’. This in a sense is the philosophy of ‘let thousands flower blossom’. This is not only a way of knitting the fabric of peaceful co-existence, but also a gateway to mobility and progress as it not only allows multiple ideas to germinate but also to survive and thrive.

This laid the foundation of a diverse, plural and multi-cultural society, a ‘Rangoli’ representing all shades, hues and colours. This would not be an exaggeration to claim that India represents more diversities than the rest of the world clubbed together. From the primitive Jorwa Tribes in Andaman & Nicobar Islands to post post-modern elites, all contributing its share making that ‘Rangoli’ attractive, unique and a complete unit, an organic entity, ‘India’.

In the post-colonial India, the tolerance got re-incarnated in the guise of secularism. It means the belief that religion should not be involved in the organisation of polity and entire edifice built around it. It is a positive concept as it prohibits discrimination among individuals on the basis of ascriptive categories such as religion. As a matter of fact, it grants equal status to all religions irrespective of their origin, rituals or theology.

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By depriving the state of its power to discriminate among its people on the basis of religious affiliations, it renders each individual equal to others, a cardinal virtue of modern democracies.² Indeed, it acknowledges and recognises the worth and dignity of every human being independent of religion.

Unfortunately, in the contemporary times it has become a beleaguered doctrine. Forces are active, leaving no stone unturned to give it narrow meaning and bad name. They interpret it in the narrowest sense, declaring it to be a foe of one religion and friend of others. Politicking it for the sake of bigotry and myopic shaping and mending of institutions is sheer injustice to such a powerful and emancipatory doctrine.

Democracy, secularism and tolerance are complimentary, endorsing and strengthening one another. Democracy is a very comprehensive concept both in procedural and substantive aspects. But ultimately it is about choices, options, liberty, freedom, equality and ‘public reasoning’ as argued by Nobel Laureate Amartya Sen. Democracy is a government by consent. Rational consent can be obtained by persuasion for which an atmosphere free for discussion is essential.³

Any regime where the consent of the people is sought to be obtained without freedom of expression of divergent opinion, does not qualify for being called ‘democracy’ even if it maintains certain democratic institution. Thus, democracy takes into account every individual as an entity, fully endowed to imbibe ideas and entitled to express them. Tolerance is the ingredient that facilitates and props up this democratic milieu.

Analysing democracy in post-colonial societies, we find that India is only one of the very few such states where democracy has not only survived but is thriving in full bloom.

One of the factors scholars ascribe is tolerance and culture of reasoning and discussion being part of our heritage. Before toeing the line of Lord Krishna, Arjun has an intense discussion with the former on the ethics, rationale and consequences of war. Similarly, Jivali had some serious arguments with Lord Rama before falling in the line of later.⁴

No society can claim to be in insulation, bereft of violence. It could be manifestation of anger, anguish and frustration. But, simultaneously, it could also be part of a well calculated strategy chalked out by some extremist groups to threaten or eliminate a few select individuals whose ideas are not in conformity with that of these groups'. This kind of violence and targeted killing is on rise over a period of last few years.

The rationalist thinker and activist Narendra Dhabolkar was shot dead on August 20, 2013 in Pune. The communist leader and rationalist Govind Pansare was shot at on February 16, 2015 in Kolahpur. He succumbed to his injuries on February 20. Rationalist writer and Kannad littérateur Prof. M.M. Kulbargi was murdered on August 30, 2015 at his home in Dhadwad. These were high profile murders but many other activists and writers too have been eliminated, for instance Kannad writer Linganna Satyampet was killed. Investigating agencies have reported that there is a uniform pattern in all these killings, that is involvement of some rightist Hindutva organisations.

On September 25, 2015 in Bishara village in Dadri (Noida, UP) Md. Akhlaq was lynched by a mob on the suspicion of storing beef in a refrigerator at his house. The mob was instigated and provoked after a call was given from a nearby Shiva temple. Perhaps, for the first time a call was given from a temple to kill a Muslim.⁵ This gruesome killing was condemned by cross sections of our society. It pricked the conscience of entire nation.

This act of violence raises an alarming question. Will anybody or everybody be allowed to take law into their hands if he/they perceive/see something happening illegal or immoral? Are we not indoctrinating our society towards a course where rightist whim which replaces the courts and laws? Is it not an alarm bell of fast approaching anarchy? Let the police take action. Let the law take its course.

Enough is enough was the call of the intelligentsia and exhorted to register their protest through legitimate means against the growing menace of such violence and intolerance. Taking clue from our own history, many of them decided to return the awards to register their protest against the marked silence of Sahitya Akademi. Uday Prakash, a Hindi Writer was the first to do so on September 4, 2015 in protest at the murder of Prof. M.M. Kulbargi. This triggered the chain reaction.

Host of other writers representing all most all Indian languages followed the suit. Nayantra Sehgal, Ashok Vajpayei, Krishna Sobti, Shashi Deshpandey are few to name. Jayanta Mahapatra, the first English poet to receive Sahitya Akademi award in 1981, gave up his Padma Shree. Eminent scientist P.M. Bhargav returned his Padma Bhushan. The famous film maker Anand Patwardhan too returned his award. All together some forty writers and twelve artists hailing from film industry surrendered their awards. These developments spawned a serious discourse on the issue of increasing intolerance, 'shrinking space' as a serious threat to freedom of thought and expression and democratic milieu of the country.

In the midst of ongoing development, some counter voices emerged strong enough to be audible and visible. Some organisations and individuals affiliated to RSS criticized the move of surrendering awards alleging that there is no threat to tolerance and this move is an effort to malign the image of our country and to give it a bad name abroad. On October 23, 2015 a number of eminent writers along with those who returned awards carried out a 'Peace March' to mark protest against growing incidence of intolerance.

Simultaneously a counter protest was held at Sahitya Akademi by those against the idea of returning awards. Initiative was taken under the banner of Joint Action Group of Nationalist Minded Artists & Thinkers. This protest was led by Narendra Kohli and Suryakant Bali. On November 7, 2015 Sanskar Bharti, the RSS cultural wing organised a rally named the 'March for India', led by film actor Anupam Kher. This was organised against those writers and artists who had returned awards citing growing intolerance in the country its reason. They were unequivocal about what it thought their colleagues were: 'traitors who deserved to be thrown across Wagha border'. The march started from the National Museum and concluded at Vijay Chowk.

Delegation included actor Anupam Kher and director Madhur Bhandarkar met President Dr. Pranav Mukherji and Prime Minister Narendra Modi. After meeting the delegation Prime Minister issued a press statement saying, "Indian culture goes beyond tolerance and talks of acceptance".⁶ In 1893 Swami Vivekananda said, "we believe not only in universal toleration but we accept all religions as true". In a sense our Prime Minister was re-iterating what Swamiji exhorted one and a quarter century ago.

Debate, discussion, arguments and counter arguments are true essence and basic ingredient of any democratic and pluralistic society. We need to rise above allegation and counter-allegation and give a serious thought to whether really there have been any erosion of tolerance and shrinking of space of dissent? The Journey from Dhabolkar killing to Bishara village lynching is an indication in affirmation.

If it is so, what are the factors responsible? Among the factors, has Narendra Modi's elevation to the post of Indian's Prime Minister abetted the deterioration and boosted the morale of 'fringe element'? Are the 'fringe elements' no more at fringe, and have successfully occupied the centre-stage? These are certain uncomfortable questions that ask for some rigorous thinking and analysis.

Narendra Modi's tryst with New Delhi began on February 6, 2013 with an address to the students at Lady Shree Ram College, New Delhi, albeit he got green signal from Nagpur much earlier. Bhartiya Janata Party's national executive met at Goa conclave organised from June 6 to June 9, 2013. At this conclave Narendra Modi was designated chairman of BJP's poll campaign for 2014 General Elections. Then BJP president Rajnath Singh formally declared Modi to be Prime Ministerial candidate on September 13, 2013. He took oath of the office of India's Prime Minister on May 26, 2014.

Even a cursory look at the incidence of violence and killing cited in the preceding paragraphs and Narendra Modi's elevation to the position of India's Prime Minister, there seems to be a propensity in increase of such acts of intolerance after decks were cleared for Modi to become India's prime minister. This can't be a mere coincidence. Narendra Modi's coming at the helms of power has certainly boosted the morale of fringe elements.

The spectacular silence on the part of our prime minister and provocative and irresponsible statements by various BJP leaders have further worsened the situation. At times succinct silence amounts to sanction. A Muslim couple on board Gorakhpur bound Kushinagar Express was harassed, humiliated and tortured by the members of Gauraksha Samiti on the suspicion of carrying cooked beef. This incident took place at Khirkiya railway station in Harda district of Madhya Pradesh on January 13, 2016.

Before concluding, I cite an episode that I have been witness to. It was August 21, 2013. I was at electricity office in front of T.N.B. College (Bhagalpur Bihar) to deposit my electricity bill. While I was waiting in a long queue for my turn to deposit the bill, a well-dressed man came and tried to handover the bill and money he carried to a familiar person quiet ahead in the queue. A bearded man, wearing skull cap just behind that person (to whom the intruder want to hand over his bill and money) vehemently opposed. The intruder had to leave with his bill and money.

After depositing the bill I came out to kick start my bike. I heard the same intruder speaking to himself, 'let Modi become Prime Minister all Muslims would be butchered (Modi ke Pradhan Mantri bane daheen, sab miyan ke kaat dabey'.

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Religion and Communalism in India

Dr. Kiran Bala* & Anuj Bist**

[There is a need for a change in mindset whereby nationalism should be promoted in place of jingoism. There is a need to develop rationality and logic, so that the consciousness of people in society evolves to the realm where they could become competent enough to understand that it is man who created religion, and not the other way round.]

The origin of religious beliefs can be traced back to the formative phase of human civilization. Varied forms of religions are evident from ancient societies to the civilized one. Experts propound a number of theories about the origin of religion. According to the spiritual thought that rests on the existence of soul, belief in soul forms the basis of religion. The believers in consciousness maintain that there is life and sense in everything, whereas naturalists attribute the origin of religion to the natural forces.¹

According to Durkheim, religion springs from social consciousness. August Comte explains religious thought as the initial stage of intellectual thought.² Anthropologist Malinowski and Radcliffe Brown have clarified in their study that religion was responsible for maintaining social unity and controlling personal conduct.³ Marx believed that anxiety and fear caused by natural phenomenon gave birth to religion.⁴ Fear has played a major

role in the evolution of religion. It's a fact that cannot be denied. In defence of this fact, Sir Thomas Browne has stated that, "I am God fearing, still I am not afraid."⁵

In primitive societies, religion was considered to be the prime agent of social control. Even in modern society, as long as man does not understand everything about his future and all about the secrets of natural forces, the importance of religion will endure in some or the other form. In the beginning, man used to attribute all incidents to divine powers, but with the development and expansion of mediums of social control, there has been a reduction in conservative thought to some extent. Even then, the distorted form of religion is promoting communalism through politics and violence.

The inherent values of various religions are broadly quite similar, whatever variation there, are due to its origins, period and circumstances. From this viewpoint as well, secularism should be the sign of progress in modern society. Despite making a rapid progress in social, scientific and

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economic areas in the twenty first century, human civilization has also witnessed an increase in the religion-oriented violence, which compels us to ponder on egotist and disintegrating agents flourishing even in the developing civilized society. Here, it is also important to understand that the main reason behind this is lack of social control which is fostering aimless leadership.

The actual concept of secularism is and non-alliance with any particular religion, and fearlessly having equal respect and approach towards all religions, which means that there should be no discrimination on the basis of caste and religion. Because religion can only hold any importance for a person if he upholds humanity above everything else. In Nehru's words, "Secularism doesn't mean discouraging religion, it is the policy of offering privilege to religion and consciousness and those who don't believe in any religion are also included in it."⁶

Modern society is evolving and progressing ahead in the fields of education and technology, yet there remains much of hindrance due to various political and economic reasons. Communalism is a term which means domination by a particular religious community which, being in majority, considers itself superior than the rest, assuming governance their divine right.⁷ Prejudice against each other is also a reason behind conflicts arising in the name of religion. As they say, all the terrorists in the world are Muslims; Muslims are orthodox and they believe in resorting to violence.

We need to contemplate on this another picture at global level. Indonesia is the biggest Muslim country in the world, yet it remains an absolutely secular nation. Of its total population, 88 percent are Muslims, 13 percent are Christians, and 3 percent are Hindus and believers in other faiths. Countries like Turkey, Syria and Mali are big secular countries with predominantly Muslim populations. According to the National Family Health Survey, young Muslim and Hindu women have equal rate of procreation.

Different forms of communalism exist in different countries. In some parts of America and Africa,

communal conflicts took place due to racial differences. Although, followers of Christianity renounced conservative approach and started giving priority to reality. The reason behind this was the study of science as part of education. Scientific awareness helped this community become educated and progressive⁸. In modern capitalist countries, the religion takes root mainly within the society⁹.

Communal thinking can perpetuate in any society even without violence, but communal violence cannot exist without the proliferation of communal thought¹⁰. The spreading of communal thought is like a silent volcano that can blow apart the basic structure of human civilization which takes generations to reassemble. The premise of flaring up of communal violence does not rests on any immediate incident, but it is the result of embers that have been smouldering silently for a long time, and the flaring up of the communal frenzy is also spurred only by rowdy elements who take it for granted that their religion as superior to others.

In India, the concept of community is outrightly linked to religious fundamentalism. Followers of a particular religious order consider their own religious beliefs as superior in comparison to other religions, and this belief leads to conflicts. The feeling of supremacy and conservative beliefs gives rise to hatred, enmity, neglect, contempt, sparks violence between different religious groups. Politicians also take advantage of such situations while using the youth as their vote bank to achieve their self-centered political ambitions¹¹.

In much the same way as the British government did to maintain its colonial existence by creating schism between diverse communities with cultural differences by playing on the tendency of Indian culture to disintegrate.

There has been a harmonious relation between various religions in India since ancient times, but many groups with conflicting beliefs on various fronts also evolved in time. Colonial powers present in India too tried to divide the people on the basis of caste, language, religion

and regions for their own vested interests. Till the very beginning of twentieth century, the issue of communalism was as challenging as that of the freedom struggle, and the divide and rule policy of the British Government continued to nourish communalism.

Recognising this challenge, secularism was adopted by Indian National Movement to combat it.¹² In the aftermath of the post-partition Sikh-Muslim communal riots in 1947, it was felt that there will be no more riots in future, as Punjab had become free of the Muslim community, but flaring up of the dormant embers of communalism was witnessed following the assassination of Indira Gandhi, which resulted in widespread riots involving Sikh and Hindu communities.¹³ Thus, it proved again that religious fundamentalism can only lead to destruction and doom.

Indian society is still divided into many creeds; diverge in interest, and often opposing each other. Communal political opinion is founded on the notion that people can be tackled together only on the basis of their religious beliefs, for common cause ranging from their economic status, to their social and cultural goals. People of a particular group behave in a particular manner not only in religious matters, but even otherwise, if they belong to the same religion.

Besides religion, politics is one of the matters.¹⁴ In this regard, two streams of thought prevail. Firstly, people from different religious communities also have their personal and secular interests, and secondly, all societies have their common goals as well. This commonality brings them together as a nation.¹⁵ This feeling lead each religious group to consider itself a separate entity giving prime importance to their own interests and dominate the other with opposition, conflict and violence, as today there is a struggle for domination, which also lies somewhere deep down.

