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**Correspondence**

Dr. (Mrs.) Nina Singh (Editor-in-Chief)  
Professor, Department of Geography

**Journal Secretariat**

Swaraj Sadan  
Maharshi Dayanand University, Rohtak-124001  
Ph. : 01262-393573-74 /  
Email:mdurj@mdurohtak.ac.in  
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# Theory in Story: The Pedagogical Potentials of Tulsidas' *Sri-Ramcharitmanas* in Theory Classroom

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**Anup Singh Beniwal**

USHSS, GGS, IP University, New Delhi -110078

## Abstract

The theory classes in English Departments in India are marked by a pedagogical dilemma. The teachers are often called to create a fit between the abstractions of theory and the concreteness of literary locations. This negotiation often demands establishment of a creative-critical interface between seemingly oppositional natures and pulls of the theory and the story. Within the Indian epistemological context the answer to this pedagogical enigma perhaps lies in treating a story as theory and turning theory into a story within the ambit of literary explorations. Tulsidas' *Sri-Ramcharitmanas*, a seminal cultural text, in its very conception, creation and transmission, seems to be embedded with the potentials for such a pedagogy engagement. Accordingly, this paper seeks to reflect on the pedagogical possibilities and efficacy of this hypothesis in the literary-theory classroom with Tulsidas' *Sri-Ramcharitmanas* as a case study.

**Keywords:** Pedagogy, Theory, Literature, Civilization, Culture, *Doha*, *Chaupai*, Text, Catharsis, Narrative, Tradition, Individual Talent, Praxis, Interface, Intertext, *Bhakti*

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## Corresponding author:

Anup Singh Beniwal, USHSS, GGS, IP University, New Delhi -110078  
E-mail: [anupbeniwal@gmail.com](mailto:anupbeniwal@gmail.com)



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-I-

The theory classes are one of the toughest pedagogical spaces that the teacher and the taught have to contend with in equal measure, especially in Literature Departments in India. Herein both are under pressure to negotiate the excruciating exigencies of 'fitting in' the abstractions of the alien 'thought frames' or theory with the contextual concreteness of the literary texts. This negotiation often demands establishment of a creative-critical interface between seemingly oppositional natures and pulls of the theory and the story. Within the Indian epistemological context the answer to this pedagogical enigma perhaps lies in treating a story as theory and turning theory into a story within the ambit of literary explorations. Tulsidas' *Sri-Ramcharitmanas*, a seminal cultural text, in its very conception, creation and transmission, seems to be embedded with the potentials for such a pedagogy engagement. The sage-author adroitly turns his narrative into the very site of theoretical reflections on literature and literariness. In the process the narrative-literary potentials of the *Manas* are transformed into critical/theoretical reflections not only on the 'art of literature' but on its interfaces with culture, and life. By focusing on the opening section of *Sri-Ramcharitmanas* in particular, this paper seeks to reflect on the pedagogical possibilities and efficacy of this hypothesis in the literary-theory classroom.

-II-

It is a truism that every 'epistemic-academic moment' demands a commensurate pedagogical re-innovation that is in sync with the sensibility of its 'man' and 'milieu'. The literature classes in India, especially in English Departments, are presently witnessing an intense crisis of 'identity' and 'knowledge dissemination'. This crisis critically bears on the literature-theory interface and its relational matrix. The very idea of creation, categorization and consumption of literature as a discipline is caught within this literature-theory hiatus. The pedagogical-epistemic debate hinges on the settlement of the issue of cognitive primacy - between the literary and the theoretical - in the production and dissemination of the idea of literature in the classroom. Joe Moran seems to hit at the heart of this dilemma when he says:

More than any other subject, English (read literature) has been at the centre of academic debates about shaping and division of knowledge.... it has often been torn between the institutional imperative to stake out its own territory, define its activities and justify its autonomy from other areas of study (read theory), and its reliance on the approaches and subject matter of other disciplines (Moran, 2007, p19).

This debate has particularly intensified with the advent of theory and its wholesale intrusion into the literary and consequently literature classrooms. This assault, the puritans seem to aver, has not only threatened to dissolve literature and its distinctive personality within an amorphous pool of theory/culture, but has, in the process, made literary sensibility hostage to the commoditizing manipulations of an overarching 'theory'. This has, they aver, led to the subordination of literature to extra-literary abstractions. To puritans, literature has become a 'free-for-all' domain up for grab by those who do everything but literature in the name of literature.

But the advocates of theory, on the other hand point out that to curb literariness within conventional boundaries is to suffocate its very possibilities and potentialities as a discipline *per se*. They perceive literature as something that is uniquely protean and an over-arching (un)discipline. The moment any discipline enters the 'literary field' and is subjected to its critical apparatus, it acquires literary possibilities.<sup>1</sup> As such, by its very ontology, literature is interdisciplinary - its expansive sweep straddles both creation and reflection. Its 'fictionality' necessarily draws from life which in itself is part reality, part imagination, part that should be and part that is. Since society is nothing but a contested cross-section of cognitive and communicative network of discourses and social practices, literature, even in its fictionality, cannot be otherwise. The 'subject matter' of literature, as a corollary, is thus constituted by a sensibility that precipitates itself at the cross-section of the lived and the imagined, the thought and the felt, the created and the theorized. Thus theory is and would always remain an aspect of literary and would in turn also judge the literariness of literature.

This debate, nevertheless, does open up the possibilities for a pedagogical-cognitive 'inter-space' or 'epistemological-pedagogical cusp' that once created could be utilized gainfully to negotiate the seemingly opposing pulls of literature and theory and, consequently reinvent the possibilities of 'literariness' and 'theorization' of literature co-existing within its own disciplinary dynamics. One of the possible ways this could be achieved is through a continuous yet critical re-envisioning of literature as an 'imaginative-reflective flux' at the cross-section of space, time and perspectives. Yet another possible way - in itself a function of the first - lies in turning the very story into theoretical re-engagement on its own creative dynamics and its generative contexts.

Tulsidas's *Sri Ramcharitmanas*, both as a 'revisiting' of Valmiki's Ramayana and as a text that has enthralled Indian 'cognitive and communicative sensibility' through times, if read closely in the light of above hypothesis, unfolds itself as a complex yet apt textual site where the story easily turns into its own theory and in turn gets transformed into a parallel narrative on art, artist, artistry and audience/reader. This story-theory interface is mainly

realized through dialogic creative-reflective ruminations, symbiotic inter and intra textual and cultural appropriations, and exploitation of the available relationships of cultural proximity. If these strategies are pursued with a sense of purpose, helps usher in transformative enrichment of pedagogical spaces and holistic integration of cognitive-cultural frames of/ for the teacher, the text and the taught. Taken as a whole, this strategy foregrounds the importance of creation/story as a critical imagination/theory where the creation and criticism converge into intra-disciplinary unity and where story complements the theory and theory completes the story and where neither replaces or usurps the other. Such a reading consequently emerges as an interface, not an appropriation and thus turns into an enabling pedagogical-cognitive possibility and praxis. This very idea seems to constitute and inform the narrative objective and structure of *Sri Ramcharitamanas*. In the following sections I shall try to demonstrate the efficacy of this pedagogical paradigm through a select reading of the first section of *Sri Ramcharitamanas*.

### -III-

As a cultural text, *Manas* engages itself with the problematic and poetics of literary creation through a well considered, though oft- repeated, theoretical-creative meanderings on:

- a. writer-text-reader pre-requisites and equations;
- b. form-content debate and language issues;
- c. the subject and object of poetry;
- d. poetics of re-writing or necessity of re-visiting a text across spatial-temporal matrix;  
and
- e. the idea of literature as art

Tulsidas, in the very process of grounding *Sri Ramcharitmanas* as a cultural-religious text, also foregrounds it as a creative-critical template for literature. While setting the tone for his spiritual narrative quest in this work, he at once engages himself with the idea of the being and becoming of a writer. According to him a writer is a sum-total of his/her inspirations; his critical receptivity and engagement with the tradition at hand and his ability for innovative intervention and continuity. She/he has to hone-up his/her talent with a certain sense of humility in order to restrain and 'retrain' his/her sight and insight. That Tulsidas puts his percepts to immediate practice is amply evident from his invocation to *Manas* in the *Baal-Kand*. He draws his creative inspirations from extant cultural and religious idols/ideals. Though apparently seeking blessings from the Gods, he in fact invokes specific creative-critical endowments vital for the being and becoming of a writer, namely *Vaani* or *Saraswati* (Speech), *Shraddha* or *Vishvaash* (Faith-Bhawani-Shanker), *Vishuddha Vigyan* (Purity of Wisdom- Sita/Ram) and his Guru-Guide (Tulsidas/Lutgendorf,

2016,pp2-3. Subsequent references are from this text).

Tulsidas makes it very clear that every writer is located at the intersection of extant creative heritage/corpus and the individual talent/creative urge, and has to negotiate this 'tradition-individual' dialectics and dynamics to both reinforce and further this continuum. A writer not merely draws from the textual tradition, but also adds to it through his 'writerly' volition in sync with demands of the times. He invokes this dialectical idea thus:

*Nana-puraan-nigam-aagam-sammatam-yad  
Ramayan-e-nig-ditam-Kvachi-danyato-api.  
svantaha-sukhaaya-Tulsi-Raghu-nath-gatha  
Bhaasha-nibandham-ati-manjul-maat-noti.*

In accordance with many *puranas*,  
Vedic texts and sacred treatise,  
and with what is accounted in the Ramayana  
and in other places, too,  
Tulsi, for his own inner joy,  
extends the saga of the lord of Raghus  
as a most delightful composition set in common speech (*ibid*, pp 4-5).

The tradition, in Tulsidas, is thus generally a function of *smriti*, *shruti*, *swanubhuti*, *sahanubhuti*, *samajh*, *saakshay* and the *shabda*. The individual innovativeness draws its rationale from the warp and weft of civilizational-cultural curves. As a writer, Tulsidas enters the narrative space bowing to its time independent and time dependent demands. He expounds on these aspects of the creative principle in some details in his prologue to *Manas*. He holds humility as the most important creative pre-requisite for a writer. He says:

*Karauun-pranaam-karam, man, baani  
Karahu-kripa-sut-sevakjaani.  
Jinhhi birchi bad bhayu bidhata  
Mahima avdhi Ram pitu mata.*

I pay homage indeed, thought, and word.  
be gracious, considering me as servant of your son,

You whose creation magnified the creator,  
paragons of glory ... .. (*ibid*, pp. 44-45).

This idea of humility as a 'creative must' informs the very creative, communicative and critical praxis of the *Manas* and is invoked at various levels and in different contexts through out the narrative, thus imparting it with a layered literary-theoretical intent and meaning. Tulsi seems to suggest that a writer is worth his/her trade only if s/he enters his/her creative endeavor within an all encompassing sense of humility - a humble supplication to all creative impulses, all shades and sources of creative inspiration, the very subject of creation and the creative tradition or the very creativity itself. This humility demands an inclusive understanding and dissemination of 'creation' as an unbiased 'communicative' means, medium and motivation that embraces all - *Dev*, *Manav* or *Daanav* - in its creative and receptive fold:

*Jad-chetan jag jeev jat sakal ram-mayey jaani  
bandau sab ke padkamal sadaa jori jug paani.*

*Dev danuj nar naag khag prait pitar gandharb  
Bandau kinnar rajnichar kripa karahu ab sarb.*

Knowing all souls in creation, inert or sentient,  
to be imbued with Ram,  
I forever bow at their blessed feet,  
my palms joined in reverence.

Gods, demons, human, snakes, and birds,  
ghosts, ancestors, and demigods,  
celestial singers and earthly monsters -  
I propitiate you all. Give your blessings (*ibid*, pp 22-23).

This gesture that demands an inclusive awareness, apart from pitching creation as a

complexly intricate empathizing act also amounts to emptying one out of a self-centric ego:

*karan-chahuun-raghupati-gun-gaahaa*  
*laghu-mati-mori-charitawgaahaa.*

I want to sing the saga of the Raghu lord  
but my wit is slight and his deeds unfathomable (*ibid*, pp. 22-23).

Conceived as an all-encompassing principle, humility as a creative trait foregrounds creativity as a perpetual journey of self-negation and hence improvement but never as an act of arrival. It is an insight premised on the idea of the writer as a finite being who is perpetually up against the possibilities of the infinite and the panoramic.

Sight and insight are key creative tropes in Tulsidas. Sight as insight emerges as a significant creative beacon in his narrative praxis and is premised on an intricate interplay and convergence of the "Eye and Inner Eye". *Manas* is replete with *dohas* and *chaupais* that foreground 'eyes' as essential tool of wisdom or authorial discrimination:

*Shri-guru-pad-nakh-mani-gan-joti*  
*Sumirat-divya-drishti-hiyanhoti.*  
*Dalan-moh-tam-so-sprakaasu*  
*Badey-bhaag-ura-aavyi-jaasu.*

His toenails are gemstones, whose radiance,  
but recalled, gives the heart divine sight.  
That effulgence cracks deluding darkness -  
how fortunate the one whose heart it fills! (*ibid*, pp. 6-7)

*Ughar-hin-bimal-bilochan-hee-ke*  
*mit-hin-dosh-dukh-bhav-rajni-ke.*  
*Soojh-hin-Ram-charit-mani-manik*  
*guput-pragat-jahan-jo-jehi-khaanik.*

The clear inner eyes are uncovered,  
erasing sin and sorrow of worldly night,

and glittering gems of Ram's deeds are seen,  
in whatever mine they lie, hidden or manifest (*ibid*, pp 6-9).

*sapt-prabandh-subhag-sopana*  
*gyan-nayan-nirkhat-man-maanaa.*

The seven books are its stairs,  
which, seen by wisdom's eye, please the heart (*ibid*, pp 84-85).

*As maanas maanas chakh chaahi*  
*bhai kabi buddhi bimal avgaahi*  
*bhayuu hirdayein aanad uchhahu*  
*umgeyuu prem pramod prabhahu*  
*chali subhag kabita sarita so*  
*raam bimal jas jal bharita so*

Seeking out that *Manas* with inner eyes,  
plunging in it, a poet's mind is cleansed,  
his heart is blissfully inspired,  
and a delightful spring of love wells up,  
to flow as the blessed river of poetry  
filled with the water of Ram's pure flame (*ibid*, pp 90-93).

The sight-insight creative dialectics in *Manas* revolves around the idea of 'rightdiscrimination' or what Tulsi calls as "bimal-bibek" or "eye of discernment" (8-9). It translates into a creative/ reflective mustthat enables and affects an organic association of sensibilities - of the head andthe heart, the felt and the thought - yet another must for a writer:

*Hirdaye-sindhu-mati-seep-samana*  
*swaati-ibidsaarda-kah-hin-sujaana.*  
*jaun barsai bar baari-bichaaru*  
*ho-hin-kabit-mukta-mani chaaru.*



In heart's ocean, intelligence is oyster  
 in which Sharda seeds inspiration, say the wise.  
 If watered with the shower of clear insight,  
 the lustrous pearl of poetry will appear. (*ibid*, pp. 32-33)

This association leads to what may be called as awareness of complexities and complexity of awareness that attend the subject matter and which in turn makes possible a relook at the past and enables a fresh gaze at the present thus putting the author at the intersection of times and mindsets/sensibilities.

The creative preparedness in Tulsi is thus geared towards the cleansing of heart/sight - "*nayan amiye drig dosh bibhanjan/tenhin kari bimal bibek bilochan*", i.e., elixir to the eyes, curing defects of sight./Cleansing with it my eye of discernment (*ibid*, pp8-9) - and helps unearth a creative agency that makes possible an all inclusive poetic experience/immersion (*sahitya*); helps dissolve what Tulsi calls as "*moh janit sansaye*" and dispel "*nij sandeh moh bhram*", i.e., dispels all doubts born of delusion (8-9). Taken together it erases impurities of the Kali-age and triggers a simultaneous transformation in the author and the potential reader:

*"Majjan-phal pekhiye-tatkaalaa  
 kaak ho-hin peek bakau marala."*

The effect of immersion is visible at once -  
 crow turns to cuckoo and heron to *hamsa* (*ibid*, pp. 10-11).

The writer thus relates to his writing through a complex process of longing, humility and wretchedness (*aarti, binay, deenta*) to affect a corresponding transformational or cathartic process in his readers via the destruction of sins and weariness of the Kali-age ("*harat-sakal-kali-kalush-galani*"):

*Kaam koh mad moh nasaavan  
 bimal-bibek-biraag badhavan*

*saadarmajjan paan kiye te  
mit-hin paap paritaap hiye tein.*

It destroys lust, anger, and delusion,  
promoting pure discrimination and detachment.  
Reverently bathing in it and drinking of it  
effaces the sins and sufferings of the heart (*ibid*, pp. 98-99).

As a literary-critical template, *Manas* not only triggers change in knowledge induced intelligence or *buddhi parivartan kaushal* which is essentially transient, but also ushers in a *budhhi samvardhanan prakriya* or enrichment of the intelligence that is essentially eternal, stable and required. It posits the *charit/text/story/literature* as creative immersion in "the wondrous water" that "works by hearing/quenching desire's thirst and cleansing the heart" thus satiating "satisfaction itself" and "promoting pure discrimination and detachment."

Tulsi in *Manas* also reflects on the nature and the quality of reader-writer interface. It is this creative conjunction of writer-reader interface through the medium and mediation of the text that emerges as a primary objective of/in the *Manas*. Herein the *Manas*, the text and the "*Manas*" of the writer and the readers become one - the writer's writing experience and reader's reading experience become a collective dip of faith and cognitive plunge and revelation. This symbiotic immersion or reciprocal convergence, however, can only be achieved through an arduous journey to reach the inaccessible but is nevertheless worth it: "That one [who] reverently bathes in the waters... extinguishes the three terrible fires." Here the "*tarya tapas*" or 'three meditative reflections' that straddle the psychological, the spiritual and the material turn into a converge to become a composite narrative ethos. What is required of the reader is also required of the poet/author. It is an interfacial bonding of *suyogyata* (right ability), *supatrata* (right receptivity) and *sahridayta* (right emotional and cognitive identification). It is an insightful co-bonding capability that simultaneously straddles *mansa* (conscience), *vaacha* (articulation) and *karmna* (conduct); *Satyam*, *Shivam*, *Sundram* or the truth that is beautiful and hence eternal; and *kautuhal*, *jigyasa* and *mumuksha* or sense of wonder, curiosity and wisdom.

*Ramcharitmanas* also provides a template for the 'poetics for rewriting'. In the course of its narration, Tulsi foregrounds *Manas* as a text/story that is at once eternal and transitory. He very specifically points out that no story exists in a vacuum. All stories are circumscribed by a network of pre and post texts and contexts/stories; there is a story before a story and

after it. Stories don't die, they may fade away to reincarnate themselves. All stories - in the organization of the narrative and their semantic implications thereof - are the products of their times and as the time changes the story, even if of eternal significance, has to rediscover/reinvent itself.

Like any other tale *Manas* too shares in this peculiar existential-ontological truth of/about a story. Tulsidas engages himself with this idea - that a story is necessarily a palimpsest, a series of etchings over/on a foundational myth - through various vantage points and levels. For example, he conceives of his *Ramacharit* in/as the metaphor *Manas*, a shortened form of Lake Mansarovar - a holy reservoir into which the rivers flow and out of which they emerge. In the course of the narration of *Manas* this metaphor evolves into a thick creative-theoretical insight into literature and literariness. It helps conceive of a story as an eternal flow that nevertheless takes the transient into its strides and in the process transforms into a 'new' narrative:

*Jaagbalik jo katha suhayi*  
*Bhardvaj munibarhi sunayi.*  
*Kahihaun sai sambaad bakhani*  
*Sunhu sakal sajjan sukhu maani.*

The lovely tale that sage Yajnavalkya  
recounted to the great ascetic Bharadvaj,  
that dialogue I will relate in detail -  
let all good people listen joyfully.

*Sambhu-keenh: yeh-charit suhava*  
*bahuri-kripa-kari-uma-hinsunava.*  
*Soi-siv-kaag-bhusandihi-dihna*  
*Ram-bhakat-adhikari chinha.*

Shiva crafted this beautiful saga,  
Then in his grace told it to Uma.  
He also gave it to Bhushundi the crow,  
recognizing a deserving devotee of Ram.

*tehi san jaagbalik punhi pava  
tinh- puni-Bhardvaj-pratigava.*

From him, Yajnavalkya obtained it,  
And he sang to Bharadvaj.

*Te sarota bakta samseela  
Sanmavadarsi jaanhin harileela.  
Jaan-hin-tini-kaal-nij-gyana  
kartal-gat-aamlak samana.  
Aurau-jehari-bhagat-sujana  
kah-hin-sun-hin-samajhu-hin-bhidhi-nana.*

These listeners and tellers are equally worthy,  
all seeing knower's of Hari's cosmic play.  
Their insights surveys past, present, and future,  
like a little fruit held in the palm of the hand.  
And other wise worshipers of the Lord  
tell, hear, and ponder the tale in diverse ways (*ibid*, pp. 68-71).

As a creative idea and praxis *Manas* thus evolves through interplay of the immanent and the manifest, constant and the flux. It hints at the essential instability/flux that constitutes the existential ontological core of each story as a cognitive-imaginative entity. It also underlines the fact that every story embeds within itself a seed of potential rewriting; it is at once caught in the dynamics/dialectics of being, becoming and re-becoming. It pitches forks every retelling as a rebirth, a reincarnation necessitated by the *weltanschauung* of its narrative times.

In *Manas* Tulsi Das also weaves his narrative around tradition and individual talent dialectics. Within its narrative praxis the collective consciousness (symbolized by the lake Manasarovar) and the 'individual take' (the streams) merge into each other and yet retain

their distinctness in continuous interplay of identities. As a function of historical-cultural evolution and exigencies *Manas*, vis-a-vis the original *Ramayana*, gets rewritten as a consequence of shifting contexts and receptive locations:

*Nana-bhanti-Ram-avtara*  
*Ramayan-sat-koti-apara.*  
*Kalp-bhed-haricharit suhaye*  
*bhaanti-enek-muni-sanh-gaye.*

Ram has incarnated in countless ways  
and there are billions of boundless Ramayanas!  
In various aeons, the Lord's glorious deeds  
have been sung in diverse ways by the sages.

*"Ram-anat-anat-gun-amit-katha-vistara"*  
Ram is infinite, infinite his virtues,  
and their epic narrations limitless (*ibid*, pp. 78-79).

The changing connotations of its initial/eternal subject necessitate continual renegotiation with its generative contexts, and as a consequence, this retelling keeps on re-adjusting to these variables and resets its terms of seeing:

*"Kupath, kutark, kuchali, kali kapat, dambhn, paashand*  
*dahan Raam gun graam jimi indhan anal prachand."*

The false paths, doctrines, and the deeds of the dark age,  
its deceit, arrogance, and hearsay,  
are consumed like dry tinder in the mighty blaze  
of Ram's innumerable virtues (*ibid*, pp. 76-77).

If for Tulsi it was the changing value package of the Kali-Age that prompted him to re-write the tale of Ram, in the present scenario it is a peculiar ideological-epistemic shift in time that has spawned myriad visits of *Ramayana*.

-IV-

In this section I intend to theorize *Manas* for its pedagogical potentials for teaching theory. The operative word that conjoins *Manas* and the contemporary literary theory is the idea of "seeing". If eye as evocative metaphor in combination with other sense-traits is present in abundance in *Manas*, it constitutes the very etymological core of Theory - Latin *Theoria* (noun) and Greek *Theoria* (noun) and *Theorein* (verb). Both usually translate as "to look at, to observe, to see, or to contemplate" (Culler, 1997, p 3). Culling from the insights of Derrida and Barthe, Culler very rightly points out that as each 'seeing' has its own limits, every story is doomed to be a partial story, by the very fact that is invariably circumscribed by the limitations of the language, the very medium in which it manifests itself, and of human imagination and understanding and of very human-mind, its sights and insights. As such the very idea of a story is contingent on the relativity of its reception. These operative ideas of deconstruction are consciously and unconsciously available in *Manas*:

*Te sarota bakta samseela*  
*Sanmavadarsi jaanhin harileela.*  
*Jaan-hin-tini-kaal-nij-gyana*  
*kartal-gat-aamlak samana.*  
*Aurau-jehari-bhagat-sujana*  
*kah-hin-sun-hin-samajhu-hin-bhidhi-nana.*

These listeners and tellers are equally worthy,  
 all seeing knower's of Hari's cosmic play.

Their insights surveys past, present, and future,  
 like a little fruit held in the palm of the hand.

And other wise worshipers of the Lord

tell, hear, and ponder the tale in diverse ways (Tulsidas/Lutgendorf, 2016, pp 68-

71).

As such *Manas* can be gainfully employed to domesticate western theory through indigenous cultural insights. Tulsidas, through his reflections, not only pitchforks the narrative as a struggle to negotiate the incompleteness or partiality of the truth-description and comprehension but also turns it into an ontological truth of the story. This paradoxical truth imbues foundational stories (Valmiki's *Ramayana* in this case) with enigmatic halo that every age and writer tries to unveil. And every attempt at unveiling the truth/non-truth/untruth of the story is an attempt to re-possess the tale.

This theoretical meandering in *Manas* also works at the level of text as a spiritual/ *bhakti* quest. Seen from a *bhakti* vantage point of tradition, the *Manas*, in its re-engagement with Valmiki's *Ramayana*, becomes a bond of empathy and labour of love (in all its possible connotations) between the *sadhya*/text (here *Manas*) and its *sadhak*/author (here Tulsidas). This story of love between the two does neither complete itself nor does it vanquish the two; the personae change, so do the circumstances but the story remains. The *Story* does not die, like a phoenix it simply burns itself out to re-emerge as a re-innovated *story*, though invigorated by the energies and exigencies of its times, nevertheless, remains heir to 'the past-ness of its past and its present'. Yet it still remains incomplete, chasing its own becoming in words through continuous deferrals: "*Ik-sadi-chahiye-takmeel-e-muhabaat-ke-liye/ Mukhtsar-kitna-bhi-koi-ye-afsana-kar-le.*"

-V-

The preceding discussion and illustrations from Tulsidas' *Sri-Ramcharitmanas* make available a pedagogical possibility wherein the theory and the story fuse into seamless creative-reflective whole in a narrative, complement and echo each other as play of cognitive possibilities. It also illustrates how a story *per se* becomes a praxis for theory, or at least a means to expound on the theory against the backdrop of a duly contextualized and culturally grounded imaginative-narrative context.

### Notes

<sup>1</sup>For details on this debate see Joe Moran's *Interdisciplinarity*. Routledge, 2007

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## **An Analysis of Skill Development Initiatives in Haryana**

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**Sandeep Berwal**

*Professor, C R S University, Jind*

**Poonam Punia**

*Assistant Professor, ITTR, BPS Women University, Khanpur Kalan, Haryana*

### **Abstract**

The issue of development of skilled human resources is as old as human civilization. In modern times, various committees and commissions formed by the government of India to review the existing system of education gave strong recommendations to introduce vocational education after the completion of elementary education. However, these suggestions achieved very little success. The reasons were poor perceptions of the public about vocational education, inadequate infrastructure and lack of vertical mobility. Taking into account the past experiences, the Indian government in 2013 notified National Skills Qualification Framework (NSQF). The purpose was to produce skilled human resources in accordance with the needs of local industry and self-employment opportunities. The NSQF provides multiple exits, multiple pathways, vertical mobility with the provision of the Choice Based Credit System (CBCS). The present paper attempts to analyze the schemes and policies that are being implemented in the State of Haryana under NSQF. The article is based upon the review of the literature, researcher's own experience and discussions with experts in the field of education. The findings indicate that NSQF has been implemented in the State of Haryana at school, polytechnic and university level. The paper recommends generating awareness in public to change the mind-sets in favour of skill-based education. Further, it is recommended that vocational education needs rebranding and the curriculum should be contextualized according to the needs of local industry. The paper has its implications for industrial organizations, students, parents, technical institutions, universities, policymakers, and media personnel.

**Keywords:** Skill Development Initiatives, Vocational Education, National Skills Qualification Framework

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### **Corresponding author:**

Poonam Punia, Assistant Professor, ITTR, BPS Women University, Khanpur Kalan, Haryana

E-mail: [poonampunia13@gmail.com](mailto:poonampunia13@gmail.com)

### **Contextual Background**

Development of skilled human resource in India has been a major concern for policymakers since the mid 19th century. Indian Universities Commission was constituted in 1902, which is considered as one of the major policy initiatives during pre-independence period. Later on, Governor General's policy statement in 1913 highlighted the importance of technical education and several industrial schools were established. The Sadler (1917) and Sargent (1944) Commission in pre-independent India gave substantial recommendations for vocationalisation of education. After independence, the commissions and committees reviewed and restructured the education system and suggested vocationalisation of secondary education to produce skilled human workforce. The Mudaliar Commission (1952) recommended the introduction of vocational education after grade 8. The Kothari Commission (1964-66) suggested diversification of education into academic and vocational streams after class 10. It emphasized on the diversion of 25% of students to vocational streams at the end of grade 10. The National Policy on Education (1986) and National Knowledge Commission (2005) recommended expansion and re-structuring of vocational education and improvement of its quality. However, all these concerns, recommendations and initiatives were met with only sporadic success. The reasons were poor perceptions about vocational education, inadequate infrastructure and lack of vertical mobility. The schemes launched by the Government for popularizing vocational and technical education got failed in addressing the challenges of developing the skilled human workforce. Taking into consideration the past experiences and failures, the government of India in 2013 came up with National Skills Qualification Framework (NSQF). The framework superseded all other vocational education frameworks. It provides multiple exits, multiple pathways, vertical mobility with the provision of the Choice Based Credit System (CBCS). It offers a national system of education that provides skill and general education altogether with multiple entries and exit points from school level to university level. The NSQF aims to produce skilled human resources in accordance with the needs of local industry and self-employment opportunities. It was thought that acquiring an academic degree or diploma may not guarantee a job but a skill training of 12 months or so may ensure it.

In India, human skilled resources status is very disappointing and Planning Commission's Report in 2008 (as cited in Bijeeesh, 2014), has shown that only 10 percent of Indian workforce received skill training in comparison to 80 percent in Japan and 90 percent in Korea. A survey conducted by KPMG in 2011 shows that 83.3 percent of the Indian workforce was unskilled. The National Sample Survey Office data (2011-12) showed that only 2.2 percent had received formal vocational training and 8.6 percent of people had non-formal vocational training in the age group of 15-59 years. A report published in "The

Economic Times" dated 26th September 2015 showed that India had only 4.5 percent skilled human resources of its total workforce. In comparison, China had 46 percent skilled workforce, USA 52 percent, Germany 75 percent, and the UK 68 percent. The survey and reports have revealed that a massive proportion of the Indian workforce is without any formal training.

The NSQF has the mandate to fill the skill gap and creating employment opportunities for the youths. Under the NSQF, a student can undertake vocational training to improve employability. Skill training is being delivered through a number of courses ranging from a certificate at the school level to bachelors or masters degree at the university level. This framework permits several pathways in the course of vocational education---skills, education and job markets. Its aim is to redefine the present education model rather than replacing it. Further, it intends to create a type of credit framework which permits lateral and vertical mobility with in skill development, vocational and current education. Qualifications are organized as per series of levels of knowledge, skills, and aptitude and links one level of learning to another higher level. There are ten levels in the framework, with the entry level being 1, and the highest level is 10. These levels have been described in terms of learning outcomes which the learner must acquire.

#### **Structure of Skill Development Courses under NSQF**

The NSQF has been implemented at school, polytechnic, college and university level. In the school, Level-1 to 4 of vocational courses are offered where the educational content is designed by the Central Board of School Education (CBSE) and the Board of School Education of concerned states. Under the framework, every level of certification comprises approximately 1000 hours of instructions per annum out of which 20 percent is allotted to skill development and 80 percent to general education. The Board of Technical Education offers diploma and Advance Diploma level courses in all States. It covers the level 3, 4 and 5 of NSQF. The NSQF has the mandate to start a degree or research programme in vocational education. Therefore, the institutions of higher education namely colleges and universities are required to institute bachelors, masters or research degree programmes. These programmes would cover the level 5 to 10 of the NSQF. The structure of NSQF programmes together with international equivalence and eligibility requirements are given in Table-1.

Table-1: The structure of courses offered under NSQF

NSQF Levels	International Equivalentents	Minimum Eligibility
Level 10	Doctorate	Masters or Level 9
Level 9	Post-Graduate Degree/ Masters	Graduation + 1 yr or Level 8
Level 8	Post-Graduate Diploma	Graduation or Level 7
Level 7	Graduate Degree/ Bachelors	12 <sup>th</sup> + 1 yr + 1 yr or Advanced Diploma or Level 6
Level 6	Advanced Diploma	12 <sup>th</sup> + 1 yr or Diploma or Level 5
Level 5	Diploma	12 <sup>th</sup> or Level 4
Level 4	Advanced Certificate	11 <sup>th</sup> or Level 3
Level 3	Certificate	10 <sup>th</sup> or Level 2
Level 2	Certificate	9 <sup>th</sup> or Level 1
Level 1	Certificate	8 <sup>th</sup>

The Figure-1 illustrates the progression of students under skill development programmes from level-1 to level-7.

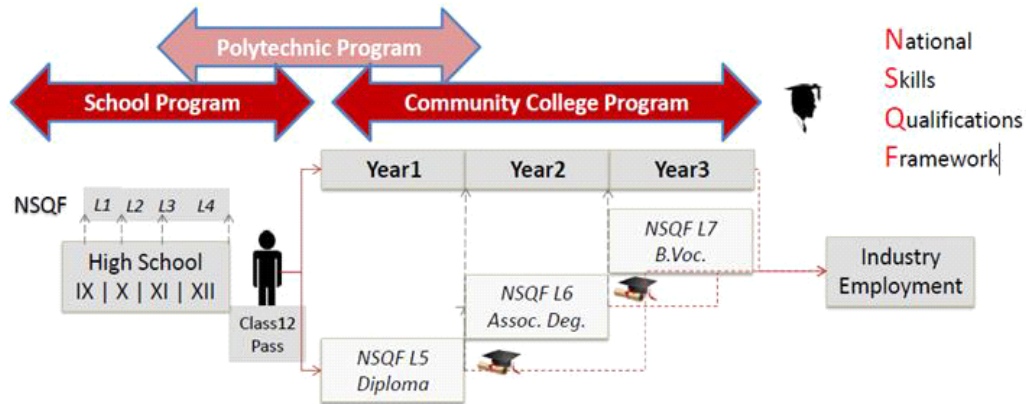


Figure-1: Progression of Students under NSQF from Level-1 to Level-7

Source: [wadhvani-foundation.org](http://wadhvani-foundation.org)

The progression chart illustrates that school-based vocational courses provide certification of NSQF Level 1 to 4. A student completing 10+2 acquires level-4. The learners are divided into three categories on the basis of their entry level education. The category-1 comprises of those students who have earned level 4 NSQF certification in some particular area and wanted to complete B.Voc. degree in the same area in which he/she was certified at the school level. The category-2 includes those students who have attained level-4

NSQF certification but may like to change their trade and might go into into skilled courses of different trade. In category-3, students after qualifying 10+2 examination in general subjects are included and they do not have any vocational experience. The B.Voc programme takes care of all these categories and contains the provision of multiple entries and exists together with the option for vertical mobility. Another beauty of NSQF is the provision of multiple pathways. The multiple pathways allow a student to switch over from one programme to another depending upon his/her changed interest and demands of the industry. The concept of multiple pathways under NSQF is illustrated in Figure-2.

### Multiple Pathways in NSQF

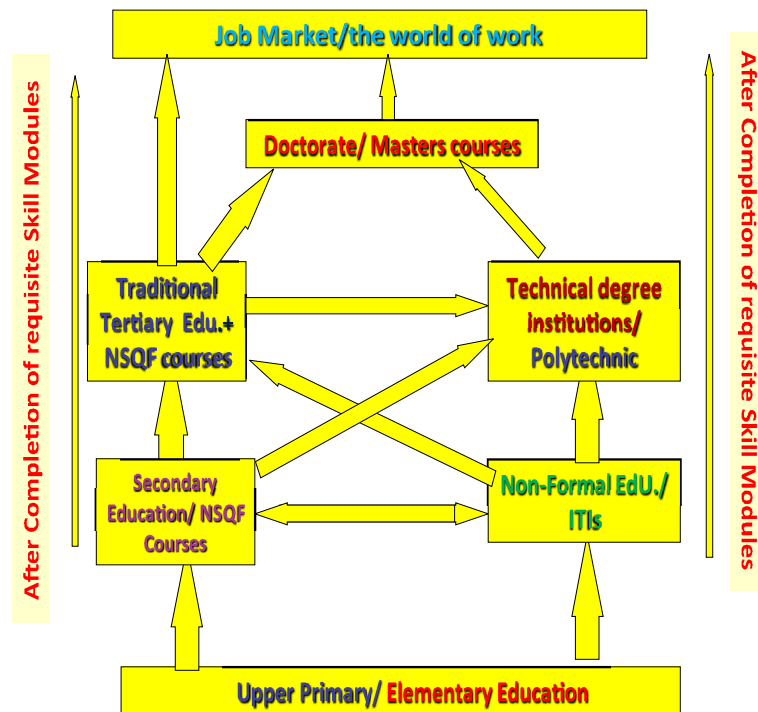


Figure-2: The multiple pathways under NSQF

### Skill Development at National Level: An Overview

Over the last seven years, CBSE, UGC and AICTE have launched programmes for skill development. The CBSE has added skill based vocational courses as subjects from class 9 to 12 in schools across the country. The UGC funded 200 community colleges to provide employment oriented programmes. It supports 157 universities and colleges which offer B.Voc. programme. The UGC has also funded 100 universities to establish Kaushal Kedera

on their campus to offer courses from diploma to Ph.D. level. The UGC initiatives for vocationalisation of higher education and establishment of Kaushal Kendras are illustrated through Figure 3 and 4.

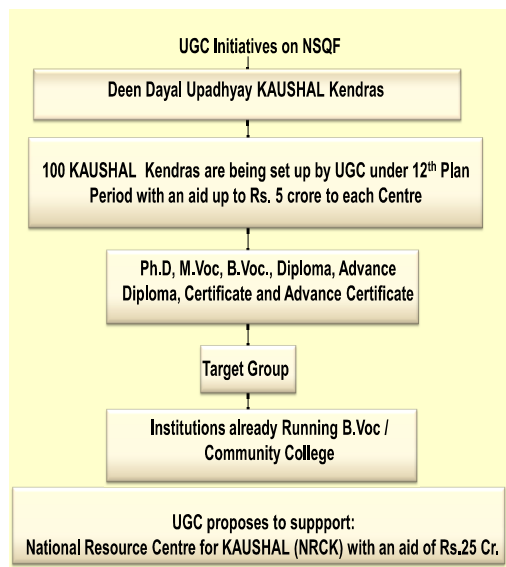


Figure-3: UGC Initiatives on NSQF

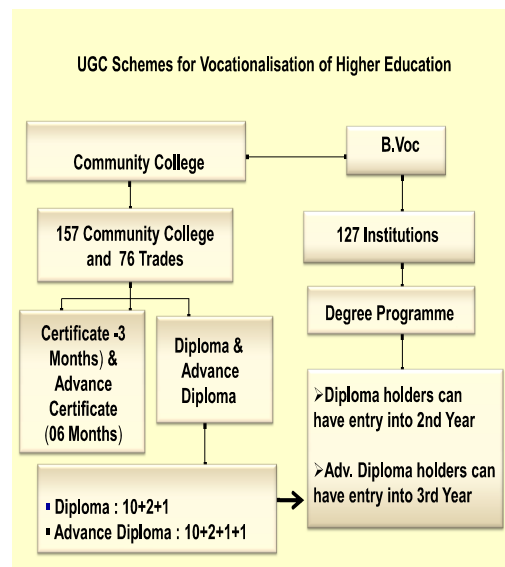


Figure-4: UGC Scheme for Vocationalisation of Higher Education

Source: Modified from PPT presentation on "Development of Skilled Human Resources in Higher Education" by Prof Ved Prakash, Chairperson, UGC, New Delhi

The AICTE has approved 148 community colleges in addition to the UGC scheme to conduct programmes under NSQF. The AICTE has mandated to impart skill training in 7500 institutes. All these programmes from school to higher education level are aligned to NSQF.

