

CONTEMPORARY INDIA

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UNIT I

Demographic profile – characteristics of Indian Population – Population growth – – Religion – Language – Occupation – National Policy on Population. The Political Development – Reorganisation of States on Linguistic bases – Channels of integration – Political parties – From Sastri to Indira Gandhi – Rajiv years – changes during Bharathiya Janata Party

Objectives

- ❖ Indian population, including growth trends, religious diversity, linguistic distribution
- ❖ Impact of linguistic reorganization of states on national integration.
- ❖ Changes introduced during the Bharatiya Janata Party's rule.

Introduction

Demography is the systematic and scientific study of human populations. The term “Demography” has a Greek origin and is composed of two words, demos (people) and graphy (describe) which means “the description of people”. Being a scientific study of human population, it broadly includes study of changes in population size, composition and its distribution. In other words, demography studies the structure and composition of the population, various trends and processes associated with population including – changes in population size; patterns of birth, death and migration across varying age groups. Demographic studies also focus on the process of counting or enumeration; which includes census or survey and the systematic collection of data on the people residing within a specified region.

Importance of Demographic data: Demographic data is any data that provides an understanding of population size, distribution, and composition (Murdock and Ellis, 1991). Moreover, it is vital for planning and implementation of policies, for better economic development and general public welfare. In addition, health status of a community also depends on the dynamic relationship between number of people, their composition and distribution. Demographic variables can assist in the planning of health related services and can deliver a basis for predicting future developments and making informed decisions for the formulation, implementation, and evaluation of plans, policies and programs for education, housing, health, employment and other forms of social services

According to Bloom, the world experienced a dramatic population growth during the twentieth century, with the number of populations doubling from 3 to 6 billion between 1960 and 2000 (Bloom, 2011). India witnessed rapid population growth during this period from 448 million to 1.04 billion and to 1.21 billion in 2010 (Bloom, 2011). Global population grew at roughly 2% per annum from 1960-2000, a level that is unsustainable in the long term, as it translates into population doubling every 35 years. According to the latest statistics, India's population is currently growing at a rate of 1.4% per year, far surpassing China's rate of 0.7%. This may result in India surpassing China with respect to population size in less than 20 years.

Demography: Definitions and Concepts

Demography and Population studies: The study of human population is mainly known as Demography and Population studies. In many instances, these two terms are used interchangeably, but some scholars also try to distinguish between the two. Broadly speaking, Population studies are concerned with understanding what are the kinds of changes taking place in the size and nature of human populations. Demography refers to the hard core analysis of numbers while population studies look at the behavioral aspects affecting the reproductive behavior of people. Demographic determinants such as fertility, mortality and migration are the three basic aspects which influence the population of a particular place.

Most demographic concepts are expressed as rates or ratios and they involve two numbers

Mortality Measures

Information about mortality or how deaths take place within a community is very important from the point of view of estimating the health of a community and understanding how it will grow. If the death rate is more than the birth rate, Indian Demography the number of people (population) will decrease and the reverse trend shall be observed if the death rate is lower than the birth rate. Following is the list of measures commonly used for measuring mortality.

Gross Reproduction Rate (GRR) The GRR is the average number of daughters that would be born to a woman (or group of women) during her lifetime if she passed through her childbearing years conforming to the age-specific fertility rates of a given year. The gross

reproduction rate reflects the potential of women in a country to produce their own kinds, which is female giving birth to female (Bhende & Kanitkar, 2011). This rate is like the TFR except that it counts only daughters and literally measures “reproduction”— a woman reproducing herself by having a daughter (NIHFW, 2014). The gross reproduction rate highlights the importance of female in the fertility of a country and shows that the fertility process can be handed over from one cohort of female population to another. In order to obtain gross reproduction rate (GPR), first add the single year age-specific fertility rates (ASFR) on woman of a country that covers the entire 30 years’ reproductive age span and then multiply the product by the new born sex ratio of the country. It can also be calculated by simply multiplying the total fertility rate (TFR) of the country by the new born sex ratio of the country.

Migration

This is the third important determinant of the total population of the place after births and deaths and so demographic study is also concerned with how and why people move from one place to another. Migration is either internal or international. The internal migrant is referred to as an in-migrant or an outmigrant and the person who crosses international borders an immigrant or emigrant depending on whether s/he is coming in or going out.

Sex Ratio

Sex ratio is the demographic term that is used to define the proportion of males to females in a given population. It is measured as the number of females per 1000 males in one calendar year. As per 2011 census, total Female Sex Ratio in India is 940 females per 1000 males (Census, 2011, Govt. of India).

Population Pyramid (Age-Sex Structure)

Demographers typically use population pyramids to depict the age and sex structure of a population (Wolf et al, 2011). When the population of a particular region is arranged graphically according to age-groups and sex, we get a graph which resembles a pyramid. This population pyramid provides information about the composition of a particular society and its situation. Historically for most nations, particularly in those with persistently high fertility rates, they resemble a pyramid, with a wide base representing large numbers of younger age groups and more narrow bands near the top representing

smaller numbers of older people near the end of their natural life span (Wolf et al, 2011). In a typical developed nation, where the birth rates have declined considerably long time ago and the life expectancy of the population is quite high, the population pyramid is in the shape of a column.

Life Expectancy

This is a measure of how many years a person is expected to survive in the prevalent situation. This measure can be calculated at any particular age, though the common practice is to refer to life expectancy at birth. In India this was not the case till very recently because despite staying at home women had to face much higher risks primarily related to maternal mortality.

Growth Rate

Crude death rate is subtracted from crude birth rate, the net residual is the current annual growth rate, exclusive of migration. Growth rate refers to the overall growth of the population and can be represented either annually or over a period of ten years. Population growth in India has been slowing in recent decades from an annual growth rate of 2.5 per cent during 1971-81 to an Indian Demography estimated 1.3 per cent as of 2011-16 (Economic Survey, 2018-2019). All major states have witnessed a marked deceleration in population growth during this period. A key driver of this trend has been the steady decline in India's total fertility rate (TFR) since the mid-1980s (Economic Survey, 2018-2019). These developments suggest that India has entered the next stage of demographic transition with population growth set to slow markedly in the next two decades along with a significant increase in the share of working-age population (the so-called "demographic dividend" phase).

Population Projection

This is estimation or forecasting of the population of a particular region at some point in the future which is crucial for planning and policy formulation. It involves computations depicting the future course of a population's size, its structure, and its interaction with dynamics such as fertility, mortality, and migration. The projection is constructed based on assumptions about the future course of those population dynamics (NIHFW, 2014). According to Economic Survey 2018-2019, India is set to witness a sharp slowdown in population growth in the next two decades. Although the country as a

whole will enjoy the “demographic dividend” phase, some states will start transitioning to an ageing society by the 2030s.

Characteristics of Indian Population

Considering the demographic profile of Indian population, the country has observed a drop in its population growth rate in the last four decades (1971- 2011). Fertility rates have fallen by 2.7 per cent per annum (2.8 to 2.5) over the 2006-10 period— a faster decline than the decline of 1.6 per cent per annum (3.1 to 2.9) in the preceding five years (National Institute for Health and Family Welfare. 2014). According to the Sample Registration System (SRS), 2012, it estimates that twenty one states and union territories (UTs) have achieved the replacement level of fertility, though fertility remains high in several states, highlighting different stages of demographic transition among the states, leading to difference in their timelines to achieve population stabilization (NIHFW, 2014). Seven states that have witnessed a high fertility rates are Bihar (3.6), Uttar Pradesh (UP) (3.4), Madhya Pradesh (MP) (3.1), Rajasthan (3.0), Jharkhand (2.9), Chhattisgarh (2.7), and Assam (2.4), of which six belong to the empowered action group (EAG1) states. All of the EAG states and Assam also collectively account for the highest number of births, as well as infant, underfive, and maternal deaths in the country, bringing a focus on poor maternal and child health (MCH) indicators and their correlations with high fertility rates. The main aim of the National Rural Health Mission (NRHM) is to reduce maternal and child mortality rate in the country, and the government is making strategic investments to improve the MCH indicators in the country having a specific focus on high-fertility states

Population Trends

India’s population is likely to reach 1.381 billion in 2022. The country is likely to add 170 million persons during the next decade, which is about 10 million fewer people added compared to the last decadal increase (NIHFW, 2014).

A rising trend in the contribution of EAG states’ populations to the total population of the country (43.4% in 1991, 44.6% in 2001, and 46% in 2011) has been observed. The population share of eight EAG states and Assam is likely to increase from 46.05 per cent in 1991 to 49.70 per cent in 2022, and the population of the EAG states is

likely to cross the combined population of all 26 non-EAG states/UTs between 2020 and 2022 (NIHFW, 2014).

The projected per cent population in the 0–14 year age group shows a continuous decline over a period of time across all the states and India. The north Indian states have a window of opportunity to utilise the demographic dividend, as a large number of working people will enter into the job market. This group of people will also require access to Family Planning services and products in order address the unmet need for family planning (NIHFW, 2014).

The slowest decline in Parity Progression Ratio (PPR) has been experienced in the states of Bihar and UP. The analysis emphasizes the significant impact of child mortality among women in all parity categories.

More educated women tend to have a lower number of children ever born compared to less educated or uneducated women.

Women, who experience physical violence, characterizing lower status in the house, depict higher fertility or children ever born.

Increased use of contraception (51%) has been the major cause for fertility decline in India, followed by a pattern of delayed marriage (45%). As per the analysis, abortions show no impact, and a very low decline (3%) has been caused by postpartum infecund ability (NIHFW Report, 2014).

Among the EAG states, delayed marriage has contributed to fertility decline the most in UP (42%) and the least in Rajasthan (23%).

According to the NIHFW report, 2014; Variations in two major factors— marriage and contraception— are the primary proximate causes of fertility differences among EAG states. The analysis conducted to assess the magnitude of change caused due to the proximate determinants shows the use of contraception and delay in age at marriage as major contributing factors in fertility decline.

Among the EAG states, the use of contraception has led to the decline in fertility levels mostly in the states of MP and Uttarakhand, while Bihar and UP have shown the lowest effect of contraception in explaining fertility decline.

As per data from NFHS-2, abortion has not impacted fertility control, though there has been evidence that fertility in TN has been impacted by abortion.

Among the EAG states, postpartum insusceptibility ranged between 11 Indian Demography months in Rajasthan to about 14 months in Bihar and Jharkhand. The mean duration of breast feeding ranges from 7.4 months in TN and 13.3 months in Bihar and Jharkhand.

Mean length of “sexual abstinence” is estimated at 5 months. AP, TN, and Odisha show the maximum impact of “postpartum insusceptibility” in comparison to the other states.

Theories on Demography

Malthusian Theory of Population Growth: The Malthusian theory of population growth is one of the most famous theories of demography and the Malthus’s theory of population growth is outlined in his Essay on Population (1798). It was given by Thomas Robert Malthus who was an English cleric and scholar. According to Malthus, food increases in a slow arithmetical ratio, while man grows in geometrical ratio. In other words, while population tends to grow in geometric progression (i.e., like 2, 4, 8, 16, 32 etc.), the agricultural production can only grow in arithmetic progression (i.e., like 2, 3, 4, 5 etc.). Since population growth may invariably exceed growth in production of subsistence, unless prevented by powerful and obvious checks. Malthus alleged that famines and diseases kept a check to population growth which was inevitable as they were nature’s way of dealing with the disparity between food supply and increasing population.

Demographic Transition Theory:

It is a model that describes population change over time. It is based on an interpretation begun in 1929 by the American Demographer Warren Thompson, of the observed changes, or transitions, in birth and death rates in industrialized societies over the past two hundred years or so. It explains how the population of a particular region changes over a period of time with advances in the economic and social conditions. According to this theory, early agricultural life was categorized by high rates of birth and death with no consequent increase in the population. This was followed by the early growing phase, where due to advances in the field of health services and economic situation the death rates declined fast but the birth rates were still high. In the third phase which can be termed the late expanding phase- the birth rates declined. In the fourth or

low stationary phase, birth rates and death rates are again equal to each other but both the figures are very low. In the fifth and final phase, the birth rates reduce even further while death rates have reached their lowest possible level and are more than the birth rate. Here the overall population starts declining.

Sources of Demographic Data

In India, main sources of demographic data are:

1. Population Census
2. Civil Registration System
3. Sample Registration System
4. National Sample Survey
5. Health Surveys, such as National Family Health Surveys (NFHS), District level Household Surveys (DLHS).

The Population Census, Civil Registration System and the Sample Registration System are organized and conducted by the office of the Registrar General, India; whereas the National Sample Surveys are being launched by the National Sample Survey Organization (NSSO). The National Family Health Survey and the district level health Survey are being conducted under the aegis of Ministry of Health & Family Welfare for evaluation of reproductive and child health programmes.

Population Census:

The enumeration of the entire population of a country or a region at a particular time is known as a census. Usually census is conducted at definite intervals which in India occurs after every ten years. Information on every individual is separately recorded, and every effort is made to cover the entire territory. Census is the primary source of population data at the national or at the state level; the data which is thereby required for various administrative, planning and research purposes. The Registrar General is mainly responsible for census, registration of birth and deaths, and for conducting other relevant surveys. The census is conducted in accordance with the Census Act of India (1948).

Civil Registration System:

Civil Registration System (CRS) in India is the unified process of continuous, permanent and compulsory recording of the vital events (births, deaths, still births) and characteristics thereof. The Registration of Births and Deaths Act, 1969 provides for the

compulsory registration of births and deaths. For the country, the requirement of an effective Civil Registration System is a must as it has important administrative and statistical uses. The data generated through a complete and up-to-date CRS is essential for socioeconomic planning and to evaluate the effectiveness of various social sector programmes. The data also serves as the corner stone of public health system by providing various vital statistics like Sex Ratio, Infant Mortality Rate, Still Birth Rate. Statistics derived henceforth help in targeted policy formation. (Presentation by Anil Sant, Joint Secretary and Addl. Registrar General, Office of the Registrar General.

Sample Registration System (SRS):

The SRS is a demographic survey for providing reliable annual estimates of infant mortality rate, birth rate, death rate and other fertility and mortality indicators at the national and sub-national levels. Initiated on a pilot basis by the Registrar General of India in a few states in 1964-65, it became fully operational during 1969-70. The field investigation consists of continuous enumeration of births and deaths in selected sample units by resident part-time enumerators, generally Anganwadi workers and teachers; and an independent retrospective survey every six months by SRS supervisors.

National Sample Survey:

The National Sample Survey (NSS) which came into existence in the year 1950, is a multi-subject integrated continuing sample survey programme launched for collection of data on the various aspects of the national economy required by different agencies of the Government, both Central and States (NSSO, 2001). The wide variety of subjects brought under the coverage of surveys conducted so far by the NSS can broadly be classified under four categories: (1) Household surveys on socio-economic subjects, (2) Indian Demography Surveys on land holding, livestock and agriculture, (3) Establishment surveys, and enterprise surveys (4) Village surveys.

Under the first category come the surveys on population, birth, death, migration, fertility, family planning, morbidity, disability, employment & unemployment, agriculture and rural labor, household consumer expenditure, debt, and investment, savings, construction, capital formation, housing condition and utilization of public services in health, education etc. Under the second are covered the surveys on land holding, land utilization, livestock number, and product and livestock enterprises.

Surveys on medium and small industrial establishments and own-account enterprises not covered by the Annual Survey of Industries (ASI), surveys on other non-agricultural enterprises in the unorganized sector and collection of rural retail prices from markets and shops in rural areas belong to the third category. Finally, the collection from sample villages of various types of information on the availability of infrastructure facility in Indian villages constitutes the fourth.

Health Surveys:

The first National Family Health Survey (NFHS) was conducted in 1992-93. The primary objective of the survey was to provide data on fertility, mortality, morbidity, nuptiality, family size preferences, knowledge and practice of family planning, the potential demand for family planning services, the level of unwanted fertility, utilization of antenatal care services, breastfeeding/and food supplementation practices, child nutrition and health immunization and infant and child mortality. Ministry of Health and Family Welfare, Govt. of India, had selected the International Institute for Population Sciences, Mumbai, as the nodal agency for the conduct of surveys. The survey covers a number of questions pertaining to topics such as reproductive health, women's autonomy, domestic violence, women's nutrition, anemia and salt iodization, Obesity among men and women, knowledge, attitude and behavior with regard to HIV/AIDS and its prevalence, questions on several emerging issues such as perinatal mortality, involvement of men in maternal health care, adolescent reproductive health, sexual behavior, family education etc.

National Population Policy of India

The overriding objective of economic and social development is to improve the quality of lives that people lead, to enhance their well-being, and to provide them with opportunities and choices to become productive assets in a society.

The National Population Policy, 2000 (NPP 2000) affirms the commitment of government towards voluntary and informed choice and consent of citizens while availing of reproductive health care services, and continuation of the target free approach in administering family planning services. The NPP 2000 provides a policy framework for advancing goals and prioritizing strategies during the next decade, to meet the reproductive and child health needs of the people of India, and to achieve net replacement

levels (TFR) by 2010. It is based upon the need to simultaneously address issues of child survival, maternal health, and contraception, while increasing outreach and coverage of a comprehensive package of reproductive and child health services by government, industry and the voluntary non-government sector, working in partnership.

The objective of the NPP 2000 is to address the unmet needs for contraception, health care infrastructure, and health personnel, and to provide integrated service delivery for basic reproductive and child health care. The long-term objective is to achieve a stable population by 2045, at a level consistent with the requirements of sustainable economic growth, social development, and environmental protection.