Whether it is the quest for religious dominance or political dominance, it prevails in every society and verifies inter-caste and religious conflicts. The desire for dominance among

communities affects every caste and religion and justifies every conflict, acquires a distorted form and takes the path that starts with religion and takes the route of communalism, ending up in violence. The basic purpose of all religions is to establish peace.

In his book, "The Truth," Dr Radhakrishnan has said that piety, purity, and generosity are not exclusive domains of any particular religion of the world.¹⁶ Still, every community claims superiority, and looks down upon others, which somehow raise questions about the existence of religion itself.

Currently, representatives of religions and politicians form a self-serving nexus to incite the public in their own narrow interests. Faith in a religion is a truly personal belief. As a rule, religion never divides any society, but distorted interpretations and explanations of religion makes a person eye other religions with contempt. This ill-will gives rise to communalism. In a country like India, where caste system is embedded in religion, if we build up on the idea of unity, a practical definition of religion can be figured out which will envisage mutual respect between all religions.

In Indian society, due to gaping caste-oriented, religious and cultural differences and disparity in distribution of economic resources, the youth is severely hit by unemployment. Using the youth through the inappropriate path of conflict, the opportunist political leadership smartly exploits this situation to the best of their advantage. Such behavior also affects 'secularism,' the basic spirit of the Indian Constitution. Due to the interference of religion in judicial matters, Supreme Court has said that India is a secular nation, but can't say till when. Religion must be kept away from the law.¹⁷

Misusing the young generation of the country to their ends has become part of the psyche of aimless leadership and communal violence has no longer remained an administrative problem, but taken on political hues. The solution to communalism lies not in resistance, but in establishing equal standards of morality. Davis

has stated that, “a thief acts in a more logical manner, but we will not call him better than an ordinary citizen.”¹⁸

In Indian society, since Independence, name of leadership emerges in some way or the other in cases of communal violence. The fire that has started earlier in western Uttar Pradesh is still ablaze. The incident has caused severe damage to the social fabric of the area, but political parties take them as opportunities and to make the most of them to boost their malicious politics. Actually, in any country, communal feeling of the majority population is more dangerous than communalism among the minorities.

It has also been observed that the situation during communal riots is often deliberately made perilous.¹⁹ In fact; a nation only grows stronger when its internal issues are resolved, so that it may face the global challenges firmly. Therefore, to overcome the problem of communalism, it is necessary to impose a complete ban on communal organizations, blind devotion towards religions checked at every level, and encroachment of religion into secular areas is opposed. There should be restrictions on electoral campaigning on communal lines. Besides, moral science education should be included to nurture religious harmony.

Only then we can expect the growth rate of India to surpass that of China. In many areas, India is vying with developed countries. Success in sending a spacecraft to the Mars at a lower cost is certainly a matter of pride. But, we must also accept the fact that we can still not openly discuss matters related to religion and caste within the larger segment of society which remains backward. Even minor incidents tend to attain violent form.

Politicians think that they can have their hold over the common man by luring them with petty things. Blind faith prevails to such an extent that even after the dirty acts of fake godmen are exposed, the number of their followers hardly declines. Thus, blind faith that manifests as communalism becomes a barrier in national integration. There is a need for a change in

mindset whereby nationalism should be promoted in place of jingoism. There is a need to develop rationality and logic, so that the consciousness of people in society evolves to the realm where they could become competent enough to understand that it is man who created religion, and not the other way round.

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Mahatma Gandhi and 1940 Lahore Resolution

Dr. Kanwaljit Kaur*

[Mahatma Gandhi was one of the great activist theoreticians of the twentieth century. His attire and simple life style to which millions of poor could identify earned him the title of the Mahatma or the Great one. He was a great freedom fighter and non-violent activist who always followed non-violence all through his life while leading India for the independence from British rule.¹ He always stood for the Hindu-Muslim unity and integration of the country. He always followed the policy of peace and co-operation with all the religious minorities in India.]

This paper analyses his reaction towards Muslim League's² famous Lahore Resolution (1940). All India Muslim League in its Annual Session at Lahore in March 1940 passed its Resolution regarding partition. M.A. Jinnah³ said in his presidential address: "The Hindus and Moslems have different religious philosophies, social customs, literature, they neither inter marry nor dine together and indeed they belong to two different civilizations which are based mainly on conflicting ideas and conceptions. Their views on life and of life are different... To yoke together two such nations under a single state, one as a numerical minority and the other as a majority, must lead to growing discontent and final destruction of any fabric that may be so built up for the govt. of such a state."⁴

Ethnic groups always try to protect their identities. If they are in a dominant position in a given society, their task is not difficult. But if they are in a minority, they have to face problems in retaining their separate cultural identities.⁵ They often feel insecure about their well-being if they are living under the threat of dominancy of other religion. So, for the protection of their rights they generally stood for the separation from the majority ruling class.

It came as a shock to the political parties in India. Indian National Congress's⁶ all major leaders stood with the concept of Hindu-Muslim unity. Especially, Mahatma Gandhi was amongst the

greatest champions of Hindu-Muslim unity. He not only stood firm for establishment of communal harmony but also sacrificed his life in its pursuit.⁷ Mahatma Gandhi stated: "Religion is a matter of the heart. No physical inconvenience can warrant abandonment of one's own religion."

In his newspaper *Harijan* he repeatedly showed his indifference towards this scheme. He asserted that no compromise could be made on any such lines. He argued: "Partition scheme is a more threat and pressure tactic from Jinnah. We should be indifferent to it."⁸ Gandhi's argument was that the religion could not be the basis for nationality."⁹ He further wrote: "I am striving to become the best comment between the two communities. My longing is to be able to comment the two with my blood, if necessary. There is nothing in either religion to keep the two communities apart. In nature there is a fundamental unity running through all the diversity. Religions are no exception to the natural law. They are given to mankind so as to accelerate the process of realization of fundamental unity. The need of the moment is not an establishment of a universal religion but there is a greater need to develop mutual respect towards the different religions."¹⁰

Gandhi called the two-nation theory an untruth and showed that the similarities between the Hindus and Muslims were greater than any differences. He equivocally stated: "A Bengali Muslim speaks the same tongue that a Bengali

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Hindu does, eats the same food, has the same amusements as his neighbour... The Hindu law of inheritance governs many Muslim groups.”¹¹

According to Mahatma Gandhi God has no religion. No culture can live, if it attempts to be exclusive. Gandhi’s long and lively association with both Muslims and Hindus in South Africa had made him conscious of the fact that both had much in common and their traditional harmony, which had been somewhat fractured in the preceding decades could be re-established in India.

Gandhi was very upset by the propaganda of the two-nation theory. He tried his level best to convince the League and particularly Jinnah. He again stressed that: “I proceed on the assumption that India is not to be regarded as two or more nations but as one family consisting of many members. The proposal of partition has altered the face of Hindu-Muslims problems. There can be no compromise with it. At the same time I have said that if the eight crores of Muslims desire it no power on earth can prevent it notwithstanding opposition, violent and non-violent. It cannot come by honourable agreement.”

He again asserted that “religions are not for separating men from one another, they are meant to bind them.¹² Use of force to enlarge the following is not advancement of religion. God is beyond denominationalism, doctrinarism and factionalism.”¹³ He repeatedly said that the division of India would be only over his body.¹⁴

As the Individual Satyagraha¹⁵ movement was going on at all India level, the Congress Party could not pay much attention towards Lahore Resolution of the Muslim League. In 1941, it was clear to Gandhi that unity could not be achieved through an agreement with the Muslim League. The situation deteriorated considerably in 1941 and there were many communal riots instigated by the Muslim League to ‘intimidate the Congress’. Gandhi was prepared to ignore this, since it was the people who would ultimately decide the communal question.¹⁶

Though Gandhi’s efforts to establish Hindu-Muslim unity did not succeed in the long run due to many extraneous factors, it cannot be denied that his lack of bias, his zeal for establishing harmonious relations between different sections of India’s population and his personal integrity won him the love and trust of important segments of the Muslim community. Pakistan was won in the end, but no one can forget the efforts and actions of Mahatma Gandhi to make India a united free land with all the communities who live in India from ages.

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Right to Information under Indian Legal System

Dr. Subir Kumar Roy*

[Freedom of information effectively promotes participatory democracy and enables the people to involve in the decision-making process. It is considered as the soul of the democracy as the informed citizenry keeps vigil upon the activities of government. It creates a direct linkage between the people and government. Right to get information is also a human right as the people cannot apply the freedom of speech and expression without having the information.]

As we are living in the era of 'knowledge revolution' it is quite clear that the person who has the information is the rich person in the world. So it has a link with the economic system of a country. This article discuss at length about the place of 'Right to Information' in Indian legal system. Right to Information Act, 2005, no doubt, is a salutary legislation but it fails to fulfill the aspirations of the people as still we are battling hard to get responsive and corruption free governance. This article scanned the legal provision in India to detect the inherent flaws of it and puts suggestion to overcome them.

The Concept of Freedom of Information

The free flow of information and the recognition of 'right to know' as basic tenets of human rights is considered as the life-line of democracy. Informed citizenry can only pave the way for

transparent, corruption free and effective governance which will check the abuse of human right and save the polity from becoming the tyranny of majority. So, it is axiomatic that right to information takes its colour from right to know and basically evolves from the freedom of speech and expression which gives a rock solid foundation to democracy.

The concept behind freedom of information lies in the idea of sharing of sovereign authority which establishes the functioning of the government and the knowledge of common people about such functioning and thus makes a democratic polity in between people and government. Freedom of information is also considered as an important element of human right. Lack of information keeps the people at distance from the decision making process and also debar the people from forming the idea or concept about their own life, society and the polity under which he or she survives. Without having the ideas of concept about the

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matter a person neither can express him or herself properly nor can exchange the ideas with other in an apt way. So, lack of information causes a barrier into the way of a people to explore their potentialities to the fullest extent.

Freedom of information effectively promotes participatory democracy and ensures good governance as it creates opportunity for rulers and the ruled to come in close and which in turn helps to initiate the pro-bono measures in social, economic and political front by ensuring the participation of all formal and informal institutions and actors within society. Freedom of information is also considered as a potent weapon for empowerment because it enables people to improve their status and position.

We have crossed the era of industrial revolution long back and now we are in the era of knowledge revolution where information becomes the yardsticks to achieve prosperity and enlightenment. Information becomes the determining factor for proper development and enrichment of society and that is why now a day's good governance depends upon the extent of democratizing knowledge resources.

Freedom of information enables the people to become part and parcel of the governance and thus provides an opportunity to become an effective participant of the decision making process. Under a free society the citizen gets the detail information not only about the ongoing policies of the government but also the policies which will be introduced. Needless to mention the well being of the people and prosperity of the nation remains directly connected with the policy of the Government be it is internal or external affairs and directly affects the life of the people of that area so freedom of information imposes a check and balance into the working of the Government and becomes an effective device to check corruption and bring transparency in running of the affairs of the Government.

It makes the Government accountable and sensitive towards the aspirations of people

which lead towards good governance. 'Openness' and 'Secrecy' are antagonistic to each other because behind the curtain of secrecy the devices like corruption, oppression, arbitrariness etc. germinates as it thwarts and suppress the voice of the people and gives the birth of the authoritarian state. So, freedom of information plays a significant role to make the democracy vibrant, meaningful and also creates the scope for the masses to associate themselves directly with the governance process.

The people can scrutinize and assess the activities of their Government by accessing the information about the actions of the Government in social, economy, cultural, educational, spiritual, religious fronts as it is a condition precedent in an open and free society to supply information to the people by the Government. Under 'Freedom of Information' regime the information is provided to people from the custody of 'Public Authority' in two different ways under which one method is to supply the information by the authority concerned by the request of the information seeker and other method is called as 'Disclosure Law' whereby the Government is bound to provide certain information for public purposes *suo moto*, even without having any request from the public.

Freedom of Information not only deals with the issues related to political matters but also deals with all those matters which are required for self-development. Dissemination of knowledge and information helps the people to know about the different welfare measures and schemes initiated by the government for their welfare. It is the right of the people to claim their share in the beneficial measures taken by the Government as it uses the public money.

Right to access the information is essentially a human right as it enables the people to know the reason whenever they will find unequal treatment of law or the victim of tyranny of majority. As we know that reasoned decision is one of the yardstick of the principal of natural justice, under the regime of 'Freedom of Information' it lashes the people with the right to know the reasons

behind a particular decision of public authorities especially when they think or sufficient reasons exist there to think that they are being deprived arbitrarily or they become the victim of the hegemonic decision of the Government.

The analogical deduction is axiomatic from the above that the welfare measures are not the philanthropic aid or charity of the 'Government' whereby the public authority will adopt the beneficiary by using the formula of 'pick and choose' arbitrarily rather it should be based on sound principles in conformity with the principle of 'equal protection of law' and informed citizenry of an open society always get the benefit of above and thus ensure their wellbeing in true sense.

The access of information increases public awareness by facilitating the public knowledge and open discussions which act as a shield of protection against abuses, mismanagement, oppressions and undemocratic functioning of the authority.

So freedom of information is closely associated with the right to have respect for dignity of all irrespective of any discrimination on any unintelligible matters and thus it relates it with human right approach. Respect to dignity of other is a signature tune of human right and can only be guaranteed through the notion of equality, right to life, freedom of speech of expression, right to religion etc. Arbitrariness is antithetic to equality and as the despotic attitude of the public authority cannot grow in an open society due to the awareness of the people it invariably obliges to respect the dignity of others.

The above expression clarifies that an open society can protect the human right better as it creates an effective democratic environment. Not only that, it equips an individual to take appropriate decision in appropriate moment so as to ease the hardship of the life. For example, under the disclosure laws a patient or the family members of patient enjoys the right to get information either about the expenses involved for a particular treatment of a disease, which helps such individual to take decision about

treatment or if the concerned person has already taken the service then explanation and justification against the incurred expenditure shown by the authority concerned.

Similarly a student under the regime of openness can see own answer script to determine authenticity or justification against marks allotted to him by his teachers. This process enhances the self-confidence and reduces the misunderstanding and dissatisfaction and ultimately the integrity of the society accelerates.

Freedom of information has also an affinity with the rule of law as both are complementary to each other. Access of information about the governmental activities and about the process of governance helps people to watch whether the public authorities are rendering their services within their assigned domain. Arbitrary exercise of power is bound to become inconsistent with the rule of law as the term suggests that no one is above the law. In an open society the Government knows that its all decisions should be reasoned one and must be in conformity with the law of the land otherwise it has to face the wrath and criticism of the informed citizenry and ultimately may be ousted from the power.

Right to know has been recognised in Sweden for over more than 200 years and as per the statistics given in the publication of UNESCO named *Freedom of Information: A Comparative Legal Survey* by Toby Mendel (2008)² whereas in 1990 only 13 countries had adopted right to information laws in their domestic legal system, the number has now increased to 70 and 20-30 more countries are seriously considering for incorporation of the same.

This trend of the world polity signifies the increasing importance of the freedom of information. The change is perceived in terminology in itself whereby the freedom of information is converting into the right to information.

Freedom of Information under Indian Legal System

So far Indian legal system is concerned, Freedom of Speech and Expression which extends to ensure "Right to Know", "Freedom of Press" etc.

as its corollary rights gets the status of fundamental right under part III of the Indian constitution. Apart from above, also the concepts like liberty of thought, belief, faith, worship, right to religion which are equally important to create informed citizenry get the constitutional guarantee as fundamental right.