### Skill Development in Haryana State: An Analysis

Haryana government has taken several initiatives to create skilled human resource in the state. The government has introduced level-1 to level 4 of the NSQF at the school level. The polytechnics in the state have started level-3 to level-5 of NSQF in the same trades as introduced in the schools. At higher education level, many universities in Haryana have launched B.A. (Vocational Education) programme which covers level-5 to 7 of NSQF. Shri Vishwakarma Skill University has been established in Palwal under the Act 25 of 2016. It is first government Skill University in India and offers certificate to post graduate programmes. A thorough analysis of Haryana government initiatives for developing skilled human resource in the state is presented below:

**(i) Skill development at the School level**

In 2012, the Ministry of Human Resource Development, Government of India selected Haryana to launch a pilot project under the National Vocational Education Qualifications Framework (NVEQF). Director Secondary Education, Haryana also created one cell for implementing and managing the project. The Board of School Education, Haryana was asked to set a separate wing for the coordination of NVEQF project. The monitoring and implementation work at school level was assigned to a sub-committee constituted out of members of school management and development committee. Initially, 40 schools in 8 districts namely Mewat, Gurgaon, Palwal, Faridabad, Rohtak, Jhajjar, Yamuna Nagar, and Ambala were selected. In these schools, along with general education vocational subject was added in the scheme of studies from Class 9 onwards. In 2013-14, the project was scaled up to 140 schools. In 2014-15, another 100 Govt. Senior Secondary Schools were added, and a Centre of Excellence was set up in Faridabad. In 2015, the Project Approval Board of MHRD, Govt. of India approved 250 additional schools to be covered under NSQF. In 2016, the vocational education was being offered in 490 schools of 21 districts of the state. The aim was to reach about 41,000 students across 10 trades namely automobile, retail, security, information technology, beauty & wellness, physical education and sports, patient care assistant, agriculture, media entertainment/animation, and tourism-hospitality-travel. In 2016-17, 500 schools were added to the existing number along with four new trades viz. banking and insurance services, apparel design, health care vision technician, banking and financial services. At present, 1001 schools are running vocational courses in 14 trades.

The selection of the schools was made on the basis of student's strength, availability of infrastructure, proximity to industry and readiness to participate. The trades were introduced in view of skill gap analysis provided by the state government. Each school offers two trades/skills starting from class 9 with an intake of 25 students in each skill. In class 9 and 10, a vocational trade is being categorized as applied learning and offered as an optional subject, however, in Class 9 and 12, it is offered as an optional subject along with the general subjects.

Sector Skills Councils (SSCs) designed the curriculum under the National Skill Development Council (NSDC). The content has been developed by Pandit Sunderlal Sharma Central Institute of Vocational Education (PSSCIVE), Bhopal, CBSE, New Delhi and Wadhvani foundation whereas the books are provided by the office of Director Secondary Education (DSE), Haryana. The content comprises of both generic and domain-specific skills. Generic skills include skills related with communication, group work, information technology, first aid, problem solving, data collection, presentation and interpretation of data. It also includes understanding of safe working practices, health and safety issues at



the workplace, legal requirements at the workplace, disaster management, customers dealing etc. In order to relate theory with practice, a minimum of 7 days job training twice a year in a suitable industry is essential.

Teachers' recruitments were made on contractual basis and have been recruited on a contract basis, and have been given training in pedagogy skills. School Principals and District Education Officers have been oriented about the vocational courses through a training programme organised by the SCERT, Gurgaon. Each school has a vocational coordinator to create and nurture linkages of local industry and business with the school and its students. Students are given exposure to guest lectures, industry visits, and placement fairs on a regular basis. Board of School Education Haryana is the examination and certification authority along with sector skill councils. The skills/trades are designed in a way that level-4 is attained when the student passes 10+2. This prepares a student for a specified job if he/she wishes to choose that or otherwise he/she can pursue higher studies. The reports published in leading newspapers show that Multi National Companies like Mark and Spencer, Wipro Technologies, Tops, Checkmate, Dish T.V, etc. have recruited vocational education students passed from government schools of Haryana.

The district wise summary of trades offered under NSQF in Haryana in the year 2016 is shown in Table no.2.

**Table-2: District wise summary of trades offered in schools under NSQF in Haryana**

	Agri-Culture	Automobile	Beauty & Wellness	I.T	Media & Animation	Patient Care Assistant	Phy. Edu. & Sports	Retail	Security	Travel & Hospitality	Total
Ambala	0	4	5	12	2	2	0	6	4	1	36
Bhiwani	5	11	11	6	1	8	8	2	1	1	54
Faridabad	0	5	6	10	0	3	2	9	3	1	39
Fatehabad	5	5	8	8	1	9	4	1	1	0	42
Gurgaon	2	15	10	12	2	4	2	9	2	0	58
Hisar	7	8	17	7	3	11	13	2	1	5	74
Jhajjar	0	2	7	6	0	3	2	5	5	0	30
Jind	0	10	16	15	0	12	4	3	1	1	62
Kaithal	9	11	12	16	0	13	9	4	3	1	78
Karnal	4	7	13	11	0	12	6	3	2	2	60
Kurukshetra	3	6	12	7	1	5	4	6	2	2	48
Mahendgarh	1	3	6	4	0	7	4	1	2	0	28
Mewat	3	8	3	8	0	11	4	2	2	1	42
Palwal	0	2	8	11	1	5	3	6	5	1	42
Panchkula	2	6	7	7	1	6	5	2	2	2	40
Panipat	1	5	13	6	1	6	3	5	1	1	42
Rewari	0	4	8	6	0	5	5	3	1	0	32
Rohtak	1	2	5	11	0	3	2	5	2	1	32
Sirsa	4	5	8	9	1	3	3	1	2	0	36
Sonipat	0	5	12	10	0	10	8	2	2	3	52
Yamuna Nagar	1	10	10	13	1	5	4	7	7	0	58
<b>Total</b>	48	134	197	195	15	143	95	84	51	23	985

Source: [www.schooleducationharyana.gov.in](http://www.schooleducationharyana.gov.in). Retrieved on February 12, 2016.

It is evident from Table 2 that Beauty and Wellness and IT were the most favourite trades followed by Patient Care Assistant and Automobiles. However, trades like Agriculture, Media and Animation and Travel and Hospitality are some of the trades which have been ignored despite the fact that livelihood of most people in Haryana depends on Agriculture and areas like media and rural tourism are the source of numerous employment opportunities in this era. This indicates a gap between the world of demand and supply.

### (ii) Skill development at Polytechnic Level

The NSQF has also been implemented in polytechnics across the Haryana State. The model being piloted in the State's polytechnics is given in Table-3.

**Table-3: NSQF model followed by Polytechnic in the State of Haryana**

Qualification	Entry to the level of Diploma (Voc.)
Candidates who have passed level-1 (L1) and level-2 (L2) in respective sectors. i.e., Matric Vocational	Level-3 (L3) of Diploma (Vocational)
Candidates who have passed 10 <sup>th</sup> in the academic stream	Level-3 (L3) of Diploma--vocational (to have acquired Skills required at Level-1 (L1) & Level-2 (L2) through bridge courses)
Candidates who have passed 12 <sup>th</sup> in Vocational (i.e., L1 to L4)	L5 of Diploma (vocational)
Candidates who have passed 12 <sup>th</sup> in the academic stream	L4 of Diploma Voc. (to have acquired skills required At L1 to L3 through bridge course)

### (iii) Skill development in Higher Education

There are many universities in Haryana which offers skill-based courses under NSQF. Kurukshetra University, Kurukshetra and M.D. University Rohtak has launched diploma/ Bachelor degree courses through their affiliated colleges whereas B.Voc. is being offered by the Central University of Haryana, Deenbandhu Chhotu Ram University of Science and Technology (DCRUST), Sonipat and YMCA University of Science and Technology, Faridabad on their campus. The MD University Rohtak has allocated five acres of land for establishing community college on its campus to offer vocational courses in tune with the National Qualification Framework. The name of the Colleges which offers Diploma/ Degree Programme in vocational education in Haryana is listed in Table-4.

**Table-4: List of Colleges which offers Diploma/ B.Voc. Degree Programme in Haryana**

Sr. No.	Name of the Institution	Trades Approved
1	Aggarwal College, Ballabgarh	<ul style="list-style-type: none"> <li>• Retail Management</li> <li>• Software Development</li> </ul>
2	Arya College, G.T. Road, Panipat	<ul style="list-style-type: none"> <li>• Textile and Fashion Designing</li> <li>• Interior Designing</li> </ul>
3	D.A.V. College For Girls, Yamuna Nagar	<ul style="list-style-type: none"> <li>• Software Development</li> <li>• Hospitality Management</li> </ul>
4	KVA DAV College for Women, Karnal	<ul style="list-style-type: none"> <li>• Food Science &amp; Quality Control</li> <li>• Fashion Technology</li> <li>• Care</li> </ul>
5.	Gita Vidya Mandir Girls College Murthal Road, Sonipat	<ul style="list-style-type: none"> <li>• Top Publishing</li> </ul>
6.	Guru Nanak Girls College, Santpura, Yamuna Nagar	<ul style="list-style-type: none"> <li>• Beauty and Wellness</li> <li>• Website Designing&amp; Management</li> </ul>

The YMCA University of Science and Technology, Faridabad has instituted diploma programme in welding and electrician trades with an intake of 30 students each. Deenbandhu Chhotu Ram University of Science and Technology (DCRUST) Murthal, Sonapat has recently launched three-year B.Voc. programme in Retail Management and Building Technology with an intake of 26 students each. The programme has multiple entry and exit opportunities. It also has vertical mobility at different stages. The duration of the programme varies from two years to three and a half years. If a student exit after six months then NSQF Level 4 certificate will be given however, if he/she continues for diploma or advance diploma then diploma will be awarded. An academic progression for the students in vocational streams is illustrated in Figure-1. The detailed description of the programmes offered by DCRUST is presented in Table-5.

**Table-5: Vocational courses offered by Deenbandhu Chhotu Ram University of Science and Technology, Sonapat**

Courses	No. of Seats		Duration of Course	Eligibility Criteria
B. Voc. (Retail Management)	B.Voc.1 <sup>st</sup> year & 1Yr Diploma	26	Three years	10+2 (in any Stream) or NSQF Level4
	B.Voc.2 <sup>nd</sup> year &1 Yr Advance Diploma	26	Two years	3 Year Diploma in any stream/ NSQF Level5
B. Voc. (Building Technology)	B.Voc.1 <sup>st</sup> year & 1Yr Diploma	26	Three years + 06 Months Bridge course	10+2 Sc. with PCM or NSQF Level 4
	B.Voc.2 <sup>nd</sup> year &1 Yr Advance Diploma	15	Two years +06 Months Bridge course	3 Year Diploma in Civil Engg/NSQF 5

The Central University of Haryana has set up a Deen Dayal Upadhyaya Kaushal Kendra on its campus as a full-fledged department to offer skill-based vocational courses under the NSQF. The Kaushal Kendra came into being in 2015 under a UGC scheme and currently offers Bachelor of Vocation (B.Voc.) degree in three sectors namely Retail and Logistics Management, Biomedical Science, and Industrial Waste Management with an intake capacity of 50 seats each. The programmes provide an option to exit at the end of the 1st, 2nd and 3rd years in a manner as described in Table-5.

**Table-6: Exit Options for Learners of B.Voc. Programme of Central University of Haryana**

Award	Duration
Diploma	After one year
Advanced Diploma	After two years
B.Voc. Degree	After three years

*Source: www.centraluniversityharyana.ac.in*

The Table-6 shows that a diploma is awarded to successful candidates at the end of the first year (NSQF Level 5) and an advanced diploma after successful completion of two year course (NSQF Level 6). If a student completes three years programme, then he/she would be awarded a degree in Bachelor of Vocation (NSQF Level 7). After this students might continue for masters and research degree programmes (NSQF Level 8 - 10)

The eligibility for applying to B.Voc programme is 10+2/Inter/Higher Secondary in any stream from recognized boards. The candidates with results awaited status can also apply, but their applications are accepted on a provisional basis. The candidates are selected on the basis of the marks obtained in the qualifying examination. The programme aims to enable the B.Voc. graduates to make a meaningful contribution to India's economy by gaining appropriate employment, becoming entrepreneurs and creating appropriate knowledge.

Establishment of Shri Vishwakarma Skill University at Palwal is latest initiative by government of Haryana. The University conducts skill development programmes from Certificate level to Masters of Vocation. It aims to produce 1 million skilled workers by 2022 to meet industrial demand of the State.

### **Challenges for Development of Skilled Human Resources in Haryana**

**1. Poor Perception about Vocational Education:** Haryana has the advantage of being located around the national capital, and therefore it has a lot of potentials to generate employment and enhance the socio-economic status of its people. However, vocational

education is not very popular in Haryana. The past experiences show that it is tough in Haryana to convince the parents to motivate their wards to opt vocational courses after completion of elementary education. Vocational education in Haryana has been associated with lower educational attainments and socio-economic status. It is viewed as second-grade education where the pass-outs would be eligible for a blue collar job whereas parents' aspire for their children to get a white-collar job after completion of their education. Changing this mindset in favour of vocational education seems to be a big challenge.

**2. Inadequate human and material resources:** According to a graphic note published in a leading national Hindi Newspaper "Amar Ujjala" on March 5, 2016, India needs 1 lakh trainers to impart skill training. Therefore, there is a big challenge before the authorities to appoint competent and qualified teachers for skill training. Another challenge is to modify the existing infrastructure in accordance with the latest demands of the industry. It also includes the replacement of the outdated tools, machines, and technology with the latest one.

**3. Convergence of Schemes:** There are 20 different bodies in India running skill development programmes. The subsidiaries of these bodies are working at the state level. There are a considerable duplication and overlap of work by these agencies. Therefore, there is a need to converge the skilling efforts of these departments/ministries to give a composite package of skill development. Lack of coordination between different agencies will result in poor outcomes.

**4. Establishing a Data Bank of Demand and Supply:** There is a challenge before the Haryana Government to provide an accurate database on demand and supply gap of skilled manpower to formulate, execute, monitor and review the skill development programmes and policies at the state level.

**5. Involvement of Private firms in Training programmes:** A survey conducted by World Bank Enterprise in 2014 showed that only 35.9 percent of firms in India are funding the formal training of their employees. In comparison, 79.2 percent of Chinese firms are supporting skill training. Therefore, there is a challenge before the government to convince the private firms to invest in skill development of their employees.

**6. Lack of Awareness:** There is lack of awareness about the type of courses, trades, institutions, and opportunities in case of vocational education and training. Therefore, generating awareness and providing all possible information to aspiring learners through various means pose a significant challenge to the implementation of NSQF.

**7. Equivalence of Skill Qualifications:** It is necessary to convince the universities/institutions to give equivalence to skill courses offered through NSQF. If skill courses are equated by the apex institutions in India and abroad, then it would increase the demand for vocational courses as well as increase the employability percentage.

**8. Developing courses considering the local requirements:** The course curriculum needs to be developed considering the local requirements. Non-alignment of courses in accordance with the requirements of the job market will result in reduced employability.

### **Recommendations**

The following recommendations are made for developing skilled human resource in Haryana state.

1. The development of curriculum for skill development courses should be handed over to respective industries. The government should act as a regulator and not the implementer of the schemes. It requires massive involvement of the private sector in content development and implementation.
2. Awareness generation on possible benefits of skill-based education is of paramount importance. The stakeholders should remove the myths and misconceptions about vocational education so that poor perception of vocational education could be changed. It is, therefore, the public should be educated through conferences, seminars, campaigns, etc. about the flexibility and interdisciplinary nature of vocational education as well as the scope of horizontal and vertical mobility of vocational education in educational ladder.
3. Reorientation of skill development curriculum on a regular basis to meet the demands of the employers/industry and align it with the available self-employment opportunities is the need of the hour. A competent and experienced faculty should do the examination. Re-branding of vocational education is necessary at school and higher education level, therefore, the ITIs and Polytechnics may be renamed to "Skill development Colleges" and universities may set up "Department of Skill Development" on their campus.

### **Conclusion**

The state government efforts to develop skilled human resources in Haryana are clearly visible. It reveals that different agencies are running skill development programmes from school level to higher education level. These programmes need committed and sincere efforts on the part of government coupled with intelligent policy framing to overcome the challenges. The most critical challenge is to change the mindset of a common man in favour of vocational education. The second challenge is to replace the out-dated curricula and machinery to align it with the demands of the industry and self-employment opportunities. The third challenge is setting up the database so that an accurate analysis of the skills gap is made. The paper recommends rebranding of vocational education to improve its acceptability among the public. Engagement of the private sector is also suggested not only to improve the infrastructure and quality of training but also the employability of the product.

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**Conflicts behind the Spectacle:  
The Turbulent History in  
Making of the *Karbi Youth  
Festival* in Assam**

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**Prafulla Kr Nath**

*Assistant Professor, Tribal Studies Centre, Assam University Diphu Campus, Diphu.*

**Amiya Kumar Das**

*Assistant Professor, Department of Sociology, Tezpur, University, Assam*

**Parasmoni Dutta**

*Assistant Professor, Department of Cultural Studies, Tezpur University, Assam*

**Abstract**

The Karbi Youth Festival is one of the most visible and important annually held cultural events in Assam. The formation and development of this iconic cultural spectacle of the indigenous community, the Karbi, of Assam are intricately connected to the ethnic identity assertion of the Karbis since the 1970s. This paper delineates the salient historical factors and incidents of the Karbi identity movement in reference to the making of this festival. Drawing on anthropological theorization of ritual by Victor Turner and other later researchers, this paper analyses the Karbi Youth Festival in terms of its instrumental capacity to intervene with the status-quo, by virtue of its liminality as theorized by Turner in the context of rituals, in consolidating a holistic Karbi identity in the emergent socio-political context.

**Keywords:** The Karbis, Assam, Ethnic identity, Cultural festival, Cultural Spectacle

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**Corresponding author:**

Prafulla Kr Nath, Assistant Professor, Tribal Studies Centre, Assam University Diphu Campus, Diphu.  
Email: [khar1khuwa@gmail.com](mailto:khar1khuwa@gmail.com)

## Introduction

Celebration of any festival by a group or community is primarily a presentation of select artistic expressions of its collective culture, which are widely related to the lifestyle its community life. Along with such cultural expressions, there are multiple nuances or other sociological meanings attached to celebration of festivals. Such nuances may be the expression of collectivity, group ideology etc. Most of the traditional festivals of various communities are directly related to agriculture, life cycle or traditional livelihood of the community. Festivals, in such rhetoric, separate a community from others through the unique performances and cultural codes - enabling the concerned community to manifest its distinct identity within the larger inter-community ecology. It thus defines the group and its collective essence. Festival or such kind of social gatherings connect individuals of different economic and social category and gives the sense of belongingness to the community. It again defines the border of the community in one hand and psychological senses of belonging at individual levels on the other.

In the present-day context, where ethnicity is playing a crucial role in the everyday life of individual(s) and group; and the eventual politics of identity, the study of contemporary festivals gives the scope to comprehend various aspects related to contemporary dynamics of identity politics. In this context, what we are increasingly witnessing is the emergence of ethno-cultural spectacles, with sights and sounds of ethnic traits at extra-ordinary scales, either through self-endeavors of concerned ethnic communities or through direct or indirect patronage from the state or corporate houses. Cultural spectacle can be defined as an "organized event in which a group represents itself both to its own members and to nonmembers" (Bramadat, 2001, p. 3). Such spectacles are termed as festivals where traditional performances, along with various material cultural forms, are displayed for its members as well as for others. This also involves creation of an ethnic market of select ethno-cultural commodities for internal as well as external consumption.

There are several studies done by various scholars on rituals and festivals which help us to understand such events not merely as community funfairs or entertainments but having deeper historical and sociological connotations attached to them. Victor Turner initiated two important concepts viz. liminality and *communitas* to understand the ritual, in his book *The Ritual Process*. For him, liminality and *communitas* arose from his analysis of ritual and its dependence with the structure. He says, "society as a structured, differentiated, and often hierarchical system of politico-legal-economic positions with many types of evaluation, separating men in terms of 'more' or 'less'" (Turner, 1991). The *communitas* which he understood as "society as an unstructured or rudimentary structured and relatively undifferentiated *comitatus*, community, or even communion of equal individuals who submit

together to the general authority of the ritual elders." (ibid). A society needs to make a balance between the structure and the communitas for its own survival. During the time of ritual, structure of the society is suspended temporarily and communitas is awakened. The liminality or liminal period is the middle stage of rites of passage. One's social hierarchies are re-dissolved in the liminal period where a participant is made to stand at the threshold. Structurally and socially in this period, the identity of the individual is ambiguous. In defining communitas, Turner argues that in structured society people are segmented and are hierarchically arranged. However, during the liminal period, society is an "unstructured or rudimentarily structured and relatively an undifferentiated comitatus, community or even communion of equal individuals who submit together to the general authority" (Turner, 1991, p. 96). Thus, for him, communitas is a spirit of a community where members feel a sense of equality, togetherness and solidarity irrespective of their class or other hierarchies. The term liminal however was used to understand rituals in the pre-modern or in tribal societies by Turner. Later he developed the idea called liminoid to understand the celebrations in modern, complex or in industrial societies. Here, liminoid originates outside the structure of various social, political or economic borders where individuals or groups essentially challenge the larger social structure. Liminoid denotes a quasi-liminal character of cultural performance especially in the complex and modern societies such as theatre, art exhibitions, music concert etc.

Bramadat in his study on Folklorama, a festival celebrated in Canada, puts forward the manifold functions of cultural spectacles. Incorporating Turner's classic conceptualization of liminality and Spivak's notion of strategic essentialism, Bramadat classified four specific roles for ethnic cultural spectacles of current times. They are "alternative economy of status", "sites of dialogical self-definition", "public education about ethnic identity" and "ethnic show business" (Bramadat, 2001).

David M Boje (2000) in his article 'Festivalism at Work: Toward Ahimsa in Production and Consumption' has shown the differences between festivals and spectacles (Boje, 2000):

Spectacle	Festival
Work	Play
Work or play timework	Work and play
Imposed patterns of behaviour	Freely constructed behaviour
Dead time	Live time
Religions of consumption	Self
Pseudo desires	Transparent desires
Pseudo needs	Transparent needs
Loss of Self	Self-Management
Colonized spaces	Free spaces
Spectator	Participant/Co-designer
Functionary	Self-Managed
Survival of the Fittest/Riches	Co-evolution and Co-survival

Boje's argument on the spectacle is that the authenticity of spectacle is not real rather "every aspect of spectacle is by designer's choice". He develops the concept called festivalism by which he means that spectacle is present in both market capitalism and state socialism. Apart from these two extremes of "free market capitalism" and "state-bureaucratic" communism there is a third path which he calls as festivalism. He holds, "Festivalism is both post-capitalism and post-communism because there is a resituating of both these violent extremes in favor of non-violence" (ibid).

Boje laid down five assumptions of festivalism: firstly, festivals can create and earn profit without harming the ecology; secondly, global and local stakeholders by expressing their non-violent preferences can balance the corporate monopolies of power through their market behavior. Third, the myopic focus of short-term gain is replaced by understanding of the living whole. Fourth, in festival citizens are catalyst in creating an environment for others to flourish. Fifth, non-violent work, fun, and leisure are possible. In sum, "Festival is defined as the pragmatics of long-term sustainability in a non-violent culture, in balance with the whole planet". From Boje and Bramdat we have seen that cultural spectacles have range of functionalities or roles to be played for the interests of communities in a given historical context.

Drawing on such theoretical nuances, this paper is an enquiry into the Karbi Youth Festival (henceforth KYF), a popular spectacle celebrated in the month of February (15-19) every

year since 1974 by the Karbis. We will look into how the cultural nationalism was a driving force that came through the youth festival among the Karbis and thereby political nationalism was consolidated in Karbi society. Moreover, we will see how the internal contradictions (like class, social status, political ideology etc.) are reduced and resolved through the festival.

The official webpage of the KYF reads,

"Once in the valleys, hills, and plains of the north-eastern geography, there was a place called 'Rongbin' and with the 'Rongbin' the Karbis came the demographic movement in this last tip of south-east Asian cauldron was intense. Small indigenous groups were jostling each other from Vietnam to Burma, this was the period when Hindustan was being articulated from the earlier Bharatvarsh. Small nationalities like the Karbis were becoming part of the fringe in the pantheon of greater Indian historiography. However, in the Indian north-east Karbis didn't have to jostle with. Being the earliest settlers, their existence was in complete consonance with nature, green forests, rivers and Karbis never acted like Columbus! But with the onslaught of 'civilization', every Karbiarlung has become marginalized. Once a Karbirong (village), Kuwehonchi (Guwahati) is now a concrete jungle. Only the names of some dingy and obscure by-lanes betray the wounded past. Once a Karbi habitat, Kajir-arong has become distant and disdainful. Karbis are everywhere, from Manipur, Nagaland, Cachar, Meghalaya to Arunchal. we are not exclusive...rather we've been always inclusive, embracing cultures and people...but only paid back in discrimination, displacement and dispossession! Today, the land that we call ours is encroached upon and there are more strangers than kinsmen where have they all gone?? We are still looking for them, in the hills and plains and valleys!! Welcome to Karbi Anglong.... .."(Karbi Cultural Society, n.d.)

This assertive piece of text gives us the initial framework to look into the Karbi ethnicity in the present times. The ethnicity of a group or the ethnic movement always negate the dominant discourses and creates its own. The text has put Karbis in definite historical and geographical particularities of Northeast India. This narrative can be read as a cultural-semiotic reflection of the on-going negotiation made the Karbis between their political consciousness of the self as distinct "little nationality" in one hand; and, their sense of undeniable belonging to, and participation in, the making of the larger national entity called "Bharatvarsh". As evident, the emphasis is given more on the first part, wherein the past of the Karbis gets glorified through highlighting of select texts, such as, the Karbis being the

first settlers in Assam which ensures their legitimacy as the original and authentic dwellers in the region; and also their well-established harmony with the local ecology of the land, its "forests and rivers".

Bishnu Prasad Rabha, a doyen of Assamese culture and nationalism, called the Karbis as the Columbus of Assam; in the sense that Karbis were the first settlers of Assam. He, in one of his Assamese articles, wrote, "...the Mikirs [an earlier exonym to refer to the Karbis] were the aborigines in Assam. They were the first one to explore the hills, caves, rivers, plains and the forests of Assam. They are the Columbus, the discoverer of Assam....."(Barua & Das, 2008, p. 934). Rabha has been all appreciative towards the "brave" Karbis, in his own narration of the history of human migration and settlement in Assam. He unambiguously acknowledged that "Assamese nation is ever-grateful to the Mikirs" (ibid) for establishing the human lifeworld in Assam. The reference to Columbus in the narrative construction of the Karbis has something to do with highly politicized reading of Rabha's article in later times. Historians look Columbus as the champion of the European colonization for obvious reasons, who initiated the most horrible history of ethnic cleansing in the American continent. In the similar sense, the reference made by the Karbishere to Columbus can be read as a more eloquent betrayal by those who arrived later in the region but became dominant enough to marginalize the Karbis. The claims that places of Kaziranga and Guwahati were once parts of the Karbi territory are also corroborated in various Karbioral narratives. (Nath, 2015).

From the narrativized descriptions to the festival sites, various metaphorical symbols are used which can be read as the expression of the Karbi politicized ethnicity. In 2017, at the centre of the KYF site, a sculpture was installed. In that sculpture, human figures in the Karbi traditional dresses are shown to be around a big tree. A text was also written on it which goes as "unity is our strength". This can be interpreted as a cultural attempt to consolidate over internal political divisions among the Karbis, which have presumably affected their rights to get an Autonomous state.

### **Karbi Anglong District - a brief history**

In 1873, the British Government introduced the system of Inner Line Permit in select areas of Assam, especially in the hills of the North-east India. With the Frontier Regulation Act of 1884, the present Karbi Anglong which was known as The Mikir Hills tract, was made a part of the administrative district of Nowgong. Till then, there was no administrative boundary of the erstwhile Mikir Hills or present-day Karbi Anglong. Later in 1893, a part of the tract was put under the Sivasagar district. The Mikir Hills got converted to the partially excluded areas in 1935. Because of the twin annexation of the Mikir Hills to Nowgong and Sivasagar districts, it suffered most as it was nobody's child in terms of



development (Chaube, 1999, p. 47).

With this backdrop, what was felt necessary after the independence of the country, was to undo the twin annexation of the land of the Karbis to two different districts of Nowgong and Sibsagar; and to carve out a single separate district of the Karbis, for their development. This immediate solution was pushed forward by the then Karbi elites. The Karbi A Dorbar, the first socio-political organization of the tribe, was formed and was soon to become the collective voice of the Karbi community. On 18 May of 1947, the Dorbar submitted a memorandum to the Bordoloi Committee<sup>1</sup>, demanding a separate district for the Karbis. They asked for consolidation of the Mikir areas, protection of their traditional customs and extension of franchise (ibid: 47). On the recommendation of the Bordoloi Committee (which was accepted with modifications), the Constitution of India adopted the Provision of Sixth Schedule for the hill population of then Assam. The United Mikir and North Cachar Hills district came into existence vide Government notification dated 17.11.1951 no. TAD/R/31/50/ as the largest district of Assam carving an area of 4421.12 square kilometres from then Nagaon district, and 4382.28 square kilometres from Sibsagar district. The Autonomous District Council was formed on 23 June 1952. In the year 1970, the United Mikir Hills District was again bifurcated and two districts under the name and style of Mikir Hills and North Cachar districts were created. On 14 October 1976, the Mikir Hills District was renamed as the Karbi Anglong, vide Government notification

Year	Event
1838	Parts of Mikir Hills (present day Karbi Anglong) comes under the control of the British
1854	Other parts under present Dima Hasao are amalgamated into the district
1880	Colonial British government enacts Frontier Tracts Act. Mikir Hills is classified as a frontier tract
1919	District falls under the jurisdiction of the Backward Tracts Act
1936	District falls under the Excluded and Partially Excluded Areas Act
1946	Dimasa and Karbi leaders of the district ask for functional autonomy. The demand is duly noted by the Indian National Congress
1951	United Mikir and North Cachar Hills district is created as per provisions of the Sixth Schedule of the Constitution of India
1970	Bifurcation of North Cachar and Mikir Hills
1976	Mikir Hills re-christened as Karbi Anglong

(Barbora, 2008)

<sup>1</sup> During the time of Indian independence, with the recommendation of Cabinet Mission, the constituent Assembly formed a committee named as Fundamental Rights of the Minority and Tribals and Excluded Area. Sardar Ballav Bhai Patel was the chairman of this committee. It set the sub-committee for North-East Frontier (Assam) Tribals and Excluded Area, taking Gopinath Bordoloi as the chairman of the sub-committee. This sub-committee was popularly known as Bordoloi Committee.

TAD/R/115/74/47 Dtd. 14.10.1976.

### **Historicizing the KYF as counter-hegemonic move**

The political turmoil began in Karbi Anglong centering to the Script Movement which started in 1973. Before that, in time-to-time the issue to form an Autonomous state comprising the two hills districts of Assam viz. Karbi Anglong and N.C.Hills (presently Dima Hasao) was also raised and protests were carried out. However, the Script movement had an important contribution as mentioned by some of the individuals who were active in organizing the Karbi Youth Festival initially. The Karbi language does not have a script of its own. Earlier Assamese script was used to write the Karbi language.

In 1972, the Gauhati University came up with a notification that the medium of instruction and examination under its colleges would be in Assamese language. Assam is a state where numbers of ethnic communities are found having their own language and culture. The communities use Assamese language as language of communication and also learnt Assamese in schools and colleges spontaneously. Before the notification the medium of instruction was English. Moreover, other communities of Assam such as Bodo, Karbi, Dimasa, Mishing, Deuri used to write their respective language in Assamese script. With the hegemonic approach of the chauvinist Assamese nationalism, the other communities started revolting against the move and also started demanding switching to Roman script from Assamese script to write their respective language. In Karbi Anglong too similar demand was raised.

On 31st May, 1973 in a meeting held at Diphu (the District Headquarter of Karbi Anglong), it anonymously decided to adopt Roman Script for writing Karbi language. Jaysing Dolui, the then Chief Executive Member of the Mikir Hills Autonomous District Council presided over the meeting. The meeting resolved that "the Roman Scripts shall be adopted for writing the Karbi national literature and henceforth all Karbi text books to be used as Karbi vernacular subject in the L.P. Schools level should be written in Roman Script." (Rongpher, 2005, p. 73). The meeting also resolved for formation of a committee called Script Implementation Committee to create pressure against the authority. Bronson Engti was the President and Roy Enghi was the General Secretary of the SIC.

The 'SIC' through separate resolutions sent appeals to the council to adopt a resolution in the Council Session and the Karbi Lammet Amei (Karbi literary Society) for adoption of Roman Script. But there was a difference of opinion between some groups of Karbi leaders.

The Script Implementation Committee used to convene public meetings rallies in different parts of the district to increase public support for the Roman script. In one such rally on 29

December 1973, several students were injured in atrocious retaliation by the state police, with the arrest of several important leaders.

In a procession that took place on 28th December 1973, the police arrested some leaders of the movement. In one interview of Roy Enghi<sup>2</sup>, he narrated that they could feel the aggression of the dominant groups towards the minority tribal people. At the same time, they felt that the Karbis are also forgetting their own culture and heritage. As a result, they thought of a cultural revivalism through involving the youths of the community. The continuous aggression of the bigger nationalities and hegemonic approach of the state compelled the leaders to rethink that if necessary steps are not taken, the Karbis would lose their culture and identity. As such, they planned for an organized festival where youths can be actively engaged, and the culture can be preserved and propagated. The idea of youth festival thus germinated among the leaders and once they came out from the jail they planned for a program in the name and style of Karbi Youth Festival and by collecting some funds in Diphu for the first time in 1974.

D.S. Teron writes, "The immediate reasons for holding the KYF was the chauvinistic attitude of the Assamese intellectuals and political leaders, for which the Karbi youths became angry." He further says that "the KYF did not get any patronage from the Autonomous District Council and at the same time the middle class of Diphu town looked down upon the KYF. As the festival was meant for the illiterate village folks, the modern middle class of the town had to ignore it" (Teron, 1999, p. 30). Though, age was no bar to participate but it was named as youth festival. Day by day it became popular and everyone wanted to get involved in the festival with pomp and gaily. Initially participation was very limited where in the first year hardly 300 people participated. The participants joined in the banner of a club from their respective places. The clubs namely, Waisong, Kheroni, Khonbamon, Karbi club, Rengbonghom club of Dokmoka were the one who defied all the taboos of the society regarding performance of various cultural items outside the context and participated in the first Karbi Youth Festival in 1974. After the success in the first year, for next two years the festival was organized at Diphu and later in various parts of the district it was organized till 1993. After 3 years in 1977, Karbi Cultural Society was formed which took the sole responsibility to organize the festival. The number of participating clubs also increased year by year. It became a prestige to be a part of the festival for individual and groups and hence new clubs were formed in every year (Tokbi, 1999, p. 66).

The organization renewed its strength as the participating clubs kept on increasing

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<sup>2</sup> Interview with Roy Enghi, 15 December, 2017 & 1st August, 2018 at his residence. Roy Enghi was the first President of the KYF celebration committee and was instrumental in organizing people for celebration of KYF in the initial phases

every passing year. The 17th Karbi youth festival held at Dokmoka gave out the most joyous success as the number of the participating clubs increased to 74. As a result, the organizers re-organized the pattern of the participants and competition. In the year 1992, the participating clubs were grouped into zones. The KCS was rearranged and KCS Zonal Committees were formed. These zones also organize their own youth festival or mini festival in their respective zones during Durga puja holidays to determine the composition of the zonal teams. The KCS zone is comprised of units, and those units compete in the zonal festival.

Another significant change which occurred in 1994 was that it was decided to hold the KYF in a fixed place rather than to move every year from place to place. The idea was to increase the popularity of the festival to the outside world by developing the site with well-equipped infrastructure. So, a permanent site was developed with almost 350 acres of land in a hilly terrain nearby Diphu Town. Starting with hardly 300 people the festival now welcomes almost 5000 artists as well as visitors more than 5 lakh every year.

### **Karbi Cultural Society (KCS)**

The KYF was first organized and managed by "the Karbi Youth Festival managing Committee" but as it was not a permanent committee. Therefore, after holding the festival for three years at Diphu, a new "Karbi Cultural Society" was formed on 30 January 1977. The earlier committee was demolished in 1985 and hereafter the Karbi Cultural Society was passed on with all the responsibility to organize, determine and redefine the festival and the society was thus noted as the parental body of the Karbi Youth Festival.

Being an apex body of all the participating clubs from all over the places where the Karbis have their habitations, the Karbi Cultural Society took charge of organizing as well as promoting the festival at the global scale. The KCS is an organization working voluntarily irrespective of political affiliations of any individual for the development and preservation of the Karbi Culture. Lunse Timung was the founder president of KCS and Roy Enghi was the General Secretary. The aim and objective of the KCS was to preserve, to enrich and to develop the Karbi culture.

The 1983 KYF gave a new orientation when the KCS introduced a newspaper called *Barika* which focuses on the events of the five-day programmes. In 1986, the KCS stood with the Autonomous State demand movement. That was the year when KANCHASDCOM<sup>3</sup> and Autonomous State Demand Committee (ASDC) were formed. Later on, ASDC emerged as a strong political party in the district. In the year 1989, ASDC

<sup>3</sup> KANCHASDCOM :Karbi Anglong , N. C. Hills Autonomous State Demand Committee, a parallel Organization to ASDC and it led movement separately for Autonomous state.

contested the Autonomous District Council Election and won 22 seats defeating the ruling Congress Party. Bey has mentioned that in the 1990's decade, the Karbi Anglong district witnessed political leaderships from different ideologies - Americanisation, Pan Hinduism at the national level, and Assamisation in the state level (Bey P. , 1999, p. 94). As such, the KCS became one of the important organizations which can work for the development of the Karbis out of such ideologies and differentiations. The major aims of the organization are

1. Protecting Karbi cultural tradition and creating a progressive consciousness among the people about these roots
  2. Creating a framework if the scientific development of Karbi cultural identities
  3. Developing a democratic culture that state opposed to cultural exploitation, communal and ethnic expression and violence, with a view to preserving social harmony and peace.
  4. Forging Cultural homogeneity among Karbi people spread over different region.
- (ibid)

KCS began to grow and became one of the most accepted organizations irrespective of any political and other differentiations prevalent among the Karbis. Similarly, the youth festival is a space where everyone one can join or joins.

#### **Funding for the KYF: A participatory mode**

Initially, to organize the KYF, the fund was generated through contributions from the Karbi peoples. The organizers themselves, who were more active in this festival, contributed mostly for organizing of the KYF. The Local Autonomous Council did not provide any amount for festival during those times. The Karbi individuals contributed within affordable capacities and collections were also made from the government employees. From 1989 onwards, after ASDC came to power, a 'Provision of Fund' began to be offered by the Local Council.

The strength of KYF comes with the popularity of Karbi cultural participation from every nook and corner of the district. Many Karbi youths come and join to work and participate to enrich culture and customs meaningfully. The festival's strength was increasing day by day and year after year and therefore, the KYF had been celebrated in different places each year in the district. With this the Karbis had contributed their strength, energy, money power, skills, knowledge, concepts, labour and knowledge. But after 2000, when the Congress came back to power of the ADC, it stopped offering any fund for the KYF celebration. From 2013-14 onwards, an amount of Rs. 5 lakhwas provided by the council.

In the Election Manifesto of the ASDC in 1989, the Autonomous State Demand

Committee declared that it would preserve the Karbi culture as well as would convert it to a mass culture. A new turn was given in KYF from the year 1983 after coming of left ideology in the KYF (it is discussed in the subsequent paragraphs), it had mobilized people in the name of culture and thus a mass movement was run for political purpose. The cultural movement which was meant for the youths became so popular among the masses that it was no more a festival of the youths rather festival of the entire Karbi community. Bringing in Turner's argument in relation to the KYF about liminal period (which is the middle stage of rites of passage, one's social hierarchies are re-dissolved and participant stand at the threshold), in the KYF also the internal social hierarchies in terms of performance or as audience were negotiated and made to be blurred. They not only enjoy the performance rather they re-visit their past, feel solidarity as a community through their cultural similarity. It also alters the various economic statuses of the performers who share similar kind of arrangements like food and other facilities. Wearing of traditional dresses by both males and females (participants and audiences) in KYF, a sense of ethnic solidarity comes which helps in further ethnicity formation. Finally, enjoying of ethnic food or buying of ethnic items is the part of the practicing ethnicity in day to day life. At the same time cultural spectacles also becomes a site of ethnic show business.

Anderson has articulated that the idea of nation is an 'imagined community' and a cultural artifact. For him, the nation is "an imagined political community - and imagined as both inherently limited and sovereign" (Anderson, 1991, p. 6). He considers nation as imagined as "the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion". On the basis of Anderson's conceptualization, when we see Karbi nationalism we find that KYF was instrumental in bringing the Karbis to a similar platform as well as able to create an emotional attachment which is required for nation building. It is interesting to note that after 1980, a progressive section of the youths who believed in left ideology of the CPI(ML) became active members of the Karbi Youth Festival. As the KYF was popular among the masses through cultural nationalism, the party could form its bases in every villages. The KYF had already connected Karbis of various geographical locations irrespective of their economic and social hierarchies. The CPI(ML) gave a political twist of the cultural nationalism towards a political one by adding the idea of Article 244(A) of Indian constitution to the grassroots level. As the KCS had clubs those participated in the KYF from each geographical location, the youth leaders could expand its base to the village level in the same format. In the later period, a mass movement came into existence in Karbi Anglong. The coming of the left ideology in the Karbi Cultural society eventually gave a fillip to the festival. The spontaneous participation of people increased and at the

same time a new cultural revivalism occurred in Karbi society. The progressive nature of the leaderships embraced every section including the non-Karbis of the district under the same umbrella. The Youth Festival became a people's festival of the district. Tokbi refers that until 1982, the youth festival was limited to organize competitions of some traditional folklores of the Karbis. However, from 1982 onwards, some progressive youths as well as some youths believed in left ideology became part of the KCS. These new youths gave a turn of the festival from a reactionary nationalism to a democratic and dynamic cultural movement (Tokbi, 1999, p. 66). When we look at the souvenirs after 1983 till 2000 of the KYF, we find articles written by various non-Karbis associated with left ideology. At the same time in every souvenir political commentary on the movement of ASDC, Article 244 (A) in English, Assamese and Karbi languages are seen.