Population Growth

The fastest rise in the population of India was during the period of 1951 to 1981, in which the population went from 36 crores in 1951 to 70 crores in 1981. During this 30 year period, population increased around 34 crores, which is the fastest rise in the history of population statistics. Death rate has reduced due to modern health and medical facilities and it has reduced to around 8 persons per thousand whereas; birth rate has not reduced at the same pace. That is why; this period from 1951 to 1981 is known in India as the period of Population Explosion. Causes of Population Growth in India

1. Illiteracy and Unawareness

In India around 36% males and 61% females are illiterate. Neither do they have full knowledge about family planning nor do they know about the consequences of excessive childbirth. This is one of the reasons for rising population.

2. Poverty

Due to poverty, the population of the poor families has increased in our country. People live in slums, use their children as a tool to earn money, hence they always try to increase the number of children in their family.

3. Birth Rate

In India the average age for marriage is very low, compared to the other nations of the world. This is also a reason for population explosion.

4. Death Rate

In India the death rate from the year 1900 to 1910 was around 35 to 50 persons per thousand, which is now reduced to only 7 to 8 persons per thousand. This has become

possible in our country by availability good and hygienic food, pure drinking water, facilities of hospitals, better sanitation, medical facilities at affordable rates and control over malnutrition, Pneumonia, Cholera, epidemics etc. Along with that child death rate has reduced to 69 per thousand, compared to around 218 per thousand in the years from 1916 to 1920.

5. Indifference Towards

Family Planning Illiterate people living in rural areas are indifferent towards family planning. They feel fear towards even the name of 'Operation'. They are not interested in the use of even the simplest and cheapest means of family planning.

6. Lack of Social Security

Due to lack of social security system in India, every parent seeks shelter at the time of crises and for their old age, in their children. For the fear of death of their child in childhood, they give birth to many children, so that at least one of them would be the support of their old age.

7. Arrival of Refugees

Population has increased rapidly in part due to continuous arrival of refugees in India. At the time of division of India and Pakistan in 1947, more than 1 crore refugees came to India. In 1962 at the time of attack by China, a huge number of Tibetan refugees came to India. Similarly, in 1971, more than 1 crore Bangladeshi refugees came to India and even today this problem is still continuing. Apart from this, continuous arrival of Nepalese is also still continuing. More than 5 lakh Tamil refugees had come to India due to Sri Lankan Tamil problem. All these are responsible for increase in population.

Effects of Rapidly Increasing Population

Even after 72 years of independence, the scenario of our country is not good, due to over population. Some major impacts of the high population are as follows:

Unemployment:

Generating employment for a huge population in a country like India is very difficult. The unemployment rate is thus showing an increasing trend.

Manpower utilisation:

The number of people in disguised unemployment is on the rise in India due to economic depression and slow business development and expansion activities.

Pressure on infrastructure:

Development of infrastructural facilities is not keeping pace with the growth of population. The result is lack of effective transportation, communication, housing, education, healthcare etc. There has been an increase in the number of slums, overcrowded houses, traffic congestion etc.

Resource utilisation:

Land areas, water resources, forests are over exploited. There is also a scarcity of resources.

Increased costs:

Food production and distribution have not been able to catch up with the increasing population and hence the cost of food and other items have increased. Inflation is the major consequence of over population.

Religion

Introduction

India has a large number of belief systems, religions and sects. Some of these are quite organised with well defined theoretical framework and philosophy while a large number of these lack such features. Nevertheless all these have their own religious practices, ways of worship and customs.

It may not be feasible to go into the details of such a large number of belief systems. We have therefore, decided to confine our discussion to some of the important religions. For this Unit we have selected Hinduism, Islam, Buddhism, Jainism, Sikhism and Christianity for a detailed treatment. Our selection has been guided primarily by the popularity and geographic spread of these religions. Barring Islam and Christianity all the others from this list had their origins in India. The Islam and Christianity originated outside but have come to stay here and in the process, have been influenced by Indian culture and philosophy. They have also in turn influenced in a big way the religions prevalent in India.

We feel that as a student of tourism you should be familiar with the rich religious tradition in India. Here we will not be going into the details of philosophical complexities as also the intricacies of comparative merits of these belief systems. Our purpose is to focus our discussion on a description of the basic features of these religions.

We propose to discuss each of the above mentioned religions in a separate Section. Under each of these we will first discuss the basic belief systems. This will be followed by their social organizations and institutions. We will also highlight some specific features from the tourism perspective wherever required.

We feel that as a person involved with tourism and travel you will come across people belonging to different faiths and religious beliefs from India and abroad. We hope that the study of this Unit will enrich your basic knowledge of the multi-religious Indian society and equip you as a tourism personnel.

Religious Diversity in India

As indicated in the introduction India has a number of religions spread throughout the length and breadth of the country. Anthropological Survey of India has undertaken a major study called People of India project. Data pertaining to religion from the project gives interesting information. A notable feature of this study is that each of the 'religions' is practiced by a number of communities. A detailed table providing religion wise spread, number of communities and percentage of population subscribing to each religion based on People of India project is being provided here. Apart from six major religions figures are available for many others like Jews and Zoroastrians.

A very interesting aspect brought to light through this study is that there are a number of communities who follow more than one religion. According to the study "there are 27 communities who follow both Hinduism and Sikhism, 116 both Hinduism and Christianity, 35 Hinduism and Islam, 21 Hinduism and Jainism and 29 communities who are both Hindu and Buddhist."

Apart from established religions there are a number of local forms of religion. As an instance may be cited the Poni Polo (religion of Sun and Moon in Arunachal Pradesh) Sarna Dharma or Jahera (followed by Munda and Santal tribes), Sanamali cult among the Meitei in Manipur.

The existence of a large number of religions and their spread in the country has given rise to various forms of social organisations, institutions, rituals etc. Since most of these diverse religions and communities regularly interact each other, some new social institutions, customs and practices have emerged. A number of new socio-religious movements have also taken place.

A number of rituals related to birth, marriage and death are common in most of these religions. Similarly, observance of festivals has a lot in common in specific regions. Dress and lifestyle too have common features in most of the regions.

It is an interesting feature of Indian society that it permits conversions from one religion to another. According to People of India study change of religion is reported in the case of around 15 percent of communities. Even here reconversion practices are maintained by the converts in many cases. All this provides a great diversity to Indian society. In the following Sections we will study the salient features of the major religions of India.

HINDUISM

It is very difficult to describe a single belief system as comprising Hinduism. The term Hindu was not applied to the followers of religion from the beginning. The word 'Hindu' was used by the foreigners coming to India and meant the people inhabiting Indus valley. Later on Hindu was used to describe the people following a particular faith. In historical -religious literature the terms used to signify the faith were Vaidikadharma (the religion of the Vedas) and Sanatanadharma.

As such it is very difficult to identify a single concept of God, holy book, or even religious practice to define Hinduism. There are a set of belief systems that seem to constitute Hinduism. Innumerable cults and deities are there in Hinduism. It is flexible enough to absorb various belief systems within its fold. In spite of this diversity there does exist common threads binding a large number of people following Hinduism.

The religion is followed by the majority of the people of India. Large number of its followers is spread even in Bangladesh, Sri Lanka, Nepal, Bhutan, Burma, Indonesia, Guyana, Fiji, Mauritius, Pakistan and other parts of the world.

Belief Systems

It is one of the oldest belief systems of the world. Saivism dates back to pre-vedic period. Through its development over ages a number of sects and sub - sects kept emerging from it. Similarly, a number of belief systems kept entering its folds. We will discuss here characteristics that majority of Hindus share as common.

Brahman and Atman

Hindus believe in an eternal, inmate and all embracing ultimate force called Brahman. The Brahman is present in all forms of life. The relationship between the Brahman (the universal soul) and Atman (the individual soul) has been the main concern in Hinduism. There are diverse views on this relationship. One view is that there is no existence of God and the Brahma is absolute. However, most other views recognize the existence of God.

The Atman is considered indestructible and passes through an endless migration or incarnations of human, animal or super human forms. The nature of its incarnation depends on good and bad karma (deeds) in previous births. Good or bad is defined according to Dharma.

Dharma

Dharma has many meanings. In the religious context, it includes cosmological, ethical, social and legal principles that provide the notion of an ordered universe. In the social context Dharma refers to the rules of social intercourse laid down for all the categories of people. It prescribes a code of conduct considered appropriate for various categories of people.

Purusartba

A complete life according to Hinduism pertains to four pursuits: i) Dharma ii) Artha (material pursuits) iii) Kama (love desires) and iv) Moksba (salvation). Successful life should be able to integrate these four pursuits: A Hindu has certain obligations in life - to God, to sages, to ancestors and to fellow human beings.

Karma, Rebirth and Moksba

Karma in simple terms is spending life according to the code laid down by dharma. One is expected to lead a life where good deeds are performed. It is believed that after death the body perishes but atman (soul) survives to take rebirth in another human or animal form.

This rebirth depends on one's Karma. If deeds are good rebirth is in a superior form otherwise one is reborn in some inferior form. The ultimate success of life is in attaining Moksba or salvation from the cycle of birth, death and rebirth.

Scriptures

There are a. Number of religions texts and books which are considered Holy Scriptures in Hinduism. Here we will provide a brief sketch of these in chronological order.

Brahmanas are theological treatises. They" are written in prose form and they explain the religious significance of rituals.

Aryanakas or the forest treatises were written by sages who retired to forests. They deal \ matters of meditation.

The Upanishads form a part of Aranyakas and contain the themes of Indian Philoso There are around 200 Upanishads. Some important ones are: Isa, Kena, Prasna.Mundi Taltriya, Aitoraya, Chandogya, Snetasyatara and Maitreyi.

The Vedas, including the Brahmanas, Aranyakas and Upanishads are called Sruti or revelation. - The second Category of texts is called smrti. These works derive their authority from the srutis, These are considered as of human origin. The period of their composition is from 600 B.C. to A.D. 1200. (Some Puranas are later). In this category we can include Vedangas, Puranas, Epics, and Sutras.

The Vedangas comprise KaJpa ceremonials siksa(phonetic), chandas (prosody), vyakaran (grammar), nirukta (etymology) andjyotisa (astrology). Kalpasutra is an important Sutra. Manusmriti appeared in a codified form much later.

The epics such as Ramayana and Mahabharata belong to the early smrti period (600 B.C. to A.D. 200). The teachings of Upanishads were brought to common masses through epics. The Ramayana is considered an earlier work than Mahabharata,

The Bhagwat Gita forms a part of the 6th book of the Mahabharata. It contains the nature of self, perishable nature of the body, the state of samsara (embodiment) and the means for liberation explained by Srikrishna to Arjun in the battle field of Kurukshetra. It emphasises on doing the duty without the expectation of fruits

Bhagwad gita is one of the most popular text among Hindus for centuries. It has been the source of inspiration for the development of many schools of philosophy.

To the period of smritis also belong Puranas. They deal with creation, dissolution, re-creation, divine genealogies etc. Traditionally 18 Puranas are considered important and are called Maha Puranas. Some Puranas represent devotional sects and are

classified as Valsnava, Saiva and Sakta Puranas, A number of scriptures: anti texts have their regional variations and attachments to a number of sects etc.

The Islam as it is practiced today originated around fourteen hundred years ago in Saudi Arabia. Prophet Muhammad is considered the last prophet who preached the present faith of Islam. The followers of Islam are called Muslims, The earliest contact of Muslims with India dates back to 8th century, with Arab sea merchants arriving at the southern sea coast. The second contact was after the Muslim invasions on the North-West frontier region. In early 8th century the Arabs under Muhammad Bin Oasim invaded Sind. From 10th century onwards a number of invasions from Central Asia followed. Towards the beginning of the 13th century the Turks under Muhammed Ghori established themselves as rulers of Delhi. This was followed by a wave of sufisaints from Central Asia who came to India and many of them settled here. Shaikh Muinuddin Chishti is one of the earliest to come and settle here in Ajmer. His mausoleum at Ajmer is visited by lakhs of people belonging to different faiths from India and abroad.

According to the tenets of Islam a Muslim must have faith in:

- 1) One God who has no partner and who is omnipotent and omnipresent.
- 2) The books of God revealed to different prophets from time to time of which the Quran is the last.
- 3) All the prophets including Moses and Christ were sent as messengers by God. Most crucial is the belief that prophet Mohammad was the last messenger of God sent on earth.
- 4) The day of Judgement when the world will come to an end and the people would be rewarded or punished for the deeds done in their life. This includes the concept of heaven and hell.
- 5) Angels of God - that the angels are not the partner of God but worship God and perform the tasks assigned by God.

Apart from the above stated tenets of Islam, its followers have certain religious duties.

The Religious Duties of Muslims

1) Prayers:

A muslim must pray five times a day as per prescribed procedure. (at dawn, mid-day, mid-afternoon, after sunset and one and a half hour after sunset). A special prayer at mid-day in the mosques"on Fridays where the congregation of the community takes place is also compulsory.

2) Paying Zakat:

A muslim must pay 2 & 1/2 percent of his assets for prescribed religious and charitable purposes.

3) Fasting:

Fasting for one month during Ramzan (month of Arabic calendar).

4) Pilgrimage (Haj):

Every Muslim of substantial means must pay a visit to kaaba in Mecca (Saudi Arabia) to perform Haj atleast once in the life time.

Main Sects

There are a number of sects and sub-sects among Muslims. Here we will not go into the details of all these sects but confine ourselves to two major well defined sects i.e., the Sunnis and the shias.

The Sunnis:

They believe that after Prophet the succession by Caliphs (Khalifas) was as per the tenets of Islam and traditions layed down by the Prophet. (The Prophet was succeeded by Caliphs - Abu Bakr, Umar, Usman and Ali in this order). They believe in the authority of Quran and the sunna (tradition) of Prophet only. They recognise no other authority as legitimate and above these two.

The Shias:

While accepting the supremacy of our and the traditions of Prophet, the shias .differ with the sunnis in the matter of succession after Prophet. They believe that the Prophet should have been succeeded by Ali (who was also the cousin and son-in law of the Prophet). The other three Caliphs the shias believe held their position against the spirit of Islam. In due course a number of minor differences arose giving rise to a well defined separate sect. The shias consider Ali and his heirs as the Imams (leader of

community). A total of 12 Imams are recognized. The shias also believe that the post of Imam is a special favour given by God to the chosen few.

The Hinayana

After the death of Buddha a number of councils were held to decide the questions of faith and religious order. One group claimed to adhere to the original traditions. This group came to be called as Hinayan (lesser vehicle). This group had a fixed canonical literature and was an orthodox body. Their main literature was limited to tripitaka (three baskets). These are Vinaya Pitaka (Basket of Discipline), Sutta Pitaka (Basket of Discourses) and Abhidhamma Pitaka (Basket of Scholasticism). Its followers are mainly spread in East Asia, Sri Lanka, Burma, Thailand, Laos, Vietnam, Cambodia, and various parts of India.

Mahayana

The other group claimed their own doctrines and practices as belonging to Bodhisattva (Enlightenment being). They called themselves as Mahayana (greater vehicle). Bodhisattva according to them was potential Buddha and everybody could achieve it. But all of them stop at the bodhisattva state and could not achieve the status of Buddha. They believed that accumulated merit of bodhisattva could be transferred to help those who were struggling to escape from their various states of miseries. This way it could take larger numbers towards salvation. The followers of Mahayana are spread in Nepal, Sikkim, China, Korea, Japan and in India. The Hinayana do not recognise deity worship and doctrine of God. The Mahayana introduced the idea of deity into their religion. Bodhisattva intervenes and saves from danger and death and protects the weak and helpless.

Vajrayana or Tantrayana

The followers of Vajrayana incorporate a magical and mystic dimension. The followers of this stream believed that salvation could be achieved through acquiring magical powers. They focused on feminine divinities that were considered the source of sakti (power) behind the male divinities. Its followers are spread in Tibet, Mongolia, parts of Bihar and Bengal in India.

BUDDHISM

Buddhism developed in India around 2500 years ago. Gautam Buddha was the founder of this religion. Its followers are spread in various parts of India, Ceylon, South East Asia etc. Puranas claimed Buddha as an avatara or incarnation of Vishnu. This led many scholars to view Buddhism as a reform movement within Hinduism and not a separate religion. However, now it is generally accepted as a separate religion different from Hinduism.

The Teachings of Buddha

Gautam Buddha did not recognize the authority of gods, scriptures, and priests and rejected rituals. He criticized the system of caste and creed. He emphasized the equality of high and low, men and women in matters of dharma (religion) The fact of human misery or dukha was accepted as universal and Buddha showed a way out of it. The ideas of karma, rebirth and moksha (salvation) were central to his teachings. After Buddha's death his followers elaborated and interpreted his basic teachings. In due course a number of sects and sub-sects developed. We will discuss all these in this section.

The Essence of Buddhism

Concept of Dukha

According to Buddhism dukha or pain or human misery is an integral part of life and nobody can escape from it. This is evident in sickness, old age, death, reparation, non fulfilment of one's desires. Buddha noticed these suffering as existing all around.

Reason for Dukha

Buddha said that the reason for misery or pain is the desire for wealth, power, pleasure and continued existence etc.

Ending Desire

To put an end to disappointment and suffering one must stop desiring. Buddha said that a person keeps taking new births to fulfill unsatisfied desires in one's life. To achieve nirvana or salvation from the cycles of birth one should put an end to desires.