Art.19 (1) (a) of the Indian Constitution encompasses the right to impart and to receive information by ensuring the freedom of speech and expression. The audience read the mind of the speaker through his or her speech and a speaker speaks on the basis of the information derived from different sources. So naturally right to know becomes the driving force of freedom of speech and expression and Knowledge cannot complete without information. Hence right to know and right to information get the status of fundamental right by virtue of Art.19 (1) (a) of the Indian Constitution.

In Secretary, Ministry of Information and Broadcasting, Government of India & Ors. v. Cricket Association of Bengal & Anr³ it has been held by the Supreme Court that for existence of democracy the participation of the citizen in the affairs of the polity of the country is mandatory and participation of citizen into the affairs of the country will become meaningless unless the citizens are well informed. In this case Jeevan Reddy J. spoke that in order to enjoy the free speech right the citizen must have the benefit of plurality of views and a range of opinions on all public issues. 'Aware' citizenry is a condition precedent for a successful democracy. Diversity of opinions, views, ideas, ideologies are essential to arrive at informed judgment.

So right to know and right to information are natural component of freedom of speech and expression. In State of U.P. Vs. Raj Narain⁴ it has been clearly stated by Mathew J. that right to know derives its legality from freedom of speech and in the name of secrecy unnecessarily it should not be crippled down. He said that the people of this country have the right to know every public act done by the public functionaries done in a public way except little secrecy which is related with the public security.

The same tune sounds through the opinion of Ahmedi, C.J. (the then) in Dinesh Trivedi V Union of India⁵ where he postulated that right to know about the affairs of the Government is a natural right under the modern constitutional democracy but like other right this right is also subjected to certain limitation. In Union of India V Association for Democratic Reforms⁶ it has been held by the Supreme Court that voter has the right to know about the antecedents of the candidates contesting the election for forming Government.

The court has drawn completely a new dimension of freedom of speech and expression by acknowledging the fact that casting of vote by a voter through ballot is a kind of expression or spoken out the mind of the voter while using the choice among the contesters and therefore, though right to vote is a constitutional right but freedom of voting is a component of Art.19 (1) (a) and thus become fundamental right. In the case, People's Union of Civil Liberties (P.U.C.L.) & Anr V Union of India & Anr, it has been held that along with the disclosure of criminal records against a candidate disclosure of assets and liabilities are also mandatory because that will enable to voters to make a right and apt choice.

The free exercise of religion and free expressions of religious opinion are closely related to freedom of speech and expression and in Bijoe Emmanuel & Ors. V/S. State of Kerala & ors.⁷ it has been held by the Supreme Court that Right to freedom of speech and expression protects the individual's right to speak his own mind and Art.25 guarantees to believe on own mind and to compel one to utter what is not in mind is the serious invasion of both the right secured under Art.19 (1) (a) and Art.25 as it happened with these three children in the case mentioned above⁸. So the right o religion granted in part III of the Indian constitution is complementary to freedom of speech and expression and IN combining way ensures the freedom of thought, expression belief, faith etc.

Apart from the constitutional safeguards, Indian Parliament has enacted a comprehensive

legislation as Right to Information Act, 2005 which allows getting information from public domain as well as the information from the custody of private body which can be accessed by the public authority under any law for the time being in force. The RTI Act is enacted with a sole aim to make informed citizenry in turn which will help to provide good governance to them by encouraging participatory democracy, transparency in the running of the affairs of the state and by reducing the corruption from the whole governmental system.

The Preamble to the RTI Act, 2005 states that the Act has been enacted for establishing “the practical regime of right to information for citizens to secure access to information under the control of public authorities, in order to promote transparency and accountability in the working of every public authority, the constitution of a Central Information Commission and State Information Commissions and for matters connected therewith or incidental thereto”.

The Preamble further states that democracy requires an informed citizenry and transparency of information which are vital to its functioning and also to contain corruption and to hold governments and their instrumentalities accountable to the governed. In *Namit Sharma V Union of India*⁹ it has been held by the Supreme Court that ‘The Right to Information was harnessed as a tool for promoting development; strengthening the democratic governance and effective delivery of socio-economic services.’

RTI Act, 2005 is applicable over both the Central and the State Governments and all the public authorities within their domain. As per sec. 2(h) of the Act Public Authority means any authority or body or institution of self-government established or constituted either by the Constitution or by virtue of any Law made by the Parliament or State Legislature or through notification issued by the appropriate authority or any, body owned, controlled or substantially financed by the Government.

The RTI Act, 2005 has given broad meaning to information which includes the records, documents, memos, e-mails, opinions, advices, press releases, circulars, orders, log books, contracts, reports, papers, samples, models, data material hold in any electronic form and information relating to any private body which can be accessed by a public authority under any law for the time being in force. Sec. 2(i) defines the word ‘record’ as including (a) any document, manuscript and file, (b) any microfilm, microfiche and facsimile copy of a document, (c) any reproduction of image or images embodied in such microfilm and (d) any other material produced by a computer or any other device.

As per the provision of the Act, all the citizen of this country may seek information under the Act except the ground mentioned in Sec.8 of the Act from the Public Information Authorities (PIO) of the different departments of the public authorities under the State Governments or Central Government, either in written form or through electronic form along with a nominal application fee of Rs. 10. The Act does not prescribe any specific format for seeking information rather the Act only mandates the clear identity of the information seekers.

The Act prescribed the time frame within which the appropriate authorities are required to supply information i.e. 30 days for information in normal course, 48 hours in case of information concerning life and liberty of a person etc. if any citizen will not be satisfied with the answer or information of the concerned PIOs can make appeal before the first appellate authority who is appointed from the senior officers of the departments of public authorities and finally can make appeal before the State information Commissions(SIC) or the Central information Commission(CIC). Sec.4 and Sec.25 deal with the disclosure laws. Under sec. 4 every public authority will publish some information related to the power function, composition of the organisation including the norms followed during

discharging of services, rules, regulations for dealing with the employees their remunerations etc.

Under sec. 25 the Central Information Commission or the state Information Commission are required to submit annual report, on the basis of the report prepared by the ministry of various public departments, before the Government either the Central or state Governments as the case may be and which in turn refer the matter before the Parliament or State legislative Departments for discussion. The report contains the information relates to the number of request made to each public authority, number of appeal made to CIC or SIC, the number of cases where information have been provided, the numbers of refusals etc.

The Act also mandates for imposing penalty for not supplying information within time or for supplying distorted information. So RTI Act, 2005 is in real sense a salutary attempt of the Indian Parliament for dissemination and access of information.

Our State of Informative Mind in RTI Regime

RTI Act has been enacted with an intention to curb corruption and compel the rulers to provide transparent and good governance but the available studies and current state of affairs are clarifying that things are not so what has been expected. As per the report of the *Economic Times*¹⁰ at the end of 2013, over 2 lakh cases were pending in 23 information commissions, As per the study by RTI Assessment and Advocacy Group (RAAG) and Samya Centre for Equity Studies and at the current rate of disposal, an appeal filed today with the Madhya Pradesh State Information Commission would come up only after 60 years while West Bengal would take 17 years¹¹.

The Annual Report for 2013-14 prepared by the Central Information Commission itself, clarifies the following information from the data given below:

- i. Increasing tendency in registration of the public authorities up to 2012-13 and again its decreasing figure in reporting year with the database of the commission signifies that the process of becoming public authority has not yet been finalized and the concerned Ministries are not paying proper heed towards it.
- ii. Decreasing tendency in submission of return shows the reluctant attitude of the public authorities, departments and the concerned Ministries to submit return as per sec. 25(2) of the Act and it is also indicative of the fact that the Government is not serious with the matter of RTI Act. The top ten departments or Ministry who have either not submitted the return or submitted the incomplete return in 2013-14
- iii. The figure of pending requests is accelerating year by year. Here it is pertinent to mention about the study by RTI Assessment and Advocacy Group (RAAG) and Samya Centre for Equity Studies¹² nearly 70% of the RTI application seek information which either should be proactively make public U/S 4 of the RTI Act or any other law by the authority concern without filing by the citizen RTI application. Sec.4 of the Act itself deals with a long list of disclosure law.
- iv. Percent of rejection has also increased in the reporting year which highlights the fact about apathy or less seriousness of the public authority towards the concerns of people.

The RTI Act is no doubt a salutary legislation but it has certain serious flaws by which it is not resulting that much of helpful and meaningful to Indian polity as it was expected. It is also true that in absence of strong political will the Act failed to attain the objects for which it has been enacted. Sometimes the Government is also creating impediments in its way either directly or indirectly. For example before appointment of Vijai Sharma as Central Chief Information Commission on 10 June, 2015 nearly 10 months the post of Chief Information Commission

remained vacant and again after 1st December, 2015 the same seat is lying vacant.

Not only that, out of 10 posts of CIC only 7 posts are filled up and the dichotomy is that the number of pending requests are increasing. From this it is axiomatic that Government is not serious about the fundamental right of the citizen about right to know. Certain shortcomings of the RTI Act, 2005 have been detected and these are as follows:

- a. The Act has no provision for increasing awareness among the people like 'competition advocacy' what we find in Competition Act. A large chunk of people especially in rural areas even have not heard of the RTI Act 13
- b. No specific provision has been provided in the Act regarding the qualification as to the appointment of SPIOs and CPIOs and often the public departments or concerns appoint the people of their choice as SPIOs or CPIOs or as the first appellate authority without considering their ability so as to maintain and sub-serve the tacit or hidden interests.
- c. The Central Information Commission or States Information Commissions have no right to take action for its contempt and that is why the information commission practically cannot take any action even against those officials which disregard their instructions.
- d. The trend of the appointment of Information Commissions is generally from the bureaucrats and that is why the possibility of departmental bias cannot be ruled out.

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Perspectives on Social Media and Social Innovations

Ph.D. candidate Sabahudin Hadžialić*

[This article, a part of author's chapter in a forthcoming book, deals with the effective role of social media almost in every sphere of human activity and life. While unveiling the potentials of social media in ushering in equality and liberty, the article also deals with the presence of various forces that can undermine that potential. Ed.]

In September 2008, the scientist who invented the World Wide Web, Tim Berners-Lee, called for systems that would give websites a label for trustworthiness once they had been proved reliable sources. Berners-Lee, who wants his invention to be more accessible to people in developing countries and not to be tool of large corporations, is wrestling with exactly the same problems as journalists have wrestled with for centuries over how media can be useful for people without becoming a means of making the rich and powerful richer and more powerful. And like the media, any system for validating bits of the web seems doomed, since the questions about which sites are honest and reliable simply shift to become questions about the integrity and reliability of those who do the validating.”

Why so a long of introduction with a quote? The answer is simple, because even eight years later we do not have a solution for the above. Almost a decade later, and we are still a long, long time far from the application of such with regard to new technologies and everybody can see that it has even got worse, as stated within the first part of the above quote. How can we overcome and overthrow manipulation techniques through the means of new technology within this kind of a civilization?

Life within the Life¹

There is a presence of a brand new life within life, thanks to social networks and on the basis

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of that, social innovation within the mentioned fields develop and interact with each other. Sometimes social innovation, within the scientific field of explanation, has been put under the economic development using the sign of equivalence between material wealth and quality achieved within the social development. This leads us towards a famous joke that came from the mouth of someone who was once upon a time from the Balkan area: “On average, we all love good eating cabbage rolls – it’s just that some eat cabbage, and others eat meat.”

An extremely huge number of the population in many countries are in transition² and are unsatisfied with their lives — or under the pressure of different kind of media propaganda – have lost their orientation in space or just, simply saying it, they have become conciliated with the current way of living. As such, social innovation is becoming, today, nothing more than a coincidence and they are a product of, in the first place, party programs and the dissatisfaction of the masses. But, control of thought³ is the presumption of the creation of any authority on power⁴.

And how can social media reflect the possibilities for communication within social networks on World Wide Web when we focus on social innovations? Do we have a social media that exists as a possible alternative to the modern dictatorship of democracy though something else, but is an endless highway of the absolute democracy⁵?

Questions arise and the social innovations through social media, having within it communications above all, will help to have us become subjects, instead of objects of social reality. Namely, that myself⁶, as the person who participates within the process of communication, becomes an active subject and creator of the final information⁷, which is, at its end, not any more than the final product of an interaction of equal subjects.

To stop being objects, there is a need for more than just will itself. And that “something” is not just “the knowledge” about the subject of interaction – that “something” is interaction of equal subjects⁸. To stop being objects we need more than just the will itself. That “more” is not just “knowledge” about the subject of interaction that “more” is equality of interaction within the creation of the vision of “Global village” – where that “village” will be suitable place for the match⁹ of ideas and where the game of ideas will be presumption of the creation of another, one more quality because of the communication itself.

Nineteen years¹⁰ after the above written paragraph the visibility of the social innovation within social media might lean on the above statement. How? In general, social innovation must be something which will help development of the society within its core – communication itself. Again, how? Social media is an ideal place for it because the equality within it already exists – all depend who and how it is used¹¹.

Social innovation should be the game of ideas of equal interaction of different subjects using the special life within the life that exists in the virtual world of new technologies. Life within the life¹² is the part of social innovation. How is that? Methodologically, the aim is to define involvement of social media within social innovation having in mind the following:

- a. Within the explanation “and/or” possibility that social media inherently is the source for the implementation of social innovations;
- b. Within the establishment of the fact as well as most sincere idea for the improvement of

humankind’s existence when it can become its own contradiction through “big data”¹³ with the goal of manipulative stream of the events that, utterly, leads towards the control of thoughts and acts;

- c. Within the goal of discovering of hidden agenda within using the information for the purposes of social innovations that are collected from social media, being analyzed and manipulated by the side of the ruling structures with the orientation towards the controlling of the possible future actions of their own citizens¹⁴;
- d. Within the goal of everyday being “bombarded” with redundant and needless flash information that is conditioning certain reactions with the goal of manipulation of our conscience towards direction of assumed premeditations in model and status of something that is called social media as presumption of total and/or frantic¹⁵ conscience which is talking to us, through social media, about end of history we might know.
- e. Within the goal of finding solutions which will¹⁶, in modern Agora¹⁷, create possibility of mutual awareness with the goal of benefit of one to all and all for one. No matter what it sounds utopianly within the space and time where manipulation is the subject of all kinds of awareness that we know, even if we are talking about new kid in the block: social innovation.

To be able to use social media in proper way within social innovation process, we have to take into the account that social media are: cheapest¹⁸ form of interaction¹⁹; accessibility – everybody can be involved within social innovation through social media networks – previously it was reserved only for the organizations well equipped with equipment and personnel.

The end is coming, but it will never come

The above paragraph titled “Life within the life”; written by me in the mentioned book, reminds

me of both communism and capitalism. Why that? Because in every society of the brave new world regardless if they are capitalists and/or communists (remark – please read as: socialists, because communism never existed anywhere within its core) will always exist with others and different ones (read: selfish and ignorant, but full of wisdom, bastards) who will try to satisfy them and only them.

Finally, there is democracy. What? That is Democracy? Yes, the democracy is the only system where freely elected representatives of the people rule. They just need to have proper means of production (read: propaganda) and we will suck it all. Regardless the possibility of the means for production linked to direct (looks like here “direct” means easy penetration within our minds) democracy given by Mr. Aidan White when we say: World Wide Web.

Nevertheless, even social media is their tool more than we are aware of it. How to overcome it?

Through education, I repeat education on media literacy, through the education from primary school and climb up to old ages during all time and for all of the people.