In a speech at the CPI(ML) Party's 29th anniversary in Guwahati on 22 April 1998, Vinod Mishra said,

"The Karbi movement didn't grow so easily. There is a long history of hard and painstaking work by large number of cadres who organized the rural poor. Many people tend to forget that the movement was organized on the basis of a revolutionary ideology and it united with other democratic movements in the country" (Mishra, 1979).

After the end of the Assam movement, a committee called Autonomous State Demand Committee (ASDC) was formed in 1986 where almost all the leaders belonged to the left ideology. The cultural consciousness of the people and the mass contact those were made by the leaders who later years became part of the ASDC movement was helpful for them to mobilize the people in the name of autonomous state. From 1986-89 mass movement was carried out under the banner of the ASDC in demand of Autonomous state. In 1989, ASDC contested the election of District Council and won 22 seats out of 26 seats. The distinctions between ASDC, CPI(ML), KCS became blurred and literally CPI(ML) controlled them. 350 acres of land was allotted to the KCS to hold the KYF as well as a gate built in the entrance of where KYF held was also named in memory of Vinod Mishra.

On 11 February, 1998 Anil Kr. Baruah, a central Committee Member of the CPI(ML), was killed by suspected United Liberation Front of Assam (an insurgent group), in Dibrugarh. Condemning the killing the 24th KYF souvenir devoted one full page with the title "Comrade Anil Kr. Baruah is death, but fight goes on...". A part of the obituary is quoted below,

".....Com. Anil Kr. Baruah was a TRUE FRIEND of the people of Karbi Anglong and N.C.Hills for he had been very vocal in SUPPORTING THE AUTONOMOUS STATE MOVEMENT right from the beginning

and always" stood with the HILL PEOPLE EVEN IN THE LEAN DAYS OF REFRESSION.

HE UNDERSTOOD THE MINDS AND SENTIMENTS OF THE HILL PEOPLE AND WAS A CLOSE CONFIDENT AND GUIDE OF THE KARBI CULTURAL SOCIETY. THE HILL PEOPLE HAVE LOST A TRUE FRIEND, PHILOSOPHER AND GUIDE. The reception Committee of the 24th KYF'98 Taralangso vehemently condemns the cowardly killing of Com. Baruah and call upon the people of Assam to openly rise up and protest such inhuman and brutal acts"(Bey S. , 1998).

The above text clearly indicates that the distinction between the KCS and the ASDC was quite blurred. The members of ASDC also were members of KCS. The cultural movement went together with the political movement.

### **Split in ASDC**

It is already mentioned above that the left ideology and the nationalist ideology worked together in the ASDC movement. When ASDC came to electoral politics, there was dissent among some members of ASDC regarding the influence of left ideology in ASDC. As such, many members of ASDC demanded in ASDC convention to discuss the issue in 1991. Jayanta Rongpi one of the top leaders of the ASDC movement holds that in that very time the USSR fell, hence it was the time to defend communism from the part of CPI(ML)<sup>4</sup>. During 11-13 April, 1991 at Umpanai of West Karbi Anglong the issue was discussed. Here, some leaders declared their affiliation with CPI(ML) and the convention also resolved that ASDC and CPI(ML) would work together for the cause of the autonomous state. However, a dominant member of ASDC namely Elwin Teron resigned from ASDC, in the same year alleging that CPI(ML) had been trying to convert the other sister organizations of ASDC to organizations of CPI(ML). Later in 1997, some other leaders also resigned from the party. It is widely held that most of the decisions of ASDC were taken in the meetings of CPI(ML) and were implemented later in ASDC. Rongpher (2005) mentions one of the decisions of CPI(ML) to indicate the role of it in the ASDC. In the meeting of the Karbi Anglong CPI(ML) Party Committee held in Guwahati in 1997 it resolved "It is unanimously decided that Com. Dr. Jayanta Rongpi and Com. Holiram Terang will be the next President and General Secretary of ASDC Central Committee" (326). On 25th September, 1997 in a mass convention CPI(ML) Liberation, Hills District Party

<sup>4</sup> Interview with Dr. Jayanta Rongpi on 15th December, 2016



Committee was formed and formally ASDC joined the liberation party. It is to be mentioned here that earlier the CPI(ML) unit of Karbi Anglong was known as Karbi Anglong Party Committee (KAPC) which was renamed as Hills District Party Committee in the convention.

As a reaction to it many leaders submitted resignation and they alleged about mishandling of funds, thrust for power of some leaders, corruption as well as dominance of CPI(ML) over the other party workers. Sharp reactions came specially from the Hamren constituency. In the 1998 general election ASDC decided to contest election under the banner and symbol of CPI(ML). On 2nd July, many leaders in a press meet including Jotson Bey, Chief Executive Member, ADC openly alleged the corruption of some leaders. He was also critical to the role of the central committee of CPI(ML) which overlooked on the allegations of corruption. In such circumstances, on 9th July the Standing Committee meeting of ASDC held where it tried to resolve the issue and proposed a packaged of solution by Dr. Rongpi and Rubul Sarma of CPI(ML). However, Holiram Terang rejected those solutions. In so far, on 20th July in the executive meeting of ASDC, almost 27 leaders of ASDC alleged that some CPI (ML) leaders tried to impose some solutions which were not discussed in the CPI (ML) meeting and hence they boycotted the meeting. Such incident eventually affected the Autonomous Council also. Some leaders and MLAs Holiram Terang, Jagatsing Ingti Samrajit Haflongbar resigned from CPI (ML).

In culmination, twenty-one CPI(ML) members, including Dr. Rongpi, were expelled from the ASDC on 21 August of 2000; and Holiram Terang and Babu Rongpi were entrusted with the charges of Secretary and President of the ASDC respectively. However, on the next day after the expulsion, Jayanta Rongpi's faction convened another meeting of the Standing Committee where Holiram Terang was expelled from the ASDC. Thus, both the sections claimed themselves to be original beholder of the ASDC.

The spilt in party also affected in the celebration of the KYF. 2 years after the celebration of the silver jubilee of Karbi Youth Festival, there occurs a turmoil leading to the split of ASDC as well as the KCS. From the year 2001, the division in the KCS led to the parallel celebration of the youth festival. One faction of KCS i.e the ASDC(U) organized the North East Karbi Youth Festival (NEKYF) at Phong Ari near Sonapur in Kamrup District for 2 year (2002 and 2003) and for 2 years at Karbi Anglong Sports Association Playground, Diphu (2004 and 2005). While the other faction lead by the ASDC(P) and CPI(ML) continued to hold the Karbi Youth Festival at Taralango with the earlier schedule. At the same time Congress also started celebrating ethnic festival in the format of the KFY in

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<sup>5</sup> Interview with various KCS members

Kaziranga for couple of years<sup>5</sup>. The political turmoil, spilt in the ASDC, failure to get the autonomous state as well as insurgency, ethnic conflict created suspicion among the common masses towards the political leaderships. However, unification also occurred in 2007, and after the hard times KCS nowadays standing tall and could resolve the differences among individuals in the present days. It slowly started coming out from the political interferences or ideologies and concentrated in the cultural aspects of the community. Thus, in the festival days irrespective of any political ideology all the leaders, individuals visit the festival site. In the core committees also, individuals of various political affiliations are active members of the KCS as well as members of the celebration committee of KYF.

### **Conclusion**

The above text is an attempt to capture the salient historical features in the origin and development of present-day's spectacular phenomenon called the Karbi Youth festival. Two things can be said in the conclusion of this account. Firstly, as established in the anthropological understandings that a ritual or a festival temporarily suspends the status-quo within the concerned community for the survival of the communitarian system itself. This situation can be exploited by the members of the community towards the desired collective interests. In the context of the Karbis, the youth festival provided with an effective platform to negotiate their internal problems towards the consolidation of a collective Karbi identity. Secondly, in the context of Assam, the formation and manifestation of identity do take place largely in the cultural and linguistic lines, rather than building upon economic factors. Therefore, primarily language, along with other identifiable cultural traits, play central role in the formation of ethnic and regional identities. It can be mentioned, for example, that in the growth and propagation of Assamese identity, institutions like Asom Sahitya Sabha had been playing a pivotal role. Though this was outwardly an organization pertaining to activities of Assamese written literatures, its mass appeal was stimulated by a proud celebration of Assamese language-based literary and cultural legacies. Since the formation of Karbi identity was largely propelled by its counter-hegemonic impulse towards the dominant Assamese identity, there is scope to believe that events like the Karbi Youth Festival was conceptualized as a counter to institutions like Asom Sahitya Sabha. In addition to the generalized anthropological insights on festivals and rituals, such language-centric and culture-centric particularities in the context of Assam need to be looked at for a fuller understanding of contemporary ethno-cultural spectacles in this region.

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# **Comparative Study of the Teaching and Learning Techniques used in Technical and Professional Courses in Private and Government Universities/ Institutions**

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**Anuradha Sekhri**

*Assistant Professor, Institute for Development and Communication (IDC), Chandigarh*

The changing context of higher education necessitates the evolutionary step to impart knowledge and skills relevant and essential to prepare the students for future course of action. Innovative teaching learning practices are needed in order to meet the demands of the current knowledge age and to develop skills needed to succeed in live and the workplace in 21st century. The purpose is to make the exercise of teaching and learning more enjoyable and satisfactory. The paper specifically compares the teaching learning methods, learning styles and innovative techniques applied in private and government professional and technical universities and institutions. Descriptive exploratory survey design was employed in the present study to answer the research questions. The study was carried out in Private and Government Universities and Institutes of Higher Education, selected region wise from eleven districts of Punjab, and also from the Union Territory of Chandigarh. There were a total of 174 teachers and 1058 students who provided data for the study. The findings of the present study revealed that techniques applied in teaching and learning as reported by students refer to: team based techniques; and technology based techniques. The data reflect that the students of Private Universities depend more on teacher based learning, and the government University students depend more on self-learning. Innovative teaching activities being used by 28.23% Private, and 43.33% Government teachers refer to MOOCs, project competition, flipped classroom, and VAK (Visual Audio Kinaesthetic) style of learning.

**Keywords:** Methods and techniques, learning styles and innovative practices, Higher education

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**Corresponding Author:**

Anuradha Sekhri, Assistant Professor, Institute for Development and Communication (IDC), Chandigarh  
E-mail: [anu.sek2010@gmail.com](mailto:anu.sek2010@gmail.com)

## **Introduction**

Throughout the world, though higher education is growing at a rapid rate, it is constantly under pressure to cater to the needs of the society due to: explosion of knowledge, information and communication; population explosion; aspirations of the youth and focus on capacity building. This calls for continuous upgradation of the skills for global interdependence, which necessitates learning throughout life. In view of the huge demand for higher education from all the strata of society, there are other pressures that are causing concern with respect to: accessibility, equity, quality and resources, as enumerated by Sudarshan and Subramanyan (2012). It has necessitated learning throughout life for human development and economic growth. The changing landscape of higher education is placing more pressure on universities and institutions to think differently in order to deliver more efficient graduates who are able to thrive in that evolving landscape and need to depart from ideas of yesterday. Use of the team based techniques of teaching and learning, which are appropriate in the technical and professional fields are helpful to increase the work efficiency and productivity of the students.

The higher education system have to face a great variety of challenges due to rapid advancement. Therefore, rigorous training of individuals is required in interdisciplinary field (Anderson, 2012). Higher levels of disciplinary and other contextual expertise is required in university teaching as it is a scholarly activity that draws on extensive professional skills and practices. In order to ensure quality, a shared understanding is required for an effective university teacher (Devlin, & Samarawickrema, 2010). Accordingly to Eggen & Kauchak (2006), teaching strategies can be applied in a variety of content areas to meet a different types of learning objectives. For example questioning, organising lessons, providing feedback, starting lessons with a review and ending with closure, applicable in all teaching situations. These strategies can be applied across instructional settings. Effective university teaching requires a particular set of skills and practices in accordance with requirements (Penny, 2003; Devlin, 2007c).

In the traditional system, teaching methods were teacher-centred without taking into consideration the students' needs and interests. This requires change in instruction in which their needs of students are considered that results in change in behaviour (Dooge, 2007). Moreover, a large number of graduated students especially bachelor holders do not feel ready enough to work in their related fields (Yash Pal, 2009). Further, Devlin, (2007c) states that in order to cater to student diversity, effective teaching must be able to manage and address such diversity which arises due to the massification and the internationalisation of Australian higher education. A wider range of both learning styles and preferences and a wider range of language, cultural and educational backgrounds are required to engage all students.

## **Review of Related Literature**

Several studies have found that just one teaching model cannot effectively promote learning, but a combination of various teaching methods together will lead to more effective learning (Danaei, Zarshenas, Oshagh, Khoda, 2010).

Certain teaching-learning methods, such as problem based learning, are more effective than traditional methods i.e. lectures (Michel, Bischoff, & Jakobs, 2002). Devi and Deedi (2015) found students in research study preferred more teacher-centred teaching and learning approach, lecture teaching and learning method and small group teaching and learning. Mismatch between learning styles and teaching-may affect the learning on the part of the students (Minotti, 2005). Making learning processes more flexible and encouraging the students to reflect on the way they understand and learn tasks that facilitate integration of information and skills from different fields (Knapper, 2008). More practical methods of teaching are required to improve the quality of education (Liu & lu, 2018). Prince and Felder (2006) found inductive methods to be more effective than deductive methods for achieving a broad range of learning outcomes which emphasises application of knowledge.

An attempt was made by the investigators to study the previous research studies in the area and could identify that a study was carried out over several issues pertaining to the connection between the competency of the teachers in their subject (Hussain, 2010) and teachers' awareness about modern pedagogy of teaching technology (Joshi, 2014). Studies were focused on the competency of the teachers at high school level and its impact on the students. Studies were conducted to analyse the depth of awareness of the teacher educators regarding IT-based teaching strategies and competencies of teachers of B.Ed. colleges (Watkar, 2014). It was also found in study that teacher effectiveness can be enhanced in e-learning environment. (Kumar & Kumar, 2010).

McKeachie (2006) cite numerous studies indicating that the lecture is found to be effective method as any other method in communicating factual knowledge. On the basis of other benchmarks like attitude change, thinking and problem solving skills, transfer of knowledge to new situations, student satisfaction with the course, motivation for further learning and post-course retention of knowledge - the lecture methods was not effective as compared to student active methods such as discussion.

By reviewing the studies, the investigator was able to make out that no studies were conducted on the assessment and comparison of methods and techniques applied in teaching and learning strategies used by the higher education teachers in private and Government universities/ Institutions. Realizing the fact that the innovative teaching strategies would definitely strengthen the teaching learning process, study was conducted in Professional and technical institutions/universities of Punjab.

**Objective of study:**

- (i) To assess and compare methods and techniques applied in teaching and learning used in Private and Government Institutions and Universities.
- (ii) To assess and compare the styles of learning, advantages of preferred style of learning used in Private and Government Institutions and Universities.
- (iii) To assess and compare the activities that foster innovative practices evolved in teaching and learning used in Private and Government Institutions and Universities.

**Method and Instruments**

In the present study the sampling technique used was both incidental and purposive in nature. It comprised of all those students present in the classes in the subjects concerned, and were taken as such at the time of data collection.

**Field of Investigation**

The study was carried out in Private and Government Universities and Institutes of Higher Education, selected region wise from eleven districts of Punjab, and also from the Union Territory of Chandigarh. Amritsar, Gurdaspur, Hoshiarpur, Patiala, Ropar, Mohali, Ludhiana, Fatehgarh Sahib, Jalandhar, Kapurthala, Nawanshahr and Chandigarh.

**Sampling Framework****Sample size of the Teachers:**

It comprised a total of 174 teachers: 94 teachers from Private and 80 teachers from Government Universities who formed the sample for the present study.

**Sample of the Students**

There were a total of 1058 final year students taken from 594 from Private, and 464 from Government Universities, representing the field of Management, Pharmacy, Architecture, and ICT and Engineering.

The data collected from the Teachers and students mainly involved interactive/interview sessions held individually with them.

**Brief Description of Data Gathering Instruments Used for Collection of Data****Questionnaire-cum-Interview Schedules for Teachers**

For conducting interviews, appropriate questionnaire-cum-Interview for teachers were prepared for each of the concerned personnel. Keeping in view the role and responsibilities of the teachers, the questions addressed to them relate to innovation in teaching/learning practices. The focus of interaction with the regular classroom teacher was to assess and compare method and innovative practices evolved in teaching learning process used in private and government universities.

For the validation of the tools, a preliminary survey was conducted in a neighbouring University which provided insight to modify the statements and questions according to the suggestions made by the respondents.

### **Questionnaire for Students**

It deals with their expectation and satisfaction regarding qualitative aspects of the curriculum, teaching-learning and evaluation, preparation for life, and overall development of their personality. The questions centred round teaching-learning practices and the styles of learning, advantages of preferred style of learning.

### **Techniques used for analysis of Data**

The entire data obtained from the three sources viz the teachers, and the students, required simple analysis of finding percentages of the responses elicited from the respondents.

### **Results and Discussion**

The main purpose of teaching is to impart knowledge and skills relevant and essential to prepare the students for future course of action. The quality of teaching not only depends on the teachers pedagogical skills but also on learning environment catering to needs of students. Innovate technologies have entered the classroom, thus calls for modifying the nature of the interactions between students and professors which requires emphatic attitude for students and passion for learning.

### **Process of Teaching and Learning**

Year after year, graduates of Institutes of Higher Education, be it technical or professional, fail to seek employment primarily because they lack professional attributes and technical competencies. The skills required in global market **as professionals** refer to:

- Aptitude for project management.
- Interpersonal skills, to work in team.
- Communication skills.
- Integrity: professional ethics.
- Sincerity of purpose.

Along with professional competencies, **technical competency** is required too, which refers to:

- Technical knowledge and understanding.
- Exposure to industry.
- Innovations.

In general, students lack practical knowledge and understanding to equip themselves with professional and technical skills. The need is of proficient teachers and learners' initiative



to accomplish the tasks and achieve the targets. It refers to the modalities of teaching and learning.

**The teaching-learning modalities are: teacher centred, and learner centred.**

**The learner centred teaching techniques are:** participative learning, experiential learning, collaborative learning that facilitate process of construction of knowledge. More recently digital resources of learning are more individualised, creative and dynamic. Quality of learning depends on teachers' readiness and initiative to make use of the available technology to enhance the process of teaching and learning.

It will be pertinent to differentiate between Method and Technique.

**Method is the process:** regular and systematic way of doing something to accomplish the task by series of related acts performed by the teacher. technique is the practical aspect of given task i.e. concretization of method of teaching. It is one of the manifestations of method.

Since the traditional methods i.e. teacher centred techniques are gradually being supplemented by group work, student centred and technology based individualised learning, an attempt was made to find out to what extent new techniques of teaching and learning have made inroads in professional and technical education.

Accordingly the students were asked to mark: apart from routine classroom teaching, which of the following techniques are applied in their subject.

The responses relating to techniques of learning and teaching are recorded in table 1:

**Table 1**  
**Methods and Techniques of Teaching and Learning**

Techniques of Teaching and Learning	Private		Government		Total		t-value
	N	%	N	%	N	%	
<b>Team based</b>							
Problem centred	320	53.87	146	31.46	466	44.04	4.98*
Project based	382	64.31	224	48.28	606	57.28	4.15*
Cooperative learning	259	43.60	125	26.94	384	36.29	5.26*
Brain Storming	168	28.28	65	14.01	233	22.02	6.26*
<b>Technology based</b>							
Online learning	218	36.70	111	23.92	329	31.10	5.46*
Flipped classroom	45	7.58	40	8.62	85	8.03	5.90*
Web conference based interactive tutorials	143	24.07	72	15.52	215	20.32	5.89*
Special expert sessions	342	57.57	159	34.27	501	47.35	4.79*
Tactical method: Industrial visits	391	65.82	216	46.55	607	57.37	4.17*

Source: IDC Survey Data 2018.

Note: Responses under Private Institutes are out of 594, and under Government Institutes are out of 464. Total responses are out of 1058 students.

- (1) The entries in the first column of the table relate to the techniques of teaching and learning being used.
- (2) The Number (N) and Percentages (%) in the table represent the application of each of the technique in teaching-learning being used out of the total sample in each row i.e. out of a sample of 594 for Private, and 464 for Government University students.

\* significant at 0.01 level,  $t=2.58$

**Team based Methods and Techniques of Learning and Teaching:** These are:

**Problem based learning:** It is applied in 320 (53.87%), Private and 146 (31.46%) Government Universities, making it a total of 466 (44.04%) responses of students (t-value is significant at 0.01 level)

**Project based learning:** It is mentioned by 382 (64.31%) Private, and 224 (48.28%) Government University students. In all it comes to 606 (57.28%) students who mentioned about this technique being used in their classroom (t-value is significant at 0.01 level).

**Cooperative learning** is being applied as per 259 (43.60%); Private and 125 (26.94%) Government University students. In all it comes to 384 (36.29%) responses (t-value is significant at 0.01 level).

**Brain storming** is being used according to 168 (28.28%) Private and 65 (14.01%) Government University students. In all it comes to 233 (22.02%)(t-value is significant at 0.01 level).

**Technology based Techniques of Teaching and Learning:**

**Online learning:** It is applied by 45 (7.58%) Private and, 40 (8.62%) students in Government Universities, which comes to a total of 85 (8.03%) classrooms where this technique is used.

**Flipped classroom:** This technique is mentioned by 45 (7.58%) Private, and 40 (8.62%) students from Government University students which comes to a total of 85 (8.03%) (t-value is significant at 0.01 level).

**Web conference based interactive tutorials** is another new technique being applied in teaching and learning according to 143 (24.07%) in Private; and 72 (15.52%) students in Government Universities. In all it is applied in 215 (20.32%) in the Universities (t-value is significant at 0.01 level).

**Tactical method: Industrial training and visits:** Tactical method focuses on practical implementation of acquired training.. It provides students with an opportunity to learn practically over and above the theoretical concepts . It is skilful to use available means to

achieve an objective. Tactical enables students to understand actual work environment which is not possible in lectures. It enhances interpersonal skills and communication.

### Teaching and Learning: Styles of Learning

**Objective:** To assess the styles of learning, advantages of preferred style of learning.

In the realm of teaching and learning, as the teachers have their own preferred style of teaching, the students evolve their own style of learning. In case of students either they depend more on self or on the teacher to acquire knowledge and skills.

**Students** were asked about their preference of learning whether self or teacher based learning, they responded to the question as listed in the table: 2.

**Table 2**  
**Students' Preferred Style of Learning**

Preference	Private		Government		Total		t-value
	N	%	N	%	N	%	
Self learning	196	33.0	197	42.46	393	37.14	4.89*
Teacher based	279	46.96	200	43.10	479	45.27	4.62*
Both	119	20.03	67	14.14	186	17.58	6.42*
Total	594	100.00	464	100.00	1058	99.99	

Source: IDC Survey Data 2018.

\* significant at 0.01 level, t=2.58

**Self-learning:** 196 (33%) Private, and 197 (42.46%) students from Government Universities prefer to learn on their own. Combined together 37.14% sample of students expressed their preference to self-learning (t-value is significant at 0.01 level). **Teacher-based learning:** In Indian conditions dependence on teachers is more because of teacher-centred classrooms. So 238 (40.07%) Private, and 137 (29.52%) Government Universities students depend more on teachers' guidance to learn and perform the task. It comes to a total 35.44% population of students who prefer teacher-based learning (t-value is significant at 0.01 level). **Both:** It is a combination of self-learning and teacher-based learning. In case of 119 (20.3%) students from Private, and 67 (14.14%) of Government Universities, their style/preference of learning is a combination of both self and teacher-based learning. May be it is more enriching to acquire knowledge and skills relevant to their curricular programmes (t-value is significant at 0.01 level).

### Fostering Innovative Practices in Teaching

**Objective:** To assess the activities that foster innovative practices evolved in teaching and learning.

Out of 94 Private teachers, 85 of them, and out of 80, 60 of Government University teachers whose ideas are appreciated by the authorities were further asked to enumerate

activities that foster innovative practices in teaching. Their responses have been recorded in table: 3 to follow.

**Table 3**  
**Activities to Foster Innovative Practices in Teaching**

Response	Private		Government		Total		t-value
	N	%	N	%	N	%	
Innovative Teaching Activities	24	40.68	26	53.06	50	46.29	0.184
Outside exposure of students	19	32.20	14	28.57	33	30.56	0.312
Research	16	27.12	9	18.37	25	23.15	5.62*

\* Source: IDC Survey Data 2018.

\* significant at 0.01 level,  $t=2.58$

**Innovative Teaching Activities:** According to the teachers refer to:

- Flipped classroom practice
- Visual Audio Kinesthetic (VAK) style of teaching visual aids
- NPTEL: National Programme on Technology Enhanced Learning
- MOOCs: Massive Open Online Courses
- Innovative Project Competitions and Project based Evaluation
- Animated Videos, Group Discussions
- Peer-to-peer teaching and learning

**Such activities were carried out by 24 (28.23%) Private; and 26 (43.33%) Government University teachers.**

**Outside Exposure of Students refers to:**

- Industrial visits
- Workshop/Conferences/Seminars
- Expert talks
- Power Point Presentation
- Online lectures

**Regarding Outside Exposure of Students,** 19 (22.35%) teachers from Private; and 14 (28.33%) teachers from Government University set up, used these practices in their day-to-day academic activities.

**Research Activities** as mentioned by teachers centre round:

- Updating of lectures through published research work in their discipline
- Student involvement in research projects
- Inclusion of industrial research in their assignments

Case studies to make students realize their hidden potentials  
 Implementing innovative ideas, and encouraging them to think out of the box  
 Consultancy projects in research  
 Patent filing

These activities were mentioned by 16 (18.82%) Private; and 9 (15%) Government University teachers (t-value is significant at 0.01 level).

In all the relevant responses came from 108, out of 145 teachers.

### **Discussion of results**

In Private Universities, Team-based learning, problem centred project based and cooperative learning techniques are being applied in 43.60% to 64.41% courses in comparison to 26.94% to 48.28% responses of Government University students. Special expert sessions and tactical methods being used in 57.57%, 65.82% in Private, and 34.27% and 46.55% in Government Universities. In Private Universities, 40.07% students were in favour of teacher based learning; 42.46% students from Government Universities preferred self-learning. There were 20.03% students from Private Universities who preferred both teacher as well as self-learning. Innovative teaching activities were mentioned by 34.38% teachers. Outside exposure of students was the response of 22.76% teachers. Research to enrich learning techniques was reported by 17.24% teachers. Government University teachers were in a better position to elaborate the techniques that foster innovative practices in teaching.

### **Conclusions**

Techniques applied in Teaching and Learning as reported by students refer to: team based techniques; and technology based techniques. Team based techniques are problem centred, project based; cooperative learning and brainstorming. These techniques are being applied according to 28.28% to 64.31% students of Private Universities; and 14.01% to 48.28% by Government University students. Technology based techniques of teaching and learning as mentioned by students are: online learning; flipped class-rooms, web conference based interactive tutorials. These techniques are being used by 7.58% to 36.70% teachers in Private Universities; and from 8.62% to 23.92% in Government Universities according to the responses of the students. It appears that application of team based and technology based techniques are more in vogue in Private Universities, as reflected in the responses of the students. Styles of Learning vary from student to student. The data reflect that the students of Private Universities depend more on teacher based learning, and the government University students depend more on self-learning.

### **Educational Implications**

The innovative methods used by the teachers develop competencies among the students,

which reflect quality in terms of adequately educated, highly satisfied, and employable graduates. The purpose is to make the exercise of teaching and learning more enjoyable and satisfactory. The process of producing employable graduates spans entire educational spectrum that will allow graduates to adapt to a rapidly changing and diverse world of work emphasising on adequate skills and competencies of graduates. In general, students lack practical knowledge and understanding to equip themselves with professional and technical skills. The need is of proficient teachers and learners' initiative to accomplish the tasks and achieve the targets. It refers to the modalities of teaching and learning. In designing the curriculum, the need of the day is to:

Focus more on practical knowledge, hand on experience; industrial visits, and industry linked internship programme. These are essential inputs to ensure quality in technical education.

In view of the limited opportunities to be employable in global market, there is need to strengthen the connection between skills and aptitudes of the graduates, with that of the requirements of the industry.

The institutions need to provide maximum opportunities to choose electives from diversified options to meet their objectives. More recently digital resources of learning are more individualised, creative and dynamic. Quality of learning depends on teachers' readiness and initiative to make use of the available technology to enhance the process of teaching and learning.

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## **Religion in India: Religious Composition of Population and Religious Regions**

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**Mehar Singh**

*Assistant Professor of Geography, Chaudhry Dheerpal Government College, Badli (Jhajjar)*

### **Abstract**

Religion plays a vital role in daily as well as socio-economic and political life of an Indian. This paper describes the spatial concentration of seven religious groups of India based on census 2011 data on religion. Areas of majority (> 50 per cent share) and minority (< 50 per cent share) for each religious group are worked out by taking district as a spatial unit for detailing district level concentration. Spatial concentration is also measured by Location Quotient for each religious group. Minority and majority binary are explained at district level. At second, the paper attempts to carve out Religious Regions of India for seven religious groups to examine the religious cohesion and segregation among Indians, by using cluster analysis technique. The Hindus forms the largest cluster followed by Muslims, Christians, Sikhs and Buddhists while Jains are not enough in numbers to show their presence in the religious regions of India. When inter-state differences are looked at, then Hindus too become a minority in seven states while inter-districts analysis results in 110 districts of Hindu minority. The findings of the paper shows the demographic uniqueness and it can help in informed policy decisions.

**Keywords:** Religion, Spatial concentration, Core and Peripheral areas, Religious regions, Religious clusters

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### **Corresponding Author:**

Mehar Singh, Assistant Professor of Geography, Chaudhary Dheerpal Government College, Badli (Jhajjar)  
E-mail: 1980meharsinghmaan@gmail.com

**Religion: an introduction**

The word 'Religion' is defined as a set of fundamental ideas and practices that bind people together in a cosmos, an ordered world, and that link them in community (Eck, 2012). It has roots in Latin word '*ligare*' means to bind and permeates all aspects of life of its adherents. India being a vast country has people of various faiths representing a rainbow of religious geographic tapestry.

Among the major religions of the world, Christianity dominates with the largest number of followers making 33 per cent (2.4 billion of the 7.2 billion people in 2012), with at least 126 countries having Christian majority. At second is the Islam with a 1.7 billion people accounting for 24 per cent of the total population. Thirty two countries have more than 90 per cent Muslim population. Hinduism ranks third accounting for 1.1 billion people around the world and makes about 15 per cent of the population of the world. It is the oldest religion to emerge among the peoples of Indo-Gangetic plains about 4000 years ago (Knox, 2015). Only India (78.3 per cent), Nepal (81.3 per cent) and Mauritius (48.3 per cent) are the countries which have majority Hindu population. The rest of the world population adheres either to Buddhism, or organized religions like Sikhism and Judaism, or traditional regional or local beliefs or claims to be unaffiliated to any religion or creed (Krishan, 2017).

The Indian subcontinent, from its earliest millennia, has been something of a crossroads of cultures and religions (Clothey, 2006). It has been a land of vibrant culture and multiple religions. It is the birthplace of many of the world religions, the oldest being the Hinduism, Buddhism, Jainism and the newer one like Sikhism.

A few geographers had worked on religion in India. Religion as part of cultural geography has a great impact on the socio-economic and political life in India. The first social scientist to provide a comprehensive spatial analysis of religious communities in India was Jon Brush (1949), followed by Davis (1951). Gosal and Mukerji (1970) analysed relative importance of various religious groups by drawing choropleth maps based on 1961 Indian census data. Dutt and Davgun (1979), find out the religious regions of India with a factorial regionalization. They found that Hindus are spread all over India but have lesser concentration in the periphery. In 1995, Gopal Krishan wrote on demographic space expansion by minorities in India. Premi (2004) examined the demographic perspective of Religion in India. In USA, Zelinsky, Sopher, Shortridge, Webster, Crawford, Jordan, Bauer and many others have worked for carving religious regions using various techniques at different time periods. Recently Bauer (2012) has revisited religious regions of USA using cluster analysis.

This paper looks at spatial concentration of various religions in India in terms of majority-

minority at district level and finds out the religious regions by using cluster analysis technique. It also finds out that factor analysis as an inefficient technique to regionalize religious groups in India. The religious tapestry of India is shown with a radar diagrams (figure 1)

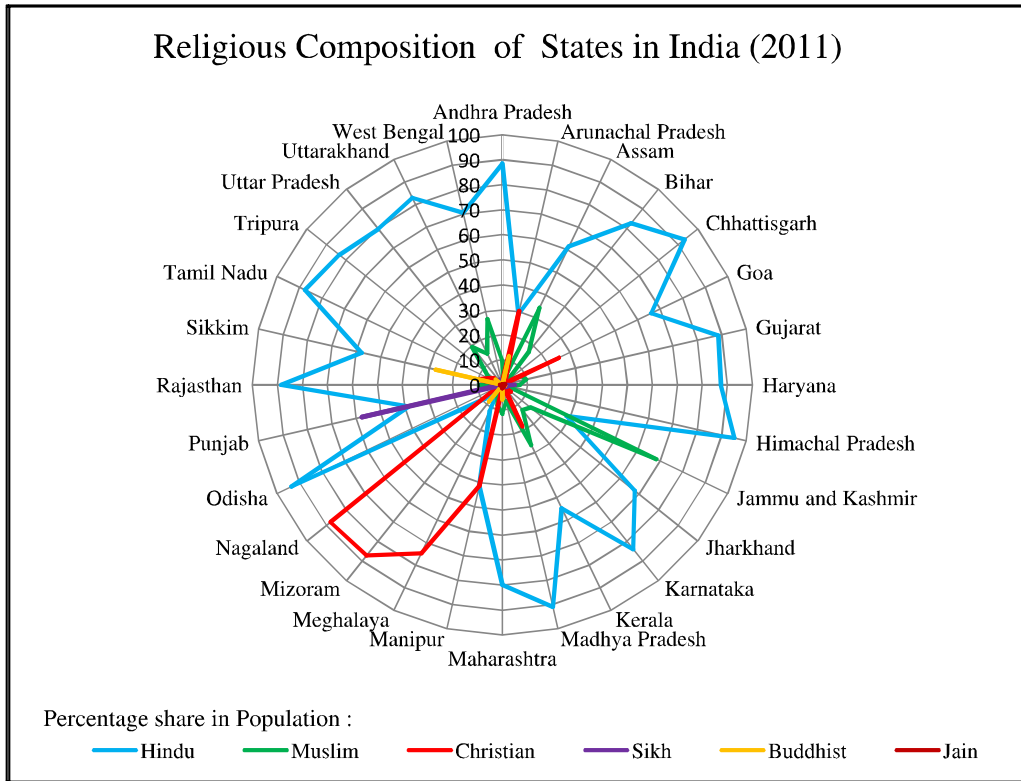


Figure 1. Religious composition of states in India, 2011

for states.

**Data Sources and Research Methodology**

The census is the only source for nationwide authentic data encompassing a population of 121.08 crore persons. Census 2011 series C-01 provides population data (state and district level) by religious communities ([www.censusindia.gov.in/2011census](http://www.censusindia.gov.in/2011census)). Household series H-1 provides data on district wise census houses. These data variables were standardized by expressing the numbers of adherents in each district in to percentage out of the total population of the district. For identifying the religious regions of India, data reduction technique is used i.e. factor analysis and cluster analysis. A number of tables resulting from these operations through SPSS are analysed and explained to sum up the findings. A 'Dendogram' was drawn by using hierarchical cluster analysis which gives a fair idea about the number of clusters required in a distribution. As Cluster analysis collapses the

data row-wise by finding rows of data that are similar to one another. An important decision when using k-means clustering is choosing the number of clusters (Bauer, 2012). Here the number of clusters chosen is a manifestation of drawing appropriate religious clusters of diverse Indian landscape.

### Trends in growth of different Religions in India

People of various religions are not uniformly occupying the holy land of India. Hinduism being the major religion has about 80 per cent share in total population. Noticeably since independence in 1947 the Hindu population has dropped by 5.19 percent whereas the Muslims have increased their share by 4.27 percent from 1951-2011 (Table 1). No other Surely India's religious tapestry has shrinking Hindus, expanding Muslims, and almost stagnant Sikhs, Christians, Buddhists and Jains religion has experienced a significant change.

**Table 1: Percent adherents to various Religious faiths in India (1881-2011).**

Census	Hindus	Muslims	Christians	Sikhs	Buddhists	Jains	Other Religions
1881*	75.1	19.97	0.71	0.74	0.07	0.49	2.92
1891*	74.2	20.41	0.77	0.68	0.09	0.51	3.34
1901*	72.9	21.88	0.98	0.77	0.1	0.47	2.9
1911*	71.7	22.39	1.21	1	0.11	0.41	3.18
1921*	70.7	23.23	1.47	1.06	0.12	0.39	3.03
1931*	70.7	23.49	1.77	1.28	0.23	0.37	2.16
1941*	69.5	24.28	1.91	1.4	0.12	0.37	2.42
1951*	<b>84.99</b>	<b>9.93</b>	<b>2.3</b>	<b>1.74</b>	<b>0.45</b>	<b>0.36</b>	<b>0.23</b>
1961**	83.4	10.7	2.4	1.8	0.7	0.5	0.3
1971**	82.7	11.2	2.6	1.9	0.7	0.5	0.4
1981**	82.3	11.8	2.4	1.9	0.7	0.5	0.4
1991**	81.5	12.6	2.3	1.9	0.8	0.4	0.4
2001**	80.5	13.4	2.3	1.9	0.8	0.4	0.6
2011***	79.8	14.2	2.3	1.7	0.7	0.4	0.9

Sources: \*Dutt, A.K., and S. Davgun. 1979. "Religious pattern of India with a Factorial Regionalization." *GeoJournal*3(2), p. 204.

\*\* Premi, Mahendra. 2004. "Religion in India: A Demographic Perspective." *Economic and Political Weekly* 39, p. 4298.

\*\*\*Census of India: Data on Religion, C-01 Population by Religious Community, India, 2011.

### Expression of Religiosity in India - The Places of Worship

Before a descriptive account on spatial distribution of Indian population on religious basis a brief introduction to the spatial expression of religiosity won't be out of context. Human beings create sacred landscapes by attaching sense to places to connect and converse with God actively. These get manifest as temples, mosques, churches, gurudwaras etc.

and commonly known as places of worship. Worldwide such places are focal points of religious activities and become expressions of religiosity. India being a home of 1.21 billion people belonging to various faiths has 3,013,140 places of worship (Census 2011, H-1 series). There is one place of worship per square kilometre of area and these are proportionately more in rural India (2,419,700 or 80.6 per cent) than in urban India (593,440 or 19.4 per cent) (Krishan, 2017). It is interesting to know that India has more places of worship than the combined numbers of school/colleges (2,106,709) and hospitals (683,228). Here it is found that district wise places of worship in per cent strongly correspond with per cent of district wise population (correlation coefficient = 0.767). It confirms the fact that religion is an important aspect of an Indians' life. Figure 2 and Figure 3 looks at the spatiality of places of worship per lakh population and per 100 square kilometre area.

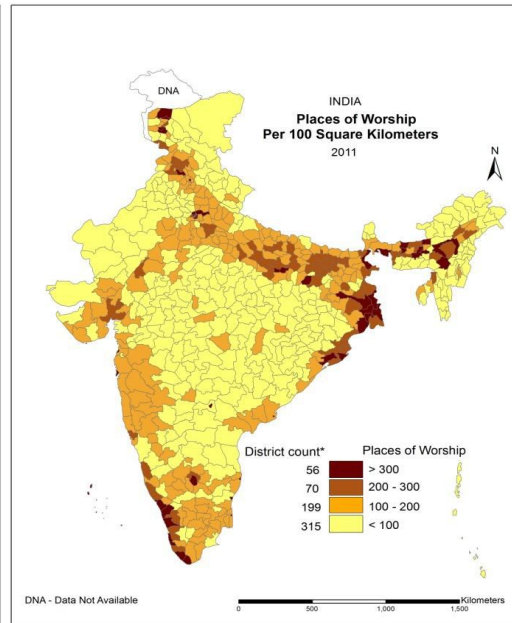
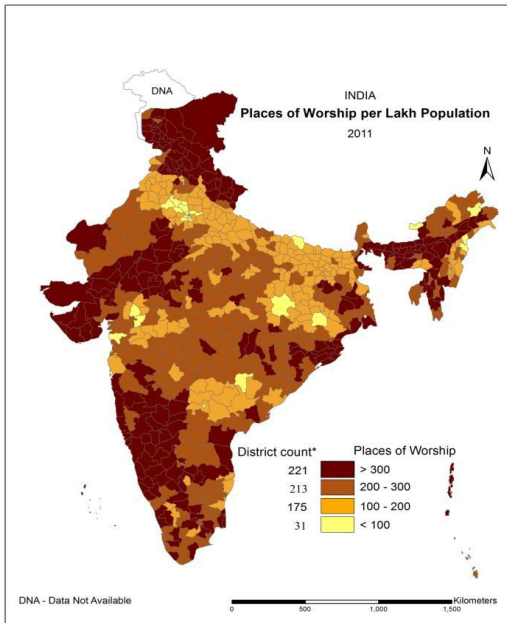


Figure 2: District wise places of worship per lakh population  
Figure 3: District wise places of worship per 100 sq. km

### India's Religious Landscape

On the basis of religion heterogeneous Indian population can be divided in seven major religious groups. Here the religious landscape of India is seen with the spectacles of majority (> 50 per cent share) and minority (< 50 per cent share) by taking district wise population data in percentage. Location quotient as a measure of spatial concentration is also used by comparing the district concentration of each religion with the national concentration.