Way to Stop Desires - Eight fold Path

Buddha suggested Ashtang mar or eight fold path to put an end to desires. These paths are right views, right intentions, right speech, right conduct, right livelihood, right effort, right mindfulness and right concentration. If a person follows these and other

precepts he/she can be free from the cycle of births and deaths and attain nirvana or salvation.

Code of Conduct for Buddhists

Buddhism divides its followers into two categories - i) ordinary followers and ii) monk mendicant members. There are strict rules for the latter. Every person entering the Buddhist fold is to be initiated through a simple ceremony and has to stop subscribing to any other creed. They have to take a sort of vow by declaring.

I go for refuge to the Buddha

I go for the refuge to the dharma

I go for refuge to the order

Neo-Buddhist Movement in India

Religions or Buddhism, to begin with had opposed the Brahminical social order or caste hierarchies. In contemporary India it is being used as an instrument for ending social inequality. Dr. B.R. Ambedkar led the mass revival of Buddhism (he himself converted to Buddhism). He interpreted Buddhism as the ideology to bring social justice and equality for the oppressed. As a result large number of people belonging to scheduled caste got converted to Buddhism.

JAINISM

According to Jain Philosophy there are twenty four great circles of time. In each of these circles one great thinker has come to the world. These thinkers are called Tirthankaras or teachers or "ford-makers" by the followers of Jainism. Bhagwan Mahavira is considered as the 24th Tirthankara.

The Belief System

The central doctrine of the Jainism is that there is life in the whole of nature. Even the non-living things have jiva (soul). No person should therefore indulge in injuring the jiva. One can achieve nirvana or eternal peace by not injuring the living things. Thus ahimsa (non-violence) occupies the centre stage in Jainism.

Teachings of Jainism

The 23rd Tirthankara Parsvanatha gave four vows of restraint. Lord Mahavira added the fifth and these became the teachings in Jainism. These are:

- i) Ahimsa - non-injury to any living being

- ii) Sunrta - not to speak untruth
- iii) Arteya - not to take what is not given
- iv) Aparigraha - not to be attached to worldly possessions
- v) Brahmacharya – chastity

According to Jainism karma or action binds the self to the body. Ignorance of truth (mithyatva or avidya) causes the rise of passions (kasaya). The passions which are anger (krodha), greed (lobha), pride (mana), and deceitfulness (maya) are harmful to the karma. By the practice of right knowledge (samyag-jnana), right faiths (samyag - darshan) and right conduct (samyag - carita) one can liberate from bondage and nirvana can be achieved.

The Way of Life Prescribed for Jains

The adherents of Jainism are categorized into two - the ordinary followers and the yatis or monks. The ordinary followers are allowed certain practices which are forbidden for yatis as ascetics.

The adherence to triratva - right faith, right knowledge and right conduct - is expected from both. The yatis are to take the vow not to inflict injury on life, not to marry and not to take food or drink at night. The general code of conduct includes:

- i) Non-violence
- ii) Truthfulness
- iii) Charity iv) cultivating right state of mind
- iv) Regularly practicing meditation
- v) Fasting on the eighth and fourteenth days of moon's waxing and waning period
- vi) Not to touch intoxicants
- vii) Recitation of scriptures and mantra.

CHRISTIANITY

According to tradition Christianity entered India after 50 years of its inception through Thomas one of the apostles of Christ. Thomas landed on the coast of Kerala around 52 A.D. and established seven churches in that area. These early Christians were generally convened to Kerala. With the advent of European missionaries in early 16th century Christianity spread to all parts of India. The Portuguese were the first followed

by the Dutch, the French, the British and other European and American missionaries. According to 1991 census Christians in India number 16.77 million or 2.43 percent of the total population and are spread throughout the country. Their main concentration is in Kerala, Tamil Nadu, Goa, Nagaland, Mizoram, Meghalaya, Manipur and Tripura.

The Beliefs

Christianity is also considered as a revealed or divine religion (like Islam and Judaism). The religious precepts of Christianity are contained in their holy book called the Bible.

The Christ

Jesus Christ is considered the central figure in Christian faith. He was born around two thousand years ago. During his life he performed miracles, healed the sick and even gave life to the dead. He was crucified by his enemies at the young age of 33 years. According to Christian belief he rose again on the 3rd day of his burial and ascended into heaven. He is considered as a true man and true God by his disciples. He commanded his followers to spread his mission to all parts of the world.

Concept of God

According to Christian faith God is one but has revealed himself as three persons - the Father, the Son and the Holy Spirit. This concept of God is described as Unity in Trinity. Jesus is God, the Son, born of the Virgin Mary who conceived the Holy Spirit. According to the Christian belief the incarnation of Christ as a human being is a part of the divine plan for the atonement of the sins of mankind.

The Bible

The Bible is the holy book followed by the Christians. It consists of two collections of books: i) the Old Testament and ii) the New Testament.

The Old Testament contains the sacred scriptures of the Jews as well as the early Christian scriptures. The Old Testament was originally written in Hebrew. The New Testament was written in the 2nd half of first century A.D. By the end of the second century the greater part of the New Testament was accepted as authoritative. It consists of 27 books and was originally written in Greek. It contains the life and deeds of Christ, the works of his companions and other saints and covers a wide range of things.

Sin and Evil

According to Bible the God created heaven and earth and the first human beings Adam and Eve as the ancestors of human race. Adam and Eve were disobedient to their creator and brought sin and evil in this world. An mankind became heirs to the sin and lost the privilege of being tale children of God. The suffering and death of the sinless man Jesus could atone the sins of mankind. God had sent his beloved only son to save the mankind from eternal damnation. Jesus' is therefore called the saviour of mankind. God punishes the evil and rewards the good. The biggest good deed is. to forgive the persons who sin against other person.

Body, Soul and Salvation'

According to the Christian belief man has a body and a soul. The former perishes while the latter survives eternity. Salvation means the continued existence of individual into heaven after death. The Christianity does not believe in the transmigration of souls. Individual's salvation is possible only if he/she accepts Jesus as savior.

Communion

Sunday is considered 'Lord's day' and worship service is organized in the churches. The worship service consists of religious instruction, preaching, prayer and the breaking of bread. The last practice follows from what Jesus did at his last supper on the night before his death. The symbol of a cross reminds the Christians fructification of Christ to save mankind.

Baptism

According to Christian faith nobody is considered a born Christian. One has to enter into the faith through a religious ceremony called baptism. This applies to the children born to Christians as well to the followers of other religions who become Christians. Spreading the message of Jesus and enrolling people from other faiths into Christianity is considered a religious duty. The act of spreading the gospel of Christ is termed evangelization.

Major Sects and Divisions

Christians in India have two major denominations - Catholics and Protestants. The Protestants emerged acquired a repatriate denomination during 16th century. They claimed that the church and society was in a state of crisis. They demanded reforms in

such a situation and came to be called as Protestants. The Catholics on the other hand felt that there was no crisis and ascribe the rise of Protestantism to the interplay of certain complex and powerful forces. The Protestants do not believe in the authority of Pope which Catholics consider him as the main authority. The main Protestant sects in India are Calvinist, Anglican and Anabaptist. The main Catholic sects in India are Syrian Church, Latin Church and Malankara.

SIKHISM

Sikhism as a religion developed gradually over a period of around 200 years. The origin of Sikh faith is traced to Guru Nanak Dev (1469-1539). He is considered the founder and the first Guru (teacher) of the faith. Guru Nanak was followed by a chain of gurus ending at Guru Gobind Singh (1666-1708) the tenth guru. The way Sikhism is practiced to-day evolved according to the teachings of these ten gurus.

Beliefs and Religious Practices

The Sikhs follow a well defined belief system and prescribed religious practices. These are as follows:

- i) Belief in one God, Ten Gurus and Guru Granth Sahib.
- ii) They are supposed to recite the Guru-Mantra - Waheguru (God you are wonderful)
- iii) No plunder, gambling or exploitation of the poor.
- iv) Use of intoxicants like alcohol, tobacco, drugs, opium etc., is forbidden.
- v) Every Sikh is to be initiated into the faith through Amrit ceremony.
- vi) Sikh ceremonies are to be followed on occasions of birth, marriage or death in the family.
- vii) Worship of Idols, graves, tombs, or monasteries is forbidden.
- viii) Sikhs should follow five symbols or Panj Kakars
- ix) In case of violation of religions code, like removal of hairs, use of tobacco, adultery etc., a Sikh has to take Amrit again.

Amrit Ceremony (Baptism)

Guru Gobind Singh initiated this practice in 1699. The ceremony is generally performed when the boys and girls are old enough to understand the obligations of religion. Five baptized sikhs (Panj Piare) are chosen to perform the ceremony in a

congregation. Amrit (nectar) is prepared by mixing sugar in water by stirring it with a khanda (double edge sword) and recitation of selected passages of the scriptures. The persons to be baptized take the vow of the faith by reciting loudly. Amrit is splashed in their faces. After baptism they are supposed to adhere to five symbols.

Five Symbols

All baptized Sikhs have to follow the following five symbols of sikhism.

- i) Kesh (hair): Sikhs are not to trim, shave or cut any hair on any part of their body.
- ii) KARA (iron bangle): The iron bangle is to be worn in right hand. It is supposed to remind Sikhs to follow the code of conduct.
- iii) Kirpan (sword): This is to be worn by Sikhs as a weapon for self defence and protect the weak and helpless.
- iv) KANGHA (comb): to keep long hair neat and clean. This is to be kept in the hair-knot.
- v) Kachcha (drawer / underwear): It is a sign of chastity and strict morals. It also symbolizes that Kachcha wearer is always ready for struggle"

Method of Worship

Sikhs believe in the worship of Akal (time less .God) and are opposed to idol worship. Their place of worship is called Gurudwara. The doors of Gurudwaras are open to people belonging to all religions and faiths. It is considered not only a religious place but also a refuge and shelter for the needy. One has to enter the Gurudwara after washing feet and covering the head. Inside Gurudwaras 'Guru Granth' the holy book-is installed on a pedestal. Here the recitation of Guru Granth Sahib is done. A common kitchen or langar serves food and prasad to the devotees and visitors.

Various Streams of Thought

In due course there developed various streams in Sikhism like any other religion:

- 1) The Nirankari Baba Dayal was the founder of Nirankari movement. He opposed the innovations like idol worship, grave worship and other rituals and asked his followers to worship only one Nirankar (God).
- 2) Namdhari: Namdhari movement was started by Bhagat Jawarhermal and Baba Balak Singh. However, it was popularized by one of the later disciples Baba Ram Singh. They taught worship of one God and opposed the social evils like caste

system, infanticide, early marriage and barter of girls in marriage. It developed into a sect later on.

Introduction of Language

Mankind is blessed with wonderful instrument of language to convey and understand different individuals emotions, thoughts and opinions. The use of language is profoundly entrenched in human culture. The child imbibes the language from his or her parents and family members to utter and hear some words and sentences. As one grows up in different cultures and environment, one's languages is shaped and refined because of interaction with different environmental forces. Language is processed in different regions of the world forming different cultural and ethnic entities. Therefore, we find different languages with estimated number varying between 6000 and 7000. All these languages have played their role in fostering their cultural development and expansion of knowledge. With the passage of time, different languages have evolved and diversified, and some are finding their extinction due to influence of other cultures, new developments in the field of science and commerce, and unique contributions by different poets and philosophies, etc.

Language – Meaning

Language is a complex phenomenon. Linguists, psychologists and philosophers have attempted to define and describe it in their own words. Basically, it is means of communicating ideas, feelings and emotions through spoken and written words.

“ Language is primarily human and non- instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols” – Sapir

According to J. Whatmough, “Language is human a verbal systematic symbolism a means of transmitting information a form of social behavior with a high degree of convention”.

In the opinion of Henry Sweet, “Language is the expression of ideas by means of speech sounds combined into words. Words are combined into sentences, this combination answering to that of ideas into thoughts”.

Thus, language is a system of conventionally spoken or written words by human beings to express themselves as members of the social or cultural group. Every normal

person since childhood acquires the ability of makes use of certain words of a vocal communication system for speaking and hearing purposes. This vocal communication system comprises circumscribed set of sounds resulting from movements of certain organs within the throat and mouth and is commonly known as language. By means of these sounds, people are able to exchange information and opinions, express emotions and feelings, influence the activities of others and feel friendliness and hostility towards others. Language is important means of communication, through communication is more than spoken and written language.

Characteristics of Language

Tools of communication:

Language is primarily a tool of communicating ideas, feelings and emotions. But, it is not only means which human beings use. They use different gestures to convey emotions and feelings. The signals are used to control traffic, mores codes are used to transmit telegraphic messages. Animals and sects have their own means of communication. But human language is unique and wonderful in comparison to other forms of communication because of the element of versatility, clarity and completeness.

Arbitrariness:

Language is entirely arbitrary, as there is no logical relation between words and the object that words and the object that words represent. For example, we use word 'water' in English. The same object is described as 'pani', 'jal', 'Nir',etc . In Hindi or Punjabi or other north Indian languages. The use of such different words like 'water', 'pani', 'Jal', 'Nir',etc. stands for one and the same object, but our description is arbitrary. There is no connection between the sounds and the meanings expressed. If arbitrariness were not the property of language, there should have been no question of different languages.

Conventional ad non-instinctive:

Language does not develop in a day. It evolves over a period of time because of the result of set of conventions that develop in the society in which people live. Each generation learns from its predecessors and transmits to the coming generation. Being a set of conventions, it can only be imbibed and transmitted through convention. Because

of non-instinctive characteristics of language, language changes over period of time as people learn new words and symbols from other cultures or invent and add their own.

Formal symbolic system:

Language is a formal system of signs governed by grammatical rules of combination to communicate meanings. Human language can be described as closed structural systems consisting of rules that relate particular signs to particular meanings. There are sounds and symbols for different concepts, ideas, objects, notions, etc. Being a collection of different symbols, language is symbolic system of organising sounds into words and words into sentences.

Vocal:

Language is an organization of sounds of vocal symbols – the sound produced by the use of articulator organs, to convey some meaningful message. Different systems of vocal communication constitute different languages. No two persons speak exactly alike and as a result, one can recognize the voices of friends over the telephone and distinct number of unseen speakers in a radio broadcast. Writing is in fact a way of recording speech. There are certain societies in the world that use their languages in speech, but they have not invented their alphabet and consequently their language is not available in written form.

Human :

Human beings are the blessed species on the earth as they are gifted with the power of speech. Animals also communicate but their system of communication cannot be regarded as language. They do not have the type of brain and articulator organs that human beings have. Most animals have their own inter and intra- species communication systems. They cry, hoot, dance, coo and make instinctive sounds which are inherited by their offspring's. But they cannot match with human language.

Social behavior:

Language being social institution exists in the society, not in isolation. It is inherited rather than acquired by man in society. It is a means of nourishing and developing human relations in society. It interacts with every aspect of human life in society and consequently can be understood only if it is considered in relation to society. Normally, people acquire a single language initially their first language or mother tongue,

the language spoken by their parents or family members with whom they are brought up from infancy. Subsequent “second” languages are learned in the light of economic realities and compulsions.

Productivity:

Language provides opportunities to send the message in countless ways by forming number of sentences. It is this feature of language that is referred to as productivity or creativity of language.

Purpose of Language

Language is popular means to convey one’s ideas, opinions, thoughts, and emotions. Not only we convey our thoughts and feelings but also understand other’s point of view. With this, the gaps between the understandings of different individuals are bridged and environment of trust and friendliness is build up.

The purpose of language may be to describe particular phenomenon that an individual has felt like anxiety, depression, spirituality, mystical experiences, etc. sometimes, words of any language fail to communicate the whole, yet without language our understanding is not possible. Language brings the person near to certain level of understanding and the description of the phenomenon.

Another purpose of language may be expansion of science, trade and commerce. As, we form relations with use of language, we convey our thoughts and experiences. This facilitates the process of expansion of knowledge, science and commerce. One of the purposes of language may be to influence people through speech and to channelize their energies and efforts in particular direction that can benefit them in long run. It is through language that leaders convey their vision and agenda of development.

Function of Language

Medium of Communication and Expression:

Language is important medium of communication by which we express our thoughts, feelings and emotions. There are other means of communication like body language or signals to control traffic, etc. But they are not clear and complete as the spoken or written language is, therefore, we use language to convey our emotions, thoughts and opinions by thinking about the message to be conveyed, and then describing it later on. Sometimes, this process happens spontaneously and instantaneously.

Bridging Gap of Understanding: One of the function of language is to bridge the gap of understanding. Through language, we know and understand thoughts and emotions of other persons. When we convey the message, it carries intellectual as well as emotional part of the communication. Through language, we can understand both intellectual as well as emotional part of the message. As a result, language helps to resolve the conflicts between people by understanding each other perspective.

Expansion of Science and knowledge: Because of development, there is expansion of science and knowledge. Different scientists, philosophers and thinkers have conveyed and put their thoughts to written documents that can be used by other persons. Other persons experiencing same or different thought can add or amend the concepts accordingly. With this, science and knowledge expand on continuous basis. This has been possible with development of different languages.

Expansion of Literature and Culture: One of the functions of language has been the expansion of literature and culture. Different poets and other literary figures have expressed their imaginations and ideas through language. Because of language, we come to know their experiences as documented in their different literary works. This has fostered the development of culture over a period of time.