But, new problem will arise: Who will be the teachers? Big Brother has the answer, whatever we call him

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1. This part of Sabahudin Hadzialic’s words and sentences is just a small part of his chapter (“Social media and Social innovations”) of the book “Introduction to Social innovation” which will be published in June 2016 by the side of Mimesis International, Italy. Co-authors of the book are: Dr. Gilberto Marzano (Latvia); Prof. Dr. Miroslav Grewinski (Poland) and Sabahudin Hadzialic, Ph.D. candidate (Bosnia and Herzegovina). Co-editors of the book are: Dr. Gilberto Marzano and Prof. Dr Miroslav Grewinski.
2. But, as well as in majority of developed countries...
3. David Hume (1711-1776), historian and philosopher
4. Even a modern, immediate, elected democracy, today, according to Arendt d’Angremond Lijphart, is “the rule of freely elected representatives of the people”, *Patterns of Democracy: Government Forms & Performance in Thirty-six Countries*. New Haven: Yale University Press, 1999
5. Erich Fromm – *Escape from Freedom*, 1941, Farrar & Rinehart, USA – “Absolute freedom does not exist, but exist combat for that...”
6. Sabahudin Hadžialić, “Communicate instead devour”, magazine BH JOURNALIST, Sarajevo, Bosnia and Herzegovina, p. 32, No.6, May 1997.
7. Read: innovation
8. Author wrote it seven years before the appearance of Facebook as social media network.
9. Game
10. 2016
11. for which purposes
12. Some of the early social media on WWW are: TheGlobe.com (1995), Geocities (1994) i Tripod.com (1995- (author S.H. had between 1997 and 2009 a WWW page on Tripod.com: <http://sabahudinh.tripod.com> and transfer, as of 2010, on: <http://sabahadzi.weebly.com>) where the users have shared information on personal pages and had free tools for editing of the pages and web area. In late nineteen’s of the last century, user profiles had become center of social networks (<https://www.facebook.com/sabahudin.hadzialic> and/or <http://www.linkedin.com/pub/dir/Sabahudin/Hadzialic> i/ili <https://twitter.com/sabi1960>) where it has been made possible for the users to search for friends or other users with

similar interests. That generation of social media networks had begun with SixDegrees.com 1997, after which arrived Makeoutclub 2000, Friendster 2002, MySpace and LinkedIn 2003.g., Flickr 2004.g., Facebook 2004.g., Twitter 2006.g., Pinterest 2010, Instagram 2012.g. and, of course, today and here, in front of us, we have new options of never ending options of social communication: <http://idesh.net/tech-i-web/10-novih-drustvenih-mreza-kojima-vrijedi-dati-sansu/#>

13. Big Data for Social Innovation: http://ssir.org/articles/entry/big_data_for_social_innovation
14. NSA Using Metada to Compile “Social Network Diagrams” on Americans: <http://www.globalresearch.ca/nsa-using-metadata-to-compile-social-network-diagrams-on-americans/5352168>
15. Writer and translator Mladen Machiedo from Zagreb (Croatia) in the interview given to magazine “Vijenac” (No. 508-509, from 5.9.2013, pg. 4-6), Zagreb, Croatia, has underlined that nowadays we are living in frantic 17th century, apropos...quote “Transition from XX into XXI century is more similar to XVII century and time of baroque...One of the novelist has called that century frantic century. We are also living in similar time, everything is connected with everything, it is not known what the values

are, there is a general chaos...Today we are living in time of “revitalization”. So, I can see similarity with XVII century in the shape of Vic’s spiral. Ginabattista Vico (info: <http://plato.stanford.edu/entries/vico/>) great thinker/speculator from the beginning of XVIII century has thought about civilization as spiral, not linear, and that means that among certain circles within the verticality of the spiral is analogy. Not identity, but analogy. He was saying that one cycle reaches its end, starts the new one. These statements have been lost and out of sight by the side of historical optimists.”...end of quote. So, that ‘frenzy’ is not just a mirror of the people in general, but also, maybe, the fact related to the end of history of social innovation we might know.

16. That might , in certain way, become the use of social media for the purposes of social innovations.
17. The Agora was a central spot in ancient Greek city-states. The literal meaning of the word is “gathering place” or “assembly”.
18. Internet is almost free of charge for the use
19. Even in libraries, public gatherings – coffee shops, restaurants, etc...there is no need even for the computer when we already have 3- 5 GB network for mobile telephones, IPod’s, Tablets...WIFI is everywhere and anytime.



THIRD CONCEPT *welcomes your valuable comments on articles published in each issue. Suggestion to further improve quality and get-up of your favourite magazine, which has a record of uninterrupted publication since 1987, are also solicited.*

Educational Leadership in Schools

Dr.Swaleha Sindhi*

[The need for a systematic approach to school leadership development in India has become significant in the context of the government policy initiatives in support of Right of Children to Free and Compulsory Education Act (2009), the right to quality education, and other educational reforms. The realization of these initiatives directly depends on the effective school leadership. But, unfortunately our school leaders do not receive any formal training for developing their knowledge base that can help them learn skills to exercise leadership.]

This places greater emphasis on creating mechanisms for continuous training or support for School Leaders. The potential transition in the dynamics of relationships between the governments, the school administrators, the teachers, the students, the parents and the broader community, would need leaders with skills and knowledge to critically analyse the challenges that arise due to changing times.

In line with the needs of education reforms in India, our school leaders are expected to set the tone for growth of their Institutions to create institutions of excellence (rather than copying the best practices of other organisations) and make this growth apparent to all the stakeholders.

Moreover, across India in most of the schools, promotion of teachers to the post of Principal is based on seniority and not aptitude. Teachers are automatically promoted to the position of a Principal or coordinator based on seniority; this is the growth cycle of a teacher's career. There is an absence of or limited training of Principals at the time of their appointment into the school system, and almost no other initiative for continuing development.

A relevant question in this situation is: why are our school leaders not self-motivated to learn in this age of modern technology? Why are they not self-introspecting (if their performance is better today than few years back)?

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We all become better with passing years, as we learn from our experiences. It is a sad fact that schools in India are observed as insular institutions, where only routine daily activities take place. School leaders hardly take an opportunity to leverage the role of an instructional leader. They fail to make their presence apparent, in spite of regularly being surrounded by people and being a part of school assemblies, staff and parent teacher meetings, conversing with governing bodies, local communities and students. They do not succeed in making an overall impact on the school system. We have a dearth of dynamic leaders, who take lead in activities, come in the notice of the people surrounding them or make an effort to get feedback on their drawbacks or strong points.

Current Scenario

The most pressing issue that needs to be addressed to improve Indian education system is school leadership. There are no structured and reliable ways of developing accountability systems and practices for school leadership (other than the narrowly defined Board Exam results). Lack of opportunities of professional learning in educational leadership has resulted in poorly defined relationships between school leaders, education administrators, and policy makers.

Routine activities assume greater importance at the block or district level in education leadership. Duties of administrative nature like; data entry,

monitoring of schedules, report writing, testing etc. are more important than pedagogical guidance, mentoring, management and knowledge development of teachers and school leaders.

There is a need to establish linkages, (developmental needs and school curriculum etc.) and making stakeholders aware of inter and intra-organisational roles. There are not many organisations that can help bring development and empowerment among the school leaders. The National University of Educational Planning and Administration (NUEPA) in partnership with UK (UKIERI), the Central Board of Secondary Education (CBSE) and the Australian Council for Educational Research (ACER) have proposed to develop school standards for leadership.

In this line they have organised workshops for capacity building of school leaders for effective practices in school leadership and school improvement. These initiatives seem to be good for school leaders but not enough. The nature of these programs is short term and does not prove sufficient for achieving the goal of continuous development of school leaders. The current scenario endorses some concrete mechanisms from the government; mechanisms that include both the concrete Indian ideas supported by best practices from international leadership development models.

Success Story

Even though it is mandatory for all the states of India to bring qualitative changes in their school systems yet the speed with which it is achieved vary greatly across Indian states. Let me present before you case of Gujarat state in India, where efforts are made to bring changes in school systems and its leadership. The state of Gujarat is one of the first states to institute a comprehensive school leader selection policy that favours merit over seniority and has introduced a screening and an entry bar for head masters.

Interestingly, the policy has put in place an age limit (of 36 years) for teacher candidates coming through the direct recruitment route, consequently bringing in a significantly younger cadre motivated to become heads of schools. The state government of Gujarat (since 2012) has been recruiting school leaders in government schools through Principal Aptitude Test.

The examination covers general knowledge, administrative management, education policy, pedagogical concepts and the school curriculum. School leaders are selected on the basis of their performance in the Principal Aptitude Test, their academic qualifications as well as teaching experience. The Department of Education in Gujarat has brought out a resolution articulating the duties to be performed by school leaders. This resolution has put forward the administrative and instructional responsibilities of a school leader.

Another progressive step by the government of Gujarat is in initiating reforms in induction training for newly recruited school leaders, the newly appointed candidates attend three-week orientation training program to prepare them for their administrative and instructional roles.

Challenges Ahead

School leaders are faced with the challenge to implement new policies of the government. The other challenges with which school leaders have to deal, especially in the government schools, are: dealing with teachers with varying levels of knowledge of content and pedagogy, rise in pupil population, advanced technology and ageing teachers (inflexible to adapt changes). In keeping with changing expectations of quality and performance, educational leaders will increasingly need to examine and debate the merits and demerits of standardization practices versus the possibility of developing locally relevant 'layered standards' (Sergiovanni 2001).

School leaders have very limited flexibility and opportunity to create structures appropriate to their instincts or local needs. This is because

they have to follow guidelines that are developed at the national and state level. They have to deal with issues like school dropouts and bringing out of school children back to school. They are supposed to handle all incentive schemes of government and be accountable for it.

Multi-grade teaching is another situation (prevalent in government schools) for leaders to deal with. Therefore, it is very clear that school leaders are left with very little freedom to innovate or try new strategies or implement their creative ideas. They are completely caught up with activities like achieving gender parity (a challenge in rural areas and urban slums), supervising mid-day meal programme on a daily basis and dealing with issue of equity.

Last Word

The above discussion indicates that there is a need of paradigm shift within the education system. Education policies spell out the need for innovative leaders in the schools. To enable this change education policy makers and administrators need to take some concerted action to strengthen the quality of leadership and education administration in India. They must review and reflect on their efforts to improve the practices that support teaching and learning. We require leaders who are passionate about their commitment to school improvement, who set high expectations for learning; provide clarity of jobs and work to build mechanisms for improving the quality of student learning throughout the school.

Though altering traditional mindsets in school practice is not easy and sustaining change is even more challenging, the greatest challenge for an educational leader is to develop viable components of culturally relevant standards of learning. Through research, professional exchange and policy analyses, educational leaders can prepare for changing curricular and evaluation practices, and social inclusion policies.

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Higher Education in India: A Critique

Anayatullah Nayaji*

[Education in any civilization or state is termed as key tool in educating its people with thoughts and culture upon which that civilization is established on. Over the past century, many nations have codified the manner of educating their youth and developed curriculum to achieve this. Basically, education system is the way to preserve culture in the heart and minds of the people and every nation is doing this. Education runs according to laws of the state and that state is responsible to ensure best education through administration, curriculum and employing teachers.]

If we talk about the goal of education, according to Jean Beig, “the most significant goal of education is to attain perfect boons of personality and supporting the respect of other rights as well as basic rights.” Similarly According to Kondrise “ Education should act for enabling every individual to master the personal skills and fulfill required social task and it should share out sprit of equality among people to achieve political and social equality. Other important goal especially for higher education is to develop the way of thinking and develop the steady philosophy of life.

Higher Education in India: Some insights

Higher education in India is one of the developed in entire world as its position is third after US and China. Number of students from various parts of the world coming to achieve higher education in India and University Grant Commission (UGC) reports highlights the growth in the number of institution and enrolments. The UGC reports indicate that, Tamil Nadu, Maharashtra, UP, and Karnataka have shown significant increase in enrolment in Higher Education.

If we see the growth performance of higher education in India, UGC report says in 1950 the total number of universities were 30 and number of college at that time was 695 but in 2014 number of universities has grown about 50-fold. If we take the case of students’ enrolments the report says that in 1950 the total number of students enrolled in higher education was 3,97,000 but in 2014 the figure saw an unprecedented rise. Figures reveal that in 2014, we have 44 Central Universities, 306 state universities

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which are funded by government, 154 state universities owned by private authorities, 129 Deemed Universities, 67 important specialised institutions like IITs, IIMs and AIIMS and 35539 affiliated colleges.

Similarly recent enrolment figures show that out of 20 million students about 17456000 students are enrolled in Graduate standard which account for 86% of total enrolment, at Post Graduate level 2492000 students are enrolled which is about 12% of total enrolment and very vulnerable situation is at research (PhD) level where only 161000 students are enrolled which only account 1% of total enrolments.

Likewise, in certificate course about 218000 students are enrolled that also account 1%. In field wise enrolment, maximum students prefer Arts field which accounts for 37% of total enrolment followed by Science and Commerce which account for 19% and 18% respectively. In the area of technical education, the enrolment is still very low e.g. Education, Engineering Technology, Medicine, Law and Agriculture only account for 4%, 16%, 4%, 2%, and 0% respectively.

Higher Education is monitored and controlled by Ministry of Human Resource Development and it is involved in different streams like Engineering & Technology. Business Education is regulated by All India Council of Technical Education (AICTE), while medical education is controlled by Medical Council of India (MCI). Likewise, agriculture education is monitored by Indian Council of Agriculture Research (ICAR) and similarly National Council of Teachers Education (NCTE) controls

teachers' training education. Objective of higher education in India is clearly stated by Dr Latha Pillai, advisor, NAAC as "we need a diverse higher education system to provide access, equity and quality of education to the youngsters."

Problems and Challenges

Higher education in India is facing ironical problems. Some institution like IITs, IIMs, and Central Universities are directly funded by Central Government so that they have considerable infrastructure, good faculty and update technique of research. However, state universities and institution are lacking these. There are sub-optimal investments in educational sector. There is need to increase investment in this sector as soon as possible, as emphasized recently by President of India, Pranab Mukharjee, that investment in education gives higher return in long term.

Some other major problem faced by higher education in India, inter alia, include: non-sufficient funds to meet demand of modern times, lack of good infrastructure related to research and class room teaching, course structure, inadequate faculties etc. Apart from these, commercialization of higher education leads to the deviation of mind-set of students in the society.

In some state institutions, lot of paper work is also one of shortcomings in the higher education. Other problems are: lack of international collaboration with Indian institution, non-availability of internationally acceptable highly skilled manpower and regional imbalances in higher educational intuitions like universities, IITs and IIMs.

Other intuitional problem in higher education is that only 13% students take admission in higher education in India as compared to 28-90% students taking admission across world. In case of ranking in year 2001, out of 500 universities in the world only 2 universities of India came in list and one from china but in 2011, after a decade it changed the situation as one Indian university came in list and 32 Chinese universities got place in top ranking of 500 universities.

Future Prospects

In 12th Five-Year plan, Cabinet Committee on Economic Affairs (CCEA) approved Rashtriya

Uchattar Shiksha Abhiyan (RUSA) to reform state higher education system. Basically, the main aims of RUSA programme are: improve the quality, correct regional imbalance, improve equity by providing equal opportunity and ensuring quality faculties. Under this programme, government is going to establish 80 new Universities and 100 new colleges including technical and non-technical, and to upgrade 54 existing college into model degree college. On Infrastructure issues under RUSA programme, government would give infrastructure grant to the 150 Universities and 3500 colleges. The Government is also interested in private-public partnership model in higher education system in future.