### The Hindus

Hinduism is the oldest religion of India. The origin of Hinduism goes back to a very distant past and it is almost impossible to give a continuous account of Hinduism from its beginning to its present form (Nag, 2007). In 2011, Hindus comprised more than three-fourth of the Indian population and thus has a greater impact on the cultural landscape of the country.

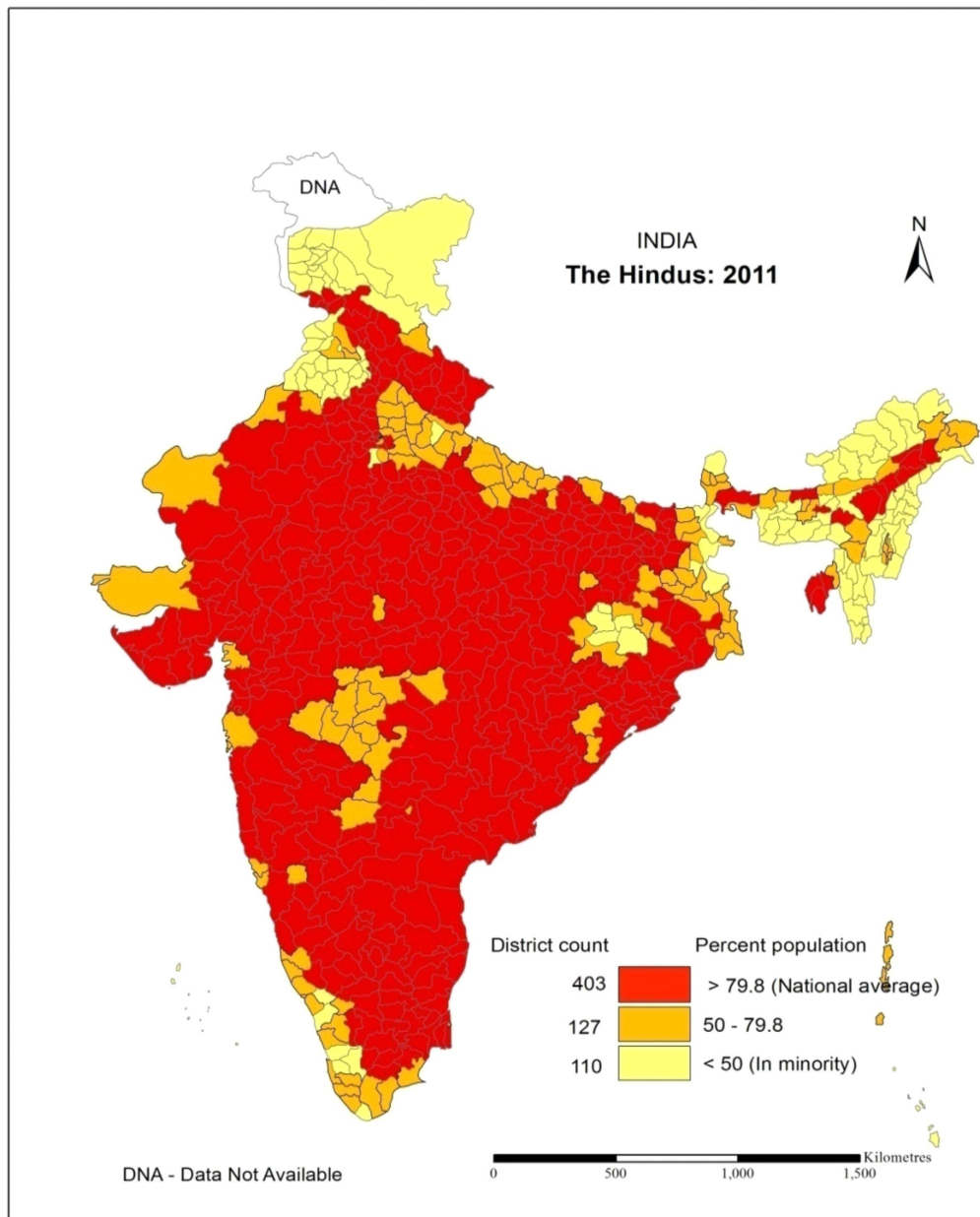


Figure 4. Hindus in India (2011)

Inter-state data analysis confirms 21 states and 6 union territories have Hindu majority while 7 states and one union territory have Hindus as a minority religion. Though at district level with a confirmed slowly and steadily declining population share, Hindus are in absolute majority only in 530 districts. The core area of Hindu concentration includes 403 districts where they have percentage share higher than their national average of 79.8 per cent (see figure 4). Major areas of concentration include 200 districts with more than 90 per cent Hindu population. Only 81 districts comprise more than 95 per cent Hindus and merely 7 districts cross 99 per cent mark. In these seven districts, four are in the state of Odisha (Dhenkanal, Boudh, Nayagarh, Subarnpur), two are in Uttarakhand (Rudraprayag, Bageshwar) and Mahendergarh in Haryana.

Hindus are in minority in 110 districts. They have a lesser concentration in Kashmir and Punjab in the north, most of the north-eastern states and a few districts in southern state of Kerala. A central patch comprising few districts of Chhattisgarh and Jharkhand, Eastern West Bengal along the border of Bangladesh also has meager concentration. Nicobar Islands and Lakshadweep has scant Hindu population. The lesser concentration still follows the general statement that Hindus are less concentrated in peripheral areas though their spread is all over India. The distributional pattern for Hindus reveals that the forested and rugged areas such as central India (Madhya Pradesh) and north India (Himachal Pradesh and Uttarakhand) have always displayed a Hindu majority, probably due to their undesirable, and even inaccessible terrain, which made it unattractive to Muslim invaders and foreign rulers (Dutt et al., 1996). In the same way the southern Indian region including parts of Tamil Nadu, Karnataka and Andhra Pradesh also have been stayed away from the influence of Muslims and Christians. Jammu & Kashmir and western Uttar Pradesh in the north India are having low percentage of Hindu population due to Muslim influence for a long time. Punjab being the land of Sikhs has low concentration of Hindus. In North-East India, all tribal majority areas have experienced a greater incidence of Christian missionary work while in Bengal tract low percentage of Hindus is a result of conversion to Islam from early 13<sup>th</sup> century till the independence of country in 1947 (Gill & Bhardwaj, 2010). In the south, the western coast has less concentration mainly in Kerala as its population has notable proportion of Muslims and Christians. Since early historical times the coasts of Kerala had link with the Arabian and Christian world. In due course of time it was largely

influenced by the religion of the sailors and traders. Another area of low proportion of Hindus is in the state of Jharkhand, people living here belong to animists or other religions. This area had profound influence of Christian missionaries during and after British rule in India.

Location Quotient is a measure of relative share of a spatial unit in the total of any distribution (Krishan & Singh, 2017, pp. 157). Numerically speaking, Hindus have a  $LQ \geq 1$  in 403 districts indicating their relative concentration in about 62 per cent districts. These districts make core areas of Hindu religion (Table 2 & figure 4).

**Table 2: Measure of Concentration, Location Quotient (LQ): The results of LQ for 640 districts for all Religions.**

LQ values	Hindus	Muslims	Christians	Sikhs	Buddhists	Jains	Others
$LQ \geq 1$ in no. of districts	403	163	156	60	82	134	97
$LQ < 1$ in no. of districts	237	477	484	580	558	506	543

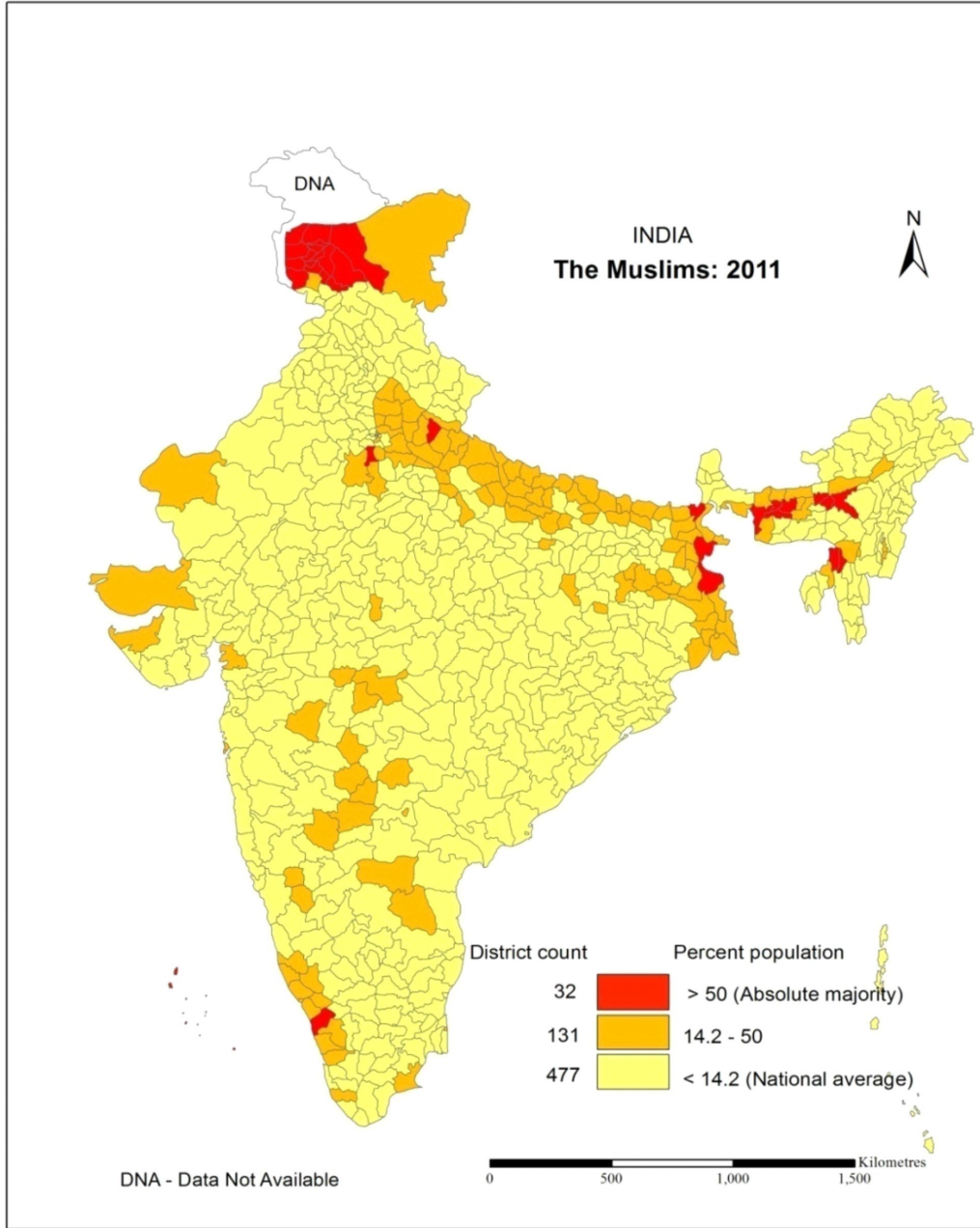
Source: Calculated from the Census Data, 2011.

### The Muslims

Islam came to the Indian subcontinent within decades of its birth (Clothey, 2006). In medieval India, particularly in 12<sup>th</sup> century Muslims stayed here and ruled over larger parts of country. They spread from Punjab plains to Assam Valley. Most of Muslim rulers favoured the conversion policy from other religious faiths to Islam. Today majority of Muslims in India are the progeny of Hindus converted to Islam.

In 2011 Muslims were the second largest religious community and the largest minority in India. They constituted 14.2 per cent of country's total population. In 32 districts they enjoy absolute majority while in 131 districts Muslim population crosses their national average figure but remain lower than the absolute majority mark. Figure 5 throws light on the areas of Muslim concentration. In the extreme north, Jammu & Kashmir has 16 districts having Muslim majority. It is the only state having Muslim majority in India. Rampur district in Uttar Pradesh and Mewat (Nuh) in Haryana has absolute majority in northern plains. In south Mallapuram district in Kerala has 70.24 per cent Muslims. Another remarkable area of Muslim majority districts lies along Bangladesh border. It includes 12 districts of West Bengal, Assam and Bihar. Away from mainland, Lakshadweep also enjoy overwhelming majority with 96.58 per cent Muslim population.





**Figure 5. Muslims in India (2011)**

Distributional pattern of Muslims reveals that they are concentrated in a few pockets, sparsely present all over India and least concentrated in Punjab-Haryana plains, mountainous states of Himachal Pradesh, Uttrakhand, North-Eastern states (except Assam) and a

larger area of central-eastern part of India including eastern Madhya Pradesh, Chhattisgarh and Odisha. The areas of higher spatial concentration had either longer period of Muslim rule (Western Uttar Pradesh, Bengal tract) or areas having longer trading contact with traders of Middle East countries. In Kashmir region the combination of Muslim rule and influence of Sufism had played important role in religious conversion to Islam (Gill & Bhardwaj, 2010). Bengal tract and adjoining areas had witnessed Muslim rule during the medieval period of Indian history (1206-1757) where massive religious conversion took place. After partition of India in 1947 and during 1971 liberation war, large scale migration has taken place towards Indian side (Dutt & Davgun, 1979). Muslims of Kerala or Malabar Coast are the result of conversion of locals through sea born contacts with Muslim traders from the Middle East.

Muslims have a  $LQ \geq 1$  in 163 districts and confirms their relative concentration in 25 per cent districts. In 477 districts they mark their presence with a  $LQ$  less than one (Table 2 & figure 5). Their distribution confirms the general statement that Hindus are less concentrated in peripheral areas of India. Peripheral areas in the north, north-eastern and southern India have minor to major concentration of Muslims.

### **The Christians**

Christianity as the largest religion of the world ranks third in India after Hindus and Muslims. They constituted 2.3 per cent of the total population in 2011. In 156 districts they exceed their national average but mark absolute majority only in 35 districts (more than Muslims). The largest majority area of Christians includes 33 districts in north-eastern India. Other two districts of absolute majority include Simdega (51.14 per cent) in Jharkhand and Nicobar district (70.78 per cent) in Andaman & Nicobar Island. Figure 6 shows their spatial concentration. They occupy three distinct areas namely the north-eastern hilly states; twin clustered districts of Jharkhand and Odisha and the Malabar (Kerala-Goa) coast. In the north-east, the states of Meghalaya, Mizoram and Nagaland are truly Christian majority states with all 26 districts having Christian majority. Manipur has absolute majority of Christians in five districts. Kurung Kumey and Tirap are two Christian majority districts of Arunachal Pradesh. Each district in India has Christians' presence. In north-western India only Gurdaspur district in Punjab has 7.68 per cent population of Christians.

India's Christian population is overwhelmingly the result of missionary work of Christian during and after the colonial rule, and sea born contacts with Christian world during pre colonial period. In north-eastern states and central-eastern tribal belts of India, tribal people were attracted by missionaries. Both the regions were highly inaccessible and physically isolated from rest of India's population and provided an ample opportunity to Christians Missionaries to spread their religion. Kerala had imprints of early migration of Christians

from the west to Malabar Coast leading to a larger population of Christians in south-west India at present.

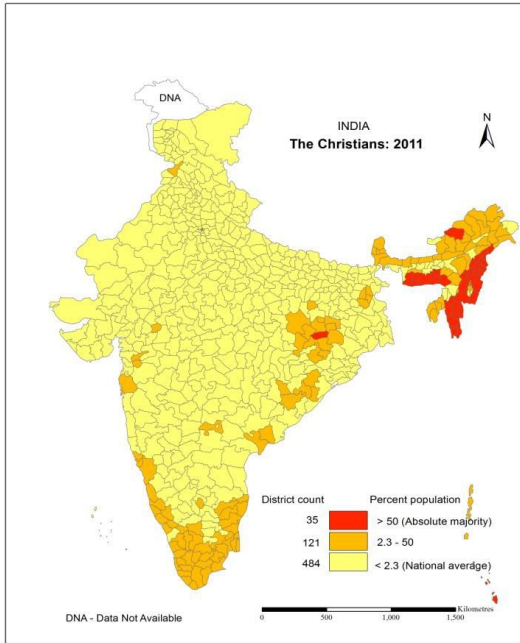


Figure 6. Christians in India (2011).

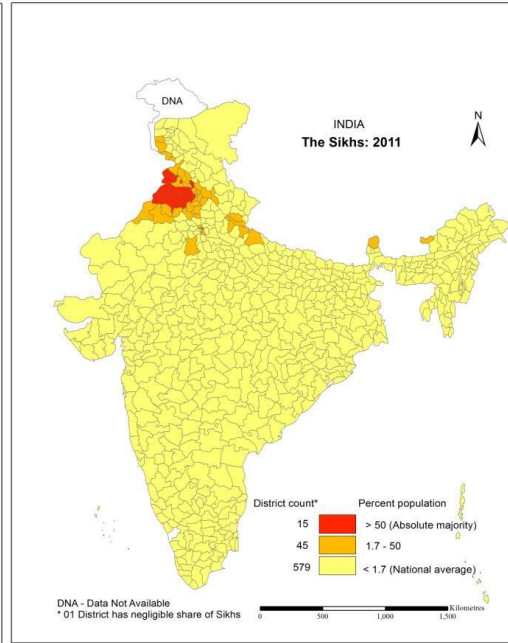


Figure 7. Sikhs in India (2011).

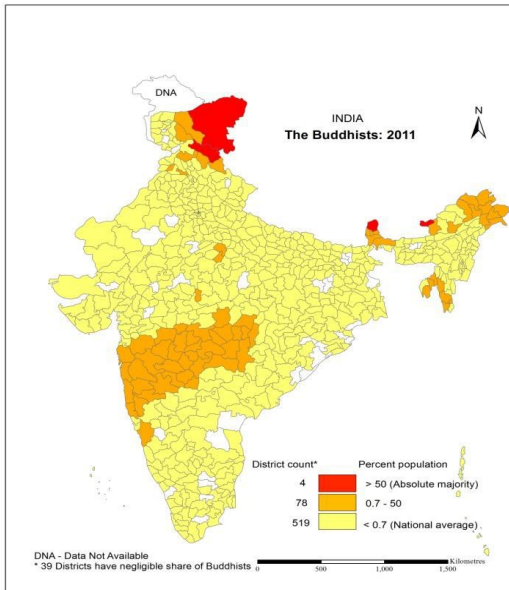


Figure 8. Buddhists in India (2011).

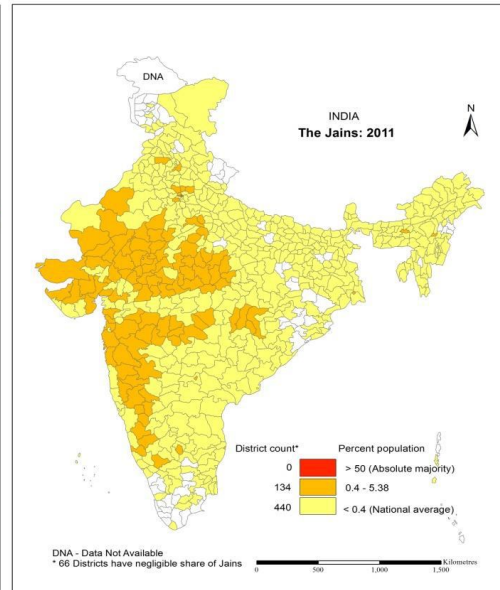


Figure 9. Jains in India (2011).

Christians have a  $LQ \geq 1$  in 156 districts and confirms their relative concentration in 24 per cent districts. In 484 districts they mark their presence with a LQ less than one (Table 2 & figure 6). Again their spatial distribution in southern and north-eastern peripheral parts of India confirms the general statement that Hindus are less concentrated in peripheral areas of India. However Chhattisgarh-Jharkhand Christian belt is an exception to this peripheral hypothesis.

### **The Sikhs**

The Sikhs form the fourth largest religious community in India with a total population of 2.08 crores. It makes only 1.72 per cent of total population of India. They are in absolute majority in only 15 districts of Punjab. In 60 districts they have population more than their national average while in 580 districts they are present below their national average (figure 7). Sikhs concentrate in Punjab and its adjoining areas. As a whole Punjab is the land of Sikhs where Sikh rulers like Maharaja Ranjit Singh (1680-1739) ruled in 18<sup>th</sup> century. Partition of country resulted in a major reshuffling of population across boarder and resulted in concentration of Sikhs in present day Punjab region. Adjoining to this land some districts of Haryana, Rajasthan, Himachal Pradesh and Jammu & Kashmir also have 2 to 26 per cent Sikh population. During 1950s and early 1960s Punjab witnessed a sizable outmigration of Sikh peasants to thinly populated *Terai* belt of Uttar Pradesh (Gill & Bhardwaj, 2010). Sikhism being one of the newest religions in India is indigenous to the land of Punjab. Their numbers may be small but they are present in all 640 districts from north to south and east to west in India except Malapuram district of Kerala where their per cent share is negligible. Even in international migration Sikhs have outreach to distant countries mainly Canada and USA in large numbers.

Sikhs have a  $LQ \geq 1$  in 60 districts and their relative concentration is in 9 per cent districts. In 580 districts they mark their presence with a LQ less than one (Table 2 & figure 7).

### **The Buddhists**

In 2011 Buddhists constituted only 0.7 per cent (84.4 lakhs) of national population. They are present above their national average mark in 82 districts. In only 04 districts they cross the absolute majority figure of 50 per cent (figure 8).

Twang district in Arunachal Pradesh has the highest proportion of Buddhists (69.87 per cent) followed by 66.4 percent in Leh-Laddakh district of Jammu & Kashmir, Lahul-Spiti (62.01 per cent) in Himachal Pradesh and North District (53.35 per cent) in Sikkim. Though 39 districts have negligible per cent share of Buddhists, they show their presence in 519 other districts with a percentage share below national average. Figure 8 illustrates three distinct areas of Buddhist presence. First one is in the northern mountainous states; second area includes four North-Eastern states namely: Sikkim, Arunachal Pradesh, Tripura,

Mizoram and Darjiling district of West Bengal. All these districts are in proximity to Tibetan territory. Another area of Buddhist concentration is the state of Maharashtra, where many low caste Hindus embraced Buddhism in the 1950s due to Baba Sabeel Ambedkar's movement (Dutt & Davgun, 1979). Their concentration varies from 0.75 per cent in Ahmednagar to 18.08 per cent in Akola district.

If we look at the Location Quotient, the Buddhists have a  $LQ \geq 1$  in 82 districts while 558 districts have  $LQ < 1$  (Table 2 & figure 8). Buddhists too concentrate in peripheral areas of India and further consolidate the statement that Hindus have lesser concentration in peripheral areas.

### **The Jains**

Percentage share of Jains remained more or less stagnant since 1881 to 2011, from 0.49 per cent to 0.4 per cent. In 2011 they had a population of 44.5 lakh only. Jains do not form majority in any district, hence become the national minority community both at state and district levels. Above the national average they are present in 134 districts of India, mainly in urban centres as business class people. Their highest concentration is in Mumbai with 5.38 per cent share in its population. Jains have more than 2 per cent population share in only 11 districts of India. However, there are 66 districts where per cent share of Jains is very low or negligible. Figure 9 illustrates that Jains are concentrated in the western and central part of India (parts of Rajasthan, Gujarat, Madhya Pradesh and Maharashtra). The Jains mainly dwell in urban areas and are mostly engaged in commerce industry. In villages they are mainly residing with the title '*Baniya*' engaged in commercial activities like grocery or running small scale industries like food processing units, oil mills or flour mills.

Location Quotient of Jains is more than one in 134 districts while in 506 districts it is less than one.

### **Other Religions**

In the census enumeration tables for religion, seventh and eighth categories of religion are '*Other religions and persuasions (incl. Unclassified Sect.)*' and '*Religion not stated*'. Here both these categories are added to make the seventh category with the name "Other Religions". Actually in most of the studies hardly any attention is given to this category. It includes people of various faiths like animist, naturalist or belonging to some other sects, other than the traditional religious faiths like Hinduism. They numbered more than one crore (1.08 crore), which is more than the numbers of Buddhists and Jains. In 2011 they had 0.9 per cent share in country's population. Only 7 districts have absolute majority. They exist in two major areas, the north-eastern hilly states (Meghalaya, Manipur, Arunachal Pradesh and Sikkim) and the central-eastern plateau region (Jharkhand, West Bengal,

Chhattisgarh, Madhya Pradesh, Odisha). These areas are homes of tribal people who live in forested areas and follow other religions.

### **India: Religious Regions**

The concept of regionalization is the most fundamental one in geographical studies. Regionalization is a special procedure of classification in which contiguous spatial units (region) become the end result from the individuals classified as spatial units (usually areas) (Gregory, 2009). Dutt and Davgun (1979) investigated the scope of religious regions of India in an attempt to determine the feasibility of identification of religious regions of India; and tried to check the compatibility of factor analysis for such type of research. They have used percentage of each religion in total population for 356 districts as per Census 1971. Factor analysis technique was used for deriving religious regions with 'Quartimax rotation'. Their work reduced the data in to four factors: (i) High: Christian & Others, Low: Hindus & Jains (ii) Muslim (iii) Sikh and (iv) Buddhist. Then on the basis of these factors they divided India into five major religious regions: Hindu, Buddhist, Muslim, Sikh, and Mixed.

Factor analysis collapses the columns of the dataset to construct a smaller number of new factors or indices that are linear combinations of the original variables. In the present study it is found that Factor Analysis technique is not providing appropriate results, as there is a very low degree of correlation among the seven religious groups. The factor analysis technique also seems to be not working for the given problem as the KMO (Kaiser-Meyer-Olkin - Measure of Sampling Adequacy) test fails with a value of 0.043 instead of a required minimum value ( $> 0.50$ ). Both the results indicate that factor analysis technique is not feasible in this case. Cluster analysis collapses the data row-wise by finding rows of data that are similar to one another. In this way, clusters of similar observations are created (Rogerson, 2015). These are the two most common data reduction techniques in geographic research. Here cluster analysis can serve the purpose of regionalisation. Cluster analysis in geography has a widespread application in the area of geodemographics. It reduces large numbers of spatial data variables into a small number of types. In such studies where we need to divide a large region into smaller numbers of continuous subregions, cluster analysis suffices the purpose of regionalisation (Krishan & Singh, 2017). The following steps were used to carry out the clustering using SPSS: Analyze > Classify > K- Means Cluster Analysis > Enter Variables (7) > No. of Clusters (6) > Method: Iterate and classify > Ok. A dendrogram was also plotted to see the optimum number of clusters by using Hierarchical Cluster Analysis. The following are the results of clustering process (Table 3).

**Table 3: Results of cluster analysis for seven religious groups based on 640 districts' data.****Final Cluster Centers (after 10 iteration)**

Religion	Cluster					
	1	2	3	4	5	6
Hindus	30.89	6.55	<b>86.13</b>	<b>39.64</b>	34.00	<b>35.11</b>
Muslims	1.96	1.88	9.55	2.88	<b>63.61</b>	5.94
Christians	.89	<b>86.85</b>	1.60	8.39	1.12	<b>29.23</b>
Sikhs	<b>65.77</b>	.08	.76	.67	.42	.07
Buddhists	.07	2.55	.74	<b>44.97</b>	.33	.95
Jains	.12	.04	.32	.06	.05	.04
Others	.30	2.06	.91	3.39	.46	<b>28.66</b>

Source: Based on results of Cluster Analysis with the help of SPSS.

The clustering operation gave four clearly defined and two mixed religious clusters. The Sikhs, Christians, Hindus and Muslims make sharp boundaries of their dominant areas while two mixed religious regions are: the Buddhists+Hindus and the Hindus+Christians+Others. The Jains are so small in their numbers as well as their per cent share that their presence is not registered in the final outcome of religious regions. Figure 10 illustrate the vivid picture of religious regions of India in six shades.

Hindus form the largest religious region, being widespread in the country makes the core of the country. They have lesser concentration in the peripheral areas. They concentrate in 508 districts (79 per cent districts of India). In Jammu & Kashmir they represent only four southern districts namely Jammu, Udhampur, Kathua and Samba. In the Valley of Kashmir where they were residing since generations, were forcefully evacuated by Muslims under separatist movement during 1980s. The country saw the large scale ousting of Kashmiri pandits during that time. In Punjab, three Hindu dominated districts (Hoshiarpur, Jalandhar, SBS Nagar) occur in the hub of the Sikhs. The Hindus make a more or less contiguous region covering almost the whole northern plains except Punjab, few districts of Uttar Pradesh and the northern parts of West Bengal. In the west they have monopoly while in the east this monopoly is broken by few districts of Jharkhand state. In south there is remarkable homogeneity except the districts along Malabar Coast. Thus Hindus make a spectacular and the largest religious region of India.

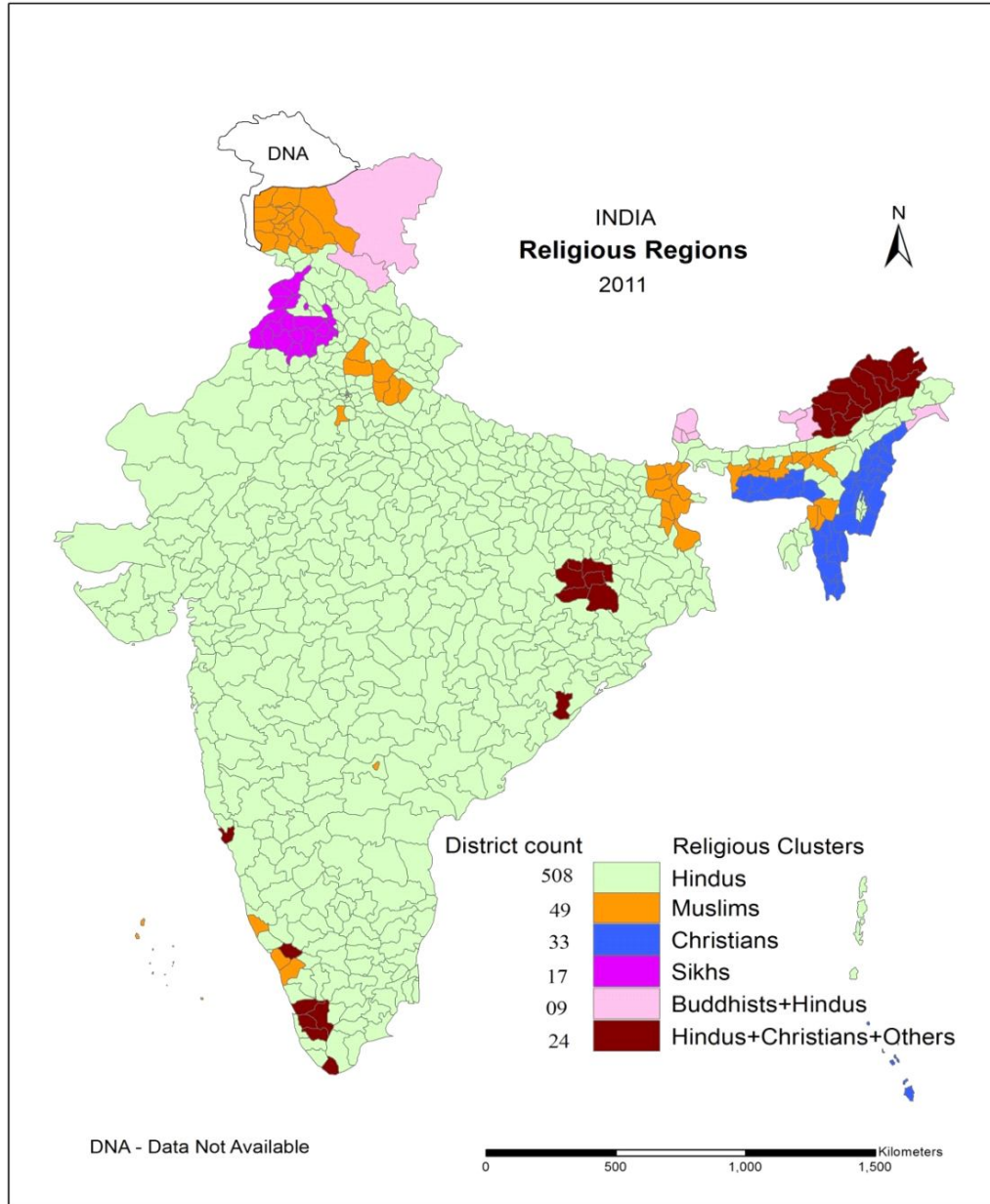


Figure 10. Religious Regions of India based on Cluster Analysis results (2011)

The second religious cluster represents the imprints of Islam on the land of India. This cluster has four distinct patches, covering 49 districts of India. The first area is the Kashmir Valley where Muslims are concentrated in most of the districts. Since independence this area has infiltration from Pakistan border. Second area covers six districts of north-western Uttar Pradesh and Mewat district of Haryana state. This area has long being under Muslim



influence since Delhi Sultanet to Mughal period in the medieval history of India. Third area is in north-eastern part of India along Bangladesh boarder encompassing a total of 20 districts (4 in Bihar, 2 in Jharkhand, 3 in West Bengal and 11 in Assam). Prior to independence this area was heavily populated by Muslims, and formed the basis of formation of East Pakistan. Still Bangladesh's peripheral areas are Muslim dominated on Indian side. In Assam there is large scale illegal infiltration along international border since independence, and it also becomes a burning political issue during state elections for decades. Fourth area of Muslim region is on the south western coast of India including three coastal districts of Kerala and Lakshadweep islands. Hyderabad makes the 49<sup>th</sup> district of this religious region, as it remained under Muslim rule for long period of time.

Third religious cluster comprises 33 districts populated by Christians in the north eastern India. This forms a contiguous area including 31 districts of Nagaland, Manipur, Mizoram and Meghalaya state. Tirap district of Arunachal Pradesh along Nagaland border is also part of this cluster. Away from mainland Nicobar district of Andaman & Nicobar Islands also belongs to this cluster. Most of these people are tribal converted to Christianity by missionaries during and after the British Rule in India.

Fourth religious cluster is formed by the Sikhs in the north western part of India comprising 17 districts of Punjab, the land of ten Sikh Gurus. The region is though small but forms one of the most compact religious regions of India.

Fifth religious region belongs to the Buddhists+Hindus. In this mixed religious cluster Buddhists and Hindus both make their presence with greater concentration of Buddhists in nine districts. So, the Buddhists form their cluster in three distinct pockets. The first one is in north India including Leh (Ladakh) and Kinnaur district. All four districts of Sikkim form the second pocket while the third one comprises three districts of Arunachal Pradesh. These nine districts lie along the Buddhist populated Tibet, Bhutan and China.

Sixth and the last religious cluster belong to the amalgam of Hindus, Christians and people belonging to 'other religions'. A total of 24 districts are part of this cluster, including 10 districts of Arunachal Pradesh, 6 districts of Jharkhand, one in Odisha, 5 in Kerala, one in Goa (south Goa) and Kanyakumari in Tamilnadu. In Arunachal and Jharkhand, 'Others' make larger share than the Hindus and Christians while in southern India the Christians have larger share with Hindus and a lesser share of 'Others'.

The Jainism being indigenous to land of India, records its absence on the map of religious regions.

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## **Crime in India: An Inter-State Analysis**

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**Neha Gupta**

*PGT-Economics (SHIS, Gurugram), Former Assistant Professor, DU*

**Lalit**

*Assistant Professor (VNC, DU), Ph.D Scholar*

### **Abstract**

The main objective of this paper is to present a general profile of crime in India. This paper investigates the relative impact of socio-economic variables (NSDP as a proxy of economic growth, poverty, unemployment, gender ratio and education) on crime rates in India. State-level data of sixteen major states are used on the above variables for the period 1991 to 2011. This includes the study of changes in the composition of crime, trends, patterns and contribution of selected crime-heads, viz. murder, rape, kidnapping & abduction and crimes against property (dacoity, preparation & assembly for dacoity, robbery, burglary and theft). Murder represents assault to human life and security. Similarly, rape represents crimes against women, as women of all age group are generally vulnerable to this crime and these crimes also represent violence crime in the economy. Crimes against property include dacoity, burglary, preparation & assembly for dacoity, robbery and theft. These acquire importance for their preponderance in the total rate of crime at any point of time.

**Keywords:** Crime, Crime rate, Interstate comparison.

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### **Corresponding author:**

Neha Gupta, PGT-Economics (SHIS, Gurugram), Former Assistant Professor, DU  
[Nehagoel2004@gmail.com](mailto:Nehagoel2004@gmail.com)

## **Introduction**

Peace is one of the most important necessities of human being in any society. The economic development and hence overall development of the economy to a large extent depends on the peaceful environment i.e. absence of violence. Freedom from violence, as an aspect of the quality of life, is a neglected issue in development studies. Many people would rather avoid being mugged, beaten, wounded, or tortured, and it is also nice to live without fear of these traumatic experiences. Therefore, protection from violence may be thought of as one of the "capabilities" that contribute to the quality of life (Sen 1985). Violence also affects human wellbeing in indirect ways, as armed conflicts undermine economic growth or the functioning of public services. If development is concerned with improving the quality of life, the issue of violence should then be a major interest of the discipline. The recent upward trend in crime rates of developing countries has spurred widespread public concern about personal and proprietary insecurity. In some countries, the questions of crime, violence, and victimization are attracting more attention from academics and policy makers than traditional economic problems.

## **Objectives**

To study the interstate variation in the crime pattern and plausible reasons for the same.

## **Data Source**

In India, the Criminal Procedure Code divides crimes into two heads: cognizable and non-cognizable. The police have the responsibility to take prompt action on receipt of a complaint or of credible information in the case of cognizable crimes. Cognizable crimes are again sub-divided as those falling under either the Indian Penal Code (IPC), or under the Special and Local Laws (SLL). Non-cognizable crimes, on the other hand, are left to be pursued by the affected parties themselves in Courts. The police force initiates investigation into such crimes except with magisterial permission. In India statistics on crime are published annually by the **National Crime Records Bureau**, under the **Ministry of Home Affairs**. State, City and district wise data is available on number of different crimes committed, judicial institutions and enforcement mechanism in a standardized format. 'Crime in India' was first brought out 1954. Since then it is being regularly published. The focus of this study will be only on IPC crimes (**cognizable crime**). The reason is that the motivations and enforcement mechanism for SLL crimes are different from that of IPC crimes. The study is restricted on 16 major states because of non-availability of data.

## **Methodology**

Firstly, annual crime incidence have been taken for the years 1991 to 2011. Based on these

crime incidences, linear graph has been constructed to see the trend. Secondly, in order to find out changes in the composition of crime, crime rates for different heads of crime at three different points of time i.e. 1991, 2001 and 2011 is calculated. For the same time periods crime heads as percentage to total crime are also represented in the form of tables.

### Composition of crime (1991, 2001 and 2011)

The composition of crime in a region or state becomes part of the basic exercise in the study of crime. This section aims to finding out the composition of crime in India and to highlight the changes taken therein from 1991 to 2011.

**Table: 3.1 Percentage (per cent) Contribution of Different Crime Heads in Total Crime**

Crimes/year	1991	2001	2011
Murder	2.3	2.0	1.5
Attempt to commit murder	1.8	1.8	1.3
C.H. not amounting murder	0.3	0.2	0.2
Rape	0.6	0.9	1.0
Kidnapping & abduction	1.2	1.3	1.9
<i>of women &amp; girls</i>	0.9	0.8	1.5
<i>of others</i>	0.3	0.4	0.4
Dacoity	0.6	0.3	0.2
Preparation & assembly for dacoity	0.1	0.1	0.1
Robbery	1.6	1.1	1.1
Burglary	7.9	5.7	4.0
Theft	21.6	14.3	14.7
Roits	6.3	4.3	2.9
Criminal breach of trust	1.0	0.8	0.8
Cheating	1.6	2.5	3.8
Counterfeiting	0.3	0.1	0.1
Other	52.8	64.4	66.5

Source: crime in India 1991, 2001 and 2011.