Providing Distinct Cultural Identity: language also provides distinct cultural identity to the people. Different people speaking common language are likely to imbibe common habits, pattern of eating and social customs. This give rise to fostering distinct entity of cultural groups which is facilitated through the instrument of language.

Resolution of Conflicts: language helps to resolve conflicts among people by fostering understanding among them. As people understand others perspective and try to adjust themselves to reasonable extent, conflicts are more likely to be resolved. With this, language fosters peace among different people and regions.

Expansion of trade and Commerce: Language helps to expand and commerce. Through language, we convey our thoughts and opinions to others and let other people know different types of products and services and its potential benefits. As people convey their ideas and understand others needs and aspirations, they exchange their products and services. With this, trade and commerce expands. Previously, trade was confined to

regional boundaries or neighboring regions. Now with IT revolution, we find trade and commerce being conducted at global level.

Influencing others and ensuring good Governance: Language also performs the function of influencing others. Different political leaders deliver speech to influence the masses and to channelize their energies and efforts in particular direction. Governments are formed and governance is ensured through language by formulating different written laws and regulations.

Fostering Sensitivity and Creativity: Language helps to understand people's feelings, emotions and thoughts. This fosters sensitivity among people as they understand others pains and pleasures in empathic way. Language also fosters creativity as different ideas can be synthesized through use of different words to present new ideas.

Concept of India and English Language

English is one of the most widely used languages in the world. Approximately, 375 million people over the world speak English as their first language which is probably the third largest language after Spanish and Chinese mandarin language. However, combining native and non – native speakers, it is probably the most commonly spoken language in the world. The countries with highest population of native English speakers include USA, UK, Canada, Australia, Nigeria, Ireland, South Africa and New Zealand. More than 12% of the people in India are familiar with speaking and understanding English language as English is widely spoken. It is referred as the global language or the language of modern era. In the present era of globalization when different people are interdependent upon one another, one must have workable knowledge of this language.

In India after Hindi, it is most commonly spoken language and probably the most read and written language in India. As it is commonly mingled with Indian language in the conversation. It is usual practice among Indians to abruptly move to speak fluent English in the middle of their conversation to show better education, greater intellect and higher status. Presently, it is important part of legal, financial, education and business systems. The reason for its importance is that India was a British colony. When the British started ruling India, they searched for Indian mediators who could help them to administer. Therefore, they tried to create an Indian class of people who could help them to administer. Therefore, they tried to create an Indian class of people who were “Indian

in blood and colour but English in taste” as they could think and behave like British people.

With the passage of time, it became important part of the education and legal system. Slowly and steadily, it has been adapted in the Indian culture. The present position is that English is popularly used as important language for functioning of the government and judiciary. It has been adapted in the business system and processes. Usually, when tourists move from north to south, English acts as common language to bridge their gaps of understanding. In every part of India, it is commonly mingled with local languages.

Importance of Learning English

Learning English language offers many advantages like better opportunities in job markets and in global markets. One should try to gain proficiency in English language because of the following reasons:

Importance of communication:

Communication skill makes and mars the difference in success and failure. Many people despite their inspiring vision and devoted efforts fail to achieve their potentials in life simply because of their inability to communicate effectively. In the present era of competition in job markets, students are supposed to master the art of communicating effectively. Their communication skill manifested in eloquence of speech and presentation skills, empathic listening skills, effective writing or expressiveness of body language plays dominant role in their career success. It is through communication skill that individuals can sell their ideas and opinions in better way, create conducive environment of trust and openness, and influence other persons in effective way. Many people despite their technical skills and knowledge fail to become effective individuals because they lack communications skill. As the number of English speaking people is increasing at national and global level, one must know how to communicate effectively in English.

English as global language: English has become the global language for the whole world. In the present era of globalization when different people are interdependent upon each other, one must have workable knowledge of this language. In India after Hindi, it is the most commonly spoken language and probably the most read and written language in

India. Presently, it is important part of legal, financial, education and business systems.
part of legal, financial, education and business systems.

Greater business opportunities.

More contacts at global level.

Greater job opportunities at global level.

Greater opportunities to attract quality managers at global level.

Translation of scientific findings into commercial products.

Better understanding of people at global level.

IT revolution:

Present era is IT revolution era. English has become the global language for the whole world. In the present era of digital economy, driven by the demand for instantaneous information, one's job is not confined to one's core area like accounting, management or production. When one starts working, one of the main duties will be to communicate with others. Knowing one's job responsibilities is not enough to guarantee success on the job. You must know to get your ideas across to others so that your message is clear, concise, courteous, complete and correct.

English and scientific advancements: Most of the scientific advancements in different areas like physics, mathematics, chemistry, biology, medicine, environmental sciences, etc are published in English language. To have their knowledge, one should be continuously in touch with different journals and magazines that publish different articles. For this, knowledge of English language is must. Business people can translate these findings for their commercial purposes.

English and business opportunities: Knowledge of English language enables a person to exploit different business opportunities at global level. One may be selling one's products and services that may have greater demand at different parts of the world. For this, one should have knowledge of the demands of different regions and should try to exploit them. Knowledge of English language will enable one to exploit different information available at internet or newspapers published in English. Similarly, one can also exploit opportunities in the job market if one has adequate knowledge of English language.

Golden Rules to Master Communication in English Language

1. Listening:

One way to improve communication in English is listening to someone speaking English, whether it is at your workplace, at a party or on television. One should pay attention to the manner of speech and the common expression. This will help one to imbibe the manners of speaking. Moreover, it will also help to improve one's listening skills.

For listening, one should suspend the mind wandering here and there and should focus one's attention upon the current theme being talked. One should try to listen to others empathically by putting oneself into other's position.

2. Reading:

The best way to feel about the language is to read intensively about different topics. It will help to expand one's knowledge and boost one's confidence about different subjects. One should not miss the newspaper articles, magazines and motivational books. In the present era of internet, one can read a lot by searching the relevant material. While reading, one should try to grasp the idea being conveyed, underline the important lines that appeal to the mind and heart, and try to think over it.

3. Improving your vocabulary:

You should try to improve your vocabulary by memorizing three/ four new words a day, knowing their exact meaning along with their applications and maintaining a note book, if possible. You should also jot down the new words with their contexts. It will be to memorize in effective way. If possible, revise your note books periodically to refresh your memory and try to use those words in your ordinary conversation, e-mails and letters. It will help you to improve your vocabulary over a period.

4. Writing something:

To improve your English, you must cultivate the habit of writing sentences and making paragraphs. This requires silencing the mind, connecting different thoughts and expressing them on paper. With the passage of time, this habit of thinking systematically and profoundly improves and mastery over English language will be gained. You should also try to ensure that the written piece of work is grammatically

correct. For this, you should continuously read and refresh the rules of grammar and punctuation.

5. Preparing for small talks:

Speaking fluent, English means expressing your views in clear and concise way. Usually, you meet new people and face uncomfortable to express yourself. To overcome this feeling of unease and awkwardness, you should try to master the ability to make small talks important when it comes to business and social conversations. Topics for casual conversation include sports, weather, current affairs, arts, hobbies, travel and so on. You can think about those talks and read the relevant literature about them. Then you should try to frame sentences and paragraphs to express your opinions. Rehearse simple conversations with someone fluent in English so you can be corrected.

6. Do not be afraid of making mistakes:

Do not be afraid of making mistakes, but try to be aware on each moment. Making mistakes is part of learning experiences. Be open to feedback, like riding a bicycle or typing, this art of communication is learnt with practice. You should continuously practice it without feeling any discouragement.

Occupation

Introduction

In the previous unit on “Migration” we discussed about the meaning, nature and types etc of migration process. Here, we will explain about Occupation which is one very important reason for which people migrate from rural to urban areas and even from rural to another rural area. Occupation, or as it is also called work, entails the activities that people undertake in their lives. This work on one hand, offers a means of sustenance and on the other hand, it organizes the overall life of a person in terms of giving a sense of identity, organizing a day, creation of a working network and at the end of the day getting paid which is a vital need for survival. There are other latent functions attached to the work such as a means to go out of the house, using skills and in return developing them, and so on. Occupation is considered as an essential part of our lives. We make ourselves capable to take up a job; we appear before the potential employers; we perform our duties

once employed and at the end of the day we receive a payment against the work we do and this payment is based on our achievements.

This unit will offer an insight into contextualizing the terms occupation, task, work and other inter-related terms which have been used either interchangeably or in linkages with the broader term occupation. The unit also unfolds the structural patterns of occupation in India by highlighting three occupational structures such as primary, secondary and tertiary. The last section of the unit deals with the classification of urban occupations into four types and sheds light on the ways in which these categories of occupations exist and are carried out by people in urban areas.

The Concept of Occupation

The term occupation is understood as a vague term which indicates a model that guides the human performance. To overcome the vagueness in the term, we need to look into the multidimensional aspects of occupation such as the occupational form and occupational performance (Nelson, 1988). Occupational form involves objective aspects such as materials, human context, characteristics of physical settings and other socio-cultural dimensions that influence one's perception of the activities performed. Occupational performance, on the other hand, refers to the act of doing which involves the actions guided by the existing occupational forms. Nelson (1988) states that the act of doing by a person can be understood only in relation to the occupational forms.

Work, which is the other term often used interchangeably with occupation, is a social activity which involves human performance influenced by the performance of others at a workplace. The social interaction that happens at a workplace involves the inculcation of a large set of skills which influences the way workers carry out their activities. The way workers are organized at a workplace determines the nature of work being done, the workers who are involved in the work, the work process and finally what they get in return to their work.

Occupations can generally be considered as a method of allocating labour which involves three fundamental occupational elements such as 'a particular group of people, a particular type of work and an organised body or structure other than the workplace itself' (Abbott, 1995). The group of people differs in terms of their experience, skills and gender. The second element, that is, the type of work can also be divided in terms of the

activities, products, tools being used and the customers. In terms of occupations, there exists the classification of occupations and the division of people on the basis of their similarities and differences are accordingly given similar or different roles and responsibilities. For example a set of people having same skills, same education and same experiences can be given similar tasks and responsibilities which may be different from the tasks and responsibilities of another set of people. Two terms which are related to the term occupation are the concepts of task and skill. For clarifications, a task refers to an element or a component of work activity which yields an output. The output can be in the form of both goods and services. On the other hand, skills entail the workers' capabilities to carry out certain type of work. There exists an exchange system in which workers use their skills to produce goods in exchange for the wages.

Occupational Structures in India

The occupational structure can be defined as the distribution or division of workers according to different occupations. There are at least ten occupational categories existent in India as per the Census of India report, 2011. These include cultivators, agricultural labourers, livestock, forestry, fishing and allied activities, mining and quarrying, manufacturing and processing in household industry, manufacturing and processing other than in household industry, construction, trade and commerce, transport, storage and communication; other services in both private or state owned formal and informal sectors.

Among these ten categories, the first three categories of cultivators, agricultural labourers, livestock, forestry, fishing and allied activities are considered as agriculture based occupations while as others are considered as non-agricultural occupations. All the ten categories of occupations can be divided into three broad structures such as primary, secondary and tertiary.

Primary Occupational Structures

Primary occupational structures involve the work of the labourers who directly use the natural resources extracted from earth to make a living. The examples of such natural resources extracted from earth include land, water, vegetation, building materials and minerals. These resources are used in various primary economic sectors such as

agriculture, forestry, fishing, mining, and so on. These kinds of jobs are carried out in the outside and for this reason they are also called as red collar jobs.

Secondary Occupational Structures

Secondary occupational structures include production activities such as manufacturing, construction and other small and large scale mining. There is the distribution of people into these various types of secondary occupations in the modern times. Manufacturing as a secondary occupation means production of goods by utilizing raw materials. These goods are produced at manufacturing units called as factories or industries. Considering the size of industrial units, there are two types of industries – small and large scale industries. The small scale industries include textile industries, shoe factories, printing press, furniture units, and so on. On the other hand, large scale industrial units include steel factories, automobile industries, metallic units such as aluminum, copper, and so on. In these small and large scale industrial units, skilled people are involved in the process of production. The common activities that they engage in include construction of buildings, roads, bridges, dams, bus stops, parks, and so on. These kinds of works are a common activity in the urban spaces. In addition to the works mentioned, people in the secondary occupational structures also engage in gas factories, water and electricity departments, and so on.

In fact, secondary occupational structures attach value to the natural resources through converting raw materials into valuable products and this kind of occupational structure is often termed as blue colour job.

Tertiary Occupational Structures

Other than the two structures discussed already, there is yet another occupational structure existent within the economic system and this third occupational structure is called as tertiary occupational structure. This type of occupational structure has the potential of generating high employment opportunities. People engage in works at the tertiary level and the jobs at this level are different in nature than other two structures. This occupational structure is also called as service sector in which a number of services are provided by the workers involved in it. These services include services in hotels and restaurants; transport and communication services; banking and insurance services; business services as well as real estate services; services in public administration; and so

on. In most of the developed countries, people engage in tertiary occupations at a very high rate than in developing countries. According to the World Development Report of 1983, around 45 to 50 percent of working people from developed countries were working in tertiary sectors. In India, only around 20 percent of the total working people were involved in tertiary occupations.

It is assumed that there will be an increase in the rate of economic development if people swing from primary occupational structures to secondary and tertiary occupational structures.

Classification of Urban Occupations

The Census of India-1991 has defined occupation as “participation in any economically productive activity”. This sort of participation in an economic activity can be physical activity such as the actual work requiring physical strength or it can also involve mental activity such as effective supervision and direction of work. Occupation can also involve both paid and unpaid work. Unpaid work corresponds to the work done on a farm or in any family activity.

As we know, that India is an agricultural country. However the Gross Domestic Product (GDP) of India comes from the urban areas because urban areas have more concentration of capital. For this reason also, urban spaces are called as the heart of employment opportunities available for every individual. Occupations in urban spaces are available in abundance and there is undoubtedly no surprise to acknowledge the fact that most of the GDP is generated from urban areas. The sources of GDP in urban spaces are the various occupations that people undertake in order to make a living. Now before we go into discussing various urban occupations, let us understand what living in urban spaces means? Urban spaces, precisely, refer to those areas in which there is a high density of population. These people have different means of income. So they undertake different occupations in urban spaces. Generally, the occupations in urban spaces are divided into four types, that is, street workers, self-employed businessmen, factory workers and those who work in organized sectors.

Street Workers

Street workers or what is also called as street vendors are a vital organ of the economy of any country around the world. Street workers sell goods and offer their

services at public places such as streets or other market places. They play an important role in shaping the informal economy of any country. In almost all the towns and cities across the countries, street workers can be seen working day and night on the streets. They are self-employed, for example, rickshaw pullers, vegetable vendors, cobblers, snack-sellers, teasellers, ice-cream sellers, etc. These street workers do not have or have limited access to formal markets. They are not entitled to any kind of support from the government for training or from banks for credit loans. So they are forced to work outside of the labour laws and other legal structures. Consequently, they often suffer poor working conditions.

Another significant issue concerning street workers is that they do not have a permanent location in terms of a shop or any other structure to sell their goods. Some of them live and sell their products in sheds, others keep moving from one location to another on bicycles. These street workers are mostly the migrants who have migrated from rural areas to earn an income.

Street working is an occupation existent in almost all the countries and India is no exception to it. In India, the proportion of street workers is around 2% of the entire population of a city (Bhowmik, 2005). Due to the increase in the migration of low-skilled people from rural to urban areas, there has been a decrease in the availability of employment opportunities within the formal economic sectors. This has tremendously contributed to the increased proportion of street vendors in many Asian countries including India. The declining of employment opportunities in private sectors coupled with underpayment and in pursuit of self-employment, those who were earlier employed quit their private jobs so as to start working in cities as street vendors.

Self-Employed Businessmen

Self-employment means doing something on our own to earn a livelihood. Street working is also a self-employed occupation. But in terms of business, self-employed businessmen include those people who have started their own business or enterprise and are the owners of their business, for example, the owner of a provisional store. Businessmen fall in both the organized and unorganized categories. In organized business, the accounts of the businessmen and also their economic affairs are recorded. In contrast to this, there are other businessmen who run a small enterprise, they are self-

employed and therefore fall in the category of unorganized sector. Those in the latter category start their own business by making small investments and so they make low profits as compared to the businessmen who are in organized sector.

Business is considered as a challenging task because of the risk involved in it. One needs to have an excellent business mind which plays a vital role in its success. The application of the mind in the business enterprise is a key to deciding the fate of businessmen. People who wish to build their own career do so by opting self-employment. There are various other professions other than business that people undertake in urban spaces such as freelance work, performing arts, writing and so on. These are all typically the modes of self-employment.

Factory Workers

Another aspect of urban occupation is that of working in factories which is a major occupation of migrants in cities and towns of India. People who work in factories or any other manufacturing units constitute an unorganized sector of employment because these people are informally employed by the factory owners. Factory production in India has a long history and dates back to 1850s. During this time, goods were manufactured for export to the British. In colonial India, factories were established in Calcutta and Bombay (now being called as Kolkatta and Mumbai respectively). The reason to establish industries in India was because of the fact that production cost was low due to the availability of cheap labour. There were two reasons for the availability of cheap labour: one, because the country's economy was destroyed by the colonial rulers; and two because there was no regulatory mechanism for wages or work.