Conclusion

In modern world, reliance upon higher education is one of the most significant means for technological, cultural and social revolution. For fostering economic growth and development, skill-based, dynamic and vibrant higher education is essential. In our opinion there is need for a paradigm shift in system of higher education to address the problems like accessibility, quality and equity in higher education.

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ICTs and Disability with special reference to Autism

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[The core of liberalism involves the recognition that human persons are free and equal and the state and its activities should respect these two correlating features of persons. The gains of liberalism are in many respects important and indisputable. Yet in the past years criticisms have articulated that charges liberalism with an inability to deal with significant aspects of social life namely the facts of disability. Including persons with disabilities remains one of the major challenges of the global agenda.]

The United Nation Convention on the right of the person with disabilities in 2006 took a major step forward in advancing the inclusion of persons with disabilities, turning their socio economic exclusion into a human right issue. Disability is an umbrella term, covering impairments, activity limitations, and participation restrictions. Impairment is a problem in body function or structure; an activity limitation is a difficulty encountered by an individual in executing a task or action; while a participation restriction is a problem experienced by an individual in involvement in life situations.

Disability is thus not just a health problem. It is a complex phenomenon, reflecting the interaction between features of a person's body and features of the society in which he or she lives. Overcoming the difficulties faced by people with disabilities requires interventions to remove environmental and social barriers. In this context, the use of Information and Communication technologies (ICTs), allows the removal of many of the barriers faced by people with disabilities. ICTs being increasingly integrated into every aspect of modern world, these technologies have become a positive force of transformation and a crucial element for personal development or empowerment and institutional framework for inclusive development.

The importance of human diversity in the capabilities and functioning approach calls for

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incorporating this concept into the analysis of wellbeing and quality of life in persons with disability—aspects in which ICT currently plays a major role. When one contemplates these technologies, it becomes clear that factors such as accessibility, design for all, and user participation in development and implementation processes are key strategies in promoting equal rights and equal opportunity for persons with disability in the different environments of the information society.

Capability Approach and Disability

In discussions about justice, development, well-being and equality, the capability approach (CA), founded by economist Amartya Sen, is of central importance to individual human capabilities. These are the effective freedoms or real opportunities of people to achieve valuable 'beings and doing.' Resources including technical artifacts—may contribute to the expansion of one's capabilities. When applying the CA to ICTs, both perspectives share commonalities like a concern for empowerment.

Here Amartya Sen has mainly focused on the economic development approach, by capability he refers to the kind of life an individual wants to live and on the basis of what he can accomplish. It can also include one's well-being. Applying the theory to disability with relation to ICTs, i.e. their capability to function fully as a citizen is not only hampered by disability but also whether

they have the opportunities to become a full citizen.

The Capability Approach is defined by its choice of focus upon the moral significance of individuals' capability of achieving the kind of lives they want to live. A person's capability to live a good life is defined in terms of the set of valuables 'beings and doings' like being in good health or having loving relationship with others. The Capability Approach was first articulated by the Indian economist and philosopher Amartya Sen in the 1980s, and remains most closely associated with him. It has been employed extensively in the context of human development, for example, by the United Nations Development Programme, as a broader, deeper alternative to narrowly economic metrics such as growth in GDP per capita.

In relation with disability, understanding disability poses a number of challenges that we need to overcome, ranging from insufficient resources, to lack of reliable knowledge, to stigmatization and policies that have not been properly implemented.

There are many myths and misconceptions in the Indian society concerning the development disability. So it is necessary that we create awareness on the condition through various forms of mass media and other forms of public and private institutions like NGOs etc. According to CDC, autistic people are "a group of people with developmental disabilities characterized by impairments in social interaction and communication and by restricted, repetitive, and stereotyped patterns of behavior. Health experts believe that since the first signs usually appear before a child is three years old, early detection of this incurable disease can help a child lead his full potential. In India these symptoms are usually ignored by parents and are undiagnosed or misdiagnosed by many medical professionals, which is the reason for the higher numbers in the country.

The primary thing that an autistic child needs is a proper diagnosis, which is almost non-existent

in India. Government hospitals lack basic equipment for the early detection of the disability. Even though the Indian government flagship project, Sarva Shiksha Abhiyan, a vehicle for the Right to Education Act, and the National Trust Act mandate that children suffering from autism too have equal and compulsory right to education, these children usually face discrimination and disparity by school authorities and even students.

They are faced with various sorts of deprivation and discrimination even when they have possessed required literacy, skill or competence. They have thus emerged as a marginalized and excluded community with few opportunities to become full citizens along with the mainstream population.

Building on the concept of capability approach and disability, the capability approach considers the range of experiences and life situations as 'possible functioning, described by Sen as 'beings' and 'doings'. Participation is consistent with the 'doings', whilst 'beings', such as being happy, are more consistent with subjective 'quality of life'. For a disabled person he or she may not be able to exercise his/her full capabilities and to make them capable citizens they need resources for functioning to their fullest to take part in all activities like every other citizen of our country and making them empowered.

In the capability approach, 'achieved functioning' is moderated by a person's capacity, opportunity, and choice. Capability in this context describes a person's capacity and the opportunities typically afforded to them by society. The range of 'possible functioning for disabled people, their 'capability set', may be restricted due to their capacity (by virtue of impairments), or be limited by their social and physical environment.

According to Sen's paradigm, what is important is that these people 'have the capability to participate, or the real, effective opportunities and freedom to participate'. Then, whether functioning is achieved is a matter of personal choice to participate in specific life situations.

Participation is defined in the involvement in life situations' and, for children, includes domains of learning and applying knowledge, communication, home life, school life, social life, relationships, and leisure and recreation and also assess the empowering role the different ICTs in respect of the disabled in general and the autistic in particular.

The question is to what extent the social and cultural factors contribute to expanding or impeding the spectrum of choices of the person. A series of variables at a given time make a person 'disabled' as well as a number of resources that can prevent a person with limitations in functioning from 'falling into' disability. These may include the resources and services provided by the state but also the community support systems as well as the consideration within the family.

Objectives

The purpose for this research undertaking is to look into the role of technology, particularly ICTs. The paper indeed focuses on three issues. First, it considers the rationale of empowering the disabled from the point of view capability approach and justice. Once a defensible case can be made out the paper, then, secondly, reviews and assess the empowering role the different ICTs in respect of the disabled in general and the autistic in particular. It does this in the light of the laws, of both central and state governments in order to examine the extent to which they have become successful and are conducive to promote ICTs as enabling instrumentalities and the basic infrastructural institutions providing necessary assistance to those suffering from disability. Finally, the paper attempts to find out to what extent the ICTs, along with statutory and institutional assistance, are enabling the disabled to overcome their marginalization and social exclusion.

Methodology

This paper uses mixed methods, using semi-structured questionnaire, face-to-face interview

and conversational analysis with mainly families of autistic children and the special school authorities. Since the concerned respondents are hard to come by, given the sensitivity of the issues, convenience sampling technique will be used to select the available and willing respondents including those suffering from autism. The techniques of questionnaire, face-to-face interviews and conversation analysis were utilized to seek responses on the above mentioned issue. Primary data thus collected were analyzed and interpreted with the help of secondary data derived from other sources both published and electronic.

I have reviewed the policies that are implemented and assessed the empowering role of the different ICTs in respect of the disabled in general and the autistic in particular. It has been done in the light of the laws, rules, and regulations etc. of both central and state governments in order to examine the extent to which they have become successful and are conducive to promote ICTs as enabling tools. The paper attempts to find out to what extent the ICTs, along with statutory and institutional assistance, are enabling the disabled to overcome their marginalization and social exclusion.

Main Findings

The role of ICTs in healthcare, education and personal development is immense. A report by the UN agency for information and communication technologies (ICTs) and its partners has mapped out the necessary steps to making ICTs suitable for and available to people with disabilities. ICTs already help people with disabilities participate more fully in society, both economically and socially.

The barriers include the cost of making ICTs accessible — the price of the technology as well as training and support for using it, and the cost assessing the person's requirements — and poor implementation of policies to foster the creation of accessible ICTs. With globalization, the advances in modern information and communication technologies (ICTs) are changing

the practice of healthcare and policy making. In the globalized economies of the 21st century, health systems will have to respond to the need of increasingly mobile citizens, patients and providers.

ICTs also offer great potential to support lifelong learning for all groups of learners, including those with disabilities. The application of ICTs can compensate for the lack of natural functions, thus contributing to appropriate learning environments being created for students with disabilities.

Autism is a highly variable neuro-developmental disorder that first appears during infancy or childhood, and generally follows a steady course without remission. Overt symptoms gradually begin after the age of six months, become established by age two or three years, and tend to continue through adulthood, although often in more muted form. Autism is a disorder of neural development characterized by impaired social interaction and communication, and by restricted and repetitive behavior. There are different programs and interventions that special schools and teachers have tried in order to get through to Autistic children.

Here I, came across iPods, iPhone, especially which are used in this institution for autistic children. These apps have links to video demonstrations or video review of the apps when they are available. iPod consists of various features from sentence making to problem solving programs, helps them to understand social behavior. As trainers or even parents, they can load pictures /videos in iPods so with the availability of those they can handle social situations.

Like an autistic individual wants to go to mall, pictures & various details of malls are shown by which they can gain a good knowledge of it before visiting a mall so that they can be less stressed when they visit a mall, or if they are to visit a mall, or if they are to visit a salon for haircut or doctor for checkup, or going to restaurant, different such social issues are put together in such a way, that the person with autism

feels much importable and easy, and makes them a bit more confident and less nervous.

Other devices- Kathamala, (voice output device) Gupshup (talking album), Indian picture symbol for communication have a huge role to play in their learning process and their development. These has also reduced their communication gap between parents and teachers to some extent but devices like iPods are very expensive and cannot be afforded by middle class and lower middle class parents.

There are various telecommunications Relay Services and ICTs used in developed countries to reduce communications barriers for people with disabilities and thus making an effort to include them in the mainstream society but in developing country like India where there is no proper funding, and limited knowledge for these assistive technologies for the marginalized group. But misuse of technologies can lead to social exclusion, for e.g.: if the child gets easy access to technologies like iPod especially as it features are highly attractive, they mostly interacting with these technologies and not the other members of the family so often leads to social exclusion.

Though technology enhances their quality of life to great extent and it has reduced the communication gap, but as the “high tech” technologies are quite expensive, they mostly use “low tech” at home like picture exchange communication boards, Kathamala etc because these devices are easy to make and also are affordable, these can fulfill the daily needs and demands of the autistic and individual. Though the parent and child relation has improved for some cases with the use of technologies but it’s not same for others, one of the major difficulties faced by parents of children with autism in India is obtaining an accurate diagnosis. A parent may take their child to a pediatrician only to be reassured that their child is just “slow.” Unsatisfied, they may visit a psychologist, to be told their child is “mentally subnormal.”

Convinced that their child does not fit the typical picture of mental retardation, they may visit a

psychiatrist, to be told that their child has attention deficit disorder, and must be put on medication to control hyperactivity. After months of sedation and unsatisfactory progress, they may again begin a cycle of searching for the correct name for their child's problem. Fortunately, the process of obtaining a diagnosis of autism in India is improving in the major cities, as more pediatricians become aware of the condition.

Still, some doctors may feel that nothing can be gained by a diagnosis of autism if the services are not there; yet, as more children are diagnosed as autistic and more awareness of the disorder spreads, there will be a demand for services. Schools will be forced to educate themselves if they find that more of the population they serve is autistic.

There are various schemes and policies for disabled people like the state and national scholarship for disabled students, health insurance plan like Nirmaya. Then there is Technology Development Projects in Mission Mode which aims to provide suitable and cost effective aids and appliances through the application of technology and to increase their employment opportunities and integration in society of the disabled. But the question here arises as to what extent these are actually implemented and whether they are benefitting from them.

In various schemes and programs the mentioned category often does not include autism as they are least recognized, awareness is very less, and even though they are recognized they are many a times rejected for not producing sufficient proof like disability certificates because autistic individuals, sometimes they might have problem in getting such certificate as the medical experts at times feels to provide them as autistic individuals, do not have any physical impairments like "autism" and so there is limited attention towards them, making their situations deteriorate.

Struggle for issue of medical certificates for autistic people still goes on as in the case of

Autism a medical certificate simply certifying 'autism', the definition of severe disability still remains ambiguous. This is because autism certainly cannot be labeled a disability over, or less than 80% based on the IQ levels of the person with autism. As per the present status, however, even the medical authority to certify the condition of autism is unclear as the same is to be clarified by another central government notification.

It is of utmost importance, therefore, that the issue of obtaining disability certificates is addressed as a priority so that the parents, who are otherwise faced with innumerable challenges in life as a result of their children's condition, are able to avail at least the bare minimum concessions allowed by the government.

Conclusion

Over 600 million people, or approximately 10 per cent of the world's population, have a disability of one form or another. Human Rights' perspective on disability means viewing people with disabilities as subjects and not as objects. It entails moving away from viewing people with disabilities as problems towards viewing them as holders of rights. Importantly, it means locating problems outside the disabled person and addressing the manner in which various economic and social processes accommodate the difference of disability - or not, as the case may be.

The debate about the rights of the disabled is, therefore, connected to a larger debate about the place of difference in society. The disability rights' debate is not so much about the enjoyment of specific rights as it is about ensuring the equal effective enjoyment of all human rights, without discrimination, by people with disabilities. The non-discrimination principle helps make human rights in general relevant in the specific context of disability, just as it does in the contexts of age, sex and children. Non-discrimination, and the equal effective enjoyment of all human rights by people with disabilities, is, therefore, the dominant theme of the long-overdue reform in the way disability and the disabled are viewed throughout the world

Historically in India as elsewhere in the world, there has been a deep rooted cultural antipathy to persons with disabilities. Lack of proper infrastructure to assist disabled people with the help of ICTs due to lack of funds and there is also a wide gap between theory and practice, there are provisions which are not properly reached in the institutions. Autism is not a modern problem, even though it has only recently gained vast recognition.

Many people with autism are visual thinkers. They think in pictures instead of language. Thoughts are like videotapes running in their imagination. Pictures are their first language, and words are their second language. As concrete visual thinkers, people with autism process information well when they can look at a picture or words to help them visualize information. Technology makes visual images more accessible. Computer graphics capture and maintain the attention of people with autism. In India ICTs and their knowledge are limited to teachers as well as parents. Though continuous use of ICTs to some extent has tried to integrate these marginalized individuals into the larger society, but social attitude towards them has not been changed much.

To conclude, we can say attitudinal change in the community is the most important requirement for the acceptance of people with disabilities. The policy-makers, activists and other concerned organizations are gearing up with their programmes and plans to provide awareness. Society should respect and help implement the schemes and policies of the government for the disabled.

Awareness should be created engaging print, mass media, and social networking sites. But there are specific barriers eliminating it will create a dogma-free society. Society in general should be aware of the conditions of people with disabilities and let them have the rights to live life like any other normal people with dignity. The problem of disability is quite complex and in itself the role of technology remains limited for many reasons including financial and technological literacy considerations.

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Women and Related Laws in India

Dr. Tasi Taloh*

[About half of the world's population is constituted by women, yet they are not treated equally as men or they have not enjoyed equal rights in the society. Gender differences, customs, traditions, social attitude etc., are mainly responsible for the inequality between men and women. Women in a traditional patriarchal society have always been considered as weaker section or inferior section of the society.]