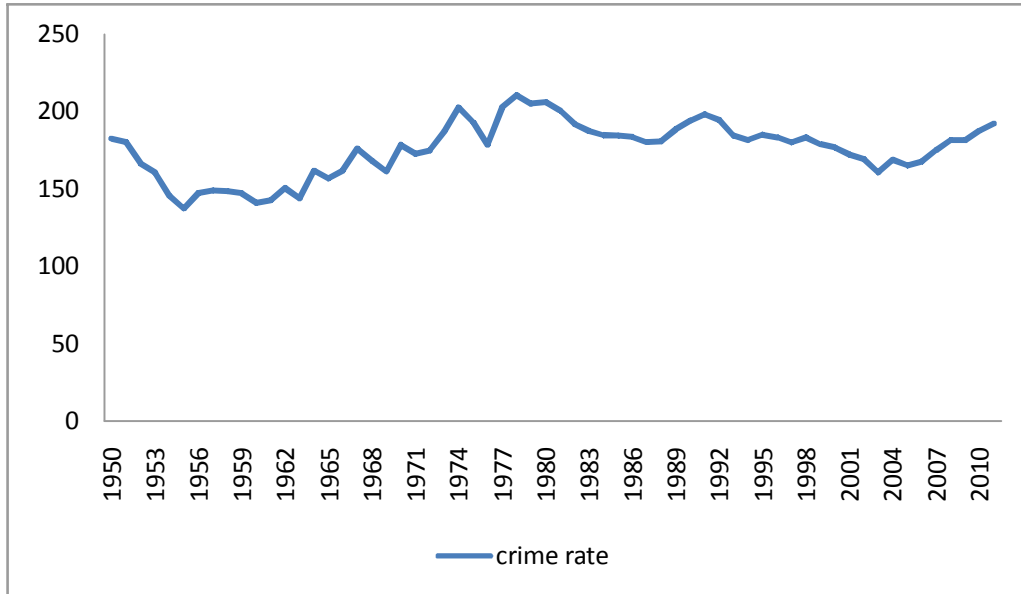
Table 3.1 shows different crime heads as a % to total crime from 1991 to 2011. In 1991, theft alone had highest percentage (21.6%). And, preparation & assembly for dacoity shares the lowest % (0.1); whereas in 2001, major crime heads retain their position. Again, theft is found sharing highest percentage (14.3%) but lowest percentage (0.1%) here is being shared by counterfeiting (0.1%). However, in 2011, again theft had highest percentage (14.7%) and preparation & assembly for dacoity and counterfeiting shares the lowest % (0.1).

Changes in the composition of crime are apparent (table 3.1). In 1991, the total incidence of IPC crime in India was 16,78,375 which increased to 17,69,308 crimes in 2001. Therefore, the decadal growth becomes 5.4% and average annual rate comes to 0.8%. In terms of %, dominance of crimes against property which include theft, robbery, burglary, and dacoity is evident at all points of time. Nonetheless, their % has declined considerably (from 31.8% in 1991 to 21.5% in 2001). This change may be attributed to the growth of other crimes. In fact, rapes and cheating have almost doubled in these years and kidnapping & abduction have increased due to rise in the incidence in India. However, murder and counterfeiting seem to have gradually declined. Though, there is a decline in the percentage of riots in 2001 (4.3%) compared to 1991 (6.3%). There is also a rise in the % of others crime from 52.8% (1991) to 64.4% (2001). This increase shows the decline in the % of other crime in this decade.

The different pictures comes when we compare next decade i.e. 2001 and 2011. In these years, total incidence of IPC crime has also gone up from 17,69,308 in 2001 to 23,25,575 in 2011. The decadal growth becomes 31.4% and average annual rate was 3.0%. This represents a massive increase in the growth of this decade because in the earlier decade (1991-2001) it was only 5.4% which was much lower than the current decade (2001-2011). In term of %, same scenario has come up in this decade. Crime against property which include theft, preparation & assembly for dacoity, robbery, burglary, and dacoity have declined from 21.5% in 2001 to 20.0%, but this decline is very small only 0.5%. There is sharp decline in the murder from 2.0% (2001) to 1.5% (2011) and riots from 4.3% to 2.9%. There are gradually increase in the % of rape and kidnapping and abduction from 0.9% and 1.3% to 1.0% and 1.9% respectively in this decade. The main point to note here is that the % of kidnapping and abduction of women & girls have almost double. Crime against women has also gone up in these years.

### Trends of Crime Rate

**Figure: 3.1 Trend of Crime rate (IPC) in India (1953 to 2011)**



Source: National Crime Records Bureau.

Analysis of crime-rates (at national level) for the last two decades does not show a smooth trend. Figure 3.1 represents the smooth picture of total crime incidences and crime rate (per 1, 00,000) of the last six decades. It showed how the pattern of crime rate has been changing from 1950 to 2011. In 1950 the rate of crime was 182.5 and total incidences of crime were 635508 in India. The crime incidences declined in 1953 from 635508 to 601964 and rate from 182.5 to 160.7 and further to 137.4 in 1955. The rate of crime was lowest in 1955 in the history of independent era of India. Why did this happen? And, what factors could have involved in this process? Such questions are important to be looked into. From 1955 to 1959 the reverse process gets in as the crime rate which was only 137. 4. In 1955 kept on rising to 147.2 in 1959. In the 1960s, a good deal of fluctuations was observed. In 1980 the crime-rate rose to 206.2 which again declined till 1987.

At the time of adoption of new economic policy 1991, the crime rate was 198.2 almost near to 200. The years become important in the 1991- 2011 decades in two ways. Firstly, it was the year having lowest crime-rate (160. 0 crimes only) in the second decade i.e. 2001-2011. Secondly, it was the year from which the crime-rate started increasing again and reached the level of almost 192.5 crimes per 1, 00,000 persons in 2011. Although it is not possible to explain such strange fluctuations but at the same time it is equally important to mark the abrupt changes after the introduction of new economic reform. Have the twin



processes of industrialization - urbanization led to overall increase in crime? Or it is growing awareness among masses responsible for a comparatively higher reporting of crimes because of the education? Have our social-priorities and cultural goals become dominant over the 'sanctioned - means' to achieve them? Also, it is important to find out is the basic needs of human being one of the factor of rising crime in this decades? Sometime people choose illegal activities rather than legal activities because of fewer opportunities in the economy. It is important to know about the state level pattern of the some important crime in which study will focus on like murder, rape, kidnapping & abduction and burglary.

### Contribution in total IPC crime at State level

The following Table 3.2 tell us the contribution (in %) of IPC crime of sixteen major state in all India IPC crime, it shows the contribution of a state in total IPC crime and their changing contribution with the time period from 1991 to 2011. The idea behind this table is that it will give us a clear pattern of crime contribution of different states in total all India IPC during the liberalization era. Before going on state wise explanation of different major crime heads it is important to know about the state wise contribution of IPC crime in total crime in India and this contribution includes all the IPC crime heads. In this table, the following years have been taken; 1991, 2001 and 2011, because it represent decadal trends and is simple to understand and more comparable.

**Table: 3.2 Percentage contributions to all India total (IPC crime)**

States/year	1991		2001		2011	
	Total IPC	percent contr.	Total IPC	percent contr.	Total IPC	percent contr.
Andhra Pradesh	101676	6.1	130089	7.4	189780	8.2
Bihar	119932	7.1	88432	5	135896	5.8
Delhi	34876	2.1	54384	3.1	53353	2.3
Gujarat	124472	7.4	103419	5.8	123371	5.3
Haryana	28584	1.7	38759	2.2	60741	2.6
Himachal Pradesh	9209	0.5	11499	0.6	14312	0.6
Karnataka	104489	6.2	109098	6.2	137600	5.9
Kerala	74103	4.4	103847	6.2	172137	7.4
MP	218431	13	181741	10.3	217094	9.3
Maharashtra	192295	11.5	171233	9.7	204902	8.8
Orissa	52081	3.1	46661	2.6	61277	2.6
Punjab	16081	1	27774	1.6	34883	1.5
Rajasthan	113617	6.8	155185	8.8	165622	7.1
Tamil Nadu	133284	7.9	154801	8.7	192879	8.3
UP	208561	12.4	178129	10.1	195135	8.4
West Bengal	69073	4.1	61563	3.5	143197	6.2

Source: crime in India 1991, 2001 and 2011.

As depicted in the above table, in 1991, Madhya Pradesh was the highest % contributed state in all India IPC crime. MP has shown highest incidence (218431) and 13% contribution in total IPC. The second highest contributed state was Uttar Pradesh (UP), having 12.4% contribution with 208561 total incidences. The lowest contributed states were Himachal Pradesh and Punjab. The state which lies in southern part of India also contributed one fourth of total IPC crime together. On the other hand, the states on the northern part of India like Haryana, Delhi and Bihar have contributed 1.7%, 2.1% and 7.1%. The total contribution of Gujarat and Rajasthan which are the western part of India in all IPC crime was 14.2%. The eastern part of India, state like Orissa and West Bengal contributed 3.1% and 4.1% respectively. Thus, overall the major contribution of IPC crime in all total India were came from those states which are the central part of India.

In 2001, some major decline and increase were found in the contribution of IPC crime of some states. Again, Madhya Pradesh shown highest contribution in all India; Uttar Pradesh and Maharashtra have also shown declining trend in their contribution. Bihar, Gujarat, Orissa and West Bengal have also shown a declined contribution in all India. On the other side some states like Kerala, Tamil Nadu, Rajasthan, Delhi, Haryana and Karnataka have shown rising trend in contribution as compared to 1991.

However in 2011, MP, Maharashtra and UP have shown continually decline share of contribution in total IPC crime in India. MP still has larger contribution in India's total crime but its declined from last two decadal. Only Bihar and West Bengal have shown upward trend from 2001 to 2011. The same trend, which was found in 1991 to 2001 of other states, has shown in 2011. The contribution of Andhra Pradesh, Haryana and Kerala were further increased in 2011. On the other hand, the contribution of following states has significantly declined in 2011 named by Gujarat, Karnataka and Orissa. Some states like Delhi, Punjab and Rajasthan were shown upward trend from 1991 to 2001 and have shown downward trend of contribution from 2001 to 2011.

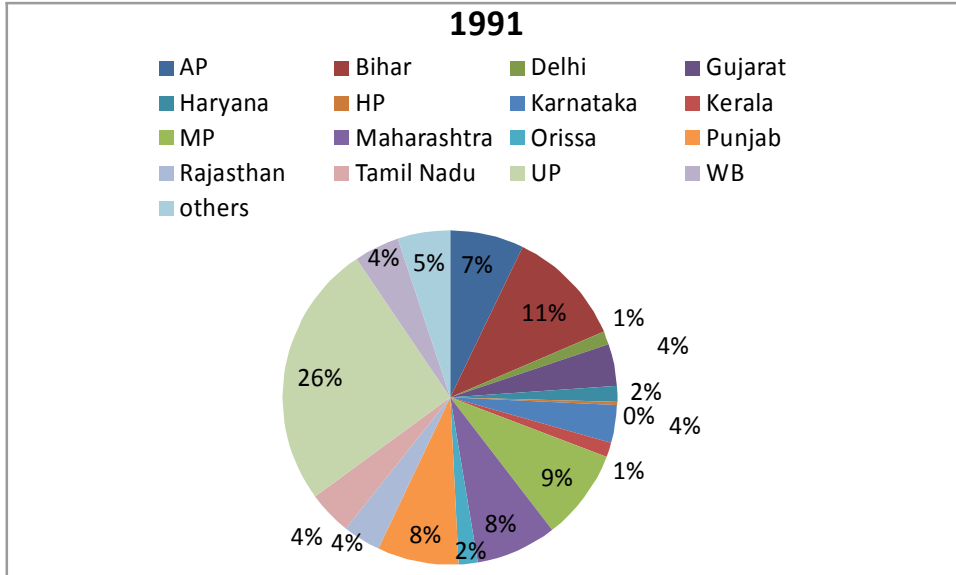
#### **State wise contributions (per cent) in different Crime Heads**

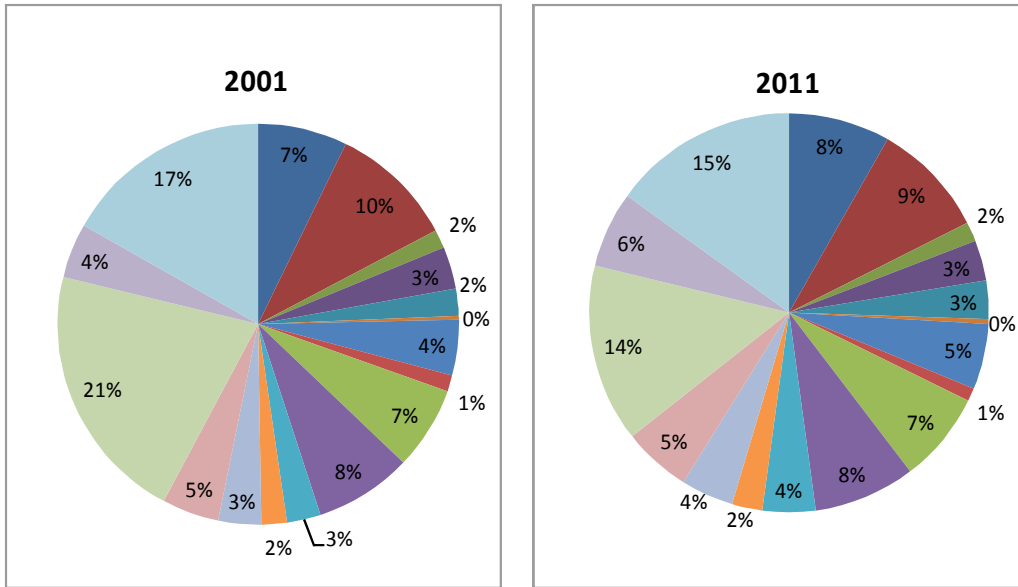
Table (3.4) represent the state wise contribution (in %) of murder in all India (total murder). This table gives state wise decadal trend of murder from 1991 to 2011 and has also explained how the pattern of murder has been changing within states over the decades.

**Table: 3.3 State Wise Percentage Contribution in All India Murder Crime**

STATES	Murder					
	1991 Incidence	per cent	2001 Incidence	per cent	2011 Incidence	per cent
Andhra Pradesh	2794	7.13	2602	7.19	2808	8.19
Bihar	4430	11.31	3643	10.06	3198	9.32
Delhi	496	1.27	547	1.51	543	1.58
Gujarat	1591	4.06	1226	3.39	1126	3.28
Haryana	593	1.51	781	2.16	1062	3.10
Himachal Pradesh	103	0.26	119	0.33	130	0.38
Karnataka	1421	3.63	1626	4.49	1820	5.31
Kerala	561	1.43	472	1.30	365	1.06
MP	3415	8.72	2425	6.70	2511	7.32
Maharashtra	3044	7.77	2839	7.84	2818	8.21
Orissa	721	1.84	987	2.73	1477	4.31
Punjab	3048	7.78	738	2.04	842	2.45
Rajasthan	1421	3.63	1259	3.48	1461	4.26
Tamil Nadu	1650	4.21	1662	4.59	1877	5.47
UP	9994	25.51	7601	21.00	4951	14.43
West Bengal	1712	4.37	1594	4.40	2109	6.15
All India	39174		36202		34305	

Source: crime in India 1991, 2001 and 2011

**Figure: 3.2 State wise contribution (in per cent) in total Murder Crime**



Source: crime in India 1991, 2001 and 2011.

In 1991, the total incidence of murder in India was observed 39174. From the sixteen states, Uttar Pradesh was reported highest incidence of murder (9994) and its contribution in the total murder was 25.5%. The lowest contributed state was Himachal Pradesh (0.26%) and reported only (103) incidence of murder. One fourth of all murder in India was accounted for by the Uttar Pradesh and more than half of all murder in India was accounted for by the four states UP (25%), Bihar (11%), MP (9%) and Maharashtra (8%). Most of the murder was accounted by the central and east (Bihar) part of India.

In 2001, the total incidence of murder was 36202 in India which shows a sharp decline in the murder. Again the highest contributed state in all India murder was UP (21%) and the lowest share contributed state was Himachal Pradesh (0.33%). Those states whose shares were declining from 1991 to 2001 are Gujarat, Kerala, MP, Punjab, and Bihar. Although some states shown larger share in 2001 as compare to 1991 named as Andhra Pradesh, Delhi, Haryana, HP, Karnataka, Orissa, Tamil Nadu and West Bengal.

In 2011, the number of murder was declined from 36202 in 2001 to 34305 in 2011. Moreover, there was a sharp decline in murder incidence in India from 1991 to 2011. Though the dominated state was UP in the share contribution but a major decline in share was found in the UP on the; other hand, share of Andhra Pradesh, Haryana, Orissa, Maharashtra and West Bengal were gone up. Surprisingly, different picture has emerged in 2011 as compared to 1991 and 2001. The new states have emerged with larger share in the all India murder as before mention as their name by Delhi, Karnataka, Rajasthan, West

Bengal and Tamil Nadu. These states were shown continuously upward trend of their share in total murder.

**Table: 3.4 State Wise Percentage Contribution in All India Rape Crime**

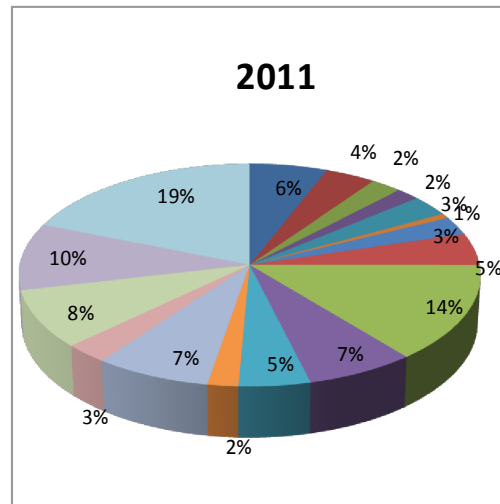
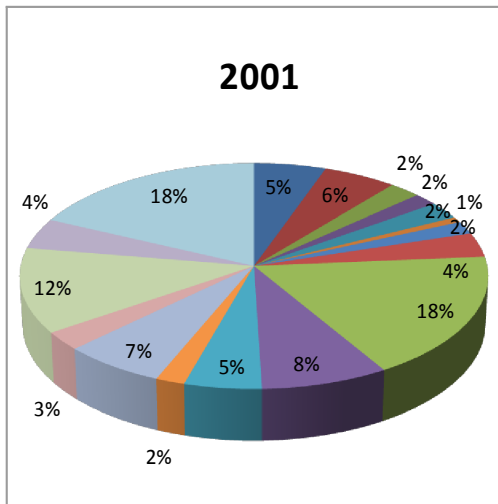
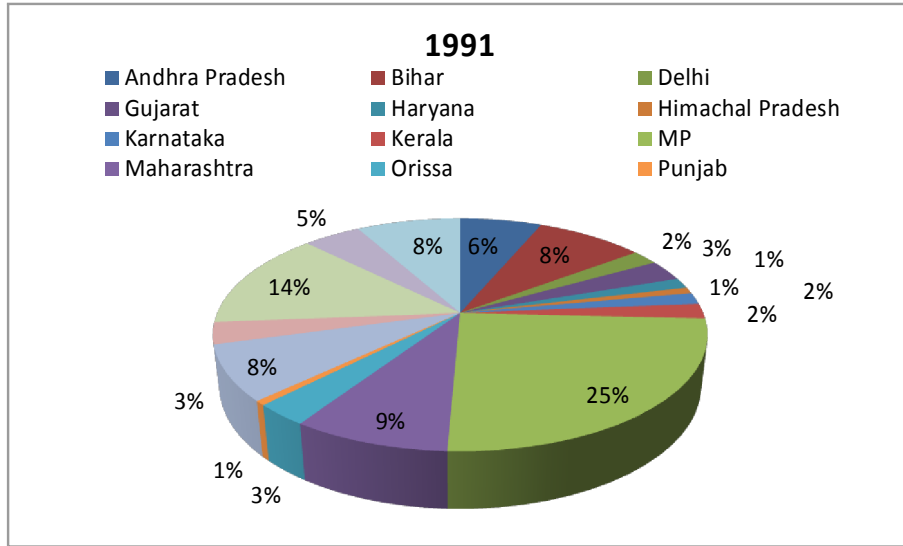
STATES	Rape					
	1991 Incidence	per cent	2001 Incidence	per cent	2011 Incidence	per cent
Andhra Pradesh	664	6.38	871	5.42	1442	5.96
Bihar	878	8.43	888	5.52	934	3.86
Delhi	214	2.06	381	2.37	572	2.36
Gujarat	304	2.92	286	1.78	439	1.81
Haryana	150	1.44	398	2.48	733	3.03
Himachal Pradesh	91	0.87	124	0.77	168	0.69
Karnataka	168	1.61	293	1.82	636	2.63
Kerala	211	2.03	562	3.50	1132	4.68
MP	2596	24.94	2851	17.74	3406	14.07
Maharashtra	906	8.70	1302	8.10	1701	7.03
Orissa	313	3.01	790	4.91	1112	4.59
Punjab	64	0.61	298	1.85	479	1.98
Rajasthan	803	7.71	1049	6.53	1800	7.44
Tamil Nadu	316	3.04	423	2.63	677	2.80
UP	1417	13.61	1958	12.18	2042	8.44
West Bengal	469	4.51	709	4.41	2363	9.76
All India	10410		16075		24206	

Source: crime in India 1991, 2001 and 2011.

Table (3.4) shows us the state wise incidence of rape and the % share of the states in total rape incidence in India. In 1991, the total incidence of rape was (10410) reported in India. The highest rape incidences were observed in Madhya Pradesh (2596) i.e. 25% in all India total rape incidence. The state which follows MP was Uttar Pradesh. The lowest contribution in total rape cases in India done by Punjab (0.61%) and followed by Himachal Pradesh (0.87%).

In 2001, there was major rise in total incidences of rape in India (16075). Again MP has contributed (18%) in total India but there was decline in the share % in total. The state which was reported lower incidence of rape in India was Himachal Pradesh (124) followed by Gujarat (286). There was major decline in the per cent share in total India of some states namely were Gujarat, Bihar, Maharashtra, Rajasthan, Tamil Nadu, UP and West Bengal. But from the above state, only in Gujarat the incidence of rape has declined (not major fall) from (304 to 286) otherwise rest of the states were shown upward trend in this decade (1991-2001). Again, most of the incidences of rape were observed in the central and western part of India.

**Figure: 3.3 State wise contribution (in per cent) in Rape Crime**



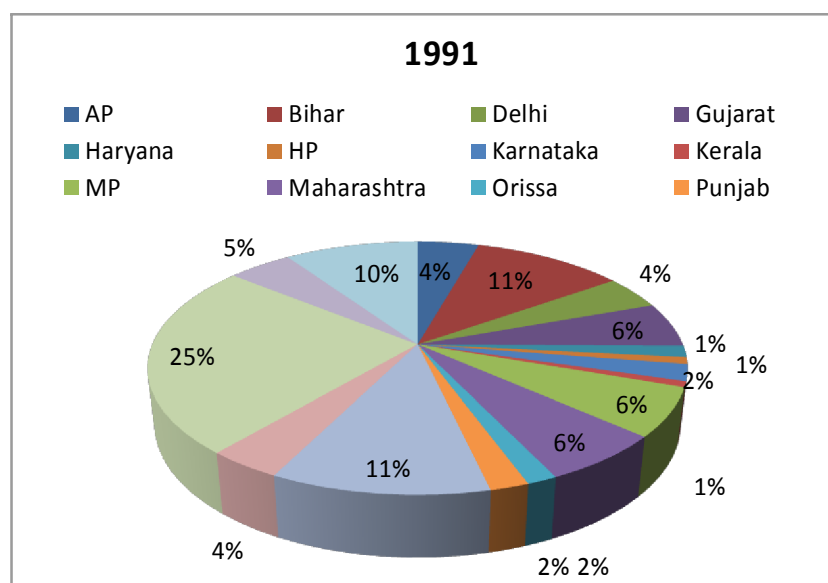
Source: crime in India 1991, 2001 and 2011.

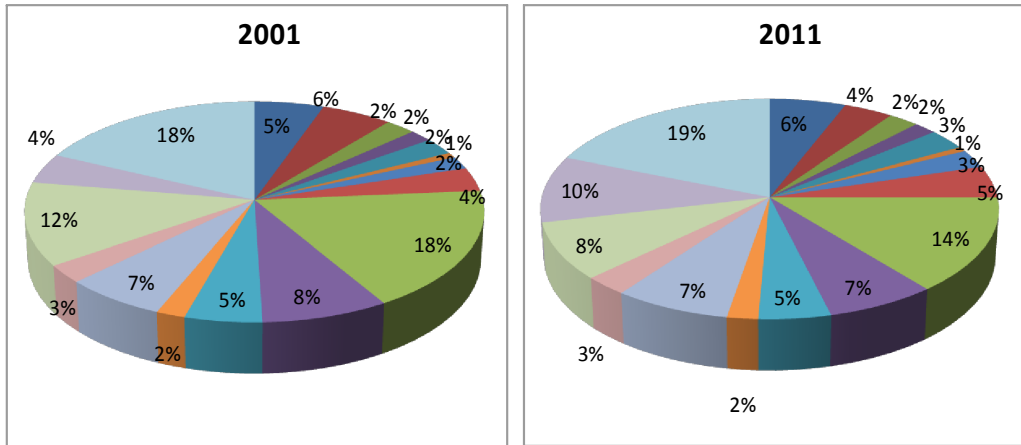
However, in 2011 the total incidences of rapes were reported in India was 24602 which was higher than from 2001. The lowest contributed state in total was Himachal Pradesh (0.69%). The major increase was observed in West Bengal where the total incidence was 2363 recorded in 2011. On the other hand, contribution of UP and MP in total has declined but it shows upward trend of rape incidence from 1991 to 2011. Overall the data of all three years has shown that the crimes against women have increased over the years; where most of the rape cases accounted in central, eastern and western part of India from last two decades.

**Table: 3.5 State Wise Percentage Contribution in All India Kidnapping & Abduction**

STATES	Kidnapping & Abduction					
	1991 Incidence	per cent	2001 Incidence	per cent	2011 Incidence	per cent
Andhra Pradesh	879	4.38	1182	5.26	2154	4.82
Bihar	2172	10.82	2159	9.60	4268	9.56
Delhi	858	4.27	1627	7.24	3767	8.43
Gujarat	1145	5.70	998	4.44	1614	3.61
Haryana	293	1.46	449	2.00	959	2.15
Himachal Pradesh	174	0.87	126	0.56	212	0.47
Karnataka	425	2.12	559	2.49	1395	3.12
Kerala	145	0.72	183	0.81	299	0.67
MP	1241	6.18	956	4.25	1288	2.88
Maharashtra	1278	6.36	985	4.38	1669	3.74
Orissa	310	1.54	522	2.32	1139	2.55
Punjab	394	1.96	513	2.28	681	1.52
Rajasthan	2218	11.05	2718	12.09	3204	7.17
Tamil Nadu	763	3.80	952	4.23	1984	4.44
UP	4944	24.62	4330	19.26	8500	19.03
West Bengal	923	4.60	875	3.89	4285	9.59
All India	20079		22487		44664	

Source: crime in India 1991, 2001 and 2011.

**Figure: 3.4 State wise contribution (in per cent) in Kidnapping & Abduction**



Source: crime in India 1991, 2001 and 2011.

Table (3.5) represents the state wise incidence of the Kidnapping & Abduction of decadal years (1991, 2001 and 2011). The total incidence of K & A were reported in 1991 was 20079 in India. From among the sixteen states, UP has the largest contribution; one fourth % share of K &A in total India were accounted by UP. The lowest contributed state was Kerala. The most of the incidence of K & A were reported in the central, western and eastern regions of India. The southern region has shown smallest share in all India total.

In 2001, the incidence of K & A has increased from 20079 in 1991 to 22487 in 2001. Himachal Pradesh has contributed smallest with some states namely Bihar, Gujarat, HP, MP, Maharashtra, UP and West Bengal have shown declining trend of K & A (incidence) in this decade. UP has shown largest contribution in all India in 2001 which is quite low as compare to 1991. A sharp increase in the incidence of K & A in the following states mainly in Andhra Pradesh, Delhi, Haryana, Orissa, Punjab, Rajasthan and Tamil Nadu. The majority of this crime came from the central, eastern and north-west part of India.

In 2011, the total incidence of K & A observed in India was 44664. These incidences were twice from the year of 1991. The most important state for observing was Delhi, the incidence of K & A risen very fast during the decades. In West Bengal and Bihar, there was huge jump in the reported cases of K & A in the year of 2011 as compare to other. These two states contributed almost 21% share together in total all India. Again UP was the top and HP was bottom in the share list. The states whose share has been increased from last two decades were Delhi, Haryana, Karnataka, Orissa and Tamil Nadu.



**Table: 3.6 State Wise Percentage Contributions in All India Property Crime**

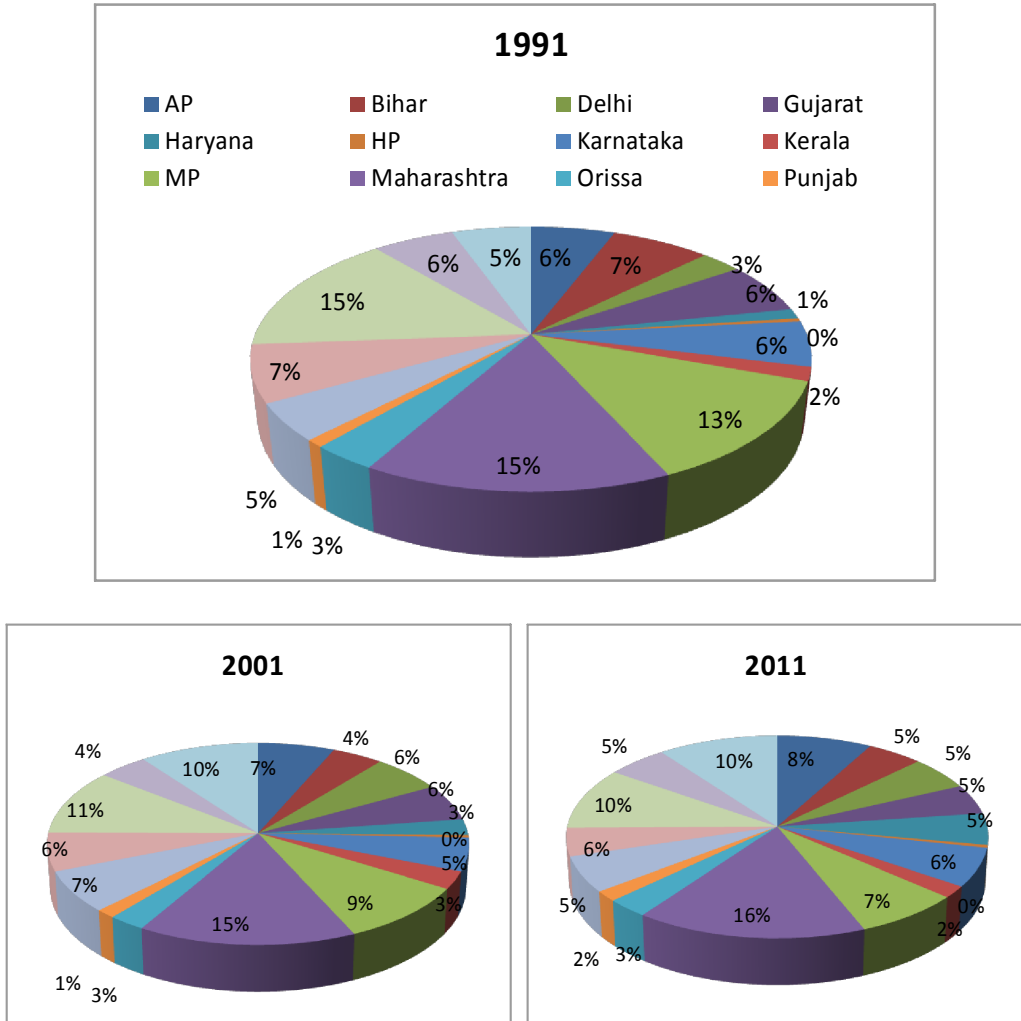
STATES	Property Crime					
	1991 Incidence	per cent	2001 Incidence	per cent	2011 Incidence	per cent
Andhra Pradesh	30884	5.79	24823	6.50	37300	8.02
Bihar	36499	6.84	16575	4.34	21963	4.72
Delhi	15117	2.83	23051	6.04	24938	5.36
Gujarat	33498	6.28	22313	5.85	22165	4.76
Haryana	6586	1.23	9841	2.58	23417	5.03
Himachal Pradesh	2154	0.40	1476	0.39	2048	0.44
Karnataka	29506	5.53	20323	5.32	28706	6.17
Kerala	8972	1.68	10621	2.78	8762	1.88
MP	67525	12.65	35872	9.40	34831	7.49
Maharashtra	79755	14.94	58035	15.21	75075	16.14
Orissa	17006	3.19	9894	2.59	13839	2.97
Punjab	4785	0.90	5185	1.36	7679	1.65
Rajasthan	24239	4.54	25212	6.61	26436	5.68
Tamil Nadu	37334	7.00	23510	6.16	20950	4.50
UP	80573	15.10	40190	10.53	46014	9.89
West Bengal	29969	5.62	16026	4.20	23836	5.12
All India	533667		381654		465184	

Source: crime in India 1991, 2001 and 2011.

Table (3.6) represents the property crime of the India states and their contribution in the all India property crime of three years i.e. 1991, 2001 and 2011. In 1991, total crimes against property observed in India were 533667. Out of this total incidence, UP has contributed largest 80573 incidences and its share in percentage was 15.1% in 1991. Altogether Maharashtra, MP and Uttar Pradesh were contributed more than two third share of India's total. Thus, majority of the property crimes in India came from the central region in 1991.

In 2001, there was decline in total incidence of crimes against property from 533667 in 1991 to 381654 in 2001. There was sharp fall in the incidence of property crime in UP and Bihar. On the other hand, states like Kerala, Delhi, Haryana and Punjab where the incidence of property crime have gone up. The contribution share of Delhi was raised in this year; on the other hand % share of Bihar, Gujarat, MP, Orissa, Tamil Nadu and West Bengal have gone down. UP and Maharashtra together contributed one fourth share of total all India.

**Figure: 3.5 State wise contribution (in per cent) in Total Property crimes**



Source: crime in India 1991, 2001 and 2011.

In 2011, the incidences of property crime in India were 465184 which were more than from 2001. Again Maharashtra has shown largest incidence of this crime and HP has lowest. But in this year newly emerged state in this crime was Haryana whose contribution has increased sharply from 1991 and 2001. The incidences of property crime have jumped from 9841 in 2001 to 23417 in 2011. Andhra Pradesh has also shown a rising trend of its contribution in total all India. Haryana was the only state where property crime has gone up very fast over the last ten years.

**Relationship of Crime and Social indicators**

It is important to find out how much socio economic variables impacts the crime in the

economy. Are these socio economic variables determining the crime in the society? Do these variables contribute any role in the determination of crime rate in the economy or is there any relationship between these variables and the different crime heads in India? The answer of these questions is very important.

**Table: 3.7 Relation of crime rate with socio-economic variables**

State	Crime Rate	Index	Sex Ratio	Literacy Rate	Urbanization Ratio	Poverty Ratio	Unemployment Rate
Andhra Pradesh	224.2	-0.26	992	67.66	33.36	9.2	1.98
Bihar	130.9	-1.51	916	63.82	11.29	33.74	3.22
Delhi	318.5	2.32	866	86.34	97.50	9.91	3.85
Gujarat	204.3	0.15	918	79.31	42.60	16.63	0.49
Haryana	239.6	0.41	877	76.64	34.88	11.16	2.91
Himachal Pradesh	208.7	-0.06	974	83.78	10.03	8.06	1.25
Karnataka	225.1	-0.22	968	75.6	38.67	20.91	1.57
Kerala	515.6	1.58	1084	93.91	47.70	7.05	6.61
MP	299.0	-1.05	930	70.63	27.63	31.65	1.05
Maharashtra	182.3	0.41	925	82.91	45.22	17.35	1.30
Orissa	146.1	-1.14	978	73.45	16.69	32.59	2.38
Punjab	125.9	0.47	893	76.68	37.48	8.26	2.23
Rajasthan	241.4	-0.63	926	67.06	24.87	14.71	1.16
Tamil Nadu	267.4	0.57	995	80.33	48.40	11.28	2.31
UP	97.8	-1.01	908	69.72	22.27	29.43	1.68
West Bengal	156.8	-0.05	947	77.08	31.87	19.98	3.26

All figures of 2011, crime reports and census has taken

Table 3.7 represents the overall picture about the relation of selected crime heads with selected socioeconomic variables like literacy, sex ratio, unemployment rate, urbanization rate and poverty (percentage of poor in total population). This table mention the index value of the entire socioeconomic variables because it will help us to known about the degree of impact of all socioeconomic variables together on crime rate in India and also provide a better picture about the relationship between socioeconomic variables and the crime in India. The highest value of index found in Delhi (i.e. 2.32) and crime rate (number of crimes committed per 1, 00,000 population) of this state was 318.5 which were second highest among the sixteen states. The rate of Kidnapping & Abduction and Property crimes were highest in the state of Delhi. This is shows us that socioeconomic variable has a strong effect on the crime. Among the states, Delhi has most urbanization state but the property crime in Delhi was also highest. Does this shows that more urbanization lead to more crime? Over the last decade, the rate of Kidnapping & Abduction has raised in Delhi. On the other hand, the highest crime rate was observed in Kerala and the index value of this state is (1.58) which is second highest. In this state Literacy played an important role due to more awareness among people, the number of reporting are higher in

Kerala (Even little crimes are reported in Kerala because of growing citizen rights awareness).

A study done by (Kumari, 2001), states that Kerala has a high rate of charge sheets; it lags behind India in convicting the crimes against women. When the strength of police was analyzed it was found that in Kerala policemen have to deal with more number of cases than overall in India. The high work load of the police could be one of the reasons for Kerala's lower conviction rate and better women's status with educational background, may be the reason for the high number of reported cases of crime in Kerala. The female literacy are also higher in this state which represent that awareness of female population is also higher as compared to other states where female population generally not known about their rights. That is number of reporting rape cases also higher as compared to others states. A research study conducted by Chandrika, C.S. 1998., on sexual harassment at the workplace as a part of the study for SAKSHI, an NGO in New Delhi found that 95 percent of the women felt that there was prevalence of sexual harassment at the work place in Kerala. The state like Uttar Pradesh where crime rate was observed only 97.8 per one lakh person in 2011 shows that the lowest crime state in India. This doesn't mean that crime in UP were very less but numbers of reporting were very less due to less awareness of the people. The literacy rate in UP only was 69.72 due to which people doesn't report the crime specially crime against women. The poverty and unemployment were responsible in the increasing crimes incidence in UP. Earlier tables of states contribution of different crime heads in total IPC crime in India also shown that the contribution of UP in murder and kidnapping & abduction was the highest and in other crimes not too much behind in 2011. It shows that people are more involved in illegal activities rather than legal because of lack of opportunities and also because of less awareness. Similarly in Bihar where the literacy rate was only (63 per cent) and the poor percentage was (24 per cent) in 2011 which was the lowest as compared to other states. The index has also shown that socio economic variable affects overall crimes in Bihar. The crime rate was observed 131 per lakh population in Bihar which is again least reported number of cases but again socio economic variable are responsible in determination of different crimes rate. The low level of urbanization found as per the data in Bihar and crime rate is also lower in Bihar (as compared to Delhi). Bihar contributed second highest in all India murder which shown a major part of India from where murder incidence were reported but in other crime the reporting were very less that is why crime rate were lower in Bihar. On the other hand, unemployment rate played crucial role in the determination of crime in Bihar the unemployment rate was 2.1 in 2001 and the crime rate was 106 per lakh persons but in 2011 there was major increase in the crime rate and unemployment rate (3.2) which

shows there is positive relationship between crime rate and unemployment. The lacking of opportunities pushes people into the illegal work such as kidnapping and abduction and the Property crimes like theft etc. The rate of kidnapping & abduction and theft were considerably increases over the last decade in Bihar. In Madhya Pradesh, crime rate was 299 per lakh population in 2011 and 301 in 2001 there was minor decline in rate in last decade but there was major decline found in the burglary and theft. On the other hand literacy rate has gone up from 63 per cent (2001) to 70 per cent in 2011 but there is increase in the unemployment rate from 0.9 to 1.5. The highest rape rate found in this state (4.7) which clearly shown the awareness doesn't reduce the rape incidence even in Kerala where the literacy was highest, also reported larger numbers of rape cases. It means awareness doesn't reduce the amount of rape cases. But urbanization level raises the opportunities of the illegal work; the urbanization rate in MP was 28 per cent in 2011.

Theories suggest that urbanization is good for promoting growth of industries and development in the economy. The other face of this urbanization may be the encouragement of crimes as well, since, crimes normally occur in large cities and in urbanized areas (Krivo & Peterson, 1996). In rural areas, due to lower population density, criminal persons have less chance of hiding themselves because people know each other. The opposite is true for urban areas. The main facts of crimes in urban areas are the fewer chances of arrest and recognition (Glaeser & Sacerdote, 1996). So it is argued that as urbanization increases so does crime (Galvin & Gaviria, 2002). The pattern in our study has also similar to other study where in the state like Delhi has shown higher crime rate in comparisons to UP and MP (lower urban areas).

In Gujarat, the states who have shown highest employment rate found lower crime rate as compared to other states. The literacy rate was 80 per cent in 2011 and poverty ratio was 16 per cent. The crime rate was not influenced in last decade and also shown a declining trend of different crime heads with improvement of the socio economic conditions. But state like Haryana where the murder rate was found highest (4.2) in comparison of other states, awareness doesn't too much influence the crime rate specially crime against property. The crime rate in Haryana was considerably raising even rate of selected different crime heads like murder, rape, K & A, burglary and theft also shown upward trends during last decades. But on the other hand, literacy level has gone up over the period of time. The percent contribution of property crime in total India property crimes in the last decade in Haryana was continually gone up.