However after India attained independence in 1947, the regulation of industries started however the major changes took place in 1985 such as the reduction in the control of private sectors. Restrictions on foreign trade were also lifted. However in the informal sectors, workers did their jobs at the commands of their employers and they make a small income out of the work they do. Some of the common examples of this sort include sewers in cloth factories or labourers working as coolies. These sections of workers were hired by the employers and they were paid on the basis of their hourly works. However the earning that they make out of it was insufficient for them to sustain

Organized Sector Workers

Organized sector workers include those workers who work in sectors which are registered with the government. In organized sectors, employees' terms of employment are rigid and permanent or regular. There are various terms and conditions which make an employment sector an organized one. In fact, being considered as an organized sector is a difficult process as it requires proper registration with the government. Organized sectors are regulated by the government and they are liable to pay taxes also.

In India, a majority of urban occupations fall under the organized sectors in which workers perform according to the rules of the company. Common examples of employees working in organized sectors include marketing managers, civil engineers, doctors, and so on. These employees make high income on a monthly basis unlike the hourly work of wage based labourers. These workers enjoy multiple benefits given to them by the sectors they work in and these provisions are provided to them by the government through legal documents. Common examples of the benefits enjoyed by them include retirement plan, medical services and medical insurance, paid leaves, as well as other benefits.

National Policy on Population

In the previous unit, you have studied about population dynamics. There are three major components of population dynamics namely fertility, mortality and migration. Under each component, concepts, measurements, trends and patterns in the world and India has been discussed in detail. Have you ever thought about mechanism of solving issues and challenges emerged due to these population dynamics? Population policies and programmes are formulated by different countries including India to address such emerging issues and challenges. Why do governments formulate policies and programmes? This is because the central function of the state is to produce public goods? Do you know what a public good is? Public goods are those goods which are non-excludable and non-rivalries. In simpler term it refers to goods that are available for use of everybody and one person's usage of it does not diminish or exhaust its availability to others.

In this unit, we will describe the need for population policy in section 8.2. In the section 8.3 an attempt has been made to outline the elements of a population policy. In the final section i.e. section 8.4, outlines of selected population policies both from

developing and developed world has been discussed. In the final section i.e. section 8.5, a brief discussion on population policies in India has been presented.

Rationale for Population Policy

Now, you might have understood the meaning of a population policy. Let us discuss about the rationale behind formulation of a population policy. Before analyzing the rationale of population policy, we have to understand the role and function of a state. In simpler terms, the state is an institution created by the voluntary association of the individual members of a given society to further their interests. Therefore, the central function of the state was to produce public goods. We have already discussed the meaning of public good in the introduction of this unit. If we look at in the context of India then we can clearly observe it in the Preamble of the Indian Constitution. It strives towards establishing Justice, insure domestic tranquility, provide for the common defense, promote the general Welfare, and securing the individual Liberty and Posterity.

Looking at the broader goals enshrined in our Constitution, government examine its past and present population demographics in order to predict future population trends. This would help in determining the optimum population size with relation to the resources a country has. This will lead to the most suitable population policies being chosen for the country. Simultaneously, population policies have different components. However, three main elements are considered when deciding on a population policy, namely fertility, mortality, and migration.

In pursuing such goals, regulation of immigration into a state's territory is clearly defined as a public good, thus delineating a particular role for population policy. In a similar manner, fertility may also be construed as a public good, if it's level as determined by spontaneous social interaction is too high or too low in terms of the collective interest. However, to claim a role for the state in the matter of fertility is more problematic. Additions to the population are the result of a multitude of individual decisions concerning childbearing. Within the constraints of their social milieu, these decisions reflect an implicit calculus by parents about the private costs and benefits of children to them, including consideration of the interests of the children themselves. But neither costs nor benefits of fertility are likely to be fully internal to the family rather they can also impose burdens and advantages on others in the society as well. Therefore, it

represents a legitimate concern for all those affected. An individual's influence on the fertility of other families.

Population policy should therefore strive towards institutions and incentive systems that provide signals to individuals and guiding them to behave in harmony with the collective interest.

Elements of a Population Policy

Till now you might have realized the importance of a population policy. But, do you have any idea about the elements of a population policy? As mentioned in the previous unit population dynamics have three key elements namely fertility, mortality and migration. Demographic change in a society is the net result of interplay among the three above mentioned components of population change. Therefore before formulating any population policy, the first and foremost task is to assess the past and present demographic trends and their determinants in a country. This is followed by an appraisal of the future demographic change if the present trends continue, and its social and economic consequences. Accordingly appropriate measures are designed to regulate the future demographic change in the desired direction. Policy makers are, therefore, concerned with factors affecting these components, both at the aggregate level and among different socio-economic segments in order to regulate them in the desired direction. However, most of the population policies, mostly in the developing countries including India, are directed mostly on fertility. Although mortality and migration also form important parts of a population policy, less importance has been given to both the components in comparison to fertility. Let us discuss these three components in details.

Fertility

In so far as fertility as an element in population policy is concerned, it can be grouped under two distinct approaches namely pro-fatalist and anti-fatalist. Do you know what a pro-fatalist and anti-fatalist policy is? Pro-fatalist policies are designed with the purpose of increasing the fertility or birth rate of an area. On the other hand anti-natal policies are just opposite to pro-fatalist policies and are aimed to decreasing the fertility or birth rate of an area. The low-fertility level countries, in general, adopt pro-fatalist approach in order to stimulate growth in population. On the contrary, for the high-fertility countries adopt the anti-fatalist approach in order to restrain growth in their populations.

As noted already, the pro-fatalist policy has been adopted in the past in order to cope with high death rates. Presently, most of the European countries marked with a very slow growth, and even decline in their populations provide examples of pro-fatalist population policy. Prominent among them are Sweden, France, Romania and Hungary.

Sweden has a highly developed population policy that is geared around sustaining growth in population. Remarkably, however, the consideration of individual welfare and personal freedom takes precedence over the national expansionist policy in the event of any conflict between the two. On the basis of the recommendations of the Population Commission set up in 1935 and 1941, the Swedish government has made provisions for various welfare measures aimed at voluntary parenthood and child welfare. In order to ensure voluntary parenthood, contraceptives are made available to the people, and laws against induced abortion have been relaxed. Sex education has been made a regular part of teaching in schools. Thus, Swedish population is truly a welfare policy designed to improve the quality of population rather than being an "expansionist in the true sense of the term.

France offers another example of pro-natalist policy in modern times encouraging family formation and childbearing in order to overcome the problems of ageing and decline in population. Financial aid for marriage and childbearing, and measures restricting contraceptive and induced abortion, form part of the policy in France. Although distribution of contraceptives was later legalized in 1967, restrictions against advertisement of the same continued to exist. Families get monthly allowances at an increasing rate depending upon the number of children under 15 years of age (in some special cases 20 years of age). Similarly, families having a single bread earner are also entitled for a monthly allowance, the rate of which varies depending upon the number of children. In addition, prenatal and maternity allowances are available to all women. Further, additional incentives are provided to married couples in the form of government loan for various purposes, tax reduction and certain rebates on the public services etc.

In Asia, Japan is, perhaps, the only country with a pro-fatalist policy. Japan's fertility affecting policy has been unique in the world. During the intervening periods of the two wars, Japan had adopted a population policy under the influence of the 'eugenic movement' designed for encouraging growth of a racially 'pure' population. Soon after

the end of the Second World War, the country switched over to anti-fatalist population policy, which continued up to the 1960s. By the end of the 1960s, it was increasingly realized that a sustained low birth rate was resulting in ageing of the population and decline in the young labour force. Therefore, in 1969, the Population Problems Advisory Council recommended a moderate populations approach. The emerging demographic trends compelled the country once again to revert back to pro-fatalist policy. Family planning programmers came to be identified as measures enabling married couples to have as many children as they desired. The pro-fatalist drives were further intensified with the introduction of the Child Allowance Scheme, although presented in the form of a welfare scheme rather than a pro-fatalist measure.

On the contrary, less developed countries are having high-fertility invariably marked with anti-fatalist population policies. Anti-fatalist population policies in such countries were necessitated by a phenomenal growth in population during the recent past. Most of these countries including India have, therefore, incorporated a series of measures to control the birth rate. These anti-fatalist policies include both direct and indirect measures for fertility control. While the direct measures include provision of contraceptives, liberalization of laws regulating abortions, increase in age at marriage etc., the indirect measures tend to reduce fertility levels indirectly through some other proximate variables. They include measures aimed at improving the status of women; strengthening health care services for mothers, infants and children; providing social security; popularizing population education at school and college levels etc. They are included in various development programmes undertaken by the government. In addition to these measures, various incentives and disincentives aimed at controlling the birth rate also figure among the indirect anti-fatalist measures.

Mortality

Humans have been relentlessly making efforts to improve mortality conditions, and to enhance longevity since the inception of human civilisation. It is a logical, therefore, that policies aimed at reducing the incidence of death have been an integral feature of human societies throughout its history. Broadly defined, policies pertaining to mortality do not merely aim at reduction in mortality rates, but also include measures for improvement in the health conditions of people.

In the developed countries, death rates have already reached the lowest possible level. In such countries, therefore, population policies, as such, do not place more emphasis on reduction in mortality rates. Rather, these countries have been focusing on welfare policies namely health insurance scheme. On the other hand, in developing countries, where mortality rates are still very high, control over morbidity and mortality has been accorded a very high priority in the population policies. Death rates in many of the less developed countries have undergone significant decline during the recent times in the wake of the spread of health care measures. International organisations like WHO have played a major role in the eradication of some of the 'killer' diseases from these countries.

Migration

Policies under this section can be broadly grouped under two categories namely international and internal migration. Let us discuss both the components and their representation in the population policy briefly. As far as international migration is concerned, most of the countries today have now well-defined policies regulating immigration – both regular flows as well as migration of refugees, asylum seekers or illegal immigrants – from across their boundaries. Although immigration of highly skilled professionals is encouraged, such policies prescribe for strict quota for different source regions. A number of countries at the same time impose restrictions on emigration of skilled and professionals in order to curb 'brain drain' from their country. In 2013, 73 percent of the countries reported policies to maintain the current level of immigration while another 15 percent had policies to reduce it (Chamie, 2016:46). Of late more and more countries have framed policies encouraging return migration of their citizens. In addition to these national policies, the UN and other intergovernmental agencies propose conventions from time to time addressing issues related to international migrants and their rights

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Population Policy in Developing Countries

Since the 1950's, the population policy in the developing world has become essentially synonymous with family planning programs. Financial and administrative limitations within developing countries necessitated the heavy involvement of foreign assistance in launching and sustaining family planning programs. Declared demand for birth control does not necessarily translate into effective willingness to practice it. Weakness of measures of latent demand, or "unmet need," is reflected in the requirements that programmes are supposed to satisfy if they are to be successful. These, typically, included the following components:

- Doorstep accessibility of quality services;
- Broad choice of contraceptive methods;
- Forceful IEC [information, education, and communication] programs;
- Sound financing strategies;
- Sound management with proper logistics;
- Evaluation systems,"
- A continuous process of strategic thinking, planning and management, and
- Staff leadership for program parameters"

Population Policies in India

Do you know, India was the first country in the world to have an official family planning programme in the year 1952? However, the first Population Policy announced by Government of India in the year 1976. The last National Population Policy was announced in the year 2000. This policy was different in its approach than the previous policies. In this section we will discuss Population policies of India under two major sub-

sections namely National Population Policies before the year 2000 and National Population Policy 2000.

Population Policies Prior to the Year 2000

As discussed in the beginning of this section, India was the first country to start family planning programmed. However, the first national population policy was enacted in the year 1976. In the post-emergency period, the then Government announced a New Population Policy in 1977. Let us discuss these policies briefly.

National Population Policy 1976:

This policy was based on target and incentive based. Salient features of National Population Policy 1976 were as follows:

- 1) To rise the age of marriage for girls to 18 years and for boys to 21 years.
- 2) To take special measures to raise the level of female education in all States.
- 3) Raising the monetary incentive to persons undergoing sterilisation according to the number of children in the family.
- 4) Additional incentives to government employees undergoing sterilisation, having up to two children.

National Population Policy 1977:

The main features of this policy were: 1) Renaming the family planning programme into family welfare programme.

- 1) Fixing the marriage age for girls at 18 years and for boys at 21 years. This has been implemented by the Child Marriage Restraint (Amendment) Act, 1978.
- 2) Making sterilization voluntary.
- 3) Including population education as part of normal course of study.
- 4) Monetary incentive to those who go in for sterilization and tubectomy.
- 5) Private companies to be exempted in corporate taxes if they popularise birth control measures among employees.
- 6) Use of media for spreading family planning in rural areas, etc. This policy put an end to compulsory sterilisation and laid emphasis on voluntary sterilization.

National Population Policy, 2000

The last National Population Policy (NPP) was announced in the year 2000. The basic philosophy of this policy was derived from International Conference on Population

and Development (ICPD), which was held at Cairo, Egypt in the year 1994. This is considered as the first ever comprehensive and holistic population policy of the country. The NPP envisages overall economic and social development as the goal to improve the quality of life of the people, to enhance their wellbeing and to provide them with opportunities and choices with a comprehensive, holistic and multi-sect oral agenda for ‘population stabilization.’ If we analyse this policy in comparison to the previous policies, this policy does not believe in target specific approach.

1. The immediate objective is to address the unmet needs for contraception, health care infrastructure and health personnel and to provide integrated service delivery for basic reproductive and child health care.
2. The medium-term objective is to bring the Total Fertility Rate (TFR) to replacement level by 2010 through vigorous implementation in inter-sectorial operational strategies.
3. The long-term objective is to achieve a stable population by 2045 at a level consistent with the requirements of sustainable economic growth, social development, and environment protection. Targets: The following are the targets of National Population Policy:
 1. Achieve zero growth rate of population by 2045.
 2. Reduce infant mortality rate of below 30 per thousand live births.
 3. Reduce maternal mortality ratio of below 100 per 1, 00,000 live births.
 4. Reduce birth rate to 21 per 1000 by 2010. 5. Reduce total fertility rate (TFR) to 2.1 by 2010.

The Political Development

In the previous unit you studied the various aspects of human development. In this unit we concentrate on political development. Political development is traditionally defined as moving towards a more liberal democratic system based on free and fair elections, and the protection of citizens’ civil rights. The path to such development is often hard to define because each state has its own history, and, therefore, its own methods for moving towards this goal. Many western scholars recommend that states establish institutions to promote democracy, hold elections, and adopt a multiparty

system. However, the success of a states attempt at implementing these recommendations varies from one state to another.

Political development enhances the state's capacity to mobilize and allocate resources, to process policy inputs into implementable outputs. Until recently most policy planners and economists ignored the relationships between state formation and economic development. Whereas political and economic developments are closely interconnected, it is well understood that civil strife, political uncertainties, and turmoil hamper development activities. The contemporary notion of good governance also dwells on efficient, effective, and corruption free public administration. These are some of the most basic requirements that every nation has to ensure for their existence and continuance as a state, and for political, economic, social, and cultural development. A politically sound state can only have faster all round development and protection of the interest of its citizens. Therefore, political development and political evolution is the key to a successful and strong state which, ultimately, promotes development.

After studying this unit, the reader will be able to establish the relationship between political stability and development

- elaborate on the evolution of democracy and concept of new nation state
- analyze various indicators of political participation and stability
- explain development and diffusion of democratic institutions
- explain the role of political will in decision making process.

Political Development: A Historical Perspective

When the global economy collapsed in 1929, the older, established democracies rode out the crisis by instituting subsidies and unemployment relief programs, but in nations with shallower democratic roots, the global slump kicked out the underpinnings of liberal democracy and destroyed its credibility. As the voters turned toward parties with more radical agendas, the number of democracies in the world plummeted as quickly as the economic indicators. For a time it was uncertain whether nations like Germany would swing hard left, or, hard right, but when it came down to choosing sides, the right wing offered the most and made fewer demands. They promised full employment, consumer gratification and a golden age of national unity of purpose—just like the Communists—but without denouncing God, homeland and private property. The

corporate and military elites supported the Nazis, as did a plurality of the voters, so in 1933, Adolf Hitler became chancellor of Germany.

For a while, the Western democracies themselves had difficulty deciding whether the hard right or left was the greater danger to civilization. Then, in 1936, the Spanish right wing rose against the democratically elected leftist government, and Fascism lost most of its respectability worldwide. Across Asia and North Africa, in the old heartlands of civilizations, there were hints that the old era of imperialism might be coming to an end. In 1932 and 1936, the British set the ancient nations of Iraq and Egypt free, while they also arranged a larger measure of self government for India in 1935 after a mass protest campaign orchestrated by Mohandas Gandhi. With the 1931 Statute of Westminster, the UK reorganized the Empire into a newer Commonwealth which granted independence to the dominions. The Americans, meanwhile, set up an autonomous Commonwealth of the Philippines with the passage of the Tydings- McDuffe Act in 1934.

The Second World War changed the political map of the world; it began wiping nations off the earth by the bucketful. Between 1937 and 1942, 18 nations were ploughed under by the relentless bulldozer of war. Ten nations (Austria, Czechoslovakia, Poland, Denmark, Norway, Netherlands, Belgium, France, Yugoslavia, Greece) were swallowed up by the Germans in just three years. One country (Albania) was annexed by the Italians, and 3 (Estonia, Latvia and Lithuania) disappeared into the Soviet Union. In addition, 4 theoretically neutral countries (Iceland, Iraq, Egypt, Persia) were occupied by the Anglo-American alliance in order to prevent them from falling into the wrong hands. All in all, 25% of the world's nations disappeared for the duration of the war.