The Constitution of India recognizes equal rights of women in Articles 14, 15 and 16. Article 15 (3) allows the state to take special measures for women and children to realize the guarantee of equality. Despite different gender-specific laws in place, women's status in society continues to be devalued. Gender-based violence and discrimination faced by women are manifestations of the devalued status of women. Hence the focus of the action in the 11th Five-Year plan was on issues of gender-based violence. Simultaneous efforts to improve women's status thorough the use of laws has also been undertaken.

Types of Violence against Women

Now-a-days violence affects the lives of women and girls in all socio-economic classes around the world. It cuts across cultural and religious barriers and takes a variety of forms. Violence against women largely remains unreported. Fear and stigma often prevent women from reporting incidents of violence or seeking assistance. In fact, 80 percent of women who have been physically abused by their partners have never informed the police, NGOs or shelters. Various types of violence are discussed briefly as under.

Drug Related Violence

Alcoholism increases domestic violence against women and interruption takes place in the family. An alcoholic beats his wife and children. There has occurred number of such incidents in the

society. Besides, husband who uses illicit drugs also disturbs his family and spends his money without planning and he depends on his wife. Women (who are engaged in different paid works) are not allowed to have at least some money that they can spend as per their wish and needs.

Sexual Violence

In most of the cases, the victim is branded as a woman of loose morals. Rape is viewed as a crime against the honour of not just the girl who is a victim of rape but also her family. Sometimes, the nature of rape and the silence that tends to surround it makes it a particularly difficult human rights' violation to investigate. Sexual violence has increasingly been used as a tool of war in the North-east region of India. Hence for a long time, most cases of sexual violence resulting from the armed conflict involved states. Krishna Devi's case (a 30 year old woman lived in Manipur) illustrate the use of sexual violence in armed conflict scenarios in North-east India (report by North-East Network). Men also violate women's human rights through rape, threat of rape, forced prostitution etc.

Dowry Related Violence

In the past few years, there has been increased dowry-related violence in North-east India, especially in Assam. For that, death by burning is often punishment for the poor, innocent girls who are unable to satisfy the greed of their

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husbands and family in-laws or take the decision of suicide for dowry-related tortures.

Domestic Violence

Domestic violence is one of the greatest obstacles to gender equality. It obstructs women to secure their fundamental rights to equal protection under the law and the right to life and liberty. Domestic violence is violence that occurs within the private sphere, generally between individuals who are related through intimacy, blood or law. It can take the form of mental, physical or sexual violence. It reflects the unequal treatment meted out to women in the areas of health, education and income. Due to the patriarchal structure of society, women have been relegated to a subordinate position.

Harassment at Work Place

Most of the women are engaged in different manual works and most of them are ill-paid, but do not leave the job due to increasing unemployment. Harassment at work place is all pervasive. Sometimes, they even do not feel secure at their work place and face new challenges.

As per the latest data published by the National Crime Records Bureau, the total number of crimes committed against women has been increasing from year to year from 1.31 lakh in 1998, 1.36 lakh in 1999, 1.44 lakh in 2001 to 1.51 lakh cases in 2005, which primarily consist of offences such as torture, molestation, rape, abduction, sexual harassment, dowry deaths, immoral trafficking etc. The crime clock maintained by the NCRB reveals a shocking figure of:

1. Crime Committed Against Women every 3 Minutes
2. Molestation case every 15 Minutes
3. Rape case every 29 Minutes

4. Sexual Harassment case every 53 Minutes
5. Dowry Death case every 77 Minutes
6. Cruelty by Husband and Relatives case every 9 Minutes

Legislations and Laws for Women

The State enacted several women-specific and women –related legislations to protect women against social discrimination, violence and atrocities and also to prevent social evils like child marriages, dowry, rape practice of Sati etc. The recently notified Prevention of Domestic Violence Act is a landmark law in acting as a deterrent as well as providing legal recourse to the women who are victims of any form of domestic violence. Apart from these, there are a number of laws which may not be gender-specific but still have ramifications for women.

Equal Remuneration Act of 1976 provides for equal pay to men and women for equal work.

Hindu Marriage Act of 1955, amended in 1976, provides the right for girls to repudiate a child marriage before attaining maturity whether the marriage has been consummated or not.

The Marriage (Amendment) Act, 2001 amended the Hindu Marriage Act, Special Marriage Act, Parsi Marriage and Divorce Act, the Code of Criminal Procedure providing for speedy disposal of applications for maintenance; the ceiling limit for claiming maintenance has been deleted and a wide discretion has been given to the Magistrate to award appropriate maintenance.

The Immoral Traffic (Prevention) Act of 1956, as amended and renamed in 1986, makes the sexual exploitation of male or female, a cognizable offence. It is being amended to decriminalize the prostitutes and make the laws more stringent against traffickers.

An amendment brought in 1984 to the Dowry Prohibition Act of 1961 made women's

subjection to cruelty a cognizable offence. The second amendment brought in 1986 makes the husband or in-laws punishable, if a woman commits suicide within 7 years of her marriage and it has been proved that she has been subjected to cruelty. Also a new criminal offence of ‘Dowry Death’ has been incorporated in the Indian Penal Code.

Child Marriage Restraint Act of 1976 raises the age for marriage of a girl to 18 years from 15 years and that of a boy to 21 years and offences under this Act have been made as cognizable.

Medical Termination Pregnancy Act of 1971 legalises abortion by qualified professional on humanitarian or medical grounds. The maximum punishment may go up to life imprisonment. The Act has further been amended specifying the place and persons authorized to perform abortion and provide for penal actions against the unauthorized persons performing abortions.

Indecent Representation of Women (Prohibition) Act of 1986 and the Commission of Sati (Prevention) Act, 1987 has been enacted to protect the dignity of women and prevent violence against them as well as their exploitation.

The Protection of Women from Domestic Violence Act, 2005 provides for more effective protection of the rights of women guaranteed under the Constitution who are victims of violence of any kind occurring within the family and for matters connected therewith or incidental thereto. It provides for immediate and emergent relief to women in situations of violence of any kind in the home.

The Prohibitions of Child Marriage Act, 2006 seeks to penalize those who perform, direct or indirectly promote any child marriage.

The Protection of Children from sexual offences Act, 2012 seeks to provide protection to all the

children below 18 years from sexual assault and sexual harassment

Conclusion & Suggestions

Proper allocation of funds to provide training, sensitization and capacity building of Protection Officers, Service Providers, members of the judiciary, police medical professionals, counselors, lawyers, etc on the issue of domestic violence and the use of law (PWDVA and other criminal and civil laws) to redress the same.

Training of the various members of the State Commission for Women and identify their role in implementation of the PWDVA and other laws concerning violence against women in their respective states.

Awareness should be created among the younger generation thorough seminars, symposia, media campaigns etc.

Ensure special care for minor rape victims, age of minor being 18 for all purposes.

In areas where witch-hunting is prevalent measures should be taken to stop such violence. As the prevalence of witch-hunting is higher in tribal areas the strategy should be developed in consultation with groups working with tribal women.

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Globalization and Higher Education in India: An Overview

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[Aspiration of India is to establish a knowledge society in the context of increasing globalization. It is based on the assumption that higher and technical education essentially empowers people with the requisite competitive skills and knowledge. It has been realized that it is the quality of education that prepares one for all pursuits of life and in the absence of an acceptable level of quality, higher education becomes a mere formalism devoid of any purpose or substance. As a result, from last century, increasing attention has been paid to quality and excellence in higher education.]

Globalization, as an economic, political and cultural phenomenon, has fundamental implications for the process of development and the role of education in that process. Globalization, a key reality in the 21st century, has already profoundly influenced higher education. An academic revolution has taken place in higher education in the past half century marked by transformations unprecedented in scope and diversity.

One of the most visible aspects of globalization is student mobility. It is estimated that around 2.5 million students, several researchers, degrees and universities moving in the globe freely and it is predicted that this number of international students may rise to 7 million by 2020.

Globalization as a process, no doubt, has given importance to decentralized educational governance and control. The centre has viewed decentralization as a way to increase efficiency by giving more responsibility to local level functionaries, which in turn is expected to increase motivation and accountability. Further it is trying to involve the local community in the very planning and decision-making process of education and making them responsible for “the state of the art”.

Globalization though has contributed for rise in living standards, improvement in health and

education and technology advancement, especially in the area of communication and computers during this period, yet in the recent past, there have been apprehensions expressed in terms of its impact, especially on the people who still live below the poverty line.

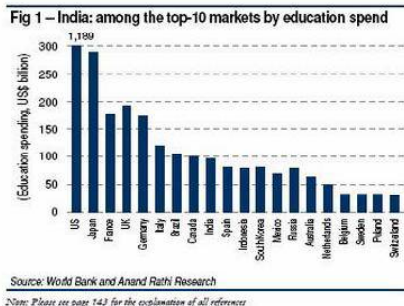
The Planning Commission in its approach paper to 12th Five Year Plan had suggested that the current “not-for-profit” approach in the education sector should be re-examined in a pragmatic manner so as to ensure quality without losing focus on equity – we believe that the Government should seriously consider this suggestion to attract private/foreign investment in this sector. Government should take such a positive step in the higher education sector also by reducing complexities governing foreign investment. This should also help the Government in achieving its aggressive goals of access, equity and excellence in higher education.

Higher education is assuming an upward significance for developing countries, especially countries like India which is experiencing service-led growth. Higher education is all about generating knowledge encourage critical thinking and imparting skills relevant to society. Education in general and higher education in particular, is a highly nation-specific activity, determined by the nation.

The growth of India’s higher educational institutions has indeed been outstandingly rapid. There are four guiding principles i.e. access,

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equity, accountability and quality, which should be considered while planning for higher education development in India in the twenty-first century.



Review of literature

Arokiasamy, Anantha Raj A. (2012) analyzes the impact of globalization and the development of knowledge-based economy, which have caused much dramatic change to the character and functions of higher education in Malaysia. The major trend is the reforming and restructuring of private higher education in Malaysia to make it more competitive globally. Malaysia and most of the Asia-Pacific countries are promoting higher education in the world. Globalization clearly presents new opportunities, challenges and risks for higher education. For Malaysia in the next five years, the government’s strategic objective to turn the country into a “regional educational hub” by fully endorsing and implementing an action plan suggests that globalization will impact further the Malaysian higher education sector.

Jain, Smrita (2011) has revealed far reaching implications for socio-economic development and educational systems of countries all over the world. With abundance of natural resources, India has huge young and skilled manpower to excel in every walk of life. Knowledge is the driving force in the rapidly changing globalised economy and society. Quantity and quality of specialized human resources determine their competence in the global market. Emergence of knowledge as driving factor results in both challenges and opportunities. It is well known that the growth of the global economy has

increased opportunities for those countries with good levels of education. Education is a crucial determinant of human capital accumulation in the country and therefore, a source of economic growth.

Altbach G. Philip (2005) says to compete successfully in the knowledge-based economy of the 21st century; India needs enough universities that can support sophisticated research. A clearly differentiated academic system has not been created in India — a system where there are some clearly identified institutions that receive significantly greater resources than other universities. One of the main reasons that the University of California at Berkeley is so good is that other California universities receive much less support. India’s best universities require sustained state support — they require the recognition that they are indeed top institutions and deserve commensurate support. But they also require effective management and an ethos of an academic meritocracy. At present, the structures are not in place to permit building and sustaining top-quality programmes even if resources are provided.

Mohammed, Mulla (2012) shows that current trends tell that today we need to have a globalized people to develop our country and become powerful in the world. So, future of India can be made powerful and for that we have to powerfully be able to understand about globalization. The author’s findings based on sample data analysis show that both students and teachers possess full understanding regarding globalization. The study finds some advantages of globalization like best quality of education and also disadvantages like visa policy problems.

Dewan, Anjali (2012) demonstrates that globalization has brought in a number of changes in the world today changing it into a global market. The direct nexus between the industry, corporate world and higher education has brought a transformation in the skills required for various jobs. Natural and Pure Sciences are not

considered supreme anymore. Applied Sciences and professional skills are much more in demand now. The new developments have led to the devaluation of the subjects in the fields of Humanities and Social Sciences.

It is further revealed that women used to take admission in the colleges in General Education, Arts or in Humanities in the early 1990s. The trend is very much different now. Feminist perspectives on women's educational qualifications have expressed their concern on their under-participation, underachievement and underrepresentation. A focused vision is required which will reach out to more women by encompassing the issues of access to and equity with respect to education of women in the higher education sector.

N.Somashekar and Vinodh Kumar G.C. (2012) in their joint study have shown that education is the most important tool for development for any society. In India, higher education has been beneficial for some but not for all streams of the society. There is a need to make the process more inclusive because some millions of people in the country have seen almost no rewards. The results of globalization are mixed. The benefits have not reached the majority and new risks have emerged for the socially deprived and rural poor. It has

also created socio-economic and cultural disparities in the society.

The study further reveals that disparities are found in creating a gap between caste, class and communities. The present education system has failed to be inclusive of equal opportunity to entire section of the society. This development has led to the unequal distribution of socio-economic standard of the society. There is a need to study inclusivity of all sections of the society for providing equal standard of education and equal opportunity for the major sections of the society for the development of nation.

Paradigm shift in Indian Higher Education

A paradigm shift in the education system is essential to help students to express their creativity. There is also need to make teaching-learning process student-centric and interactive. The Indian educational system to face challenges of globalization through Information technology offers opportunities to evolve new paradigm shifts in developmental education. The distinction between formal, non-formal and informal education will disappear when transition from industrial society to information society takes place. The paradigm shift in education is essentially as follow:

From learning from a teacher	To	Learning from resources, group of teachers / experts and through interactivities
From content learning	To	Objectives and Outcome oriented learning
From course content	To	Granulated object based content forming – Meta database
From examinations	To	Continuous formative and summative evaluation
From Whole time education	To	Just-in-time education
From campus education	To	Virtual educational environment ,Distributed education
From a single institution	To	Consortia of institution / Distributed Institutions / Virtual organization
From Mass education	To	Personalized mass education

Major Problems before Indian Higher Education

Commoditization of Education: Higher education is becoming a marketing commodity. It is a billion

dollar business. Foreign universities are trying to have a share of Indian educational markets, and have prepared for this during the last decade or more. This shift from education as a social good to marketable commodity is against the Indian culture, and sufferers in these changes will be poor and disadvantaged people of India.

Global Competitiveness: The competition will essentially be for offering quality education recognized at the International level and relevant to the local needs. The major issue is how to raise the quality and standards of Indian education and make it globally competitive, locally relevant and enable it to offer marketing paradigm appropriate for developing societies.

Concerns of weaker institutions: A high disparity in educational standards and quality of education offered by Indian universities and colleges is of great concern to all. National and global competition may create problems of survival of weaker universities and colleges.

Developmental disparities and unsolved Indian problems: Many colleges and universities were started in India for removing regional imbalances and for supporting education of weaker and disadvantaged classes, particularly of women. These institutions and other developmental programs for weaker classes are still facing resource constraints, which are further aggravated by ignorance, poverty and disadvantages of the people they serve. This is resulting in widening divides and in keeping many educated from weaker and disadvantaged sections outside the job and employment markets.

The challenge of these marginalized and deprived to the system of education is enormous. Weak linkage of education with developmental processes is creating frustration amongst graduates when they find that education is not so useful in employment and in work situations. A challenge is to transform the system from its

present model of education to developmental education linking education to developments in society, industry and service sectors.