In a nutshell, socio economic factors play key contributory role in explaining crime trends in India in general and across states in particular. However, it cannot be ignored that the crime figures provided by NCRB may not as close to the reality as it should be given

the nature of reporting in India. It cannot be debunked that the crimes that are most frequently occurring in our society like rape, sexual harassment etc are often seen as social stigma and hence are under reported by the victims.

### **Conclusion**

We can conclude that the annual crime rates are not following any specific trend line. Line graph shows there have been high irregularity and thus, a smooth curve line is not formed. What factors have given shape to such trends necessarily arouse curiosity. As far as patterns of crime rates are concerned it is difficult to present a general picture because every specific crime has its own patterns and such a condition does not allow to construct generalization, which, if drawn could give distorted imagery. Yet, specific crime wise watersheds may be identified. It is important to bear in mind that patterns show major shift during 1991 -2011. Patterns of murder suggest that the central and north central region is prone to higher rates of murder than the rest of the country. In case of rape the same pattern stands true. But, the patterns of rape rates in 1991 are totally different from 2011 patterns. Except states like Bihar, UP and Gujarat, all remaining states have shown rising trend which is important to note that what factors are responsible for upward trend of rape in Indian states. Does social factor are for this or other? K & A and property crime pattern are, on the other hand, very interesting. Why states like Delhi is showing highest rate of K & A as compare to all other states? One of the factors responsible for this rising trend may be the increasing growth of this state which led to inequalities among other state. People want to live in a state where the standard of living is high but due to less opportunities of legal work, their involvement in such kind of crime are increasing with the time period. Not even in Delhi but other states also have shown upward trend of K & A and their contribution in total India have also raised in last few years. Crimes against property patterns suggest the central and northern region have the highest rate among the all regions. Specially, northern regions are showing highest crime against property, Delhi has shown highest rate of these crimes and Haryana have shown upward trend of property crime rate from last few years. Even the murder rate has shown highest in Haryana in 2011. The study has also shown that the contribution of states in different crime heads is also raised in last few years. Among the crime heads, the number of rape cases have increased significantly because of large reporting, due to increasing awareness among women for their rights as citizen and also because of the criminal justice in India.

Moreover, it has also been observed that socio-economic variables play a crucial role in the determination of crime in India and across the states. In fact, in few states due to some social factor the variation in crime heads have been found. These descriptions and conclusions are attempted at broader level as the objective was to outline the general

image of crime in India. But certain questions are relevant to be mentioned. First, is it that all given state has similar rates? If not, why do certain states is prone to higher rates of crimes? Second, why the patterns of crime in some states have not changed even in a decade time? Does it mean that patterns of crime manifest their deep roots in social sanctions and socio-economic structure of these states? And, many more such questions need to be looked into.

The composition of crime and changes, therein support the preponderance of crimes against property in the total crime, at all points of time and gradual decline in their percentage over the years. Murder rate have also declined significantly. Rape rate and kidnapping & abduction s of women and girls has shown rising trend. Trends show great fluctuation in the patter of crime over the period of time.

The patterns at the state level show that there has been major shift in some of the crime heads from 1991 to 2011. The overall crime rate has been fluctuating during the periods but different picture come up when crime rate was taken at state level. The decadal trend of total crime in some states have shown upward trend like Andhra Pradesh, Kerala, Tamil Nadu and Haryana. The murder rate has significantly risen in Haryana and Orissa but declined in many states during the decadal period. The central region and northern region of India have found higher murder rate. At aggregate level, rape rate has shown upward trend which means crime against women has raised over the time. At state level, except UP, Bihar and Gujarat, other states have shown upward trend of rape rate. On the other hand kidnapping and abduction rate have also increased in many states but major and noticeable rise has been found in Delhi. The crime against property or total property crime has significantly declined at aggregate level and at state level but again Haryana has shown major rise in that rate.

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## **Revisiting The Mahanadi Water Dispute Discourse: A Reflection of Diverse Perspectives**

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**Keshab Chandra Ratha**

*Assistant Professor in Political Science, Pallishree Degree College, Chichinda*

### **Abstract**

The original character of the Mahanadi river loses its sight with incessant interventions in it by construction of dams and barrages. Barrages are perfectly conducive for industries, but a hindrance for irrigation. The Mahanadi is now at the grip of pollution owing to the disposal of industrial and urban waste. Water conflicts provide fertile grounds for political parties to plant seeds for electoral advantages. What Mahanadi stands in need of is ecological revitalization and not dam building for lands and rivers give sustenance to our lives.

**Keywords:** Ecology, Industrialization, Electoral gains, Tribunal, Rejuvenation

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### **Corresponding Author:**

Keshab Chandra Ratha, Assistant Professor in Political Science, Pallishree Degree College, Chichinda (Sambalpur University) Bargarh, Odisha. Email: [keshab\\_ratha@rediffmail.com](mailto:keshab_ratha@rediffmail.com)

## **Introduction**

The Mahanadi's water is of immense significance for both the farmers and industries of Odisha and Chhattisgarh. The conflict between the states came to surface when Chhattisgarh's drew up a plan to build barrages over the river. The argument of Chhattisgarh government behind the construction of the barrages was to put a break on the flood water that runs to the sea without effective use and not to play havoc with the natural flow. But the Odisha government was in opposition tooth and nail in respect of building of dams and barrages on the Mahanadi in Chhattisgarh making reference to farmers' welfare for its justification. As a matter of fact, both governments point to farmers and their crops as grounds for the face off whereas in reality, it is not the farmers in these states but the industries that consume the major share of water (Purohit, 2016). The inter-state water dispute is being brought to focus by these political parties to turn away the notice of people from the basic issue. The crucial matter is that Odisha and Chhattisgarh governments equally are treating the Mahanadi as a commodity to benefit the industries that in fact negates the advantages in respect of farming community in particular and the people in general. The entire Mahanadi River basin stands in front of extensive ecological decline by mining, other industrial practices and rapid urbanization. But neither state uses to emphasize it (Panda, 2016). The Mahanadi is now privatized in both states completely. The issue of privatization has made the river a breeding ground of exploitation by private interests. The political parties are least concerned about the original form of the river and environmental flow. With incessant interventions in the river by constructing dams and barrages, the original character of the river loses its sight. Barrages are perfectly suited for industries, not for irrigation. In Odisha, major share of water is meant for use in industry from the Hirakud dam and its downstream delta region. As a consequence of which, the means of securing the basic necessities of life of fishing community and cultivators growing crops in the channel in which a river flows are adversely affected. The rising level of pollution also puts negative impacts on the drinking water, irrigation and the plants and animals living in the river to a large extent. (<https://www.soppecom.org/pdf/press-note-english-version.pdf>).

## **Shadow Of The Past**

In accordance with the deliberations conducted on 27th April 1983 at Bhubaneswar attended by Sri Arjun Singh, Chief Minister, Madhya Pradesh Sri Janaki Ballabh Patnaik, Chief Minister, Orissa and Sri Niranjan Patnaik, Minister of State for Irrigation & Power, Orissa along with the officials of the two states, the various agreements were reached between them such as IB Project (Orissa Project, Sarnai Project (Madhya Pradesh project), Kurnala Project (Joint Project), Upper Jonk Project (Orissa Project), Lower Jonk Project

(Joint Project), Ong Project (Orissa Project, Jira Project (Orissa Project), Sahajbahal Project ( Joint Project), Lower Kolab Project (Joint Project), etc. Madhya Pradesh and Odisha consented to set up a Joint Control Board to make assessment regarding the progress of survey, investigation, planning, execution and operation of Joint Inter-State Irrigation and or Power Projects from time and again and to talk about and decide every issue arising there of. The blueprint of the dam was planned by renowned engineer M. Visvesvaraya and later the project was backed by two experts-A.N. Khosla and M.S.T. Iyengar. The dam was an engineering miracle-one of the biggest earthen dams. Both Odisha and Madhya Pradesh had accorded their consent on the project remaining aware of the 83,000 square Kilometers of its catchment area. After successful accomplishment of Hirakud Dam Project, many Irrigation projects have been built by Government of Madhya Pradesh obstructing the continuous stream of water to the Hirakud Reservoir. Added to the above projects, a few projects are under progress and a number of fresh proposals are on the anvil for realisation in coming days.. Setting up of the joint control board was recommended in the agreement on even distribution of the Mahanadi water but the proposal was kept in the cold storage for years together (Government of Odisha, 2004).

### **Rising Industrialization and Urban Sewage**

Both Chhattisgarh and Odisha make huge investments in power and steel sectors in order to meet the needs of the water guzzling industries in their respective states. The Odisha government had experienced vociferous protests from the farmers over showing preference for the private industries by supply of water to it at the expense of agriculture sector. The hidden interests of industries in the two states have gained ascendancy over the conflict. The Chhattisgarh Government has inked a memorandum of understanding (MoU) for establishing power plants with a capacity of 49,000 MW. On the other hand, the Odisha Government has signed a MoU for setting up power plants with 60,000 MW potential. Both regimes are pulling out all the stops to provide water from the Mahanadi River for these projects. The Chhattisgarh Government has constructed nearly 50 masonry check dams in different tributaries of the Mahanadi and two major hydro projects over main stream of Mahanadi are now under progress. This would certainly result in ecological imbalances not only in Odisha State, but also within the State of Chhattisgarh itself. It is a matter of surprise that how the Union Ministry of Environment, Forests and Climate Change officially allowed the State Government of Chhattisgarh to proceed with the projects which would infact amount to widespread ecological destruction in the true sense of term (Kanungo, 2016). In 2008, farmers in Odisha who were dependent on the Mahanadi water came together at Hirakud Dam and erected a 'Chasi Rekha' (line of farmers), It is a border wall inside the reservoir beyond which industrial units would not be not permitted to

take water from it. For farmers, allocation of water to industries is the major cause for water deficit in the basin. However, both the states have been treating Mahanadi as a water surplus river to pull to investments into thermal power plants and other industries for which they have not shown any sign of interest in problems faced by the river which is actually at present a water deficit one (Orissabarta Bureau, 2016). In Chhattisgarh, people can neither use water for drinking purposes nor fishing for their livelihood. Gone are the days, when to construct dams was to supply with water to farmland, but now the hidden goal is to provide water to industrial units. A number of private ownership of other rivers have come to surface. Accordingly, the Kelo, Kurkut, Shabri, Kharun, and Maand rivers have been handed over to private companies in a continuing series to receive monetary advantages from it (Putul, 2007). The purposeful attempt by the Chhattisgarh government is to hoodwink the rules and to encourage the development of industries on an extensive scale by having recourse to dishonest exploitation of rivers against the interests of the farming communities living in the basin areas.

The welfare and prosperity of both states is dependent on 'Living and Healthy Mahanadi' but this runs contrary to their hidden agenda of showing undue favour for extractive industries. The states are in great need of industries but not at the cost of irrigation and farmers. Industrial houses from both the sides are enjoying the advantage of the Mahanadi water. Haphazard planning of water extraction has increased drought, farmer suicides, aggravate flood devastations and increase disasters in the Bay of Bengal. Both the governments are putting up water flow and balance analysis based on old and fragmented data in order to pursue privatisation of the river water. The absence of coordination between both the states on water flow data and flood management is deadly for people downstream. At present, Hirakud dam's safety is also at critical stage. Mahanadi and most of its tributaries are in severe water stress now. Coal fired power plants have caused the death of the Mahanadi river. Both Odisha and Chhattisgarh have become power centres with coal energy at the cost of the river. Mahanadi is already a water deficit basin and confronting serious challenges. The Mahanadi is now at the grip of pollution owing to the disposal of industrial and urban waste. It appears that urban people are becoming insensitive and indifferent in a gradual way about how rivers are subject to tension. Water affected by human use from city areas contains elements like grit, debris, suspended solids, pathogens, organic wastes, nutrients, and a combination of around 200 known chemicals. The contaminated rivers bear diverse perilous effects, starting from health hazards to extinction of some species; from health of aquatic and terrestrial organisms to health of economy. Liquid waste flowing out of a factory into the river bears an effect on fishery market, tourism revenue and a large number of related sector of the economy relying on rivers.

The absence of regulations to prevent dumping waste into the Mahanadi provides opportunities for such collective pollution. Rivers play a vital role in shaping the ecology and civilizations have socio-economic and cultural relationships with them. Cities can no longer destroy the essential quality of the rivers at their wish for the simple reason that they have more money power and political influence in comparison with the rural areas and the ecology itself (Panda, 2017). Fifteen large industries are found in the Mahanadi basin, aluminium and thermal power plants at Hirakud, charge chrome and power plant at Chowdwar, paper industry in Jagatpur and two fertiliser plants in Paradeep which let out liquid waste into the Mahanadi openly. A sum of industrial wastages discharged into the Mahanadi at Sambalpur, Cuttack and Paradeep from the larger units are 736 KLD, 2,780 KLD and 5,280 KLD respectively (Jena, 2008). The undue utilisation of Mahanadi river water by the inhabitants and industrial units set up near Mahanadi Basin causes a feeling of worry in decades to come. The continuous and high degree of human interference in the river basins bears potential implications not only the soundness of the river, but also poses a stupendous threat to the environmental sustainability. Both Odisha and Chhattisgarh governments treat the water of Mahanadi as a sole source to garner benefits for industrial sake which runs counter to the interests of the farming community and the people at large. While both the state governments are insistent enough for increasing the water allocation to industries, they are less serious about making water available to agriculture and to meet basic domestic water needs (Water Conflict Forum, 2016).

### **Political Mileages**

The Mahanadi river basin extends over 27 parliamentary constituencies consisting of 13 in Odisha, 11 in Chhattisgarh and one each in Jharkhand, Maharashtra and Madhya Pradesh. Going by the parliamentary numbers, the political stakes are undoubtedly very high for every single political parties and particularly the ruling BJP in Chhattisgarh and BJD in Odisha. It is not only a conflict between two states with respect to farmers welfare but also political battlefield between BJP and BJD to reap political benefits out of it (Pruseth, 2016). The political parties are engaged in identifying mistakes with the each other just to secure political returns. While the ruling BJD is charged with pushing aside the Chhattisgarh's act of constructing barrages in the initial period, BJP leaders claim that Odisha Government was though well informed but lackadaisical on the subject of the neighboring state's activities. The Congress on its part holds both BJD and BJP responsible for the upsetting situation. The BJP, on the other hand alleged that the BJD is trying to cause the issue political in character keeping in view panchayat polls ahead. But the fact is that both central government and Chhattisgarh governments are ruled by one political party which is not favorable to Odisha's positions for the easy solution of the conflict. The

political parties even within the same state view matters in the light of repercussions on their political support base. Water disputes provide breeding grounds to political parties for electoral benefits. Water politics is clearly visible on Mahanadi issue. In Chhattisgarh, Janata Congress stays afloat itself on the Mahanadi political wave, an excellent chance to gratify public taste to make popular. Chhattisgarh ruling BJP (Bharatiya Janata Party) has assumed a strong stand to defend for its own province and Chhattisgarh opposition parties are in favour of their Government. From another point of view, multiple political activities begin to grow on Odisha land and the State Government is not taken a determined policy so far on method of solution, after it left the CWC meeting at Delhi. Odisha Chief Minister has delivered an exciting talk to struggle for the Mahanadi river up to the last period of his life. In Odisha, the present ruling party (Biju Janata Dal), first took a political designed work on Mahanadi issue by raising voice in the premises of district Collectors' offices to create an impression in the minds of people that it is contending with the cause of the Mahanadi. BJD played a pioneering role in bringing the matter into limelight, possibly to check its competitors from eking out political benefits from the conflict and to deflect public notice from other accusations of Opposition parties. Subsequently, BJD dispatched a team to Chhattisgarh to examine the state of affairs while waiting to take a stand after observing carefully all positions of the Opposition. BJD, though did not react to the call for an all-party meeting called by the Leader of Opposition, it possibly has kept open the likelihood of an all-party committee in the Assembly. Odisha BJP has assumed a position of nitpicking the state government's activities, charging it of inactiveness and giving misleading information to shift condemnation. Odisha Congress encountered serious inner squabbles while involving in the Mahanadi water politics. While OPCC (Odisha Pradesh Congress Committee) declared to form a team and visit Chhattisgarh, Congress Legislature team visited Chhattisgarh without waiting for the declaration of PCC (Pradesh Congress Committee), perhaps realising the importance of the situation. The Congress MLA and the Leader of Opposition, called an all party meeting on August 3 where all opposition leaders took part. A wide divergence of views came to the surface between PCC and CLP (Congress Legislature Party) on the process. On August 10, the Leader of Opposition again led a delegation of all opposition parties and civil society members to present corresponding grievances to the Governor and sent a memorandum to the President of India. In 2018 and 2019, the Bharatiya Janata Party (BJP) in Chhattisgarh and the Biju Janata Dal (BJD) in Odisha will be fighting tough elections. To survive anti-incumbency is a feasible alternative for them as both have long years of experience of governance. Both calls for new grounds for political mobilisation, and the Mahanadi dispute is a nice opportunity for them. The governments cannot afford to be seen as compromising their respective



States' interests. On the other hand, parties in opposition find it more fruitful to charge the governments of compromising the States' interests (Chokkakula, 2018). Time will say how much benefits various political parties and individual political leaders will garner from this river dispute. Politicians may be accomplishing a desired result in elections by seizing an opportunity of such fights for interests of the state, but the Mahanadi, the people and biodiversity that directly depend on it may be badly affected to a large extent. Truly speaking, the political parties' interests gain an edge over the real interests of the farmers and river.

### **A Social Rift**

The Mahanadi brings together both the states socially and culturally. The Mahanadi river constitutes life line of people of Chhattisgarh and Odisha. The Mahanadi too is respected one in the same way as all other rivers. It plays a most important role in life of people and is inseparable segment of all the foremost religious occasions. The water of Mahanadi is considered to be sacred and auspicious for any incident - be it good or bad. It is accepted as true that the water of Mahanadi is endowed with the power to turn evil into good. The river Mahanadi in fact bears a great religious importance. Many Shiv temples are located on the bank of the river. People of both states take water from the Mahanadi and pour it in the shivling with devotion. Again people belonging to lower castes and tribal category use Mahanadi water as holy Ganga to immerse funeral ashes of their deceased forefathers for heavenly abode and sanctity of the departed soul. The Mahanadi is closely related with Jagannath cult. The deity Nilamadhav worshipped by Biswabasu was carried along this route by boat. The historians are of the opinion that Sabanarayan shrine is believed to be the same place where Biswabasu worshipped the lord Nilamadhab. People of both states have an emotional, cultural and organic bond with the Holy Mahanadi River. It remains unforgettable in folklore and legendary singers singing a song of praise to its glory. People are closely related with nature and environment. The same tribes live on both sides of boundary wall of the states concerned. People live in one state and work in another state.

For people, both Odisha and Chhattisgarh governments are equally responsible for the tussle over Mahanadi river water. Normal life was hampered in most parts of Odisha for voicing disapproval in respect of the construction of dams on the upstream of the Mahanadi river in Chhattisgarh. The sorry incident of halting the car of Nitin Dubey, a famous singer of Chhattisgarh, at Jharsuguda on the way of his return journey to Chhattisgarh and harassing him by putting question on the construction of barrages on Mahanadi has in fact embittered the relationship between the artists and general public in the plea of Mahanadi water dispute. A break in interconnectedness in respect of people to people relation and people with nature has begun to surface in some quarters in respect of emerging water dispute between two neighbours.

### **Delatory Process**

The demand for stoppage of dams on the Mahanadi's upstream in Chattisgarh was also too late from the side of Odisha government. The BJD government was initially on denial mode saying Chattisgarh projects would have no impact on Odisha. Further, setting up a tribunal, long demanded by Odisha government to resolve issues pertaining to the sharing of the Mahanadi river water was ultimately cancelled by the Centre on the ground of inadequate information and reliable data in support of its claim. Even if the Centre feels satisfied in constituting a tribunal, the legal wrangling over river water would have stretched over decades. In India, eight river dispute tribunals have been formed so far, but the verdict given by the tribunal has been accepted by the states only in three cases. The very inordinate delays have come about mainly on account of adjudication process characterized by conflict and litigation delay (**Das & Sharma, 2017**). The Tribunal for Cauvery water dispute is the glaring example of it which took seventeen years to give its final award. The recent decision by the Central government to set up a single, permanent tribunal to decide all interstate water disputes cannot also serve the purpose. However, in the permanent tribunal the deadline of three years for the resolution of such disputes is a fine step. But this objective of resolving the dispute in a span of three years time does not appear to be attainable due to the backlog cases and also impending cases, particularly by one single institution. A single institution cannot be able to address all cases of civil, political, legal and administrative. The protracted proceedings and extreme delays cannot be ruled out in this case also. The law for a permanent tribunal is yet to be enacted. The delay is costing Odisha dearly because the neighbouring state is completing various projects in a quick manner taking advantage of the situation. Now water has turned into a political issue. The award given by the tribunal may be bitterly contested due to competing political interests. In addition to this, as in some cases the decisions of the tribunal might be called into question in the Supreme Court thereby slowing down the implementation process and giving rise to long legal battles. The unwillingness and delay of the Centre in the formation of a tribunal may be attributed to varied causes. There is a lurking suspicion on the part of the Centre that the tribunal may go deep into the root of the every aspect of the Mahanadi water dispute and drag the Centre into the arena of judiciary. The tribunal must ascertain whether the projects built so far are meant for minor irrigation projects or for the use of industry and thermal power plants.

### **The Way Ahead**

What Mahanadi stands in need of is ecological revitalization and not dam building for lands and rivers give sustenance to our lives. In the context of a virtual institutional vacuum, fragmented state level policies and absence of a democratic and transparent mechanism

around water allocation, increasing suspicion and conflicts between the two states are inevitable outcomes. The political will of the riparian states as well as the impartial approach of the Centre also is of utmost importance in this state of affairs. A broad-based river basin organisation with active stakeholder participation needs to be higher priority. The flow regulation from dams, barrages, anicuts and other diversion structures have caused changes to a noticeable degree in the seasonal flow patterns in the natural hydrograph of the streams in the Mahanadi River Basin (Samuel, Bhagat & Joy, 2017). Let noble thoughts dawn upon the current generation of politicians not to defile the river which flows for millions of years. Governments have to create river-friendly policies on the utilisation of the water keeping in view the interests of local communities. Alternative energy sources are suitable options for the both. Both the states should evolve a combined innovative plan to make the river basin drought proof which can provide clean drinking water and save livestock and wildlife. The lack of a proper river policy has in fact kindled into a dispute, as both the states are in the process of signing a number of MoUs with industries for maximum utilization of river water, which signals an imminent danger to the very existence of the river. The urgent need is to start political dialogues at the political executives' level. The people of both the states of Odisha and Chhattisgarh should come to the fore and bring out the real issues of the Mahanadi water distribution to the forefront and help both the state governments in resolving the issue amicably without becoming politicized and bringing in bitterness.

Waging a war around river waters would only set hurdles in the matter and draw away from any sustainable solution. Instead of being at loggerheads over it, the states should come out with a fresh plan to use the water sensibly and devise a clear roadmap on what needs to be done. Defiling the pristine water of a river depriving river water dependents is unwholesome and unethical on the part of the government. Hence, it is hopeful for the governance of two states meditate on the issue to find out sustained action without sticking to their own stance. A peaceful solution is therefore the only way forward. The Mahanadi is an exemplification of dilapidation by both state governments for years together. No doubt water sharing bears a topic of crucial significance, but the gradual decay of the river will figure a looming challenge for both Odisha and Chhattisgarh in decades to come. Instead of being entangled in a legal battle over water sharing, both should be instrumental for its rejuvenation which is the need of the moment. A defined allocation of water with a national consensus over it is the key for successful resolution of the dispute.

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## Impact of Father-figures in Jane Austen's Novels

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**Swati Charan**

*Lecturer, KVGIT, Affiliated to University of Rajasthan, Jaipur, Rajasthan*

### Abstract

At the onset of " Romantic Age" in the history of English literature Jane Austen stood up as a "Realist" among the novelists. She created a miniature world of her own in her novels; critiquing the lives and norms of the gentry-centric society. In my article I would bring to focus the faulty and heedless role of fathers in Jane Austen's select novels. She portrays such undiscerning and negligent father figures who are least bothered about the correct upbringing of their children. She projects her heroines as stronger and independent figures as compared to their fathers. Most of the young ladies such as Emma, Elizabeth Bennet, Fanny Price and Anne Elliot sought to fight the troubles in their life, but definitely gave importance to the aspect of moral integrity in pursuing their goals in life. The aim of my article is to ascertain the worth of Austen's heroines despite irresponsible and inadvertent influence of fathers on them. Jane Austen caricatured her heroines in such a way that in spite of several challenges they survived righteously and firmly in the then society. This definitely cites an example for the readers of the present young generation also to follow tradition and culture.

**Keywords:** Realist, culture, negligent, fatherhood, moral integrity, emotional relationship, tradition

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### Corresponding Author:

Swati Charan, Lecturer, KVGIT, Rajasthan.

Email: [swaticharan76@gmail.com](mailto:swaticharan76@gmail.com)



## Introduction

Jane Austen is sensitive of the ethical compulsions of parents towards their children and also the probable dent which has been done by the parental failure in her novels. In the novels of Jane Austen the representations of the family are more pragmatic. The responsibilities of parents and their restraints have an effect on all the heroines of Austen. "The parental oppression is more fierce and intense than any encountered in the Jane Austen novels and there are examples of parents, who implement a kind of subjective control and are authoritarian over their children" (Pollock, 1983). There are parental restraints and the influences of parents' faults are evident in the lives of daughters in Austen's novels. The father-daughter relationship is aloof and devoid of actual warmth. "Austen acknowledges the harm done by parental frustration and the ethical commitments of parents towards their children" (Emsley, 2005). Elizabeth gets disappointed with the way her father has abnegated his paternal duties in *Pride and Prejudice*. She later chooses a husband who will love her for the same reasons her father loves her and someone who is not totally wrapped up in the envelope of satirical distancing. Mr. Price in *Mansfield Park* is a terrible father. This is partly because he ignores his daughter, and partly because he makes her the subject of a crude joke in front of his male friends, which is dreadful. Father figures at places realise their own wrong choice in matrimony by choosing the partner solely on the basis of beauty and not rationally. Parents' discordant marital relations also bridged a gap in their relations with their children. Moreover, due to the social and economic pressures the fathers' who belonged to the landed gentry proved ineffectual.

Mr. Bennet was not a good father as he is irresponsible, though we find his witticism entertaining. It's also observed that Sir Walter Elliot is very cruel and stingy and he thinks about no one but himself. The reason why he likes his eldest daughter Elizabeth is that she is so much like him. In *Persuasion*, Sir Walter cannot be excused for being a detached father on the grounds of his unthinking stupidity or being backed into a corner or giving up in despair on a bad marriage or even the prevailing mores of his society.

In *Northanger Abbey*, General Tilney impels Catherine from his house without providing any adequate endowments. He also did not provide her an escort for her journey of seventy mile, for the only reason that she has no riches of her own. Austen also typically discovers the precise ways in which patriarchal power of women depends on women, who are being deprived of the right to earn or even become heir to their personal wealth. Jane Austen also reminds her readers that the laws and traditions of England may, as Henry Tilney brilliantly proclaims, cover against wife murder and do not offer much more than this negligible protection for a wife. Austen has portrayed General Tilney as the father who controls the household regardless of his lack of admiration and also the emotion that matches

Elizabeth Bennet's appreciation that her father's withdrawal into his library is destructive and selfish.

All these fathers in Austen's novels are in their diverse ways incompetent of supporting their children as they manage the finances of the house. Catherine realizes that General Tilney's greed and coercion resemble that of Fanny Price's recognition that the Bertram family is not only imperfect and stubborn in his verdict but mercenary in his intentions. Sir Walter Elliot is excessively contemptible to afford dinners for his daughters while Mr. Woodhouse rather factually tries to starve his family and guests. Whereas the craving of General Tilney is not alarming and the meals over which he controls are an indication to his children and his guest's dispossession.

General Tilney looks like the fathers of Austen's established literature in his attempts to watch and controls his children as an author would. His characters observe the egotistic Sir Walter and the humorous Mr. Bennet. It is fairly clear that Mr. Bennet efficiently renounce from the one role it is most incumbent on him to execute, that is the role of a father. It is seen that he takes safe haven in scorn just as he takes refuge in his library. These are the gestures of detachment from the crucial customs of society and family.

The role of father-son in *Sense and Sensibility* or *Mansfield Park* emerge to be more dynamic although their force has been seen as deceptive by some critics and consequently even the compassion which is shared by the daughters and fathers begins to take a rain check. Sir Elliot and Mr. Woodhouse are not available as associates for their daughters. The novels of Austen seem unwilling to accept a suitable father daughter bond. As seen in the wit shared by Elizabeth and Mr. Bennet or the soberness shared by Fanny Price and Sir Thomas as a value.

"The father-daughter bond on the other hand with the education of daughters could have grown stronger" (Duckfield, 2015). The financial limitation of the father allowed the daughter to take over his power. The analysis of the writers, demonstrates that some fathers are limited by being younger sons and as fathers of daughters who are rendered thriftily ineffective by required laws and these types of fathers are often frail, imperfect and pathetic.

Ineffective parenting results in characters' wrong decision making in Jane Austen's novels. The author has described Emma's father as being too careless, he was a man who had been a valetudinarian all through his life.

In the early chapters of *Pride and Prejudice*, father figures Mr. Bennet's intelligence seems to be admired and shares his ironic views of the world as does Elizabeth. We gradually see that there is some distance created between Elizabeth and her father. She

later admits that he is wrong in his treatment towards her mother and also feels that he is wrong to let Lydia to go to Brighton. She is also aware that her father can maliciously humiliate her with his ill time gossips. Later on in the novel, the author senses that Mr. Bennet's scorn is disparaging and ruthless and his humor is anti-social.

The readings of *Pride and Prejudice* reveal the emotional aridity, sluggishness and egocentricity of Mr. Bennet who is an enthralling man. Austen has created Mr. Bennet's funniest line, she is quite aware that he was a deeply flawed man. "Unlike the most other characters of the novel, Mr. Bennet has self knowledge" (Dhatwalia, 1998). Mr. Bennet thinks his beloved Lizzy (Elizabeth) might be repeating his own great mistakes in life and begs that she respect her partner in life. Mr. Bennet bounces back and knows that Lizzy who is miserably married would not avert him from seeking his usual consolations. The doors of his emotions open briefly which depict his unhappiness and then he shuts them again.

In Austen's novel *Pride and Prejudice*, the surrendering in regard to fatherhood by Mr. Bennet with a subsequent failure of pressure for Elizabeth, to Mr. Darcy is highlighted. The fall down of a father figure in Jane Austen's novels is portrayed by keeping with his extreme public pressure which keeps hindering. In terms of this double father, the author looks at Elizabeth's continuing depression and her disgrace. Austen tries to show the readers the form of violence against women, who has not been hidden away in the attic.

Mr. Bennet is actually benevolent to the point around inconsistency which seems to manipulate nothing sharper than his sarcasm. In the view of John Locke's prominent content on education, Mr. Bennet has been described just as the modern father and not a terrible one. Mrs. Bennet's aspiration and anticipation is disturbed by Mr. Bennet's behaviour, because in the opening scenes he seems to refuse to meet the new bachelor in the town and creates anxiety. Later Austen makes clear in her novel that Mr. Bennet neglects Lydia, and fails to defend her from devastating male designs.

Emma's father is an ignorant man. His habits of self-centeredness make him to never comprehend what other persons could feel for him which is evident from his dialogue at Coles' dinner party "And no great harm if it does," said Mr. Woodhouse. "The sooner every party breaks up, the better" (Austen, 2012, p.243). Jane Austen actually expects men to pay quite a lot of attention to their relationships. Maria Bertram in *Mansfield Park* seems to have everything a girl could ask for and she urgently wants to escape her father's house and Mr. Rushworth's is a way out. Later when Maria reaches the most interesting age, at which time she is ready to think about marriage and men, her father is called away on business to West Indies for nearly two years. By the time he returns back to Mansfield, Maria is too used to her freedom to be able to stand living under his roof. Anne Elliot's

situation is no less realistic and no less painful than that of Fanny Price's After Anne's mother had died; her father and elder sister were like cold fish, with no affection or respect towards Anne. Their narcissism and egoism made it impossible for them to see any value in a person so different from themselves.

In *Mansfield Park*, Sir Thomas' view of Fanny Price is appreciative. He has raised her and offered her the opportunity to lead a life in an integral family with many benefits. Fanny refuses to marry Mr. Crawford, who is in his eyes is the best match for Fanny. But Sir Thomas is not aware of the events Fanny was able to observe. He thus considers Fanny's response to be obstinate and unappreciative, thus sends her home to her poorer family to let her feel the outcome of her decision. Thus, he deems that the distress of life there will make Fanny to understand Crawford's offer.

Patriarchy suppressed women's freedom in the nineteenth-century English society. They were judged according to their families and husband's status. Women could not assert their independence and they were merely seen as household creatures. The inadequacy in fathers' behaviour towards children was largely due to societal pressures, where women were on margins. The right to property laws were in favour of male members of the family only. Husbands dominated in family matters as a result of which women felt insecure for themselves and for their children's future. That is why, fathers are projected in the novels of Jane Austen as full of idiosyncrasies and lacking in proper behaviour, at some places actually suffering from mental illness. "It was a big challenge for parents to provide proper growth to a large family who were already under pressure due to the prevalent social and economic constraints" (Fass, 1993). Though Jane Austen seeks to project her heroines as self reliant, but they are under some restraints. They sought to secure their life by attaining wealthy husbands. That was the reality of the then society. The economic constraints in Parents' life lead Jane Austen's heroines to choose their partners rationally.

In all the novels studied, human nature in its essence unfolds itself through the most important bonds of family i.e. parents and their children. This close examination of the role of fatherhood definitely suggests that emotional bonding as well as practical consideration in life are essential for a secure and stable relationship between parents and children. As a rationalist, Jane Austen aimed to caricature an array of parental characters in her novels and highlight their positive or flawed roles as a signal to advocate fundamental changes in the nature of various relationships for a successful functioning of society as a whole.

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## **The Magical Power of Positive/ Negative Emotions : A Study on Health of Young Adults**

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**Ritu Kaushik**

*Research Scholar, Deptt. of Psychology, MDU, Rohtak*

**Punam Midha**

*Professor, Department of Psychology, MDU, Rohtak*

### **Abstract**

People in India are lagging behind as far as their status of health and level of happiness are concerned (i.e. 120<sup>th</sup> rank out of 169 countries, Health Index, 2019, 140/156, World happiness report, 2019 ). So it is a matter of serious concern to the health providers as well as psychologists to enhance their status of health, which can be nodoubt improved by adopting positive emotions with special reference to humorous style. A purposive sample of 100 postgraduate students both male and female, aged 21- 30 years, belonging to both rural and urban areas of Rohtak city (Haryana, India) was drawn from the various departments of Maharshi Dayanand University, Rohtak. Descriptive statistics, correlation and regression analyses were computed. Findings revealed that young adults were having more positive humorous styles than negative. Further it has been observed that maximum young adults adopted average level of both types of humor, whereas a very few exhibited high level of both positive as well as negative humor. Subsequently it has been observed that young adults are enjoying overall good health. Further correlational analysis revealed that positive humor enhanced overall health whereas negative humor failed to affect overall health. Positive humor emerged as significant predictor of overall health.

**Keywords:** Positive & Negative Emotions, Positive & Negative Humorous style, Health, Young Adults

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### **Corresponding Author:**

Ritu Kaushik, Research Scholar, Dept. of Psychology, MDU, Rohtak  
E-mail: [riltukaushik1837@gmail.com](mailto:riltukaushik1837@gmail.com)

## Introduction

During the journey of life one experiences a mixture of positive as well as negative emotions, No doubt emotions play a tremendous role in one's life, because without emotions, life is like a black and white movie, the colors come only after experiencing emotions. Since the experiences of positive emotions such as happiness, joy, cheerfulness, laughter, serenity and humor enrich the person to give a fullest life. They serve as resource of energy for physical, mental, emotional and social health. As earlier Darwin (1998) speculated that from evolutionary point of view social expression of happiness has a cohesive survival advantage. It has been empirically proved that emotions are the result of interaction between biopsychological components which ultimately affect our biopsychosocial well-being. The biochemistry of emotions suggests that emotional state i.e. positive or negative differentially affect the flow of hormones and neurotransmitters. As during the experience of positive emotions multiple physiological systems get stimulated and decrease the level of stress hormones such as "cortisol and epinephrine" and increase the activation of "mesolimbic dopaminergic" reward system. Positive emotions release endorphins which are the natural pain killer hence foster happiness. There is an increased evidence which clearly documents that our immune system is triggered by positive emotions therefore resulting in better general health through increasing T cells and NK cells which destroy or neutralize pathogens entry in the body and making us sick (Koenig and Cohen,2002). On the contrary there is wealth of evidences which have revealed that negative emotions leading to stress usually suppress immune system functioning (e.g. Friedman, Booth & Kewely, 1987; Cohen, 2002; Rabin, 2002). Further it has been strengthened by the evidence of strong associations among clinical depression, depressed mood and reduced immune-system responses (e.g. Herbert and Cohen,1993;Cohen and Rodriguez,1995).

On the surface level humor appears to be carrying positivity but latently it also carries negative valence. As it has been documented that there are mainly two types of humor styles (i.e. positive and negative humorous style). 'Positive humor' refers to adaptive humor, which is divided in two types such as (i) 'affiliative humor' (refers to enhanced level of relationship with others) and (ii) 'self-enhancing humor' (i.e. ability to laugh at one's own self) whereas 'negative humor' refers to maladaptive or detrimental humor, which is divided in two types (i) 'aggressive humor' (i.e. which is potentially detrimental towards others.) and (ii) 'self-defeating humor' (i.e. self-harming humor for showing compliance towards others). Thus the main function of positive humor is to improve health ( Kuiper and Martin, 1996; Martin, 1996; Wooten, 1996; Abel,2002; Lebowitz, Suh, Diaz & Emery, 2010; Takeda, Hashimoto, Kudo, Okochi, Tagami, Morihara, Sadick & Tanaka2010; Colom, Alcover, Sanchez & Zarate, 2011; Ko and Youn, 2011; Szabo, 2013; Maiolino, 2017 and Kuiper,



2014; Bains, Berk, Lohman, Daher, Petrofsky, Schwab & Deshpande 2015; Rnic, Dozios and Martin , 2016; Yim, 2016; Padiapati and Livani 2017). On the contrary negative humor deteriorates health. But if it is used in small amount it led to reductions in aggression and tension and thereby improve health (e.g. Singer, 1987). Conversely negative humors such as self defeating and aggressive humors during stress resulted in physical symptoms (Richards & Kreuger,2017) dysphoria and depression (Martin, Puhlik, Larse, Gray & Weir, 2003; Kuiper, Grimshaw, Leite, Kirsh, 2004; Frewen, Brinker, Martin & Dozios, 2008; Yue, Lili, Jiang & Hiranandani, 2014). The beneficial and detrimental effects of humor has also neurochemical support. As stress hormone i.e. cortisol is released during stressful situation while a state of humor alters these changes and acts on neurotransmitters by releasing dopamine and serotonin (Berk,1989).

Health may be defined "as a state of physical, mental and social well-being and not merely the absence of disease or infirmity" (WHO,2001). It has four domains i.e. 'physical health' (refers to the biological condition of an organism), 'mental health' (refers to high psychosocial well-being), 'social health' (an capability of maintaining relation with other people through healthy interaction with them).and 'emotional health' (an ability to think and express emotions). Earlier health was defined exclusively on the basis of biomedical model which focused only upon the biological state of the person. Whereas recently health has been defined by biopsychosocial model as an output of interconnection among biological, psychological and socio-environmental factors.

There is a rich empirical evidence to strengthen the view that positive humor enhances health (Wooten, 1996; Abel, 2002; Takeda et al., 2010; Colom et al. , 2011; Ko and Youn, 2011; Szabo, 2013; Maiolino and Kuiper ,2014; Bains et al., 2015; Rnic et al., 2016; Yim, 2016; Padiapati and Livani 2017) .

On the basis of the above review the following objectives were formulated for the current research work

### **Objectives**

1. To assess and explore the prevalence of positive humorous styles among young adults.
2. To assess and explore the prevalence of negative humorous styles among young adults.
3. To assess health (overall and its various domains) of young adults.
4. To explore the correlation between positive as well as negative humorous style with health (overall and its various domains) of young adults.
5. To explore the predicting potency of positive/negative humorous style with regard to health of young adults.

**Method:**

**Design:** A correlational design was used.

**Sample:**

A purposive sample of 100 postgraduate students both male (n=50) and female (n=50) aged 21-28 years was drawn from the various departments of M.D.U. Rohtak (Haryana, India).

**Tools:** The following tools were used in the current research work:

**Humor Style Questionnaire (Martin & Doris; 2003):** It is a self-report scale which consists of 32 items (8 for each subscale) to be responded on 7 point scale ranging from totally disagree to totally agree. The range of score is 8-56 for each subscale. The reliability of four scales is demonstrated by internal consistencies range from .77 to .81 and test-retest reliabilities range from .80-.85.