Although the end of the war restored most of the conquered nations, many had their political structures wrecked. In Eastern Europe, the nations which had been (liberated? conquered? trampled?) by the Soviet Union tried to set up multiparty democracies, but Soviet-sponsored Communist parties quickly gained the upper hand and put an end to that. In China, the Communists and Nationalists resumed the civil war which had been interrupted by the Japanese, while left and right also fought a civil war over who would inherit Greece. In East Asia, a couple of colonies (French Indo-China

and the Dutch East Indies) seized the moment and tried to prevent their former masters from reclaiming control after the Japanese surrendered.

Even in those colonies which had escaped Japanese occupation, the imperialist Political Development hold had been weakened by the war. Losses in lives and wealth made it more difficult for the motherlands to keep their colonies under control. Also, because the winners of the Second World War had fought to preserve freedom worldwide, they were now obliged to grant freedom to their own vassals. By 1950, nineteen (more or less new nations had emerged, and colonialism was almost dead—at least in Asia.

The defeat of the Nazis and the allied occupation of the aggressor nations almost eradicated Fascism worldwide. Germany was split into four zones where each ally could cultivate a new regime in its own image, and by 1949, the western Allies had managed to implant a stable, peaceful and tolerant democracy on the world's most dangerous people. Japan was given a democratic constitution which renounced war and denied the divinity of the emperor. Italy's new government was a model of democratic indecisiveness which changed leaders as often as most people change socks. Only in Iberia and Latin America did a sort of quasifascism linger under the likes of Salazar (Portugal), Franco (Spain) and Peron (Argentina), but even here, wartime American pressure had pushed the majority of South American nations to renounce Fascist leanings.

The Dumping of Africa went almost as quickly as the Scramble for Africa of the 1880s. On New Year's Eve, 1955, there were only 5 independent nations in the whole continent; ten years later, there were 38. In most cases, the colonial powers had spent the early 1950s denying that they would ever release their colonies, so they had never bothered to educate a native civil service or middle class, and often forbade natives to travel abroad to seek education on their own. In the Belgian Congo, for example, there was not a single African doctor, lawyer or engineer as late as 1955. Then, suddenly, there were dozens of brand new nations being cut loose with only the slightest preparations—a generic constitution, a hasty election, a red-green-and-yellow flag and a ceremonial salute—before being sent on their way.

In many of these new countries, the local nationalist organization that had been urging the Europeans to quit won the first elections easily—and then postponed the next

elections indefinitely. In countries with no local nationalist organization, the army usually took control from whichever poor unfortunate the Europeans had left in chain. Worldwide, the 1960s saw the birth of 45 new nations, and by the decade's end, all the colonial powers had set free any dependency which was big enough to take care of itself. Only Portugal clung to the old ways, but they paid the price with escalating colonial wars in any territory big enough to support rebel strongholds.

In domestic politics (and therefore invisible on the map), the 1960s were dominated by the coming of age of the generation which had been born after the Second World War. Because the birth rate had soared in the late 1940's following a major plummet during the previous bad times, this was probably the largest and most cohesive single generation of the century. The world's biggest country saw the biggest manifestation as the Cultural Revolution shook China. Here the Communist leadership used the young, idealistic Red Guards to break the power of the entrenched bureaucracy — and then used the Army to break the Red Guards. In Czechoslovakia, an idealistic move towards a less repressive regime provoked a Soviet invasion. In the United States, the youth movement focused its energies opposing American involvement in the Vietnamese Civil War, while in France, student rebellion almost brought down the government.

Multiparty democracy hit rock bottom in the 1970s. Whether you measure this decline in absolute numbers (a net loss of 12 visible countries, 1962-72) or percentages (29% fewer), the trend is unmistakable. As a percentage of independent countries, democracies reached their lowest point of the late 20th Century, weighing in at only 30% in 1977. In terms of total population, the postcolonial low of 19% was reached during the period 1975-1977, when Indira Gandhi declared a state of emergency and suspended civil rights in India to avoid being jailed for corruption. What was happening to all these countries? Many were falling to military coups. Of the ten traditional countries of South America, there had been only two military regimes (and eight democracies) in 1962; however, every five years saw the fall of two democracies.

In Africa, meanwhile, it had become obvious that the new nations were not going to follow the parliamentary model recommended by their former colonial owners. The lucky ones achieved some semblance of stability under slightly corrupt single party

states, while the unlucky ones lurched from coup to coup under a brutal succession of generals, colonels and sergeant-majors. Throughout the African continent, a net total of eight nations shifted from civilian to military rule between 1967 and 1977. Case by case, each of these authoritarian regimes rose to power based on local circumstances, but overall, the trend towards oppression was boosted by the corrupting influence of the Cold War (Fig. 1). Both East and West preferred strong, stable regimes allied to their side and sworn to oppose the other, rather than unstable democracies which might roll left or right without warning. And even if the Western democracies occasionally had moral qualms about arming thugs, they knew that the Soviets didn't, so any nation ostracized by the West stood a good chance of becoming a Soviet ally by default. Therefore, each side had a strong incentive for the superpowers to blindly support their cronies, no questions asked.

The crisis of democracy even touched the United States, normally among the most stable of the world's republics. The failure of the American intervention in Vietnam had polarized national politics, and when the Nixon Administration was caught trying to stifle domestic opposition with a web of illegal activities, the President was forced to resign—an unprecedented event in US history. The trends were not uniformly bleak, however. The Mediterranean rim of Europe— long a stronghold of authoritarianism— finally rejoined the civilized world when Spain, Portugal and Greece all held their first free elections in quite awhile. Another anomaly on the map of West Europe disappeared in 1972 when Switzerland became the last European nation to give women the vote. The liberalization of Portugal led to the hasty withdraws from the world's last overseas empire, followed quickly by exploding civil wars in the successor states.

The final year of the decade hinted at the beginning of a change as many of the century's most brutal tyrants were overthrown. In 1979, invading neighbors were driving Pol Pot of Cambodia and Idi Amin of Uganda out of power, while French intervention drove Bokassa out of the Central African Empire. Macias Nguema of Equatorial Guinea was removed and executed by his nephew. Both the Pahlevi dynasty of Iran and the Somoza dynasty of Nicaragua were overthrown by domestic uprisings, and the beleaguered apartheid regime of Rhodesia accepted the inevitability of Zimbabwe. Although the successor regimes were sometimes only slight improvements (if that), the

future was looking a bit brighter. The 1980s, however, were a decade of growing freedom in the Third World. In South America, the number of military governments drastically dropped off—from 7 in 1982 to 2 five years later. Along the Pacific Rim of Asia, the pendulum was also swinging back toward democracy as local economies boomed. Meanwhile, pragmatic, reformist regimes had come to power in the Soviet Union and China and were gradually dismantling the Communist state.

The crisis and collapse of the Soviet Union brought forth two great surges of democracy, the first in the fall of 1989 when the Communists surrendered their monopoly of power in the satellite nations, and the second in the summer of 1991 when the constituent republics of the Soviet Union seceded. There was also a parallel surge of nationhood as four former Communist unions—the USSR, Czechoslovakia, Ethiopia and Yugoslavia—shattered into 24 ethnic nations. All across the globe, the various petty tyrants who had stayed in power by playing one side against the other in the Cold War were swept away. The pro-Soviet among them were cast adrift, friendless and alone, while the pro-Western soon realized that their former sponsors didn't need anti-Communist thugs anymore. Throughout the Third World, strongmen agreed to relinquish their power. They released opposition leaders from jail, scheduled elections and pilfered national treasuries to set up retirement accounts in off-shore banks.

The end result was a world that has changed unrecognizably from the world twenty years earlier. In the early 1970s, democracies were scattered in a few small clusters on the edges of the great land masses. By the late 1990s, four continents (Europe, Australia and the Americas) were almost entirely democratic. Africa had gone from almost entirely oppressive to only about half, and even if some of the new “democracies” didn't quite have the hang of it and occasionally continued to harass the opposition, reward cronies and fudge the ballot counts, at least the jails were emptied of dissidents and the press was allowed to complain more vocally about government abuses. There is no single effect that the end of the Cold War had on hot war worldwide. In Africa, several long smoldering civil wars fizzled out as Soviet-sponsored governments and Western-sponsored guerrillas decided it was time to talk. But this trend toward peace in one part of the world was balanced by new conflicts elsewhere. In the former Communist

lands of Eurasia, ethnic hatreds which had been kept under control by Russian hegemony now found an opportunity to flare up.

The Evolution of Democracy

The ancient Greeks were the first to use democracy as a form of government. Under Pericles, male citizens in Athens participated in the daily running of government. This form of direct democracy excluded all non-citizens, such as women and slaves. In ancient Rome, a government where officials were chosen from among eligible citizens was established. A republic, as this form of democratic government is known, is not a direct democracy. It is called a representative democracy, since only a few chosen officials represent the citizens as a whole. As a form of government, democracy was rare in Europe, between the second and thirteenth centuries. In 1215, the nobility in England forced King John to sign the Magna Carta, or, the Great Charter, which recognized their rights as land owners, citizens of England, and subjects of the king. After that, it was not until the late 1600s that democratic ideals began to resurface in Europe, when some English and French philosophers began promoting democratic government, in place of the absolute monarchies under which they lived.

In England, the English Bill of Rights was passed by Parliament after the Glorious Revolution of 1688. Power was transferred from the Catholic king, James II, to his son-in-law and daughter, William and Mary, both of whom were Protestants. The Bill of Rights ensured the supremacy of Parliament over the monarchy in England. England was not yet a true democracy, but it was taking steps toward becoming one. As English subjects, the colonies in America had the benefit of knowing a democratic form of government. In 1776, the American colonies declared their independence from England based on many real and perceived wrongs that they had suffered. The original revolutionaries wrote a declaration outlining their grievances, and claimed the right to self rule, or sovereignty. The Declaration of Independence included many Enlightenment ideas: the right to life, liberty and property, religious toleration, freedom of speech, and the separation of powers.

Growth of Democracy

The success of the American Revolution and its guiding principles inspired the French Revolution in 1789, and the Latin American Revolutions of the 1790s and early

1800s. Proof that foreign rule and slave chains could be thrown off was extremely encouraging to the mixed-blood inhabitants of the Caribbean islands, and Latin America. In the 1830s and 1840s, a series of democratic revolutions occurred throughout Europe. Most of them were harshly put down. After World War II, most of northern, western and southern Europe, America, Japan, South America and the parts of the former British Empire, practiced some form of democracy.

Today, democracy is one of the most widely practiced political systems in the world. Democracy has been defined as an institutional arrangement, ought to ensure the following conditions

- a. Freedom to form and join organizations
- b. Freedom of Expression
- c. Right to vote
- d. Eligibility for public office; Right of political leaders to compete for support
(Rights of political leaders to compete for votes)
- e. Alternative sources of information
- f. Free and fair elections
- g. Institutions for making government policies depend on votes and other expressions of preferences.

When these conditions are met, the elected government is judged to be responsive to citizens' preferences, and political freedom is considered as an indicator for modern democracy.

Democratic Change Cycle Samuel P. Huntington is a well known thinker on the subject of democracy. He puts the democratization of the late 1980s in a larger perspective by pointing out that waves of democratization have occurred in the past. He also identified reverse waves, in which, countries that had been democratic for a while reverted to authoritarian forms of government - sometimes, indeed, to re-democratize at a later time. He further concludes that, "A twentieth-century political system is democratic to the extent that its most powerful collective decision makers are selected through fair, honest, and periodic elections in which candidates freely compete for votes, and in which virtually all the adult population is eligible to vote". Huntington's definition and description of the three waves of modern democratization is classified under

“democratized”, “authoritarian” and “Non democratic phases of previously democratic countries”.

Reorganization of States on Linguistic bases

- The Linguistic reorganization of India was raised in the Constituent assembly itself. It appointed in 1948 the Linguistic Provinces commission, headed by Justice S.K.Dar, to enquire into the desirability of linguistic province. The Dar Commission advised against the step at the time for it might threaten national unity and also be administratively inconvenient.
- The Congress appointed a committee (JYP) in December 1948 consisting of Jawaharlal Nehru, Sardar Patel and Pattabhi Sitaramayya, President of the Congress to look into the linguistic question again. The committee advised against the creation of linguistic states for the time being, emphasising on unity, national security, and economic development as the need of the hour.
- The JVP report was followed by popular movements for states reorganization all over the country, which persisted with varying degrees of intensity till 1960. The first demand for a linguistic province was raised by the Telgu speaking people of Andhra. On 16 August 1951, Swami Sitaram a Gandhian leader, started a fast unto death in support of the demand for a separate Andhra state, the movement was renewed on 15 December 1952 by Potti Sriramulu, ultimately lost his life after fasting for fifty six days. This caused a political furore and violent clashes broke out in several places. The JVP accepted that a strong case for the formation of Andhra out of the Madras Presidency existed, particularly as the leadership of Tamil Nadu was agreeable to it. The Andhra leaders were unwilling to concede Madras even though on linguistic and also geographic grounds it belonged to Tamil Nadu. The government conceded the demand for a separate state of Andhra, which finally came into existence on 1st October 1953. Along side Tamil Nadu was created as a Tamil-speaking state. But despite linguistic unity, Andhra was hardly a homogenous region, as there were significant economic, geographic and cultural differences between the coastal districts known as the Circars and the southern districts known as Rayalaseema. However the tensions within remain unresolved. The success of the Andhra struggle encouraged

other linguistic groups to agitate for their own state or for rectification of their boundaries on a linguistic basis.

- To meet the demand as well as to delay the matters, Nehru appointed in August 1953, the State Reorganisation Commission(SRC) with Justice Fazl Ali, K.M.Pannikar and Hridaynath Kunzru as members, to examine thoroughly the entire question of the reorganisation of the states of the union. Different linguistic groups clashed with each other verbally as well as sometimes physically. The SRC submitted its report in October 1955. While laying down that due considerations should be given to administrative and economic factors, it recognised for most part of the linguistic principle and recommended redrawing of state boundaries on that basis. It opposed however the splitting of Bombay and Punjab. Despite criticisms, with some modifications, the SRC recommendations were accepted.
- The State Reorganisation Act was passed by Parliament in November 1956. It provided for fourteen states and six centrally administered territories. The Telangana area of Hyderabad state was transferred to Andhra. Kerala was created by merging the Malabar district of the old Madras Presidency with Travancore-Cochin. Certain Kannada-speaking areas of the states of Bombay, Madras, Hyderabad and Coorg were added to the Mysore state. Bombay state was enlarged by merging the states of Kutch and Saurashtra and the Marathi speaking areas of Hyderabad with it.
- The strongest reaction against the SRC's report and the States Reorganisation Act came from Maharashtra where widespread rioting broke out and eighty people were killed in Bombay city in police firings in January 1956. Under pressure the government decided in June 1956 to divide the Bombay state into two linguistic states of Maharashtra and Gujrat with Bombay city forming a separate, centrally administered state. This move was strongly opposed by the Maharashtrians. In view of the disagreement over Bombay city, the government stuck to its decision and passed the States Reorganisation Act in November 1956. As Congress President Indira Gandhi reopened the question and was supported by the President, S.Radhakrishnan. The government finally agreed in May 1960 to bifurcate the state of

Bombay into Maharashtra and Gujrat, with Bombay city being included in Maharashtra and Ahmedabad being made the capital of Gujrat.

- In Punjab also an exception was made to the linguistic principle. In 1956, the states of PEPSU, had been merged with Punjab, which however remained a trilingual state having three language speakers.-Punjab, Hindi and Pahari-within its borders. The SRC had also refused to accept the demand for a separate Punjabi-speaking state on the ground that would not solve either the language or the communal problem of Punjab. Finally in 1966, Indira Gandhi agreed to the division of Punjab and Hindi speaking states of Punjab and Haryana, with the Pahari speaking district of Kangra and a part of the Hosiarpur district being merged with Himachal Pradesh. Chandigarh the newly built city and capital of united Punjab was made a Union territory and was to serve as the joint capital of Punjab and Haryana.
- While until 1970s linguistic demand continued to be the guiding principle for the creation of new states, later, ethnic identity and administrative and financial viability came to be considered as the new criteria for state formation, The issue of ethnic identity became particularly significant in north east India,, where the Nagas led the charge first by not voting in the first general elections, then by turning against the Prime minister during his visit in 1953, and finally by starting an insurgency, forcing the Government of India to concede to the demand for a separate state of Nagaland in 1960, which was with more claims still remaining unresolved, inaugurated in 1963. Other states in the north east followed gradually with more claims remaining unresolved. In 1972, Meghalaya, Manipur and Tripura, were accorded statehood, Mizoram and Arunachal Pradesh being made union territories, later granted statehood.
- Thus after more than ten years of continuous strife and popular struggles linguistic reorganisation of India was largely completed. Linguistic reorganisation of the states has not in any manner adversely affected the federal structure of the Union or weakened or paralysed the Centre as many had feared. States reorganisation did not of course resolve all the problems relating to linguistic conflicts. Disputes over boundaries between different states, linguistic minorities and economic issues such as sharing of waters, and power and surplus food still persist. Linguistic ego also finds

occasional expression, but the reorganization has removed a major factor affecting cohesion of the country. Telangana state was formed in 20014. At present there are 28 states and 8 union territories. In August 2019, the Parliament of India passed the Jammu and Kashmir Reorganization act 2019, which contains provisions to reorganise the state of Jammu and Kashmir into two union territories, Jammu and Kashmir and Ladakh effective from 31 October 2019.