High cost of higher education: The unit cost of traditional education, particularly of professional education, is quite high and has gone out of reach of the Indian middle and lower classes. Many private entrepreneurs have started educational institutions for offering creamy courses with marketing approach; and have raised fees not affordable to majority. Subsidy to the education by the state is not the right solution in the present situation, when numbers aspiring for higher education is large and ever increasing. The deprived are already creating pressure on the state to make education accessible; and have raised an issue of socioeconomic equity and justice. The issue has already become extremely volatile in some states like Maharashtra.

Impact of globalization on Indian Higher education

Globalization has a multi-dimensional impact on the system of education. It promotes new tools & techniques in this area like E-learning, Flexible learning, Distance Education Programs and Overseas training. Globalization will mean many different things for education. In the near future, “it will mean a more competitive and deregulated educational system modeled after free market but with more pressure on it to assure that the next generation of workers are prepared for some amorphous ‘job market of 21st century’.

Globalization is impacting the institutional framework in both developing and industrial countries. It is changing the way in which governments perceive their role in the society. It has also far reaching implications for socio-economic development and educational systems of countries all over the world. With abundance of natural resources, India has huge young and skilled manpower to excel in every walk of life.

The effects of globalization on education bring rapid developments in technology and communication which are foreseeing changes within learning systems across the world as ideas, values and knowledge, changing the roles of students and teachers, and producing a shift in society from industrialization towards information based society.

The impact of globalization on higher education provides new dimensions for study and research which will no longer be limited by national boundaries but also wield a subtle treat to national cultures and autonomy. Internationalization has been very prominent at regional and international level. Among the most critical dimensions of change are the convergent impacts of globalization, the increasing importance of knowledge as a main driver of growth, and the information and communication revolution.

Key challenges

Regulatory structure: The not-for-profit requirement has restricted corporate involvement, resulting in high fragmentation and the space being dominated by small regional chain which is not professionally managed.

Quality of education: While private sector institutes have grown at a rapid pace over the last decade, quality of education delivered is still suspect in many private institutes. The University affiliation structure enforces central curriculum standards; while this has helped enforce a minimum standard of curriculum to some extent, this has also hindered delivery of updated or differentiated course offerings by private colleges.

Lack of vocational bias: Indian higher education still lacks a vocational bias with a large proportion of students still enrolling in general courses that do not provide job-oriented training. Industry demand for vocationally trained

individuals is leading to rapid growth in more industry relevant courses and professional education.

Shortage of well-qualified & trained teachers: Availability of qualified instructors is a key challenge in the higher education segment and hampers quality of education delivered. Reasons for the shortage include low salaries and availability of higher paying alternatives for qualified professionals. There is also currently no training mandated to enhance communication or teaching skills for college instructors, only a higher doctoral degree in the course of teaching is required.

Low access to student loans: The education loan market has been growing rapidly but still caters largely only to students enrolling in leading recognized institutes. With the significant increase in fees witnessed in the space in last five years, easier access to student credit is becoming a necessity for a large proportion of students.

Need for checks and regulations against malpractices: Private investment helps offset the funding crunch in the educational systems but could affect the accessibility of poor income groups to education. In addition, the privatization of technical and professional education has also brought up issues such as the serious shortage of infrastructure, technical expertise and teaching facilities. Charges of underhand practices in private institutions reinforce the need for effective regulation, transparent systems and the supervision of private education.

Skill enhancement: The next big thing. Shortage of trainers and ICT- based interface is likely to challenge classroom-based coaching models. Private players are expected to focus on technical education and pre-schools. Also, the gulf between formal education and the market's skill requirements is driving demand for vocational education and skill development services.

Some strengths and weaknesses of globalization for higher education

Strengths	Weaknesses
Few globally renowned educational institutions	Lack of infrastructure
Huge demand – estimated 150 million population in 18-23 age group	Shortage of trained faculty to meet the increased demand
Growing middle class with increasing incomes	Highly complex and unclear regulatory framework at Central & State level
Growing economy with numerous employment opportunities	Regional imbalances
Huge demand for Indian students in overseas Markets	“Not for profit” tag in formal education

Conclusion

Globalization is expected to have a positive influence on the volume, quality and spread of knowledge through increased interaction among the various states. Globalization leads to challenges and threats also. The major concern is to deliver world class education with rationalized curriculum and practical exposure. This is possible only by attracting talented and experienced persons in to academics. At present it is difficult to assess not only the nature and dimensions of globalization, but also what it means to the field of education. A few educational researchers have attempted to make connections between the several dimensions of globalization and the policies of education.

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Structure and Demography of Prisons in Tamil Nadu

Dr.C.Paramasivan*

[The words 'Prison' and 'Gaol' are derived from the Latin words which mean to "Seize" and "Cage" respectively. The Oxford English Dictionary defines prison as, "A place properly arranged and equipped for the reception of persons who by legal process are committed to it for safe custody while awaiting trial or punishment". Prison is one of the complicated and pathetic places where the convict and the under trial persons are lodged because of their involvement in illegal or unlawful activities.]

It is the universal phenomenon which had an ancient history from the age old periods. System and treatment of prison and prisoners have been changing owing to growing evaluation of the human rights approach. In the early periods, prison was one of the places where the anti-social and anti-national persons were lodged, but now it has been changing, and even if the prisoners are convicts, they are treated as human beings and his/her rights are protected by law.

That rehabilitation steps are being taken to create a new life after imprisonment is quite common all around the world. With this view, the present paper discusses the demographic profile of prisoners in Tamil Nadu.

Prison in India

During the time of Emperor Akbar, there were two kinds of prisons, one for criminals who had committed serious offences and other for ordinary criminals. Important Nobles and Princes guilty of treason and rebellions were imprisoned in fortresses situated in different parts of the country. The provision for proper jail building in the whole of India is the contribution of the British Government. The native Governments did not maintain proper jail buildings. Lord Macaulay, a member of the Indian Law Commission, initiated the prison reform in 1835 for the first time in India. Indian Prisons Act of 1894

regulated the prison system in the country. At that time there were 43 civil, 75 criminal and 68 mixed jails in India. These jails were run by District Magistrates.

Category of Prisoners

Prisoners may be categorized according to their legal compliances. The following are the major categories of prison inmates lodged in Indian jails;

A convict is "a person found guilty of a crime and sentenced by a court" or "a person serving a sentence in prison". An under-trial is a person who is currently on trial in a court of law. A detenu is any person held in custody. Prison inmates lodged in Indian jails in relation to non-Indian Penal Code (IPC) crimes are classified as civil prisoners.

Review of Literature

Raju.L.P (2014) asserts that the prison system as it operates today in our country is a legacy of the British Rule. It was the creation of the colonial rulers over our penal system with the prime motive of making imprisonment "a terror to wrongdoers". In India, jail is the popular term which describes the prisons, which are categorized into the following types.

Paramasivan.C (2016) emphasizes that the need of the hour is to streamline the prison as a place for promoting cultured people through various rehabilitation measures to make them as well

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being persons in the society. Demographic status of prison inmates in prison should be properly monitored to ensure their human rights in a proper manner. Prison inmates are also a very good manpower if we utilize them in proper ways. This study makes an attempt to understand the demographic profile of the pensioners in the country with respect to category wise prisoners, occupancy rate, women prison inmates etc.

Prisons in Tamil Nadu

The Presidency Jail for women in Vellore, was the first prison constructed in Tamil Nadu during the year 1830 followed by Madras “Penitentiary” during the year 1837 and thereafter all other prisons were constructed one by one up to the year 1872. After Independence, Central Prison, Puzhal was the only prison constructed during the year 1981 and some additional accommodation was made in other prisons. All the prison buildings are more than 150 years old.

Table No 1 - Prisons in India and Tamil Nadu

Category of Prisons	Number		Percentage to India
	India	Tamil Nadu	
Central Prisons	131	9	6.87
Special Prison for Women	19	3	15.78
Borstal School	20	12	60.00
Special Sub Jails(Men : 2 Women : 3)	37	5	13.51
District Jails	364	9	2.47
Sub Jails(Men : 87 Women :8)	758	95	12.53
Open Air Prison	54	3	5.56
Others	04	-	-
Total	1387	136	9.80

Source: Tamil Nadu Prison Department

Table no 1 indicates that there are 9 central prisons, 3 special prisons for women, 12 borstal schools, 5 special sub jails, 9 district jails, 95 sub jails and 3 open air prisons in Tamil Nadu.

Sub jails are smaller institutions situated at sub-divisional level in the States. Borstal Schools are a type of youth detention centres and are used exclusively for the imprisonment of minors or juveniles.

Open jails are prisons with minimum security. Prisoners with good behaviour, satisfying certain norms prescribed in the prison rules are admitted in open prisons. Special jails are prisons with high security facilities that have specialized arrangements for keeping offenders and prisoners who are

convicted of terrorism, insurgency and violent crimes. Jails that do not fall into the categories discussed above, fall under the category of other jails. Three states - Goa, Karnataka & Maharashtra - have 1 jail each of the above categories in their jurisdiction.

Table No 2 - Prison Population as on 07.04. 2014

Category-wise Population	Male	Female	Total
Convicts	4511	150	4661
Under Trials	1762	26	1788
Remand Prisoners	5228	396	5624
T.P.D.A	1808	43	1851

N.S.A.	10	-	10
COFEPOSA	7	-	7
Others	8	-	8

Category

Authorized Accommodation	19778	2323	22101
Actual Prison Population	13334	615	13949

Source: Tamil Nadu Prison Department

Table no 2 denotes that the actual prison population in Tamil Nadu as on 07.04.2014 was 13949 as against the authorized accommodation

of 22101 of whom 4661 belong to the category of convicts (33.441%), 1788 are under trials (12.81%), 5624 are remand prisoners (40.32%), 1851 are under T.P.D.A (13.27%), 10 are under N.S.A (0.07%), 7 are COFEPOSA prisoners (0.05%), and 8 are prison inmates of other category in the prisons of Tamil Nadu.

Central Jail

Central jail is one of the common and popular jails in the country which are run by the state government concerned. Prisoners sentenced to imprisonment for a long period (more than 2 years) are confined in the Central Jails, which have larger capacity in comparison to other jails.

Table No 3 – Central Jails in Tamil Nadu

S.No	Name of the Central Jail	Place	Year of establishment	Authorized accommodation
1	Central prison I Puzhal	Chennai	2006	1250
2	Central prison II Puzhal	Chennai		1250
3	Special prison for women Puzhal	Chennai		500
4	Central prison	Coimbatore	1872	2208
5	Central prison	Cuddalore	1865	723
6	Central prison	Madurai	1865	1252
7	Central prison	Palayamkottai	1880	1332
8	Central prison	Salem	1862	1431
9	Central prison	Tiruchirappalli	1865	2517
10	Central prison	Vellore	1867	2130
11	Borstal school	Pudukkottai	1968	40
12	Special prison for women	Tiruchirappalli	1997	106
13	Special prison for women	Vellore	1930	412

Source: Tamil Nadu Prison Department

Table no 3 indicates that all the central jails in Tamil Nadu except borstal school and special prison for women, Tiruchirappalli were established by the British Government. The prison at Puzhal, Chennai was established in 2006 with the authorized accommodation of 3000 prisoners.

Central Prison, Coimbatore was established in 1872 with the authorized accommodation of 2208 inmates. Central Prison, Cuddalore was established in 1865 with 723 inmates. Central Prison, Madurai was established in the year 1865 with the authorized accommodation of 1252 prisoners. Central Prison, Palayamkottai was established in the year 1880 with 1332 inmates.

Central Prison, Salem was established in 1862 with the authorized accommodation of 1431 prisoners. Central Prison, Triuchirappalli was established in 1865 with 2517 authorized prisoners. Central Prison, Vellore was established in the year 1867 with the authorized accommodation of 2130 prisoners. Borstal school in Pudukkottai was established in 1968 with 40 inmates. Special Prison for women, Tiruchirappalli was established in 1997 with the authorized accommodation of 106 prisoners.

Special prison for women, Vellore was established in 1930 with 412 inmates.

District Jails

District jails serve as the main prisons in States/UTs where there are no Central Jails. States which have considerable number of district jails are Uttar Pradesh (53), Bihar (30), Maharashtra and Rajasthan (25 each), Madhya Pradesh (22), Assam (21), Jharkhand (17), Haryana (16) and Karnataka (15).

Table No 4 - District Jail

Sl. No.	Name of the District Jail	Date on which started	Authorized Accommodation
1.	District Jail, Pudukkottai	18.10.2006	405
2.	District Jail, Nagercoil	08.10.2005	200
3.	District Jail, Dindigul	12.10.2005	200
4.	District Jail, Srivaikundam	22.01.2007	72
5.	District Jail, Attur	12.04.2009	200
6.	District Jail Virudhunagar	03.04.2009	200
7.	District Jail Ramanathapuram	17.04.2011	200
8.	District Jail, Nagapattinam	19.01.2011	200
9.	District Jail, Gopichettipalayam	17.04.2011	200

Source: Tamil Nadu Prison Department

Table no 4 reveals the details of district jails in Tamil Nadu. District Jail, Pudukkottai was started on 18.10.2006 with the authorized accommodation of 405; District Jail, Nagercoil was started on 08.10.2005 with the authorized accommodation of 200; District Jail, Dindigul was established in 12.10.2005 with 200 inmates; District Jail, Srivaikundam was started on 22.01.2007 with the accommodation of 72 prisoners; District Jail, Attur was established in 12.04.2009 with the authorized accommodation of 200 inmates; District Jail, Virudhunagar was started on 03.04.2009 with 200 prisoners; District Jail, Ramanathapuram was started on 17.04.2011 with 200 prisoners; District Jail, Nagapattinam was started on

19.01.2011 with 200 inmates; and District Jail, Gopichettipalayam was started on 17.04.2011 with the authorized accommodation of 200 prisoners.

Conclusion

Prison is a part of the social system which consists of different categories of prisoners. Prison is one of the complicated and dismal places where the convict and the under trial persons are lodged owing to their involvement in prohibited or illegitimate activities. System and treatment of prison and prisoners have been changing because of growing evaluation of the human rights movement. In the early periods, prison was one of the places where the anti-social and anti-national people were lodged, but now it has been changing.

Even if the prisoners are convicts, they are treated as human beings and his/her rights are protected by law. The present study concludes that the structure and the demographic status of prisons in Tamil Nadu are well organized and administered by the state government with a separate department headed by Additional Director General of Police (Prisons). As regards the members, Tamil Nadu has 136 prisons (98%) as against the total 138 prisons India.

According to the occupancy rate, Tamil Nadu recorded 76 per cent which is less than the all India average of 117.4 per cent. Prisons in Tamil Nadu have sufficient infrastructure and Puzhal

prison is one of the model prisons in the country. Prisons in Tamil Nadu are also concentrating on rehabilitation activities, vocational training, education facilities and established industries and provide opportunities to market their products in the name of prison bazaar.

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Violation of Dalit Rights and welfare schemes

M. Daniel E. Raj*

India's caste system is a framework structured in such a way that sets individuals a certain hierarchical status in relation to Hindu ideology. Traditionally, there are four principal castes and one category of people who fall outside the caste system namely, Dalits, are termed as members of the lowest rank of Indian society. They face discrimination at almost every level of access to all sorts of welfare measures.

Dalits – “The Vulnerable Community”

Dalits, a group of community who belong to the category of Scheduled Castes, who come under the lowest hierarchical of caste system based on Hindu traditional ideology pre-determined in such a way, as a result of this pre- assumed notion. This category of people faces hectic level of discrimination, exploitation and suppression by dominant castes and so as such the government machinery also has been influenced by this caste ethics.