**General Health Questionnaire-28 (Goldberg; 1981):** It consists of 4 subscales measuring physical health (somatic symptoms), mental health (anxiety/insomania), social health (social-dysfunction) and emotional health( severe depression) with 28 statements, i.e. 7 statements in each subscale, to be responded on 4 point scale. The range of total score is 0 to 84. The test-retest reliability range from 0.78-.90 and Cronbach's alpha range from 0.90-0.95.

**Procedure:** First of all consent of the participants was sought and rapport was established with them. After giving the relevant instructions related to each questionnaire and scale, the participants filled each proforma as per instructions in a single seating. Scoring was done as per norms and raw scores were subjected to statistical analysis with the help of SPSS24 (Statistical package for social sciences).

**Results and Discussion:** In order to explore 1<sup>st</sup> and 2<sup>nd</sup> objectives of the current study i.e. "To assess and explore the prevalence of positive humorous styles among young adults" and "To assess and explore the prevalence of negative humorous styles among young adults" humorous style of young adults was measured and has been shown in Table 1, Table 2 & Figure.

**Table 1. Descriptive statistics of scores obtained on humor**

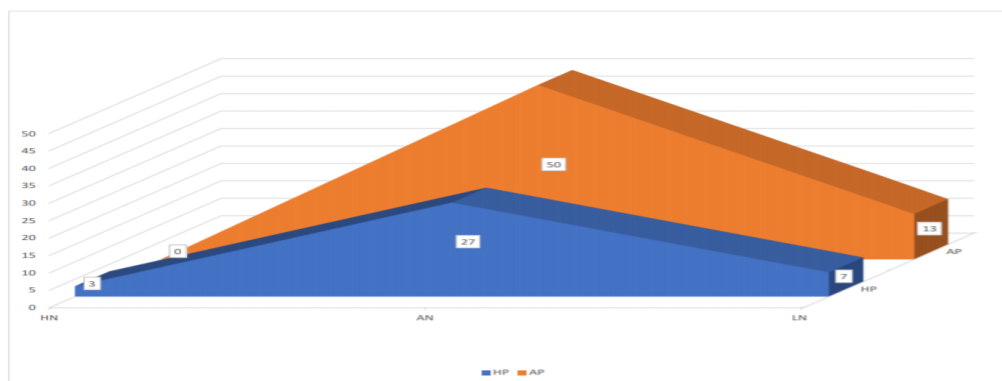
Types of Humor	Mean	SD	Range of Scores
Positive humor	76.37	11.570	16-112
Negative humor	58.91	11.204	16-112

From Table 1 it is quite apparent that young adults have more tendency of positive humor as compared to negative humor. The high values of standard deviation in both types of humor indicated that the group of young adults is not homogeneous as far as their humorous style is concerned.

**Table 2. Frequency of young adults in various groups with different intensity of combination positive as well as negative humorous style**

	Group 1 High positive & High negative humor	Group 2 High positive & Average negative humor	Group 3 Average positive humor & Average negative humor	Group 4 High positive humor & Low negative humor	Group 5 Average positive humor & Low negative humor
<b>Frequency</b>	3	27	50	7	13

While observing Table 2 it is found that maximum young adults (i.e. 50) adopted average level of positive as well as negative humorous styles followed by Group 2 which experienced high positive and average negative humor. Group 5 which showed a combination of average positive and low negative humorous styles. Group 4 which exhibited high positive humor and low negative humor. However the least number of participants (i.e. 3) used both high positive as well as high negative humor. It is worth mentioning here that none of the participants showed low level of positive humor. These findings have been beautifully captured in 3D chart as shown in Figure.



**Figure: Groups with various combination of positive and negative humorous style**

It is clearly evident from Figure that on an average young adults generally adopted moderate tendency of both positive as well as negative humor in their lives, which indicates their average way of seeking joy through adopting self-enhancing and affiliative humorous style, and also via self-defeating and aggressive humorous style respectively. Subsequently in order to meet the 3rd objective i.e. "To assess health (overall and its various domains) of young adults", the descriptive statistics was used on obtained scores on health among young adults has been shown in Table 3.

**Table 3. Descriptive Statistics of scores obtained on health among young adults**

	MEANs	SD	RANGE OF SCORES
Physical Health	1.74	1.845	0-7
Emotional Health	2.22	1.867	0-7
Social Health	1.82	1.754	0-7
Mental Health	1.74	1.796	0-7
Overall Health	7.51	5.780	0-28

**Low the scores, better the health.**

Table 3 depicts that young adults are having good physical as well as mental health followed by social and emotional health which means they are facing a little bit problems with social relationship and are not able to express or manage their emotions. Overall health is good which shows they are having a healthy life.

Further in order to meet the 4<sup>th</sup> objective i.e. "To explore the correlation between positive as well as negative humorous style with health (overall and its various domains) of young adults", the correlational matrix has been shown in Table 4, depicting the correlation of overall health and its various domains with different types of humorous style.

**Table 4. Correlation between humorous style and health**

	Physical Health	Emotional Health	Social Health	Mental Health	Overall Health
Positive Humor	-.134	-.233*	-.246*	-.288**	-.284**
Negative Humor	.195	.175	.090	.163	.198

**Low the scores, better the health.**

\*p<0.05

\*\*p<0.01

Table 4 depicts a significant negative relationship of positive humor with overall health and its various domains except physical health which reveals that positive humor boosts overall, emotional, social and mental health whereas though humor has positive (otherwise indicating negative correlation: as lower the  $\beta$  scores, better the health) get insignificant relationship with overall health and its various domains.

Further in order to meet the 5<sup>th</sup> objective i.e. "To explore the predicting potency of positive/negative humorous style with regard to health of young adults" regression analyses were carried out which have been shown in Table 5.

**Table 5. Stepwise Multiple Regressions of health on humorous style (positive as well as negative) among young adults**

Model	Dependent Variable Health and its various domains	Independent Variables	R	R <sup>2</sup>	Std. Errors of Estimates	$\beta$	F	Significant Level
1	Overall Health							
		Positive Humor	.284	.81	5.570	-.284	8.605	.004
2	Physical Health							
		Positive Humor	.233	.054	1.813	-.127	2.785	.067
3	Emotional Health							
		Positive Humor	.233	.054	1.825	-.233	5.645	.019
4	Social Health							
		Positive Humor	.246	.060	1.748	-.246	6.305	.014
5	Mental Health							
		Positive Humor	.288	.083	1.735	-.288	8.842	.004

**\* Negative humor emerged as excluded variable in overall as well as various domains of health**

From Table 5 it is clearly evident that positive humor emerged as robust predictor of overall health and its various domains except one i.e. physical health. The significant value of F (i.e. 8.605,  $P < .004$ ) indicated that positive humor has the potential to predict overall health. In other words, it may be stated that in model 1 where the value of  $R^2$  (i.e. .81) indicates that 81 percent variance in overall health is accounted by positive humor. Whereas  $\beta$  value i.e.  $-.284$  indicated that one unit increase in positive humor will lead to 28.4 percent decrease in the scores of health (less the scores, better the health). Thus it may be inferred here that almost 1/4<sup>th</sup> of overall health is determined by positive emotional state such as positive humor. The present findings supported the previous findings of Kuiper and Martin, (1993); Wooten, (1996); Takeda et al., (2010); Colom., (2011); Ko and Youn, (2011); Szabo, (2013); Maiolino and Kuiper, (2014); Abel, (2015); Bains et al., (2015); Rnic et al., (2016); Yim, (2016); Padiapati and Livani (2017).

Table 5 also highlighted the role of both types of humor in predicting various domains of health separately. A view of Table 5, clearly shows that in model 2, the insignificant value of F (i.e. 2.785,  $P < .067$ ) indicates the failure of positive humor in predicting physical health, which may be due to the fact that while adopting excess positive emotions that may lead to ignore symptoms or have unrealistic expectations causing them to avoid getting the

medical attention which they badly need (Salvoey et al., 2000). Hence there are some studies suggesting that for fatal diseases such as certain forms of cancer and HIV, positive emotions proved fatal (Salovey et al., 2000). To sum up it may be stated that positive emotions are obviously not a magic bullet to cure all types of physical illness. Further it has been observed from Table 5 that negative humor again failed to anticipate physical health.

As far as emotional health of young adults is concerned (model 3) the significant value of  $F$  (i.e.  $F = 5.645$ ,  $P < .019$ ) indicated that positive humor again emerged as a predictor of emotional health, whereas negative humor did not predict such health. As far as positive humor is concerned the value of  $R^2$  (i.e.  $.054$ ) indicated that only 5.4 percent variance in emotional health is accounted by positive humorous style, whereas  $\beta$  value (i.e.  $-.233$ ) indicated that per unit increase in positive humor led to 23.3 percent decrease in the scores of emotional health (less the scores better the emotional health). Here the enhancing effect of positive humor on emotional health may be attributed to the healing as well as buffering power of positive humor against stressors of life. As positive humor has the potential to detoxify tensions and worries of day-to-day life. The present findings corroborate the earlier findings of Colom et al., (2011); Szabo, (2013).

Further models 4 and 5 depicted the same trends of emergence of positive humorous style as predictor of both social and mental health of young adults (as revealed by significant values of  $F$  6.305 and 8.842 respectively). In both domains of humorous styles negative humor again failed to predict both types of health. The values of  $R^2$  in social and mental health (i.e.  $.060$  and  $.083$  respectively) evidenced that 6 and 8 percent variance in both health respectively is accounted by positive humor. Whereas values of  $\beta$  (i.e.  $-.246$  and  $-.288$ ) in both types of health indicated that per unit increase in positive humor led to 24.6 and 28.8 decrease in the scores of both types of health respectively. These findings clearly highlighted that mental health is more positively affected than social health by positive humor. In other words it may be stated that affiliative humor in a domain of positive humor may be having boosting effect on social health, which may be exerted via detoxifying conflict and relieve stress in relationships. Further enhanced mental health due to positive humor may be attributed to the healing power of positive humor as well as acting as an effective coping strategy to handle the stressors of life successfully. In this way positive humor enables the person to lead a tension free life by bolstering depleted psychological resources by promoting optimism, hope and confidence.

To sum up it may be stated that positive emotions specifically positive humorous style proves as a boon for keeping oneself healthy. It serves as a preventive measure for developing further illness in life. On the contrary to avoid negative humorous style which is no doubt a maladaptive behavior pattern, therefore has not proved effective in handling health issues

may be physical, emotional, social and mental. The current findings endorsed the suggestion to provide interventions related to nurturing of positive humorous style and people to keep themselves hale and hearty.

### Conclusion

In a nutshell, it may be stated that positive emotions are part and parcel in enhancing one's health .

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## **Psychological Impact Among Women Due to Armed Conflict in District Shopian, Jammu and Kashmir**

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**Bilal Ahmad Mir**

*Research Scholar, Department of Sociology, Annamalai University*

**K. Somasundaran**

*Associate Professor, Department of Sociology, Annamalai University*

### **Abstract**

The study examines the psychological impact among women due to armed conflict in Jammu and Kashmir. The quantitative, as well as qualitative strategies, were used for this study. A multi-stage sampling procedure was used for primary data collection from the respondents through an interview schedule. The Primary data collected from 339 married women belong to the age group of 18-40 years from Shopian district, Jammu and Kashmir, and some case study also conducted to collect brief information from six affected women for the study area. The secondary data gathered from published books, journals, articles, and websites. The psychological issues were studied using a five-point Likert Scale. The analysis revealed that 83.8 (284/339) per cent of respondents are profoundly affected psychologically which includes "feeling of hopelessness & helplessness", "sleep disturbance", "unable to concentrate", "feeling nervous, tense or worried", "Sleep disturbances". It could be concluded from the data analysis; the majority of the respondents were affected psychologically due to armed conflict in the study area. Among the various dimensions, mostly they are disturbed by "feeling of hopelessness & helplessness", followed by "sleep disturbance".

**Keywords:** Armed Conflict, Psychological Impact, women, Jammu and Kashmir.

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### **Corresponding Author:**

Bilal Ahmad Mir, Research Scholar, Department of Sociology, Annamalai University  
E-Mail: [bilalahmad5113@gmail.com](mailto:bilalahmad5113@gmail.com)

## **Introduction**

The Kashmir Valley has seen the conflict between the state and non-state actors from the last thirty years. Bomb attacks, grenade, gunshots and cross firings between the armed groups affected the daily lives of common Kashmiris. Human rights violation from both sides of armed groups reported in the form of arrests, judicial killings, abduction, torture and street to street and house to house search operations. At any time, violent incidents could happen there, and the risk of getting caught in the crossfire is always present. The on-going conflict creates constant fear, threat, unable to concentrate and inadequate perspective future put a massive strain on the natural coping mechanisms among the individuals in Kashmir. Many individuals affected from stress, high amounts of psychosocial problems registered, and disorders such as anxiety, mood and post-traumatic disorders are mounting. Many senior experts of mental health in the capital Srinagar of Kashmir, said that there had been increasing the number of stress, and trauma-related cases were found, and these problems raised a common health problem such as diabetes, hypertension and cardiac (The News, 18 August 2005).

A psychologist from the Kashmir Valley Medical College in Srinagar reported, "that around 20 per cent of the patients in valley suffered from anxiety and tension due to fear, which later on turned into depression and suicidal thoughts. Besides behavioural symptoms like sadness and anger, the loss of weight, chest pain, digestive disorders, giddiness and nausea could also symptoms of depression (Majid Hyderi, Greater Kashmir 2004). The conflict-hit the women in Kashmir valley suffer from various psychological issues. The result shows that half-widows are affected more due to the disappearance of their life partners leave them where they find it challenging to meet the household needs. They are affected socially as well as economically due to their disappeared life partners and the legal struggle in knowing where their missing life partners further contribute to their psychological issues (Qutub, 2012). Besides those women who imprisoned in their homes, suffering from anxiety, tense, depression, worried and post-traumatic disorders.

The women in Kashmir have undergone traumatic conditions from the last two decades are found in common symptoms like stress, depression and trauma. The conflict increased the number of cases related to abortion and miscarriages among women. It also created distrust among the family members, which led to an increase in domestic violence (Irfan, 2015). According to Dr Arshad Hussain, as a senior Psychiatrist at the Institute of Mental Health and Neuro Sciences, Srinagar says, "the relatives of the disappeared suffer from Complicated Grief, Unresolved Grief and Post Traumatic Stress Disorder especially the half-widows" (Qutub, 2012). Beigh & Manzoor (2018) reported the level of depression and anxiety symptoms where they found 11.93% of the respondents have mild symptoms

of anxiety, the majority of half-widows 68.81% have moderate symptoms of anxiety and 19.26% of respondents reported severe symptoms of anxiety. Further, 11.01% of half widow respondents have mild symptoms of depression, majority of half widows, i.e. 78.90% have moderate symptoms of depression, and remaining 10.09% of respondents have severe symptoms of depression. Shehna & Shekhar (2017) conducted the study to evaluate the differences between two age groups of Kashmiri women viz., 30-45 and 50-65 years on the dimensions of Post Traumatic Stress Disorder (PTSD) and Coping. The results revealed significant differences in all the dimensions, where the older age group of women scored higher on all the dimensions of Post Traumatic Stress Distress (PTSD) and the younger group of women scored higher on all the positive dimensions of coping.

**Research Methodology**

The methodology is a fundamental part of every research and plays a vital role in the research process. The researcher has examined the available literature cautiously in the area of research and assessed the ground realities existing in the study area to develop a methodology, particularly sampling design for the present study.

**Objective:**

To examine the psychological problems of armed conflict on women

**Reliability Test**

S.No.	Variable	Items	Reliability
	Psychological Impact	11	0.83

Content Validity

$$CVR = \frac{Ne - N/2}{N/2} \text{ Lawshe (1975)}$$

Where

N – Number of Experts

Ne – Number of Experts opined yes

$CVR = \frac{8 - 8/2}{8/2}$	$CVR = \frac{7 - 8/2}{8/2}$
$CVR = \frac{8 - 4}{4}$	$CVR = \frac{7 - 4}{4}$
$CVR = \frac{4}{4}$	$CVR = \frac{3}{4}$
$CVR = 1$	$CVR = 0.75$

**Research Design:**

In the present study, descriptive research design has been adopted, which is related to describing the characteristics of a particular woman or group or situation. It enables to analyse the problems, realisation, accessibility, knowledge and futuristic views of women in a conflict situation. The research work also describes the biographical characteristics of affected women's such as psychological issues.

**Data Collection**

The primary data for the study consists of information obtained from respondents through interview schedule and the secondary data information gathered through books, journals, articles, government documents, the internet and other published materials utilised in this research.

**Sample Design**

For selecting the sample, the Multi-Stage sampling technique was employed. The Shopian district in Jammu and Kashmir consists of 7 Tehsils, among them two were selected i.e. Hermain and Shopian for this study. The Hermain Tehsil consists of 22 villages, among them, three villages were selected. Besides the Shopian Tehsil is representing a town that consists of 9 Mohalas, among the 9 Mohalas, three were selected for the study. The three selected villages i.e. Hermain, Haji Pora and Hardu Nagisheran from Hermain Tehsil, 25% married women between the age group of 18-40 years were selected. The details of the total population and married women population in the age group of 18-40 years from these three villages were collected from the concerned Panchayats. From the 9 Mohalas of Shopian Town, 3 were selected, i.e., Batapora, Sheikh Mohala and Tak Mohala selected. From these 3 Mohalas, 25% of married women between the age group of 18-40 years were selected. The details regarding the total population and total married women population in the age group of 18-40 years gathered from the Municipal Corporation.

The details regarding selected Tehsils for this study, its total population, total women population and married women population between the age group 18-40 years and the samples selected are given below.

<b>Tehsil Hermain</b>						
<b>Name of Villages</b>	<b>Total Population</b>	<b>Male Population</b>	<b>Female Population</b>	<b>Women age group from 18-40</b>	<b>Selected Sample</b>	<b>Per cent (%)</b>
<b>Hermain</b>	3780	1850	1930	480	120	25%
<b>Haji Pora</b>	568	269	299	60	15	25%
<b>Hardu Nagisheran</b>	1276	638	638	112	28	25%
<b>Total</b>	5624	2757	2867	652	163	25%
<b>Tehsil Shopian</b>						
<b>Name of Mohalas</b>	<b>Total Population</b>	<b>Male Population</b>	<b>Female Population</b>	<b>Women age group from 18-40</b>	<b>Selected Sample</b>	<b>Per cent (%)</b>
<b>Batapora</b>	1520	697	813	228	57	25%
<b>Sheikh Mohala</b>	1877	944	918	280	70	25%
<b>Tak Mohala</b>	1285	607	673	196	49	25%
<b>Total</b>	4682	2248	2404	704	176	25%

### **Tools and Techniques**

The interview schedule technique was administered on the respondents to collect the empirical data from the field. The interview schedule technique was considered the appropriate technique because the sample included both educated as well as uneducated respondents. The structured interview schedule with a five-point scale was employed with close-ended questions keeping in mind the objective of the study.

### **Statistical Tool Used:**

Simple Frequency, Mean, and Standard Deviation applied for this study.

### **Analysis**

**Table: 1. Distribution of the respondents by Psychological Impact due to Armed Conflict**

<b>Factor</b>	<b>Frequency</b>	<b>Per cent</b>	
<b>Psychological Impact</b>	High	284	83.8
	Moderate	23	6.8
	Low	32	9.4
	Total	339	100.0

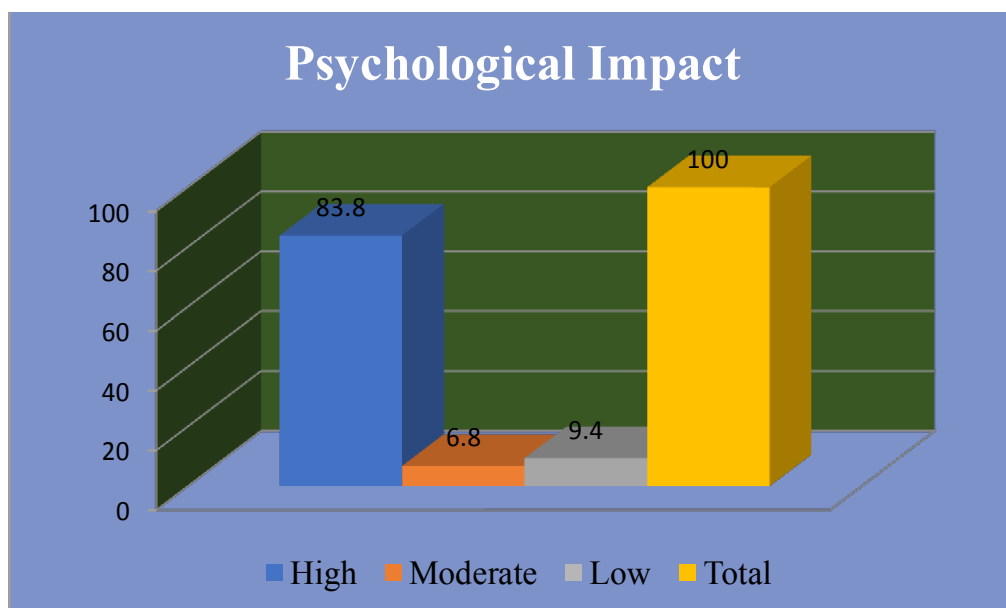
Source: Primary data

The above analysis reveals the level of psychological problems of armed conflict on women. The level of psychological problems among women due to the armed conflict is high



among 83.8 per cent of the respondents, 6.8 per cent of respondents are moderate, and 9.4 per cent of the respondents is low impact.

It could be concluded that majority of the respondents facing psychological problems due to armed conflict is high.



**Figure: 1. Indicated Psychological Impact among Women in the Armed Conflict**

**Table: 2. Mean and Standard regarding Psychological Impact due to Armed Conflict**

Statements	N	Mean	SD
Sleep disturbances	339	4.8083	0.77818
Easily frightened	339	4.7227	0.44832
Feeling nervous, tense or worried	339	4.7758	0.41766
Feeling of hopelessness & helplessness	339	4.8260	0.40240
Unable to concentrate	339	4.7994	0.40103
Suicidal thoughts	339	4.2445	0.42321
Loss of interest in life	339	4.7758	0.41766
Loss of interest in things	339	4.7640	0.42524
Trouble in thinking clearly	339	4.6785	0.51588
Aggressive behavior	339	4.7168	0.45121
Loss of energy	339	4.6962	0.47948

Source: Primary data

The above analysis reveals the mean and standard deviations of the statements of the scale psychological impact of armed conflict on women. The scale based on eleven statements with five points Likert scale. The mean value ranges from 4.83 to 4.24. The mean shows that there is a little bit of variation among the statements. The calculated standard deviation lies from 0.78 to 0.40. It is clearly shown that the statement "Feeling of hopelessness & helplessness" among women due to armed conflict has the highest mean score value (4.83), "Sleep disturbances" are found among respondents comes second in the order (4.81), "Unable to concentrate" comes third in the order (4.80), the statements "Feeling nervous, tense or worried" and "Loss of interest in life" are found in equal according to mean score value (4.78), the mean shows the statement "Loss of interest in things" (4.76) among respondents because of armed conflict, two more statements "Easily frightened" and "Aggressive behaviour" are found in same mean score value (4.72), "Loss of energy" (4.70), "Trouble in thinking clearly" (4.68), and "Suicidal thoughts" are seen in last according to the statements mean score value.

The above table shows that according to the standard deviation value; it inferred that the Psychological impact of armed conflict on women is found to be at the same level.

As a qualitative method, six case studies were conducted, which supported the findings of quantitative measures. Apart from that, it has given a range of findings of psychosocial problems of women faced due to armed conflict.

Apart from the miseries, women face due to the disappearance/death of their husbands, collapsed business, breakdown of social relationship etc. in this ongoing armed conflict. The societal pressure, cultural inhibitions and the indifferent attitude of their family members put them in a state of complete distress. It has also found from the field that the traumatic experiences in the life of women have created problems in the average psychological performance in day to day life. The persistent issues identified during the study were irritability, less efficiency to do the routine work, aggressive and challenging behaviour, anxiety and tension. The development of self-harming behaviour or suicidal ideation was also observed among respondents. The feelings of worthlessness, hopelessness and persistent socio-economic problems can be attributed to the suicidal ideation.

The six women were selected, and a case study was conducted among them; while giving vent to her feelings, a mother said *"I suppose, I have this determination and courage because of anger, if my son was a militant, then, fine he would have killed and gotten killed, but he was a civilian. This injustice is giving me a feeling of helplessness and insecurity. It has snatched peace out of me. I am in a state of perpetual limbo"*.

It was also observed that most of the half-widows are avoiding the public places and have restricted their social associations because they feel socially isolated and stigmatized, as one of the sisters expressed, *"When people want to hurt me they say things like; your face is like this, you deserve this, that is why your brother got disappeared."* In this same parlance, half-widow women revealed, *"I went to a wedding function, people start pointing that, 'she is the one whose husband was taken by the army and subjected to disappearance' then they would comment on my clothes, 'look, she is wearing a nice dress'. Whom is she trying to attract? Now I stopped going outside'.* They often feel a psychological breakdown, which leads to constant stress and perpetual trauma. A persistent state of fear and alienation is common among women. As one of the respondents revealed *"I am not able to sleep properly and feel isolated from others. I easily get feared even by the sound of mild nature and feels panic if somebody return late to home from outside. I have many apprehensions regarding the safety and security of my family. Because of these problems, my family suffers immensely".* The families of these women, especially their kids also suffer regularly; initially due to the death/disappearance an individual member and then by continuously witnessing the deteriorating physical and mental health of their mothers. While talking to the daughter of one of the divorced women, she said, *"My mother is not able to sleep at night. Even at day times, she limits herself and does not even visit any neighbour or relative. She is suffering internally, which is quite apparent, but she will not tell us either that is what hurts more".*

Another recent incident was narrated by *"Musmaat a 61-year-old mother of 25-year-old son Rayees Ahmad Ganai, living in Shopian District, Narpora village. Ganai was going nearby village, his aunt's house, where a group of young protesters were throwing stones at security forces. The security forces retaliated by opening fire at protesters, in which 19 years old Javid and 23 years Suhail died on the spot. More than twelve protesters were injured in that firing. Ganai also hit by a bullet in his head and immediately shifted to Srinagar hospital where he passed away after four days. Though Ganaie was not involved in the stone-pelting and his family members insisted that he had not involved in stone-pelting, nobody has accepted that. Ganai's death has changed everything for his 61-year-old mother, Musmaatt. She talked afterwards rarely, "said her elder son Aijaz Ahmad". When she talked anything, it would be about her dead son. Loudly she says that my Rayees was innocent, but they shot him. The world shrank to her home, the graveyard where he is buried and the road where her son was shot. Every day she was visiting his graveyard due to her mental depression. After three months and thirteen days, Musmaat left home in the morning, but she did not come back for more than three hours, her elder son went*

*out to look for her. He searched here and there in the community but did not find there, and finally, he went to the nearby graveyard where his younger brother was injured. His family members and neighbours also helped him where they found his mother's dead body lying near a stream, close to that site where Rayees was shot. "She probably had a cardiac arrest," says her elder son, Ajaz Ahmad "*

Besides the many physical and psychological consequences of armed conflict on women, which has broken the social bonds as women feel isolated themselves or isolated by their families and communities. A legacy of bitterness towards the perpetrators may make reconciliation and community reconstruction particularly tricky. *"As we progress, from a developing nation to developed nation, every care must be taken to compositely develop and empower women along the way to stand true to what our great said by Jawaharlal Nehru, "You can tell the condition of a nation by looking at the status of its women"!*

### **Findings**

The following are the summary of findings of the empirical data collected from the respondents and analysed by using statistical tools.

The result shows that the level of psychological impact due to armed conflict on women is high among the majority (83.8%) of the respondents. The study also has shown that the majority of the respondents are found to have suffered in the form of a feeling of hopelessness & helplessness, sleep disturbance, unable to concentrate, feeling nervous, tense or worried and loss of interest in life, loss of interest in things. The study also shows that a large number of respondents suffer from psychological problems due to the death or disappearance of their family member.

### **Discussion**

The findings from the above literature, it is realised that the literature supports the findings. For example, In relation to mental health, studies in the literature showed that armed conflict has greater effect on mental health of women in so many ways (Irfan, 2015; Qutab, 2012; Beigh & Manzoor, 2018; Shehna & Shekhar, 2017); all these authors agreed and concluded that armed conflict intensity worsened women anxiety, Traumatic Stress, heart-related problems, depression and all dimensions of PTSD and coping. Looking at the current psychological issues in Shopian district, Jammu and Kashmir, it can be realised that the married women are profoundly affected psychologically due to armed conflict such as Feeling of hopelessness & helplessness, sleep disturbance, unable to concentrate their work, feeling nervous, tense or worried easily and most of the respondents are affected due to disappearance or death of their husbands.

## Conclusion

The above study reveals that the majority of the respondents are profoundly affected psychologically due to the armed conflict. Multiple psychological issues faced by the woman which includes "feeling of hopelessness & helplessness sleep disturbances, unable to concentrate, feeling nervous, tense or worried, loss of interest in life" etc. So it could be concluded that the women psychologically face a negative impact due to the armed conflict. In this regard, both governmental and non-governmental organisations can intervene in the areas of health, especially mental health, by providing adequate health facilities and psychosocial support services to the women. The services may include psychosocial counselling and emotional support.

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## **Morphological and Demographic Characteristics of a Planned City: A Case Study of Jaipur City**

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**Avinash Kumar Singh**

*Research Scholar, M. D. University, Rohtak*

### **Abstract**

This study explores the historical origins of the spatial, administrative, and social growth that shape the Jaipur City. The princely city of Jaipur has the pride of being one of the few planned cities in the world. Jaipur popularly known as the pink city of India and is the capital of the State of Rajasthan. The foundation of Jaipur was laid by the then ruler of Jaipur State. Maharaja Sawai Jai Singh II on November 18, 1927. It was designed by Vidyadhar Bhattacharya a Vastukala specialist architect and engineer of Bengal in rectangular blocks on an area of 6 km<sup>2</sup> which increased to 65km<sup>2</sup> in 1941 and 300km<sup>2</sup> in 1991, and 467.57 km<sup>2</sup> in 2011. If the master plan (1991-2011) of the Jaipur region is to be reached upon, the area of the city would be increased to 1464 km<sup>2</sup> comprising 385 villages. The Plan proposes 32 urban nodes out of which 20 nodes fall in urbanize area and the remaining 12 nodes in other parts of the regions as satellite towns. Jaipur City has experienced 32.2 per decadal growth rate of population during 2001-11.

**Keywords:** Origin, Evolution, Urban Growth, Development, Planning, Walled City.

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### **Corresponding Author:**

Avinash Kumar Singh, Research Scholar, M. D. University, Rohtak

Email: [avinash2942@gmail.com](mailto:avinash2942@gmail.com)

## Introduction

The existing territory of the Jaipur City was known as 'Matsya Desh' in the past. It was a kingdom of king Virat in Mahabharata. This king belongs to the Kacchawa Rajput clan a descent of prince Kusha, son of Rama. The new capital city was established by Maharaja Sawai Jai Singh in 1727 A. D. and named as 'Sawai Jaipur'. The process of transforming economic dimensions has resulted in an outcome of the new capital city. Dausa and Amber both are remain based on agricultural land. The major occupations of Jaipur City were micro-financial banking and trade of jewellery, food-grains, cotton, and marble stone for building material (Bhojnasar's Doha, pp. 199).

Morphology principally understands the physical form, pattern structure of towns or cities. Lynch (1960, pp. 49) has classified landscape imagery into five categories likewise as *Path*- the network of movement, *Edge*- elements binding the space, *Node*- the focal point, *District*-part of exhibiting a degree of homogeneity, *Landmark*- the points making a sense of reference. Similar to another city of the world, these features are also clearly shown over the Jaipur map. Urban morphology studies the general characteristics of this city development architectural scheme and pattern of the street, road, housing pattern, market location and other micro fabric within the town (Grewal, 1991). Urban morphology was recognized by the combined relationship between the pattern of the city and social relationships (Mumford, 1938, pp. 101).

## Geographical Setting

The Jaipur is situated from 260 km south-west of New Delhi on a sandy triangular dried plain of the lake. Climatically, the city comes under a semi-arid region of Rajasthan. It is characterized by hot summer, low rainfall, and low relative humidity. The mean temperature at Jaipur is 36° C varying from 18° C in January to 46° C in June. The normal rainfall is 600 mm, nearly 90 percent of which occurs during June-September. It extends from 26° 47' 0.21" to 27° 1' 36.84" N latitude and 75° 41' 15.19" to 75° 54' 36.27" E longitude.

The whole geographical area under the city is surrounded by the hills of northern Aravalli range having peaks and water bodies. The city is occupied by Nahargarh fort, Jaigarh fort, Ganeshgarh, and Shankargarh, and further by Raghunathgarh and Ambagarh in the north and south of Galtaji. Through these fortifications, a defence boundary around the city was created (Jain, 2005).

Nahargarh seems to be built to control and monitor the city, there is scraped in the front of the city while gentle slope towards Amber side (The Imperial Gazetteer of India, p.400). The major peaks elevation is 648m at Jaigarh, 599m at Nahargarh, 786m at Barwara, 747m at Manoharpura, 775m at Bilali and 656m at Bichun (Rajasthan District Gazetteer-

Jaipur). Rainwater harvesting is the main source of drinking water from various sources likewise Talkatora Lake, tanks and ponds and the lodge which was being used by Kachwahas for hunting purposes (Sarkar, 1984 p. 206).

### **Research Objectives**

- To examine the spatial expansion of Jaipur city.
- To study the morphological and demographic changes in the city.

### **Research Questions**

In this paper, we stated that cities have changed and are changing. I have chosen inter-related sets of questions.

How does a city vary across time and space? How has the evolution of the city reflected prevailing historical conditions?

How has the form of the city been shaped? How are activities like land uses distributed within the city?

### **Database and Research Methodology**

To recapitulate in the light of the objectives of the study the main theme is to examine the origin, growth, evolution, and development of their morphological and demographical changes. The data related to origin, growth, evolution, and development have collected from the Imperial Gazetteer of India, Historical Documents, existing literature, and other sources. Demographic data have collected from A-2 table and A-4 table of the census of India on decadal population growth and town agglomeration since 1901.

### **The rationale behind the Urban Growth**

Sawai Jai Singh was a great town planner. The City had to be different to mark the stamps of the brilliance. Maharaja was fond of mathematics and science and he asked a well-known architecture Vidyadhar Bhattacharya in designing the layout plan of Jaipur City. Jai Singhone through the earliest Indian literature on astronomy, town planning, and etc. while residing at Amber, Jai Singh II had already developed 'Jai Niwas Bagh in 1868' and Baradari Suryamahal near Talkatora lake. The central block i.e. that is Palatial Complex occupied by Royal Palace, Govinda-Deva Temple. A sketch of the shows roads in the 'Gridiron Shape' running from north-south and east-west with two Chaupads, and Darbhavati stream (Stanistawsti, 1946).

Physical terrainplayed an important role in the process of development of the city. Aravali hills in the north and east limited the growth with very limited space for the expansion of the city. The existing urban space of the city was incompetent to fulfil the demand of the increasing population growth. Therefore, Sawai Jai Singh decided to transferthe capital

from Amber to Jaipur in 1727, which is located in the plain, 11 kilometres south of Amber.

The faunal shape of the Nahargarh hills in the north had demarcated the direction for the development of the new city in the south of Amber only. This fertile plain was founded all the north-west and east by Hills that provided a defence to the city from three sides. The city was planned by the Rajput kings of Rajasthan state.

Apart from state security, geographical regions have played a vital role in the transforming of capital from Amber to Jaipur city. They are as: i) the population growth of Amber was rapid where is Nahargarh hills in the north, east, and west had restricted the further expansion potential, ii) the perennial stream and well-developed drainage system was provide adequate water supply to the city, iii) Aravali hills were shielding Jaipur city from foreign invaders, iv) the proximity to residuals of the Aravali ensured the availability of building material like sandstone and marble.

Political objectives have also created a situation for the expansion of urban space. The fruitful political governance of Kachchwaha Rajput and their relationship with the Delhi sultanate had provided an ideal political and social atmosphere. The city was contemplated as a symbol of power by the states in the 17<sup>th</sup> century. Sawai Jai Singh-II had established a new capital city to be proclaimed the political supremacy in the area and uniformity with the Mughal cities like Delhi (Sharma, 1969 & Sarkar, 1984).

New planned City was initially located in the dried bed plain. Meanwhile, the city was located in the semi-arid region; accessibility of water was a significant priority for the city planners. Two dams were constructed named as Sagar and Mansagardam build on the Darbhavati River to settle the water issue. Later on, the Jhotwada River was also withdrawn through the Amani Shah Nallah. The *Aman-i-shah* nalla rises in the hills just to the north of Jaipur city, and flows southwards of the old town of Sanganer and, after a course of about 35.40km, it falls into the Dhund River (Rajputana Gazetteer, 1879).

After independence, the Rajasthan union was made with the unification of the states of Jodhpur, Jaisalmer, and Bikaner with Jaipur. Man Singh-II was designated as 'Rajapramukh' which was withdrawn in 1956. Subsequently, the Jaipur state was accredited as the capital of Rajasthan. Being the largest and planned capital city of Rajasthan, Jaipur has rehabilitated as a hub of education, culture, socio-economic and vulnerable political ecology life of the Rajasthan state.

### **Planning Strategies**

According to *Siyah-Hazur* of V. S. 1794/1737 A.D. that Jaipur city was planned as a rectangle shape divided into 9 blocks demonstrating the 9 treasure of mythological Kubera. Although, there is no room for the ninth Nidhi in the square owing to the imposition of the

hill for conventional reasons it was placed outside the square towards the east in continuation of blocks. All major roads were running at the right angle to each other. There are three of them running into north-south direction and intersecting the 3.5 km long east-west axis.

*Rajmana-Potedar* of Jaipur of V. S. 1783/1726 AD stated that wards were divided by socio-economic status as Brahmanpuri, Kumaravas, Maheshwarivas, Chinpavas, Telivas, etc. caste-based space organization in the city (Heber, 1828, pp. 414). The three intersections thus formed Manak Chowk and Ramganj Chaupad. A concrete wall of 20 feet height and 9 feet width has surrounded the city, which could be entered through seven gateways. They are as Dhruvapal on the north, Gangapol, and Surajpal on the east, Rampol Gate, Sanganery Gate and Ajmeri Gate to the south and Chandpal on the west (*Siyah-Hazur*).

### **Urban Morphology of Walled City**

The city topography was arranged out on grid pattern, drainage system, bricks like blocks of houses and the building for shops and crafts. The social arrangement inherited in the earth 'Shastra' that Brahmins will live in the north, Kshatriyas in the east, Vaisya in the south and Sudras class society in the west may be considered to have a concrete manifestation in the city of Jaipur (Roy, 2006, pp.79-80). The city was divided by the Hindu caste system into nine wards with keeping 'Jainiwas' as its center. Absolutely, specified the duty to locate the palace centrally, the position of the Brahmas Thana (Sharma, 1979).

In the 18<sup>th</sup> century, Bazars, Havelis, Temples, and other ritual monuments were built. The widths of the path were predetermined and intersections of the main axial streets designed and called Chaupars namely Badi Chaupars and Chhoti Chaupar. Historically, the Choprars were an outcome of 10<sup>th</sup> social activities used with water structures connected by several sources of drinking water at street level (Sharma, 1979).

Originally, only four Bazars were built and recognized as Johri Bazar, Sireh Deori Bazaar, Kisan Pol Bazar, and Gangori Bazar. The local governance body issues a notice for the construction of building storey on the main street in the front of Jaipur city as one story and at any height, any shape, or with all buildings (Shankar, 1984).

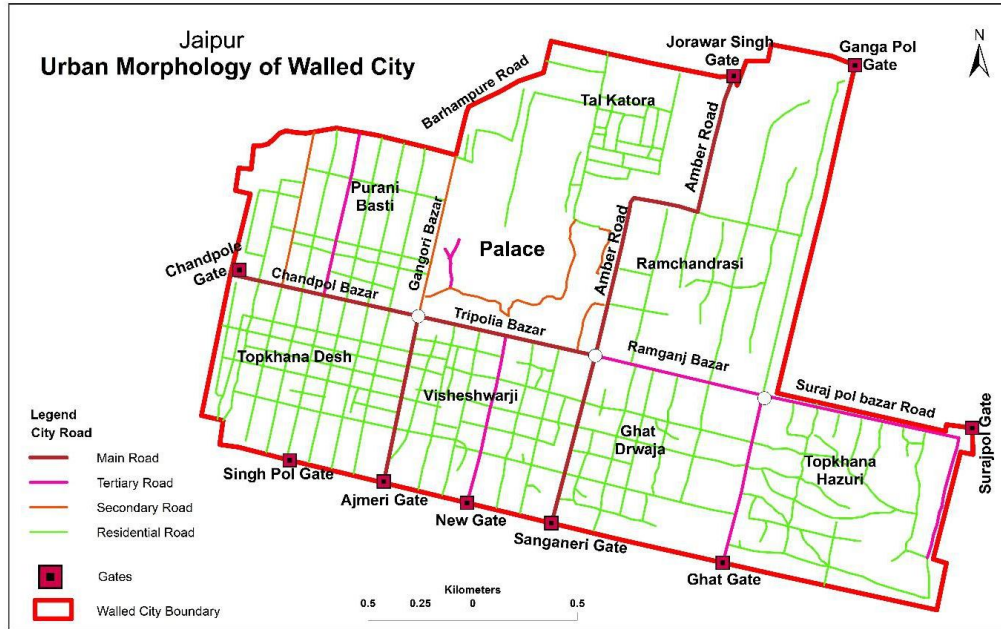


Fig. 1.1

## History of Urban Growth

The expansion of urban space is matching and exclusive in nature varying from one city to another city. The concept of space and change of the city is dynamic in the landscape, which changes through phase and observation. The urban space development has been done through various sources like history existence, geographical situation, locational benefits, administrative and political setup in developmental strategies. Jaipur city pledges outward special growth, earlier within the walled city and later on outskirts from the Walled City and their special growth pattern of Jaipur city is divided into major three distinct phases:

### Phases of Development

#### I. Phase-I from 1727 A. D. to 1800 A. D.

The Jantar Mantar observatory was established by Sawai Jai Singh II was finalized in 1734 the structure continued on till 1738 with over 23 astronomers and a large number of masons and engravers employed at daily wages (Sharma, 1977, p. 28).