- An important aspect of the language problem has been the status of minority languages. To solve this problem certain fundamental rights were provided to the linguistic minorities in the constitution. Article 30 states that ‘all minorities whether based on religion or language , shall have the right to establish and administer educational institutions of their choice and state shall not make any discrimination in granting aid to them. Among the minority languages Urdu is the largest minority tongue in India .It is listed in the eighth schedule of the Constitution.

Channels of Integration

Economic integration refers to the process through which different economies become interconnected, reducing trade barriers and fostering economic cooperation. This integration can take various forms, each involving different channels that facilitate the movement of goods, services, capital, labor, and technology across borders. The primary channels of integration include trade liberalization, investment flows, financial integration, labor mobility, and technology transfer.

Trade liberalization is one of the most significant channels of integration, allowing countries to engage in cross-border exchange of goods and services with reduced or eliminated tariffs and non-tariff barriers. Free Trade Agreements (FTAs), customs unions, and economic partnerships play a crucial role in enhancing trade relations among nations. As countries open their markets, they experience increased competition, efficiency, and specialization in production, leading to economic growth.

Investment flows, particularly foreign direct investment (FDI), serve as another crucial channel of integration. FDI enables multinational corporations to establish businesses in different countries, bringing in capital, managerial expertise, and advanced technology. Investment liberalization policies, such as relaxed regulations and tax

incentives, encourage global investors to invest in various sectors, boosting industrialization and job creation.

Financial integration is another essential component of economic integration, involving the interconnection of banking systems, stock markets, and financial institutions across countries. The development of global financial markets facilitates easier access to capital, efficient allocation of resources, and better risk diversification. Countries participating in financial integration often benefit from increased liquidity, lower borrowing costs, and enhanced economic stability.

Labor mobility is an important channel through which economies integrate. It allows skilled and unskilled workers to migrate across borders in search of better employment opportunities. Labor mobility helps address workforce shortages in some regions while reducing unemployment in others. Many countries have agreements that facilitate labor migration, ensuring the smooth movement of workers and safeguarding their rights.

Technology transfer plays a pivotal role in economic integration by enabling the sharing of innovations, research, and expertise among nations. Advanced economies often transfer technological know-how to developing countries through collaborations, licensing agreements, and joint ventures. This exchange fosters industrial growth, enhances productivity, and bridges the technological gap between nations.

In conclusion, the various channels of integration contribute significantly to the globalization of economies, fostering economic growth, stability, and cooperation among nations. While economic integration presents numerous advantages, it also comes with challenges such as unequal benefits, market dependencies, and economic vulnerabilities. Therefore, countries must adopt balanced policies to ensure that integration leads to sustainable and inclusive development.

Political Parties

Political parties are easily one of the most visible institutions in a democracy. For most ordinary citizens, democracy is equal to political parties. If you travel to remote parts of our country and speak to the less educated citizens, you could come across people who may not know anything about our Constitution or about the nature of our government. But chances are that they would know something about our political parties.

At the same time, this visibility does not mean popularity. Most people tend to be very critical of political parties.

They tend to blame parties for all that is wrong with our democracy and our political life. Parties have become identified with social and political divisions. Therefore, it is natural to ask—do we need political parties at all? About hundred years ago, there were few countries of the world that had any political party. Now there are few that do not have parties. Why did political parties become so omnipresent in democracies all over the world? Let us first answer what political parties are and what they do, before we say why we need them.

Meaning

A political party is a group of people who come together to contest elections and hold power in the government. They agree on some policies and programmes for the society with a view to promote the collective good. Since there can be different views on what is good for all, parties try to persuade people why their policies are better than others. They seek to implement these policies by winning popular support through elections.

Thus, parties reflect fundamental political divisions in a society. Parties are about a part of the society and thus, involve partisanship. Thus, a party is known by which part it stands for, which policies it supports and whose interests it upholds. A political party has three components:

The leaders,

The active members and

The followers

Functions

What does a political party do? Basically, political parties fill political offices and exercise political power. Parties do so by performing a series of functions:

1. Parties contest elections. In most democracies, elections are fought mainly among the candidates put up by political parties. Parties select their candidates in different ways. In some countries, such as the USA, members and supporters of a party choose its candidates. Now more and more countries are following this method. In

other countries like India, top party leaders choose candidates for contesting elections.

2. Parties put forward different policies and programmes and the voters choose from them. Each of us may have different opinions and views on what policies are suitable for the society. But no government can handle such a large variety of views. In a democracy, a large number of similar opinions have to be grouped together to provide a direction in which policies can be formulated by the governments. This is what the parties do. A party reduces a vast multitude of opinions into a few basic positions which it supports. A government is expected to base its policies on the line taken by the ruling party.
3. Parties play a decisive role in making laws for a country. Formally, laws are debated and passed in the legislature. But since most of the members belong to a party, they go by the direction of the party leadership, irrespective of their personal opinions.
4. Parties form and run governments. As we noted last year, the big policy decisions are taken by political executive that comes from the political parties. Parties recruit leaders, train them and then make them ministers to run the government in the way they want.
5. Those parties that lose in the elections play the role of opposition to the parties in power, by voicing different views and criticising government for its failures or wrong policies. Opposition parties also mobilise opposition to the government.
6. Parties shape public opinion. They raise and highlight issues. Parties have lakhs of members and activists spread all over the country. Many of the pressure groups are the extensions of political parties among different sections of society. Parties sometimes also launch movements for the resolution of problems faced by people. Often opinions in the society crystallise on the lines parties take.
7. Parties provide people access to government machinery and welfare schemes implemented by governments. For an ordinary citizen it is easy to approach a local party leader than a government officer. That is why, they feel close to parties even when they do not fully trust them. Parties have to be responsive to people's needs and demands. Otherwise people can reject those parties in the next elections.

Necessity

This list of functions in a sense answers the question asked above: we need political parties because they perform all these functions. But we still need to ask why modern democracies cannot exist without political parties. We can understand the necessity of political parties by imagining a situation without parties. Every candidate in the elections will be independent. So no one will be able to make any promises to the people about any major policy changes. The government may be formed, but its utility will remain ever uncertain. Elected representatives will be accountable to their constituency for what they do in the locality. But no one will be responsible for how the country will be run.

We can also think about it by looking at the non-party based elections to the panchayat in many states. Although, the parties do not contest formally, it is generally noticed that the village gets split into more than one faction, each of which puts up a 'panel' of its candidates. This is exactly what the party does. That is the reason we find political parties in almost all countries of the world, whether these countries are big or small, old or new, developed or developing.

The rise of political parties is directly linked to the emergence of representative democracies. As we have seen, large societies need representative democracy. As societies became large and complex, they also needed some agency to gather different views on various issues and to present these to the government. They needed some ways, to bring various representatives together so that a responsible government could be formed. They needed a mechanism to support or restrain the government, make policies, justify or oppose them. Political parties fulfill these needs that every representative government has. We can say that parties are a necessary condition for a democracy.

National Parties

Democracies that follow a federal system all over the world tend to have two kinds of political parties: parties that are present in only one of the federal units and parties that are present in several or all units of the federation. This is the case in India as well. There are some country-wide parties, which are called 'national parties'. These parties have their units in various states. But by and large, all these units follow the same policies, programmes and strategy that is decided at the national level.

Every party in the country has to register with the Election Commission. While the Commission treats all parties equally, it offers some special facilities to large and established parties. These parties are given a unique symbol – only the official candidates of that party can use that election symbol. Parties that get this privilege and some other special facilities are ‘recognised’ by the Election Commission for this purpose. That is why these parties are called, ‘recognised political parties’. The Election Commission has laid down detailed criteria of the proportion of votes and seats that a party must get in order to be a recognised party. A party that secures at least six per cent of the total votes in an election to the Legislative Assembly of a State and wins at least two seats is recognised as a State party. A party that secures at least six per cent of the total votes in Lok Sabha elections or Assembly elections in four States and wins at least four seats in the Lok Sabha is recognised as a national party.

According to this classification, there are six recognized national parties in the country as per notification of the Election Commission of India issued in 2023.

Aam Aadmi Party (AAP):

Formed on 26 November 2012, following the 2011 anti-corruption movement. The party was founded on the idea of accountability, clean administration, transparency and good governance. In the year after its formation, AAP emerged as the second largest party in the Delhi Legislative Assembly election. It formed a government with the support of Indian National Congress (INC). It also emerged as the third front in the politics of Gujarat after 2022 Gujarat Legislative Assembly election. Presently, AAP formed governments in Punjab and Delhi. In the Lok Sabha election held in 2019, it secured one seat in the Lok Sabha.

Bahujan Samaj Party (BSP):

Formed in 1984 under the leadership of Kanshi Ram. Seeks to represent and secure power for the bahujan samaj which includes the dalits, adivasis, OBCs and religious minorities. Draws inspiration from the ideas and teachings of Sahu Maharaj, Mahatma Phule, Periyar Ramaswami Naicker and Babasaheb Ambedkar. Stands for the cause of securing the interests and welfare of the dalits and oppressed people. It has its main base in the state of Uttar Pradesh and substantial presence in neighbouring states like Madhya Pradesh, Chhattisgarh, Uttarakhand, Delhi and Punjab. Formed government

in Uttar Pradesh several times by taking the support of different parties at different times. In the Lok Sabha elections held in 2019, it polled about.

Bharatiya Janata Party (BJP):

Founded in 1980 by reviving the erstwhile Bharatiya Jana Sangh, formed by Syama Prasad Mukherjee in 1951. Wants to build a strong and modern India by drawing inspiration from India's ancient culture and values; and Deendayal Upadhyaya's ideas of integral humanism and Antyodaya. Cultural nationalism (or 'Hindutva') is an important element in its conception of Indian nationhood and politics. Wants full territorial and political integration of Jammu and Kashmir with India, a uniform civil code for all people living in the country irrespective of religion, and ban on religious conversions. Its support base increased substantially in the 1990s. Earlier limited to north and west and to urban areas, the party expanded its support in the south, east, the north-east and to rural areas. Came to power in 1998 as the leader of the National Democratic Alliance (NDA) including several regional parties. Emerged as the largest party with 303 members in the 2019 Lok Sabha elections. Currently leads the ruling NDA government at the Centre.

Communist Party of India

Marxist (CPI-M): Founded in 1964. Believes in Marxism-Leninism. Supports socialism, secularism and democracy and opposes imperialism and communalism. Accepts democratic elections as a useful and helpful means for securing the objective of socio-economic justice in India. Enjoys strong support in West Bengal, Kerala and Tripura, especially among the poor, factory workers, farmers, agricultural labourers and the intelligentsia. Critical of the new economic policies that allow free flow of foreign capital and goods into the country. Was in power in West Bengal without a break for 34 years. In the 2019 Lok Sabha elections, it won about 1.75 per cent of votes and 3 seats.

Indian National Congress (INC):

Popularly known as the Congress Party. One of the oldest parties of the world. Founded in 1885 and has experienced many splits. Played a dominant role in Indian politics at the national and state level for several decades after India's Independence. Under the leadership of Jawaharlal Nehru, the party sought to build a modern secular democratic republic in India. Ruling party at the centre till 1977 and then from 1980 to

1989. After 1989, its support declined, but it continues to be present throughout the country, cutting across social divisions. A centrist party (neither rightist nor leftist) in

State Parties

Other than these seven parties, most of the major parties of the country are classified by the Election Commission as ‘State parties’. These are commonly referred to as regional parties. Yet these parties need not be regional in their ideology or outlook. Some of these parties are all India parties that happen to have succeeded only in some states. Parties like the Samajwadi Party and Rashtriya Janata Dal have national level political organisation with units in several states. Some of these parties like Biju Janata Dal, Sikkim Democratic Front, Mizo National Front and Telangana Rashtra Samithi are conscious about their State identity. its ideological orientation, the party espouses secularism and welfare of weaker sections and minorities. The INC supports new economic reforms but with a human face. Leader of the United Progressive Alliance (UPA) government from 2004 to 2019. In the 2019 Lok Sabha election, it won 19.5% votes and 52 seats.

National People’s Party (NPP):

Formed in July 2013 under the leadership of P.A Sangma. NPP is the first political party from North East India to have attained the status of a national party. It believes in diversity of the country and recognizes that different regions have different developmental challenges. The core philosophy of the party is education and employment to all as well as empowerment of all sections of the society. It formed government in Meghalaya and has presence in many of North Eastern States. In the Lok Sabha election held in 2019, NPP secured one seat in the Lok Sabha.

Over the last three decades, the number and strength of these parties has expanded. This made the Parliament of India politically more and more diverse. No one national party is able to secure on its own a majority in the Lok Sabha, until 2014. As a result, the national parties are compelled to form alliances with State parties. Since 1996, nearly every one of the State parties has got an opportunity to be a part of one or the other national level coalition government. This has contributed to the strengthening of federalism and democracy in our country. (See the map on the next page for details of these parties).

Challenges to Political Parties

We have seen how crucial political parties are for the working of democracy. Since parties are the most visible face of democracy, it is natural that people blame parties for whatever is wrong with the working of democracy. All over the world, people express strong dissatisfaction with the failure of political parties to perform their functions well. This is the case in our country too. Popular dissatisfaction and criticism has focussed on four problem areas in the working of political parties. Political parties need to face and overcome these challenges in order to remain effective instruments of democracy

The first challenge is lack of internal democracy within parties. All over the world there is a tendency in political parties towards the concentration of power in one or few leaders at the top. Parties do not keep membership registers, do not hold organizational meetings, and do not conduct internal elections regularly. Ordinary members of the party do not get sufficient information on what happens inside the party. They do not have the means or the connections needed to influence the decisions. As a result, the leaders assume greater power to make decisions in the name of the party. Since one or few leaders exercise paramount power in the party, those who disagree with the leadership find it difficult to continue in the party. More than loyalty to party principles and policies, personal loyalty to the leader becomes more important.

The second challenge of dynastic succession is related to the first one. Since most political parties do not practice open and transparent procedures for their functioning, there are very few ways for an ordinary worker to rise to the top in a party. Those who happen to be the leaders are in a position of unfair advantage to favour people close to them or even their family members. In many parties, the top positions are always controlled by members of one family. This is unfair to other members of that party. This is also bad for democracy, since people who do not have adequate experience or popular support come to occupy positions of power. This tendency is present in some measure all over the world, including in some of the older democracies.

The third challenge is about the growing role of money and muscle power in parties, especially during elections. Since parties are focused only on winning elections, they tend to use short-cuts to win elections. They tend to nominate those candidates who

have or can raise lots of money. Rich people and companies who give funds to the parties tend to have influence on the policies and decisions of the party. In some cases, parties support criminals who can win elections. Democrats all over the world are worried about the increasing role of rich people and big companies in democratic politics.

The fourth challenge is that very often parties do not seem to offer a meaningful choice to the voters. In order to offer meaningful choice, parties must be significantly different. In recent years, there has been a decline in the ideological differences among parties in most parts of the world. For example, the difference between the Labour Party and the Conservative Party in Britain is very little. They agree on more fundamental aspects but differ only in details on how policies are to be framed and implemented. In our country too, the differences among all the major parties on the economic policies have reduced. Those who want really different policies have no option available to them. Sometimes people cannot even elect very different leaders either, because the same set of leaders keep shifting from one party to another.

From Shastri to Indira Gandhi

Thus the Congress faced the challenge of political succession for the second time in two years. This time there was an intense competition between Morarji Desai and Indira Gandhi. Morarji Desai had earlier served as Chief Minister of Bombay state (today's Maharashtra and Gujarat) and also as a Minister at the centre. Indira Gandhi, the daughter of Jawaharlal Nehru, had been Congress President in the past and had also been Union Minister for Information in the Shastri cabinet. This time the senior leaders in the party decided to back Indira Gandhi, but the decision was not unanimous. The contest was resolved through a secret ballot among Congress MPs. Indira Gandhi defeated Morarji Desai by securing the support of more than two-thirds of the party's MPs. A peaceful transition of power, despite intense competition for leadership, was seen as a sign of maturity of India's democracy.

It took some time before the new Prime Minister could settle down. While Indira Gandhi had been politically active for very long, she had served as a minister under Lal Bahadur Shastri only for a short period. The senior Congress leaders may have supported Indira Gandhi in the belief that her administrative and political inexperience would compel her to be dependent on them for support and guidance. Within a year of becoming

Prime Minister, Indira Gandhi had to lead the party in a Lok Sabha election. Around this time, the economic situation in the country had further deteriorated, adding to her problems. Faced with these difficulties, she set out to gain control over the party and to demonstrate her leadership skills.

Fourth General Elections, 1967

The year 1967 is considered a landmark year in India's political and electoral history. In Chapter Two you read about how the Congress party was the dominant political force throughout the country from 1952 onwards. This trend was to undergo significant changes with the 1967 elections.

Context of the Elections

In the years leading up to the fourth general elections, the country witnessed major changes. Two Prime Ministers had died in quick succession, and the new Prime Minister, who was being seen as a political novice, had been in office for less than a year. You will recall from the discussion in Chapter Three and in the previous section of this chapter that the period was fraught with grave economic crisis resulting from successive failure of monsoons, widespread drought, decline in agricultural production, serious food shortage, depletion of foreign exchange reserves, drop in industrial production and exports, combined with a sharp rise in military expenditure and diversion of resources from planning and economic development. One of the first decisions of the Indira Gandhi government was to devalue the Indian rupee, under what was seen to be pressure from the US. Earlier one US dollar could be purchased for less than Rs. 5; after devaluation it cost more than Rs. 7.