The process to empower them has reportedly been on the anvil with regard to uplift them in the ladder of social development because they are regarded as oppressed people in view of less freedom and to some extent regarded as vulnerable in the spectacle of caste dominant society. Mostly, Dalits are sidelined and they are termed and perceived as neglected community. The development initiatives should be streamlined to bring effective change in the livelihood of dalit community.

Status of Dalits

The Status of Dalit seems disheartening and disgraceful in recent times. The amount and extent of exclusion practiced is written in the laws of *Manusmriti*, the fundamental work of Hindu law. It plays a major role in the discrimination and oppression of people in Dalit community. The same situation prevails in the present context and it was centuries ago. It has been very disheartening to discern that the livelihood of most of the Dalit community does not project any encouraging signs. Perhaps there is increase in

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introduction of schemes but, ironically the impact of these schemes is under severe criticism.

Besides, many conferences, seminars and workshops are being organized throughout India continuously for the development issues to be sorted out regarding the welfare of the dalit community and also to sensitize every section of the society about the issues of dalit community, time and again this process takes place but expected change has not been effected in the society. The situation remains the same.

Dalit and Welfare system

There have been, in the recent years, increasing number of struggles by dalits, demanding their due share in the allocation of resources. Most of these struggles, as well as the clashes between dalits and other castes, have centered on questions of oppression, discrimination and exploitation with regard to access to welfare schemes

The Tamil Nadu Peoples' Forum for Social Development has been involved, over the last three years, in the task of analysing and monitoring the Budgets of the Tamil Nadu government, from a Social Development perspective.

There is a huge discrepancy in the implementation of welfare policies, programmes and priorities in the field of social and economic development – more, specifically its Budget Dynamics - in a specific and crucial area, namely the social development of dalits in Tamil Nadu. The analysis is based on our understanding and experience of the grassroots reality of dalits.

For most part of years, the concept of rights' violation was meant to be discrimination based on caste, religion and gender, besides, atrocities against particular group of community and so on. Perhaps, the misfortune of negligence, discrimination and attitude of untouchability combined together with causes which are been involved in the implementation of welfare schemes, can also be termed as rights' violation in the broader context of rights' violation.

Almost all the money under the SCP must reach and benefit the target group, officials involved in planning and allocation say. In fact, the government has issued orders that a sizeable percentage, with the upper mark at 30 per cent, of the new welfare schemes introduced by the present government will benefit. But the government has failed to take necessary steps in implementing the schemes.

Setback in implementation process

The welfare schemes which are undertaken by the state and central governments are not implemented in a true sense of bringing effective progress with regard to social development of people, especially the dalits, to attain that kind of social development. So, we should probe and investigate whether any rights have been violated or not. Actually the perspective of people's development must be taken into consideration in the process of implementation of these welfare schemes to achieve holistic development among dalit community.

Today, Dalits make up 16.2% of the total Indian population, but their control over the resources of the country is marginal – less than 5%. Close to half of the Dalit population lives under the poverty line, and even more (62%) are illiterate. Among the Dalits, most of those engaged in agricultural work are landless or nearly landless agricultural labourers. The average household income for Dalits was 17,465 rupees in 1998, just 68% of the national average.

Less than 10% of Dalit households can afford safe drinking water, electricity and toilets, which is indicative of their deplorable social condition. Moreover, Dalits are daily victims of the worst crimes and atrocities, far outnumbering other sections of society in that respect as well. The vast majority of these crimes remain unreported due to omnipresent fear, and those that are reported are often ignored by police or end up languishing in the backlogged court system. Between 1992 and 2000, a total of 334,459 cases were registered nationwide with the police as cognizable crimes against Scheduled Castes.

The scope of ensuring the implementation of various welfare schemes should be rationalized in such a way that the scheme should reach desired level of achievement for which the scheme was framed and implemented. But, the system does not seem to be so. The schemes are implemented irrespective of the impact created among the community.

Just as in other states of India, in Tamil Nadu, many schemes are announced every year meant for social development of dalits. And in the state budget of every year, lakhs and crores of rupees are set apart from these schemes. These schemes are meant for development but real impact on the beneficiaries seems to be a mystery. The majority status of the dalits is very uncertain and debatable when looking in to realities.

Even though, there may be evidences and credentials stating empowerment of dalits in a positive notion but the degree of impact is very low. Dalit community certainly faces oppression, discrimination and suppression in every aspect of livelihood, both internally and externally. Still atrocities against dalit community are prevailing up till date. But the state of suppression has certainly decreased when compared to previous decade.

Third Generation Rights

Dalit Rights come under the category of Third Generation Rights, as it can be attributed to collective or community rights. Precisely Dalit Rights can be termed as Third generation rights as development is the vital principle of this notion, which has been neglected in recent times and this happens to be a stumbling block, in the process of development with regard to Dalit empowerment.

The third generation human rights or 'collective rights' is the more recently recognized category of human rights. This category is illustrious from the first and second generation of human rights because its realization is predicated not only upon the duties of the State, but also upon the behavior of each individual.

Viewed in a larger context, conditions such as acute poverty, war, environmental and natural disasters have meant that there has been only very limited improvement in value for human rights. For that reason, many people have felt that the recognition of a new category of human rights is necessary. These rights would ensure the appropriate conditions for dalits, particularly in the developing world, to be able to enjoy their rights which will be meaningful and which have already been recognized.

Human rights is a commitment and a vision that is constantly developing in theory and in practice, as we see that the core principles originally set out in the UDHR 1948 have survived years of different threats. Despite the obstacles and setbacks, the trends over the decades have consistently been to seek to achieve greater universality and extension of the scope and application of these rights.

Conclusion

Although India has made considerable progress in terms of the policies afforded to Dalits since independence, Dalits still suffer invidious discrimination and ill-treatment at the hands of upper caste people and law enforcement officials. Such abuse is unpardonable under both India's domestic laws and its obligations under international law.

Although the Indian government denies the problem of exploitation of Dalits and points to extensive legal protections evidencing fulfillment with international standards; nevertheless, frequent reports of violence and discrimination indicate that Dalits in India remain marginalised. Unless and until the atrocities against Dalits are stopped, the international community ought to continue to expose the conditions of India's disadvantaged population and encourage India to live up to the standards established in its basic laws and international commitments.

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Blood on my Hands; Confessions of Staged Encounters

Reviewed by Ahmad Zaboar, who is a lecturer political science.

Kishalay Bhattacharjee*

The book provides the saga of bloodcurdling anecdotes which are being committed behind the façade of largest democracy by using the fictitious narrative of national security. At the outset of book the author writes, 'I wish I didn't have to write this book, but someone has to tell the story... about what is happening using the guise of national security and what is providing the necessary impetus to gruesome staged encounters and alley deaths.'

The book underlines the tapestry of 'let things slide approach' by the passive citizenry and how sitting on fence policy by them is aiding the blood curdling killings of innocent people. The unarmed, unclaimed men and women hounded by state which Max Weber writes have the legitimate claim over the use of physical violence within a given territory, for reaching to the top is the crux of book.

The culture of terror is based on and nurtured by silence. People living in North-east and Kashmir have become acclimatized to environment where staged encounters are everyday occurrences while public in rest of country are accustomed to blind reports of encounters. In such conditions, identities get blurred and perpetrators claim to be victims. The ambiguous violence, the author writes, in the form half widows is end result of regimes of impunity as perpetrators are immune from punishment.

The author claims that there are no custodial deaths in Kashmir, which is factually wrong but people are preferred to be killed by what he calls 'alley deaths' in which people, abducted in one part are killed in other part so that whereabouts can't be found. To secure the national territory,

laws have been transgressed and lives trespassed. India is among the few post colonial countries that have death squads which kill people with impunity under the camouflage of national security.

The author writes chillingly while providing the gruesome details of brazen acts done by so called security forces and some of whom have later confessed to the author. State sponsored terminations are undertaken when the security forces have adventure of time, place to gain control over the people perceived to be threat to security and when power is in danger. Often the innocent people killed in staged encounters are given nicknames of dreaded terrorists, which is a ruse to legitimize the violence by rendering it invisible.

Paradoxically Armed Forces' Special Powers Act (AFSPA) justifies suspension of law to preserve the law. All this is happening not only because people let it happen but India is suffering from structural and institutional weaknesses to uphold the law as shown in paltry rate of convictions even if indicted by the commissions and committees. The author quotes probe committee report led by justice Santosh Hedge formed by Supreme Court to go into 1528 cases of fake encounters in Manipur state only, the first six cases chosen for examination were found false.

Deaths have become so common in some areas that people don't mourn now. The tagline of book is "if the name of person does not exist on any register or voter list, there is every chance that one runs the risk of being abducted and killed. States in India are replete with examples in which

illegal forces are recruited arbitrarily as it saves government from being accountable this practice of illegal killings underpins the Indians approach to internal security threats”.

Army and police collaborate, the author writes, not only in killings but also in sharing the spoils of game. These groups have unofficial permission to carry out killing and extortion on behalf of government. All this has engendered because state institutions are falling apart and power hungry imposters pitch in to occupy them.

In the concluding chapter of book ‘Indira Gandhi and Emergency: A Legacy’, the author presents the historic narrative of genesis of such practices and convincingly sums up that the practice of rewarding people who commit human rights violation on government’s behalf took roots during Indira Gandhi time. The book is riddled

at the far end by the spine chilling and sordid acts of Indian Army.

In 1971 all men of yankeli village of Nagaland were massacred while women were raped much before the kunanposhpura event in Kashmir occurred. The book contains chapters detailing the confessions by the persons who committed them. The book underscores the fact that when institutions based on false awards and promotions are propped up, violence is the only instrument that gets institutionalized. The proved atrocities have been many but convictions negligible.

The book deserves much praise as people often side with powerful while victims are thrown to wolves. The book written succinctly is must read for all those who wish to know what is driving the military state to commit such inhuman cannibalistic acts.



Plight of Unorganized Labour

Georgia. L. Thinakaran* & Prasath J**

[Unorganized or informal sector constitutes a pivotal part of the Indian economy. More than 90 per cent of workforce and about 50 per cent of the national product are accounted for by the informal economy. A high proportion of socially and economically underprivileged sections of society are concentrated in the informal economic activities. They have the trade mark qualities of poor health conditions, low standard of personal and working life, and harassment at work, inadequate and unequal wage structure, long working hours, poor housing facilities, lack of safety measures, carnage on women workers and no proper education for their children.]

In this paper the researcher wants to explore the perseverance of unorganized labour who has engaged in construction industry to improve their life. A bird’s view about unorganized sector clearly explains the full contents about unorganized sector and the persons who are working under the sector.

Unorganized sector: As per Ministry of Labour and Employment, unorganized sector means an enterprise owned by individuals or self-

employed workers and engaged in the production or sale of goods or providing service of any kind whatsoever, and where the enterprise employs workers, the number of such workers is less than ten.

Features of informal / unorganized sector:

- Low productivity compared to formal sector
- Nominal wages to workers
- Bad & Poor working conditions
- Excessive seasonality of employment

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- Absence of social security measures
- Low level of social standard
- Poor human capital base (in terms of education, skill and training)
- lower mobilization status of the work force

Unorganized worker means a home-based worker, self-employed worker or a wage worker in the unorganized sector and includes a worker in the organized sector who is not covered by any Acts mentioned in Schedule II of the Unorganized Workers Social Act 2008.

Types of unorganized workers: The following chart portray the classification of unorganized workers According to statistics of Ministry of Labour (2008)



Features of unorganized workers

- Low or no education
- Lack of or limited skill
- Scattered in a huge places and don't have political pressure groups
- No fixed or standard jobs /works
- Social stratification is more in them in rural areas on the basis of Caste and sub-castes.
- No savings because no standard income
- They are like a bonded labour
- They face permanent indebtedness.
- Have insufficient labour laws relating to them.

- No job assurance to them
- Still today, they act as “bonded labour” in some cases due to low incomes &
- Work in very poor working environment.
- No awareness about legal provisions.

Objectives of the study:

- To analyse the socio-economic condition of the respondents.
- To know about their working condition.
- To analyse their willpower towards their life.

Statement of the Problem

From the past reviews, the present researcher found that most of the studies were concentrated on the organized sector, the employees in it, their working condition, performance analysis of their jobs, issues related to labour forum etc. Very few researches have concentrated on child labour and women workers and unorganized bonded laborers. This induces the researcher to concentrate on the current research problem. The study mainly focuses on the answer to the following question:

1. Whether the unorganized labors are working in a good condition or not?
2. What is their socio- economic condition?
3. What is their perception related to quality life?

Review of Related literature

Dave Vandana (2012) conducted a study on Women Workers in Unorganized Sector. The study focused on female construction workers, agriculture workers and domestic workers. The objective of this study was to know the socio-economic, working and living conditions of workers. Workers faced problems like disparity in wages where female workers were paid less. Working hours were not fixed and harassment at work place was common.¹

Remesh P. Babu(2012) carried out his study on ‘Rethinking Social Protection for India’s Working Poor in the Unorganised Sector’. This

study gave importance to social security. The characteristics of unorganized sector were low wages, poor working/living conditions, seasonality of employment, contractual employment, lack of social security as well as welfare procedures, repudiation of rights and privileges.²

Das Kabita (2012) undertook a study on Social Security in Informal Sector. The aim of this paper was to know the degree of social security of the working women in the informal sector in Odisha. Available data suggested that social security in the organised sector was steadily shrinking but the major concern was for informal sector which imposes a heavy cost on society in terms of jobs, income and healthcare.³

Rajasekhar D. and J.Y. Suchitra (2006) conducted a study on Employment Security for The Unorganized Sector Workers in Karnataka. This study covered agriculture, construction and domestic workers of 4 districts of Karnataka. The objective of this study was to examine the requirement of employment security in unorganized sector and the problem faced by workers without employment security. Results indicated that the same policy for all occupational groups of unorganized sector would not work as different groups have different problems.⁴

Research Methodology

Research design: With the help of this research, the researcher wants to explore the facts and figures related to respondent's socio- economic conditions, their working environment and social security status, therefore, this research is exploratory in nature.

Universe of Study: The study is carried out in state of Tamil Nadu. However, the study area was confined to Tiruchirappalli Corporation. Population is infinitive in nature.

Sample size: Since the study is carried as a pilot study which represents 63 workers as respondents which comprise 42 male and 21 female respondents.

Data Collection: Data was collected both from primary and secondary sources. Primary data was collected from the unorganized workers .Well-structured Questionnaire was used for collecting data .Informal interviews also taken from the respondents. In addition with this, casual walks into their worksites were conducted in order to understand the factual position at their footsteps. The secondary data was collected from policy documents, published reports of similar projects, journals and Ph.D. theses, journals and online sources.

Tools for data analysis: Both qualitative and quantitative data was analyzed in the light of framed objectives. Quantitative data was tabulated and statistically analyzed. Qualitative data was interpreted based on the information collected from the field. The researcher adopted the chi-square test of goodness-of-fit to test the hypotheses formulated.

Findings from the data Analysis

Table 1: Occupation of the respondents

Options	No of resp- -onses	Percentage of respondents
Mason	15	24
Electrician	09	14
plumbers	06	10
carpenter	12	19
Female workers	21	33
Total	63	100

Source: Field study

From the above table it clearly understand that 24 percentage of the respondents are masons, next place occupied by carpenters as a percentage of 19 where as the total female respondents are helpers for the masons.

(.....Contt. Next Edition)

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