The Modikhana Chowkies and Visheshwar ji were engaged by rich Jain and Hindu merchants and businessmen. The Johari Bazar side of Chowkri Ghat Darwaza originated by merchants, artisans, and workers. Chowki Ramchandra ji enclosed temples and Havelis made by then the king, his queens and leading nobles on its Sireh Deorhi Bazar side, while the royal staff and craftsmen resided to the east and north-east part of the city. Topkhana

Hazuri, which was irregular and sandy, came to be used for the factory workers. But the *Siya-Hazur* of V. S. 1794/1737 A. D. mentions 'Gangpol' gate existed in the northern wall of the city.

Brahmapuri colony was developed for Brahmins of Prayag in the north of Purani Basti, who were invited by Jai Singh for Ashwamedha Yagya in 1734. Therefore, Brahmapuri resided by the royal priest and other Brahmins. Jai Singh II made franchises for carrying on business and reductions on some taxes. Distinguished artists and artisans were called from Delhi, Agra, and Mathura and provided all types of conveniences to them for settling in the city. Meanwhile, the purchasing capacity of these residents was considerable, and supportive population like workers and craftsmen found it profitable to settle here. So, a variety of craftsmen and industrialists also settled in the city. *Dastur-Kaumber* stated that Thakarsi, Bulaki and Beg Mohmad vendors of Agra came to Jaipur.

The width of the central roads was kept at 108 feet while the width of the minor roads was half of the central. The creation of 162 shops on each side of Johari, Sireh Deorhi, Kishanpol, and Gangauri Bazars while there were only 144 shops on the western side of the Kishanpol Bazar, all of constant size and shape was occupied 18 bighas and 16 bigha land. This shop's pattern was very helpful in the development of the city. The state declared the guidelines for the construction of private residential colony.

Then, the existing conditions include the higher classes to incorporate elements of designing houses like *Jharokhas*, *Jalis*, *Chhajjas*, and *Todas*, which contributed massively to the beauty and dignity of Jaipur city. From the mid-1730s, the city became the centre of astronomical activities for Sawai Jai Singh II and remained so until the death of Sawai Jai Singh II in 1743 ( Roy, 2006).

## **II. Phase II- from 1801 A.D. to 1900 A. D.**

This period covers the reign of Sawai Pratap Singh (1778-1803) and Maharaja Ram Singh II (1835-1880), the Anand Bihari Krishna Temple, Hawa Mahal, Brijnidhi Temple were built with fascinating structures in 1790 A. D. during the reign of Sawai Pratap Singh. According to Sharma (1997, p. 29), in the reign of Pratap Singh, astronomical activity at the observatory was ceased, and the observatory itself was twisted into a gun factory for manufacturing guns.

Raja Man Singh- I won an immortal name as Akbar's famous Commander-in-Chief and so did Maharaja Jai Singh II as a General of Aurangzeb. In 1989, the foundation of the modern army had been laid with the inauguration of Imperial Service Troops (H. H. 1967).

Earlier, Nawabpura and Jalupura constructed for Meenas and sweepers in the west and Fateh Tiba to the south, Badanpura and Khatik Mandi to the east. Further, prior to the

British influence, the suburbs of Jaipur acted as permanent theatres of wars. Nobody was adventurous enough to expose themselves to such risks. Again it was also considered to be a matter of grace to have a residence near the Royal Palace.

All social amenities and harmony was established during the reign of Sawai Ram Singh II (1835-1880). His reign was the witness of the construction of Ram Bagh Palace, Ram Niwas Garden, Mayo Hospital, Civil Lines, Railway Colonies, and Roadways, etc. The residential areas like the Civil Lines and local officers and Railway colonies were also built. Most of them were constructed outside the walled city. The walled city was planned but no plans were repaired for the Jaipur remained confined to the city wall. The areas outside the city wall were treated as suburbs. Abul Fazal has quoted in *Ain-i-Akbari* about the high quality of ornaments of the city which was made by goldsmiths and jewellers of Rajasthan.

This observation is supported by a historic map dated to the 18<sup>th</sup> century by Sachdev and Tillotson, which associates with being from the period of Sawai Pratap Singh. This can be corroborated by the fact, that in 1786-1787, Mahadji Sindhia as the Imperial Regent and Commander-in-Chief of the Mughal Empire invaded Jaipur and in 1787, Sawai Pratap Singh shut himself up in his capital and prepared to stand a siege (Sarkar, 1984, pp. 271, 273). This political situation could have inspired the setting up of the gun factory on the Jantar Mantar site.

Though a number of references mention that the Laghu Samrat Yantra was built by Maharaja Ram Singh, the historic map that has been inferred to be from the period of Sawai Pratap Singh (1778-1803) shows the Laghu Samrat Yantra, hence, the restoration and repair may have been referred to, and credit for construction of the Yantra given to Maharaja Ram Singh, when I saw it for the first time in 1882 it was in a very sorry condition and almost dilapidate. The Maharaja has had the observatory fully restored. From an inscription, I understand that it was repaired in 1901. The instruments have been reconstructed so well that they look as if they have just been made today. The instruments were completely restored during the period with local masons, materials, and workmanship.

The presence of bankers and merchants in the larger groups is an indication of commercial activities in the city on a high scale. The transport network run from Delhi to Ahmadabad passed through Jaipur city. As '*Siyah-Rukka*' stated that the city was market or precious stone likewise emerald, diamonds, and pearls, etc.



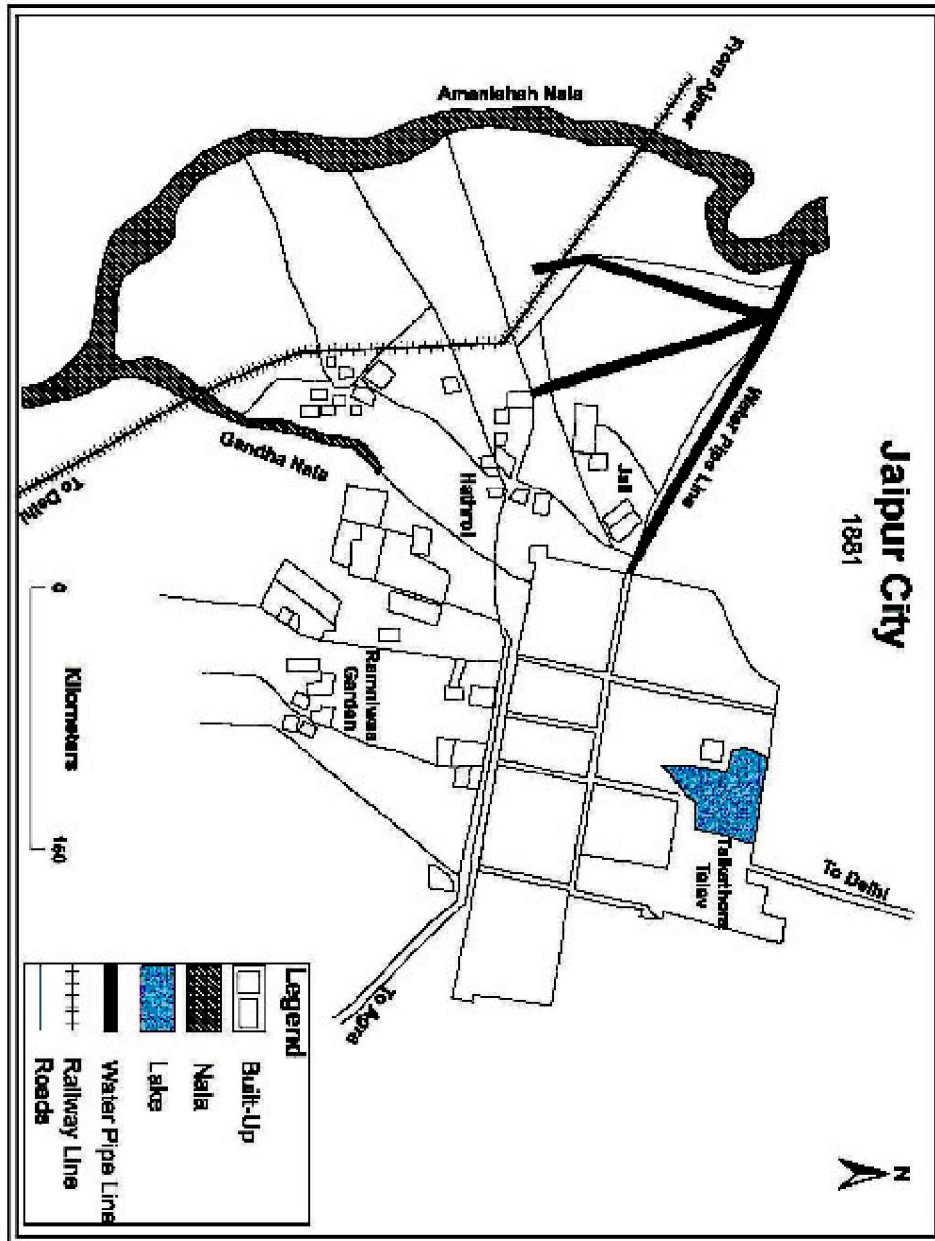


Fig. 1.2

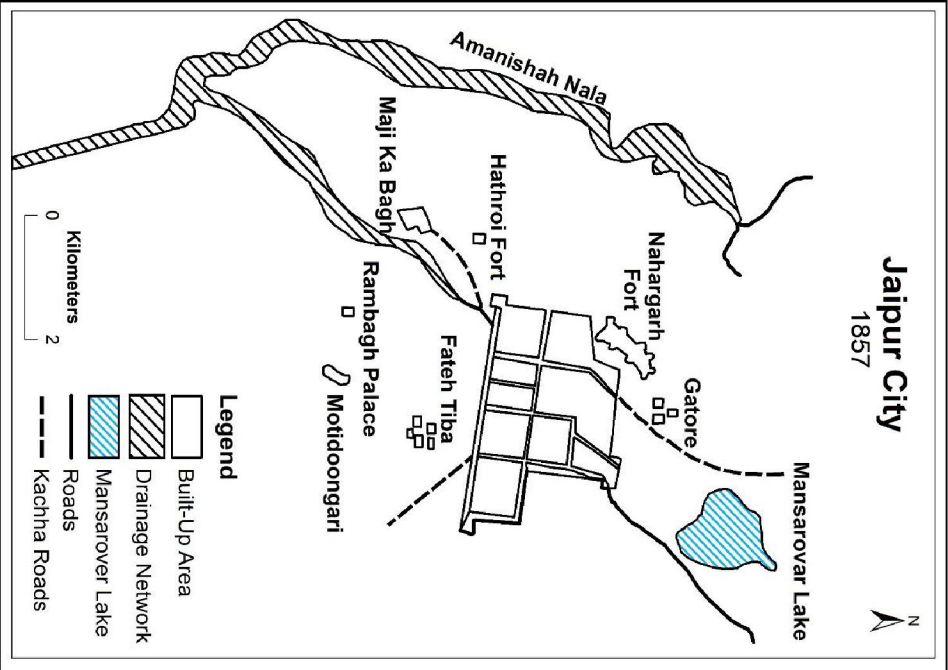


Fig. 1.3

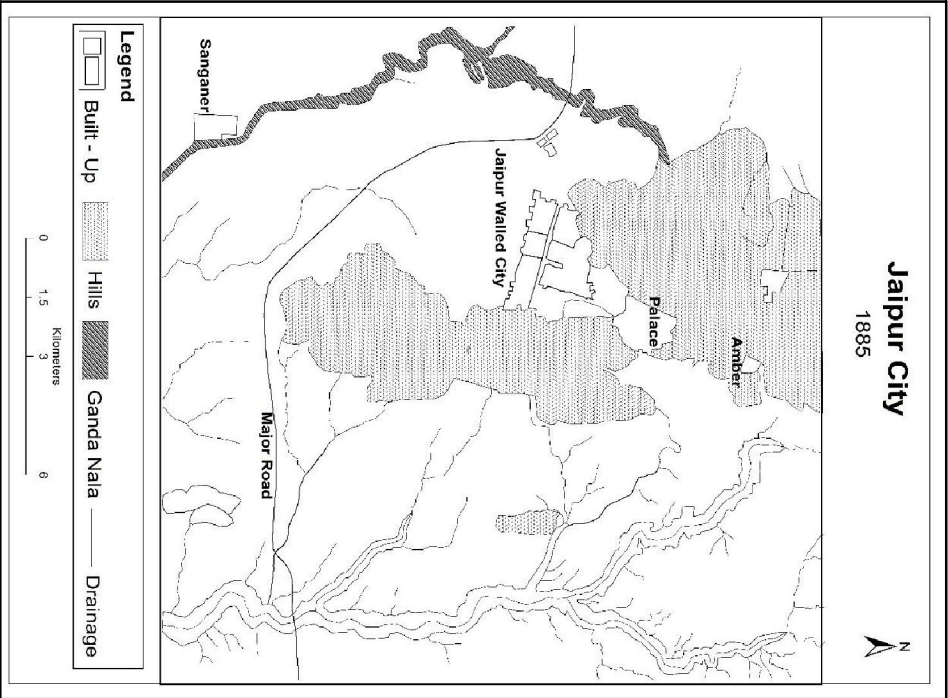


Fig. 1.4

### **III. Phase III - from 1901 A. D. to 2018 A. D.**

Besides these, irrigation dams, public buildings Jaipur became the centre of administration, commerce, and trade. During the reign of Swai Madho Singh II, a metre line 118 km from Sanganer to Swai Madhopur was constructed. He also got constructed the Jaipur Shekhwati Railway over a distance of about 108 miles. The first motorcar in Jaipur City was also brought during this period. Jaipur began to spill over the walled city.

In 1923, the local body closed all the past practicing of closing gates at 11:00 pm was discarded and order was issued to keep Chandpol Gate open throughout the night. The municipality was recognized in 1926 and a new act of Jaipur Municipal Council was enforced in 1929. The Rebaris group was mainly engaged in the camel transportation which was hired not only traders but government also hired camels of the Rebaris for their business purpose especially for food-grains and salt transportation (Gupta, 1987)

The development of social amenities and the promotion of industrial growth was fast-tracked the rate of urbanization in the city. Several rich noblemen, tradesmen, and well-to-do gave up the unhealthy and congested living situations in the walled city and moved to the commuter belt. Fortunately, this period coincided with the reign of Sawai Man Singh II. The Municipal area of Jaipur expanded from 4.83km<sup>2</sup> to 40.23km<sup>2</sup> (Bahura, 1979, pp. 105-106).

The first step for housing the common men outside the city walls was taken in 1935 when a locality was planned for them in between the walled city and Mirza Ismail Road, west major land development schemes: i. Fate Tibba; ii. Medical College and Gangwal Park area; iii. Ashok Nagar; iv. New Colony and v. Jalupura and Bani Park were prepared for the development of the areas outside the city walls. Although the first scheme to be taken in hand was 'D' Scheme, Mirza Ismail laid emphasis on implementing 'C' Scheme quickly. The Bani Park Scheme was launched to the northwest of the city (Sarkar, 1984).

Sanganer, Sitapura Industrial Area of the city Malviya Industrial area towards southeast the city. Thus, all the major industrial areas of Jaipur are arranged like peers in a string the string representing the railway lines and are mainly located on the northwest and southwest of the city. This locality is known as the New Colony. In 1946, it was handed over to the Municipality for its maintenance.

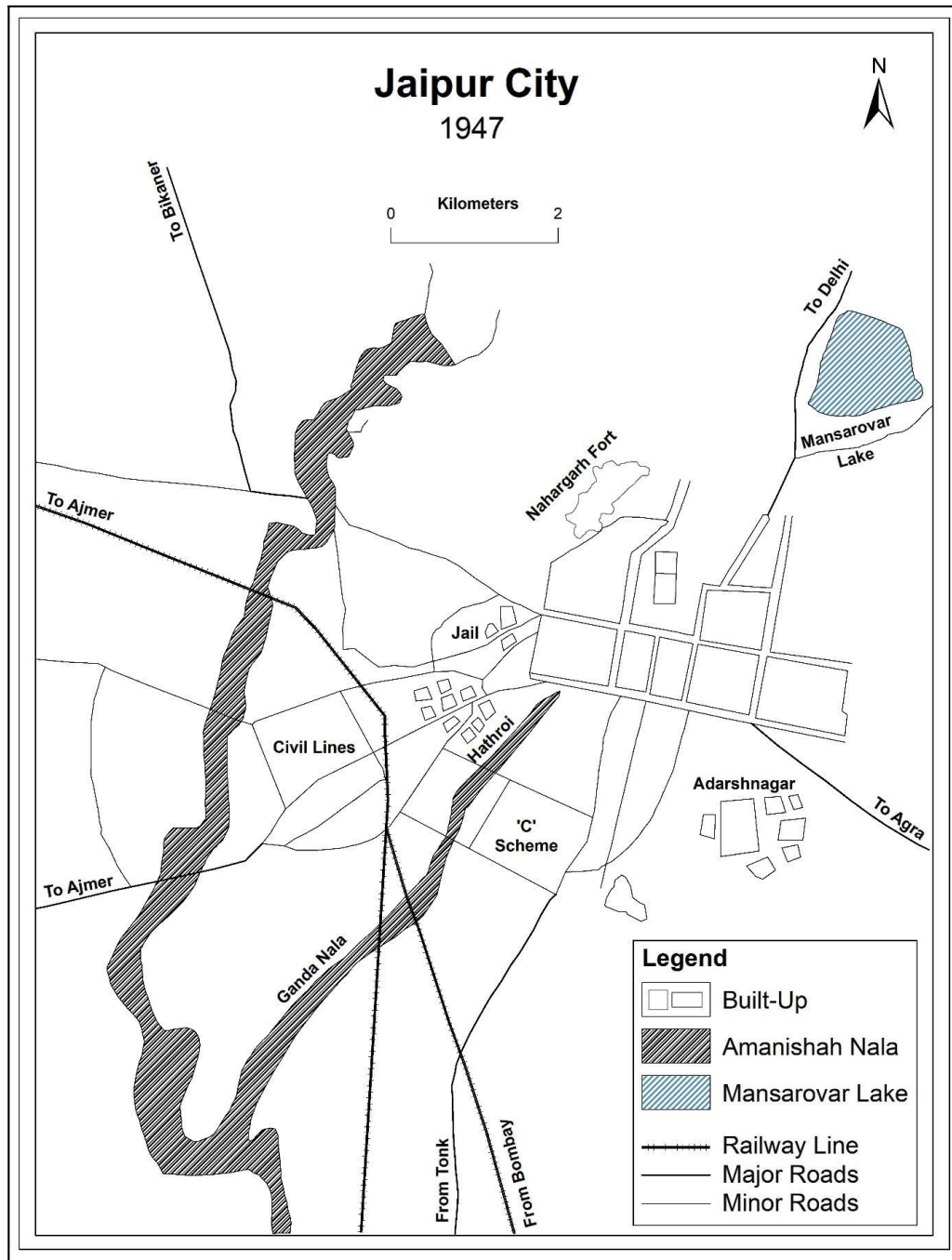


Fig. 1.5

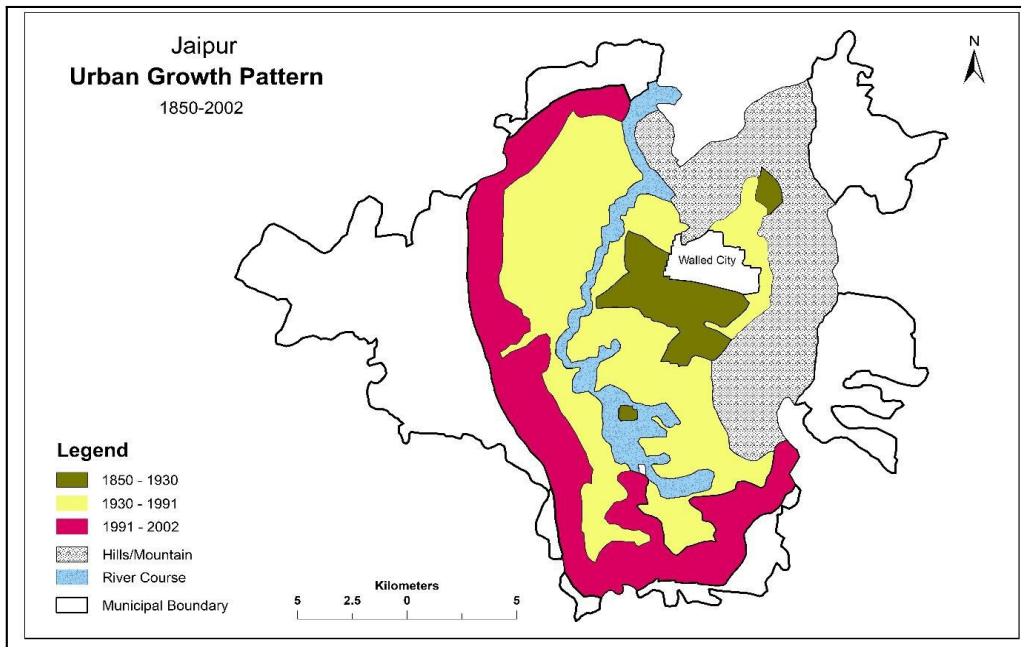


Fig. 1.6

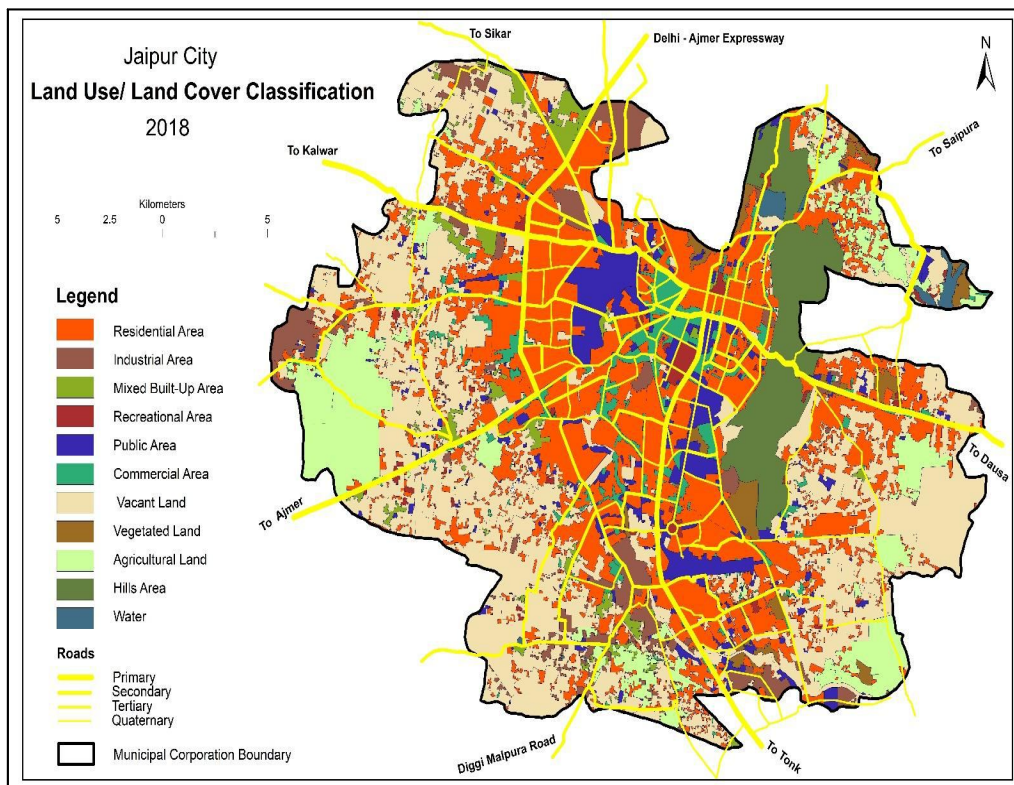
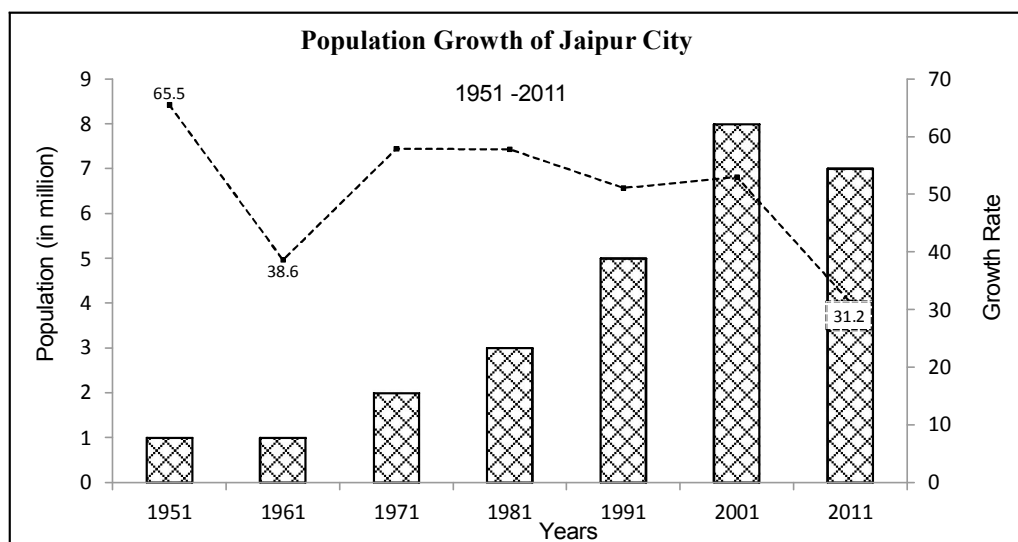


Fig. 1.7

### Population Growth

Jaipur is the largest city of Rajasthan with a relatively higher level of per capita income. The city comprises of an area of 467.57 km<sup>2</sup> with a total population of 3 million in 2011. This accounts 1.6 million males and 1.4 million females. The census report (1881) gives as about 1, 50,000 population of Jaipur city and the next reports of 1891, 1901 and 1911 show that the decadal growth rate was 10 per cent. The boundary of Jaipur Municipal Corporation has been extended with different phases of time as it was 6 km<sup>2</sup> in 1931, 65km<sup>2</sup> in 1941, 104 km<sup>2</sup> in 1961, and 258.57km<sup>2</sup> in 1971.

After that area of Jaipur city had decreased from 258.57 km<sup>2</sup> to 210.09km<sup>2</sup> in 1981 and again increased from 210.09km<sup>2</sup> to 218.26 km<sup>2</sup> in 1991. Thereafter, as area increased by the demarcation of city boundary. Her maximum decadal growth was noticed in 1951 with 68.22 per cent because of migration from Pakistan to India after partition. In 1961, city growth reduced almost half of the last decade while again started growing at the rate of 55.17 per cent from 1971 to 1991. The annual growth rate of the pink city is 3.4 per cent and it ranks 7<sup>th</sup> in India.



Source: Census of India, 2011

Fig. 1.8

### Conclusion

The Jaipur City is gradually expanding its municipal boundary to meet the requirement of a newly added resident of increasing population. Residential area outskirts to walled city has increased 11.17 per cent in 2018. In 2018, many colonies have emerged as Geetanjali, Sunder Nagar, and Narayan Vihar, Kalyanpura, Sidhartha Nagar in the south-west part of the city. The industrial area has 12.66 km<sup>2</sup> increased between 2002 and 2018, which is 2.18 per cent of the total land. New industrial has emerged in the city like Harmada

Industrial, Taun Industries and Sitapura Industrial area in the south. The vegetated land in the city has changed with no-significance i.e. 0.32 per cent because of plantation in hilly terrain. The area under built-up classes has notably increased from 28.20 per cent (164.04 km<sup>2</sup>) in 2002 to 47.80 per cent in 2018 (277.75 km<sup>2</sup>). There is 1.18 per cent increased in mixed built-up area from 7.05 km<sup>2</sup> (1.21 per cent) in 2002 and 13.94 km<sup>2</sup> (2.40 per cent) in 2018.

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## **E-Governance in Haryana**

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### **Pradeep**

*Research Scholar, Department of Public Administration, M. D. University, Rohtak*

### **Abstract**

Haryana State has taken major steps in the provision of digital empowerment of IT infrastructure, e-governance, on-demand services and citizens to the citizens of Haryana. With the Government of Haryana giving good governance to various departments, the present government has made rapid development of e-governance in administrative activities. Governance mainly means that people are able to communicate and provide services for taking decisions between actions and systems. Detailed information about e-service portals introduced by various departments of Haryana State has been given, Haryana has become a major state implementing citizen centric services based on e-governance. Services related to e-governance by various departments have been described in detail in this paper. Haryana State has introduced e-governance system in every department, i.e. Chief Minister Window, e-land, e-registration, e-payment, e-filing, e-tendering, e-refund, e-direction, e-printing, E-ticketing etc. The success of this e-governance has been explained in this paper to see how it proves effective for common man.

**Keywords:** e-Governance, Haryana, Service, Government Department.

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### **Corresponding Author:**

Pradeep, Research Scholar, Department of Public Administration M.D.University, Rohtak  
Email: [pradeepbohar7@gmail.com](mailto:pradeepbohar7@gmail.com)

## **Introduction**

Haryana is a north Indian state. The state is bordered by Rajasthan in the south and Himachal Pradesh in the west and Punjab in the north and Delhi region in the east. Chandigarh is also the capital of Haryana and neighbouring states of Punjab. This state was established on 1 November 1966. It makes it the 20th largest state in India by area. The state of Haryana was formed on 1 November 1966 under the Punjab Reorganization Act (1966). On 23 April 1966, to divide the state of Punjab and set boundaries for the new Haryana state, the Government of India, J.C. Established the Shah Commission under the chairmanship of Shah. On 31 May 1966, the commission released its report. According to the report, the districts of Colonel, Gurgaon, Rohtak, Mahendragarh and Hisar were made part of the new state of Haryana. It also included Jind and Narwana tehsils of Sangrur district and Narangarh, Ambala and Jagadhri tehsils. The commission also recommended that the lathe tehsil included in Chandigarh (the capital of Punjab) should also be included in Haryana. Whereas only a small part of the lathe was included in Haryana. The state of Chandigarh was made a union territory, which is the capital of both the states of Punjab and Haryana.

Haryana is the most economically developed region of South Asia and agriculture and manufacturing industry have achieved steady growth since the 1970s. Under the National e-Governance Plan (NeGP) approved by the Central Government, the Haryana Government has laid special emphasis on implementing mission mode e-governance projects. Haryana is making all departments in the state accessible to various departments along with all departments, National Information Centre, Haryana State Centre and Haryana State Electronics Development Corporation. An accessible transparent and efficient system has been established through various high power committees to establish systematic approval of the departmental IT action plan, in which each district IT society is set up in the state level IT Steering Committee, State Technical Committee, IT Initiative Fund Will go. The society is formed. So far, more than 119 IT based project proposals from various departments / organizations have been approved.

Governance essentially means providing services for people to interact and make decisions between processes and systems. It should protect the legal rights of all citizens. The use of public services should be ensured that the benefits of economic development reach the real person. More importantly, administration should be transparent and all schemes should be implemented rapidly and it is very important for all governments to be accountable for their activities.

In the Haryana state government has enacted Haryana Right to Service Act, 2014. Its purpose is to promote transparency and accountability, help in increasing the delivery of

services at the time of services provided by various government departments. Several initiatives have been initiated for introduction of e-governance in Haryana. Continuous efforts have been made at many levels to simplify the process of improving the public services delivery of reaching them. The development of e-governance in the state is being done continuously to start the computerization of government departments, which cites better administrative issues like civil service centre orientation and transparency.

To strengthen the wired and wireless infrastructure, Haryana State has earmarked optical fibre to reach its 5,620 villages under the National Optic Fibre Network Program, the network will ensure 100 Mbps internet connectivity for all gram panchayats and the state government has implemented communication and Information and communication policy to ensure the quality of infrastructure for telecommunications services is adopted. The state of Haryana has been transformed into a digitally active knowledge economy.

According to the notification issued by the Governor of Haryana on February 16, 2015, the letter no. Under the leadership of the Chief Minister, Ministries and Bureaucrats to Administration / 423 / ISIT / 2084, please be pleased to constitute a committee to provide e-governance services for delivery of digital India program to the State of Haryana. In the days Haryana has taken initiatives in the form of milestones to improve digital infrastructure, digital distribution of civil services and empowerment of citizens.

### **Research Objective**

To study e-Governance initiated in Haryana.

### **Research Methodology**

This research is based entirely on secondary data. The data received is completed with the help of an Internet source. After collecting data from different sources, it has been summarized, analysed and written and the state of Haryana has been studying the present situation of e-governance.

### **E-governance initiatives in Haryana state**

**CM Window Haryana:** Public Grievance Redressal System and Monitoring System has been introduced within Haryana State to bring transparency in the governance system through which public grievances are heard immediately. This system is designed to fulfil the two objectives of minimum administration and maximum governance, the portal was formally launched on 25th December 2014 in the state on the birthday of late former Prime Minister Atal Bihari Vajpayee.

**Public Health Engineering Department Haryana:** The Department of Public Health Engineering (PHED) has introduced several e-governance services. This includes a custom ERP integrated solution, a billing information system for water and sewer (BISWAS) and

Civic Housing Centre (SNK).

**National Rural Health Mission Haryana:** National Rural Health Mission (NRHM) integrates various inter-related activities of Haryana, the online portal drug inventory and Haryana's Supply Chain Management System (ODISCM), which is in the process of improving the efficiency and effectiveness of rural development. This delivery system is to ensure the availability of medicines at all times as per the new drug policy of the Haryana Government, to ensure delivery of medicines which ensure the quality control system, procurement of drugs and distribution.

**Food & Supply Department Haryana:** The Department of Food and Supplies in the state of Haryana has implemented e-governance in the public distribution system including ration card management, allocation, supply chain management, FPS through ration distribution, ration distribution, FPS through Aadhaar authentication It is implemented. Targeted Public Distribution System (in Ambala) based on the pilot project is benefiting more than 13 million beneficiaries under the mission mode system and Haryana State Kerosene has become free due to the digital ration card of the beneficiaries.

**Transport regulatory work:** In many sub-divisional magisterial offices, computerized driving licenses, issuance of registration certificate of vehicles is being implemented. For this, the National Software System has been adopted as a standard throughout the state. This has resulted in a significant increase in revenue collections.

**Transport Roads:** Haryana Roadways has fully computerized its entire work including: traffic and route management, inventory management, vehicle monitoring system, purchase order module, service book records with audits of cards and increments and online in long distance buses on the main route Ticket booking service has also been started.

**Integrated Financial Management System (PWD):** The online communication, release, allocation, revision, re-appropriation of budget has been implemented by the Haryana Government Finance Department as it now takes only two months as compared to eight months to prepare the first budget, which shows a responsive and responsible governance system. It is also a commendable work.

**E-Tourism:** The Haryana Tourism Corporation is also a pioneer in the highway tourism sector, through which 42 tourism centres are operated. As per 3B guidelines for Surajkund International Crafts Fair held every year, an online booking system and web portal for e-ticketing has been prepared, so that all the tourism needs of Haryana can be fully utilized online.

**Implementation of e-Budget, e-Billing and e-Salary:** The implementation of e-budget, e-billing and e-pay is a web-enabled application designed and developed by the state of the

Haryana unit, as well as by the National Computing Centre. The application is following the main allocation and the expenses under several heads and schemes. The electronic budgets and branches of department accounts are using this online application form.

**Social Justice and Empowerment Department:** In the department of Social Justice and Empowerment that types of Department is providing Social Security Pension plans through (DBT) Direct Benefit Transfer. The Social Security Pension Schemes of our department are being transferred to more than 24.04 lakhs beneficiaries account. The DBT system is providing 9 social security schemes online to these beneficiaries such as old age honour allowance, widow pension, disability pension allowance of course undoubtedly Financial assistance for children (FEDC) and inclusive free education non-school children with disability (NSGDC) and Buddhists and children Allowances for shrewd etc.

Haryana becomes first to implement school MIS portal: -Haryana has become the first state in India where all government schools have been registered on the central portal through which students can get admission in various classes. So far, more than 20 lakh students have been registered on the central portal, whose family details, residential address, their category and base number are also. This 'change school MIS portal' has been done with the launch of the first phase. In the next phase of the program, the registration process of employees or teachers will be done for the number of posts sanctioned in each institution, office enabling publication of posts, shortage of staff, posts and teachers transfer and transfer portal. This will remove the heavy administrative burden on the system for regular cases and will help the education department to focus on the main objective of improving education standards in schools.

**Industrial Training Institutes:** By starting online admission in Industrial Training Institutes (ITIs), students can apply in ITI of their choice and can know their position for allotment of seats. These students will help simplify the admission process and help their parents avoid unnecessary hassles like standing in line. Online admission system in industrial training institutions has received transparency in the admission process.

**Haryana Knowledge Corporation Limited:** Haryana Knowledge Corporation Ltd. Knowledge which has been started by Lit Career Course (KLIC), will help spread awareness about digital skills and will work to further the youth of the state to get self-employment and employment. KLIC will provide certified image editors, content painters, desktop publishers, web designers, 2D animators, video editors, draftsman, stationary designer and financial accountant etc.

**E-NAM:** 54 food grains markets of Haryana have been linked with the National Agriculture Market Portal and the record has been computerized in all the food markets of Haryana.

**E-District Haryana (MP):** An electronic interface between government and citizens that provides services to the common citizens in a timely and effective manner. The state government has approved opening of a district level e-Disha Kendra (CSMQ) at each district headquarters.

**Other Administrative Services:** The state government has introduced various types of e-services to serve its citizens under e-governance, through which Common Services Centres (CSCs) have been opened in all districts, including new water connections, sewer connections, Electricity bill collection, ration card members included. Along with services like registration, HBSE result, board examination etc., admit card, online admit card for government colleges, long road book session, status of plots of Kurukshetra University and Huda inquiry form are also available. Aadhaar birth registration is being done in almost all districts of Haryana, becoming the first state in India for this task as well as thousands of traditional and offline services of state and central government through the integrated UMANG App portal under Digital India initiative 24 / 7 hours available. There are a total of 5620 villages on the national optic fibre network.

In Haryana, 246 types of e-services are available online to citizens and 195 services have been notified under the Right to Service Act. E-land was launched to sell directly to the government - services like registration, e-payment, e-filing, e-tendering, e-refund etc. are also available to merchants across the entire web website..

### **Conclusion**

Introduction of governance system in every department and every field is due to the effort of governments. If little effort is made the situation of electricity, revenue and public health department can change rapidly. It is not that the government has not thought about these departments. Presently, urban local body institutions are providing online registration, birth and death certificates, marriage certificate, house and shop map, fire fighting NOC, business license registration facility through their levels and departmental websites. Governance refers to the establishment of processes and systems for negotiation and decision making aimed at providing services to the people in a preventable way. It must protect the legal rights of all citizens, guarantee equal access to public services and ensure that the benefits of economic development reach the last person standing with a true sense of Antyodaya. More importantly, the government should be transparent, follow up quickly and the government should be responsible for all its activities. There is also a provision for payment of registration, water and sewer connection, property tax bill and payment receipt, various types of fees, charging and taxes, banking on mobile and computer, reservations and applications for jobs. In other departments, the e-governance will remove all the misunderstandings of the people, the government also has the advantage of benefiting in it.

This will curb corruption.

Not only the state, corruption is the biggest problem in the country and it is not a cover. Despite this, it does not suggest any diagnosis of this acute problem. It is not that the governments have made no effort for this. Attempts have taken place, but there is no meaningful result. The success of the e-revolution in the developed world gave rise to the expectations of the people. If we adopt the path of e-Governance, we can remove corruption from our society. But it should also be noted that people with uneducated, less educated and less technical knowledge also get help at the government level. This will also motivate people to use technology to experiment. The Government is also taking keen interest in these departments.

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## **About**

Maharshi Dayanand University Research Journal ARTS is a biannual refereed journal of the Maharshi Dayanand University Rohtak. Although having a publication history of many decades, since 25.07.1985, it was registered with the Registrar News Papers for India, New Delhi on 20.09.2002. Eversince, it is being published regularly by the University. The Journal is published twice a year, in June and December. Its ISSN is: 0972-706X. The Journal figures in the UGC-CARE reference list of quality journals in the multidisciplinary category. Turnitin anti-plagiarism software is used to check the similarity of the manuscripts submissions for publication.

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