The economic situation triggered off price rise. People started protesting against the increase in prices of essential commodities, food scarcity, growing unemployment and the overall economic condition in the country. Bandhs and hartals were called frequently across the country. The government saw the protests as a law and order problem and not as expressions of people's problems. This further increased public bitterness and reinforced popular unrest.

The communist and socialist parties launched struggles for greater equality. You will read in the next chapter about how a group of communists who separated from the Communist Party of India (Marxist) to form the Communist Party of India (Marxist-

Leninist) led armed agrarian struggles and organised peasant agitations. This period also witnessed some of the worst Hindu-Muslim riots since Independence.

Non-Congressism

This situation could not have remained isolated from party politics in the country. Opposition parties were in the forefront of organising public protests and pressurizing the government. Parties opposed to the Congress realised that the division of their votes kept the Congress in power. Thus parties that were entirely different and disparate in their programmes and ideology got together to form anti-Congress fronts in some states and entered into electoral adjustments of sharing seats in others. They felt that the inexperience of Indira Gandhi and the internal factionalism within the Congress provided them an opportunity to topple the Congress. The socialist leader Ram Manohar Lohia gave this strategy the name of 'non-Congressism'. He also produced a theoretical argument in its defence: Congress rule was undemocratic and opposed to the interests of ordinary poor people; therefore, the coming together of the non-Congress parties was necessary for reclaiming democracy for the people.

Electoral Verdict

It was in this context of heightened popular discontent and the polarisation of political forces that the fourth general elections to the Lok Sabha and State Assemblies were held in February 1967. The Congress was facing the electorate for the first time without Nehru.

The results jolted the Congress at both the national and state levels. Many contemporary political observers described the election results as a 'political earthquake'. The Congress did manage to get a majority in the Lok Sabha, but with its lowest tally of seats and share of votes since 1952. Half the ministers in Indira Gandhi's cabinet were defeated. The political stalwarts who lost in their constituencies included Kamaraj in Tamil Nadu, S.K. Patil in Maharashtra, Atulya Ghosh in West Bengal and K. B. Sahay in Bihar.

The dramatic nature of the political change would be more apparent to you at the State level. The Congress lost majority in as many as seven States. In two other States defections prevented it from forming a government. These nine States where the Congress lost power were spread across the country – Punjab, Haryana, Uttar Pradesh,

Madhya Pradesh, Bihar, West Bengal, Orissa, Madras and Kerala. In Madras State (now called Tamil Nadu), a regional party — the Dravida Munnetra Kazhagam (DMK) – came to power by securing a clear majority. The DMK won power after having led a massive anti-Hindi agitation by students against the centre on the issue of imposition of Hindi as the official language. This was the first time any non-Congress party had secured a majority of its own in any State. In the other eight States, coalition governments consisting of different non-Congress parties were formed. A popular saying was that one could take a train from Delhi to Howrah and not pass through a single Congress ruled State. It was a strange feeling for those who were used to seeing the Congress in power. So, was the domination of the Congress over?

Coalitions

The elections of 1967 brought into picture the phenomenon of coalitions. Since no single party had got majority, various non-Congress parties came together to form joint legislative parties (called Samyukt Vidhayak Dal in Hindi) that supported non-Congress governments. That is why these governments came to be described as SVD governments. In most of these cases the coalition partners were ideologically incongruent. The SVD government in Bihar, for instance, included the two socialist parties – SSP and the PSP – along with the CPI on the left and Jana Sangh on the right. In Punjab it was called the ‘Popular United Front’ and comprised the two rival Akali parties at that time – Sant group and the Master group – with both the communist parties – the CPI and the CPI(M), the SSP, the Republican Party and the Bharatiya Jana Sangh.

Defection

Another important feature of the politics after the 1967 election was the role played by defections in the making and unmaking of governments in the States. Defection means an elected representative leaves the party on whose symbol he/she was elected and joins another party. After the 1967 general election, the breakaway Congress legislators played an important role in installing non-Congress governments in three States - Haryana, Madhya Pradesh and Uttar Pradesh. The constant realignments and shifting political loyalties in this period gave rise to the expression ‘Aya Ram, Gaya Ram’.

Split in the Congress

We saw that after the 1967 elections, the Congress retained power at the Centre but with a reduced majority and lost power in many States. More importantly, the results proved that the Congress could be defeated at the elections. But there was no substitute as yet. Most nonCongress coalition governments in the States did not survive for long. They lost majority, and either new combinations were formed or President's rule had to be imposed.

Indira vs. the 'Syndicate'

The real challenge to Indira Gandhi came not from the opposition but from within her own party. She had to deal with the 'syndicate', a group of powerful and influential leaders from within the Congress. The Syndicate had played a role in the installation of Indira Gandhi as the Prime Minister by ensuring her election as the leader of the parliamentary party. These leaders expected Indira Gandhi to follow their advise. Gradually, however, Indira Gandhi attempted to assert her position within the government and the party. She chose her trusted group of advisers from outside the party. Slowly and carefully, she sidelined the Syndicate. Indira Gandhi thus faced two challenges. She needed to build her independence from the Syndicate. She also needed to work towards regaining the ground that the Congress had lost in the 1967 elections.

Indira Gandhi adopted a very bold strategy. She converted a simple power struggle into an ideological struggle. She launched a series of initiatives to give the government policy a Left orientation. She got the Congress Working Committee to adopt a Ten Point Programme in May 1967. This programme included social control of banks, nationalisation of General Insurance, ceiling on urban property and income, public distribution of food grains, land reforms and provision of house sites to the rural poor. While the 'syndicate' leaders formally approved this Left-wing programme, they had serious reservations about the same.

Rajiv Years

Rajiv was a patriot who ruled at a very tough juncture, his degree of difficulty unfairly masked by the size of his mandate. He squandered it just as spectacularly as he achieved it. Youthful promise of change gave way to cynical politics that had defeat written all over it.

Mayawati raised an interesting question when under attack for her statue and memorial building for Dalit icons. Forward ("Manuwadi") castes could hardly object, she said, as they had already filled our streets and parks with their leaders' busts. "Jahan dekho, Nehru aur Indira," (wherever you look you find Nehru and Indira) and that was still understandable, she said. But what justified such iconography around Rajiv Gandhi that you couldn't drive two miles in a city without passing two Rajiv Chowks? He was just an ordinary five-year prime minister who made no mark, she said.

Rajiv Gandhi featured for 11 years (1980-91) in the 40-year life of India Today, featuring in 26 cover stories, among the first being that classic Raghu Rai picture of Rajiv, just inducted in politics, adjusting the angle at which his Gandhi cap sat with a brilliant headline: Will the Cap Fit? That question was and has been debated by contemporaries and pre-Geologists like me in his life and death. This is what Mayawati was asking, in her own cutting way.

For our generation of reporters, Rajiv was the first prime minister to be a hundred per cent contemporary. He joined politics when we were already on the political beat, he lost his mother, won a mandate so big it will probably never be matched (415 in a house of 543), promised a new India for the 21st century, ushered in the computer age, wowed the world with his youthful sincerity (his immortal 'I am young, I too have a dream') that brought the house down in his address on Capitol Hill truly launched India's nuclear weaponisation. Then, as spectacularly as he had achieved the mandate, he squandered it too, the youthful promise of change giving way to cynical old politics that had defeat written all over it, and robustly confident military modernization that was promising to make India a strategic powerhouse reduced to an arrogant interventionist neighborhood bully in retreat. Was Mayawati, therefore, right to ask what she did?

You could answer the question by reminding her that her own rise, that of her politics, her mentor Kanshi Ram and his Bahujan Samaj Party, is owed to Rajiv. If he hadn't demolished his own party's underclass vote bank, neither she, nor the new Heartland Mandalites, fortified by Muslims, would have risen. But my intention is not to have an argument with Mayawati. It is just that she asked a question that assails the mind of anybody who lived through Rajiv's times, particularly as a political reporter.

Peace in our times

Truth to tell, during the Rajiv Gandhi years, even though India Today had completely rewritten the rules of age, experience and seniority in journalism, I was still too junior to cover a prime minister. My years at the magazine saw me grow from a senior correspondent to senior editor, and from age 27 to 34 between his electoral sweep in the winter of 1984 and assassination in the summer of 1991. I cannot claim to have known him well personally, or one-on-one professionally. I met him with some groups of journalists, mostly after he lost power. A reporter's life is all about timing and coincidences. The irony in my case is that through Rajiv's political life I was too young to cover him directly. But by 1991 I was old enough to cover his assassination in great detail, including from Sri Lanka and pursue that story for long afterwards. At the same time most of my repertorial time in that decade was invested either covering his significant actions, policies and their consequences. These include his peace-making with rebels, Sant Harchand Singh Longowal in Punjab, Assam student leaders Prafulla Mahanta and Bhriugu Phukan, and Mizoram's Laldenga.

The last two worked, but the first failed within months with the assassination of Longowal. Failure to protect his life, under Rajiv's handpicked young governor Arjun Singh in Punjab, was his first setback. But as terror returned to Punjab, his fightback was firm and unyielding: his Operation Black Thunder in 1988 was a clinical success as much as Indira's Bluestar was a messy, bloody conquest. But he never really succeeded in putting the fire. Punjab terror complicated the second half of his prime ministership further. Khalistanis had become more powerful overseas, many key terrorists had escaped there, an Air India 747 was blown up in midair in June 1985 and I believe Rajiv spent many days and nights worrying obsessively about a threat to himself, but more to his family, from a top terrorist, Gurbachan Singh Manochahal, to the extent that when he was caught, he insisted on being personally briefed on his interrogation on a daily basis. The peacemaking in Assam and Mizoram, however, endured. These were much more large-hearted than Punjab, as he knew his party would cede political power in these states to former rebels. This is why peace in Assam and Mizoram is among Rajiv's most valuable, and lasting contributions. My enduring journalistic memory of the finest side of Rajiv the statesman is his smilingly waving at crowds in the Assam elections of December 1985 (after the accord), greeting him with "Rajiv Gandhi Zindabad, Congress Party

Murdabad." Funnier in that campaign was watching Amitabh Bachchan's helicopter land mistakenly in an Asom Gana Parishad rally and the confusion the mixed reception caused in his entourage.

The Rajiv prime minister ship can be divided in two and a half phases. Sadly, the "half" was his best, the very first year. This was when he could do nothing wrong, when if he so wished, he could have changed the national anthem of India. I recall a conversation with my friend and mentor Arun Shourie then. As is usual with him, he had started raising questions about Rajiv. Watching him speak on Doordarshan once, Arun's mother chided him for not even sparing such a nice man. "Are you looking for a prime minister or a son-in-law?" Arun asked. It is however precisely because of the love and expectation that he began with that Rajiv's missteps led to such rapid disenchantment. The remaining four years are equally divided. Year two and three represent stutter and stall. The last two, 1987-89, were pure disaster.

If in his first year even Rajiv's gaffes made us smile lovingly except the "when a big tree falls, the earth shakes", though that was before he was elected. He could never pronounce Sant Lingual's name right, though it was quite simple with two three consonants linked by three vowels. He called him "Longewalaji" instead. By his fourth and fifth, he could say nothing that didn't become a joke, 'hum jeetenge ya loosenge' being the most stunning of these although it was a mere slip during a downhill election campaign. There were some before that, his description of opposition MPs as limpets, and the one worst of all, at least in my book, but by now forgotten because these were pre-Internet days, his dismissing S. Jaipal Reddy's attacks on him in Parliament over Boors with "he doesn't have a leg to stand on".

From Mr Clean to Boforschor

His blunders, some of youthful, inexperienced exuberance and frankly many sins of commission-Shah Bano to Shilanyas, Bombay AICC session speech (threatening to purge the Congress of power-brokers) to whining "nani yaad dila denge" at Boat Club when he was under political siege, from the promise of regional power status to a flailing neighborhood bully in ignominious retreat (Sri Lanka), from Mr Clean to Bofors Chor and from the great political reformer to just another dynast in deep panic who brought in

as his deputy in the party, loyalist Arjun Singh, a personification of exactly what he had said was wrong with the Congress.

So formidable was Rajiv's mandate that how he lost it has become the dominant story. But his score sheet is not all splattered in red ink. His modernizing mind, love of the computer, evangelizing Panchayati Raj and devolution of power are significant contributions. In his own hesitant way he had started to reform India's economy at least until V.P. Singh was still his friend, and finance minister. In 1987 India faced the worst drought of the century and, as T.N. Ninan noted later in an article in this magazine, it became the first year in history that India's economy grew in spite of the drought. This is because the Rajiv era saw rise in the share of services and industry in our GDP. Significant changes in foreign policy saw him warm up to Ronald Reagan and Caspar Weinberger came calling in 1986, the first US Secretary of Defence to do so in decades. Let me, however, talk in greater detail about his contribution in one key area I covered closely.

Rajiv brought a refreshingly young, and energetic view of Indian military and strategic power and was more willing to employ it than his "perfect gentleman, nice guy" demeanour would have suggested. He launched a massive wave of military acquisitions. Such was the pace that by the end of 1985 I had already written a cover story on India's defence modernization and one of the newly acquired Mirage-2000s was the lead visual. My personal story of that assignment is a near tragedy as a Mirage, making low and very slow passes at Gwalior for photographer Bhawan Singh went into a momentary stall so low that it was lost in a cloud of dust and we presumed the worst. Until, a multi-second later, it screamed out of the "cloud", afterburners spewing flames almost at our eye level. The pilot's skill and presence of mind had saved the day as he engaged the afterburners for an added surge of power and broke his stall. Wing Cdr Ajit Bhavnani, who was raising India's first Mirage squadron, was as relieved. He rose to be an Air Marshal commanding India's strategic forces, and we became friends for life.

Sri Lanka wasn't his Waterloo

Time magazine too put Rajiv's military thrust on the cover with the headline "Super India" and a picture of INS Viraat. Rajiv shared with his old friend, and most trusted aide, Arun Singh a love for gadgets and instruments of war with an almost

teenager-like enthusiasm. His five years marked the most relentless military modernization in our history, and I don't say that lightly. Regrettably, it also destroyed him as scandals broke out soon enough.

Rajiv Gandhi campaigning in his constituency in Amethi, in 1981

The Rajiv-Arun Singh partnership was complemented by the rise of two unusual Indian soldiers: General Krishnaswamy Sundarji and, Admiral R.H. Tahiliani. Even as western army commander (Operation Bluestar took place under his watch) Sundarji had acquired fame for his radical ideas on junking old concepts of static warfare, endless slugfests with tanks and artillery where little ground was taken or lost. His idea was now a much faster war-fighting profile where mobile juggernauts will roll on, over the DCBs and beyond without stopping.

This appealed to Rajiv and Arun Singh and a massive re-equipping, with tanks, infantry fighting vehicles (IFVs) and of course Bofors artillery was initiated. Mechanised Infantry units were formed as assault replaced defence as the buzzword. Sundarji's more radical ideas, RAPIDs and RAMIDSs (Reinforced Army Plains and Mountain Divisions) were accepted. Even in the mid-80s, Sundarji and Arun Singh conjured up the dream of an airborne assault division and one, 54th, at Hyderabad, was earmarked for the role even if the helicopters needed for it are still not in place. Air power multiplied. Mirages were followed by more of the new MiG series, 23, 27, 29 and trisonic 25s. Tahiliani was allowed to reconfigure India's naval doctrine from coastal defence and limited sea denial (in Arabian Sea) to a blue-water profile. When Rajiv went, Gir knew his storied vacations to Lakshadweep, Navy warships lurked close by in attendance! For nearly three decades now Rajiv has been attacked on before. But it is still India's frontline artillery gun and a game-changer. Such was Rajiv's impact that even today in a conflict; Indian armed forces will field a lot of the equipment he ordered at least a quarter century ago. Of course, military power is heady and amateurs can get carried away.

Which is what happened with the Rajiv-Arun Singh duo under the influence of Sundarji's dash. He wanted to check out his new mobile warfare concepts in the mega war gaming exercises (Brasstacks) in 1987, and even as it alarmed the Pakistanis, he launched another set of "new-concept" exercises: Checkerboard (facing China) and Trident, in northern Kashmir area. Suddenly, it looked as if nobody knew what was

happening and India seemed poised for a two-front war on Pakistan and China. As alarm spread in global capitals, Rajiv did finally calm things down, appointing V.P. Singh defence minister, thereby restraining Arun Singh, but he was still not cured of the headiness of his new military muscle. He loved force-projection in the neighborhood. He sent paratroopers in his new Il-76s and AN-32s to help defeat a coup attempt in Maldives in 1988, and embarked on a full-scale peace-making intervention in Sri Lanka by sending in the Indian Peace Keeping Force (IPKF).

The Sri Lankan intervention was actually a good idea. At great risk to himself he had decided to fight like big powers would, a strategic battle far from its shores. Sadly for him, such military adventures need to have wide popular support, which it didn't. In fact, by the end of 1987, when IPKF happened, he had lost much political capital. He got the blame as the army suffered some early setbacks and it added to his spiral of crises. I believe, however, that in principle he had done the right thing. But he had scared the LTTE enough to fear his return, and assassinate him. I am willing to break rank with an entire generation of commentators who call Sri Lanka his big folly, even if it cost him his life. I'd rather go by what my friend and RSS ideologue S.Gurumurthy once told me, that in choosing the method and place of his tragic death, Rajiv actually finished whatever was left of the Tamil separatism and sympathy for LTTE in India. That is why Rajapaksa was able to finish the job 18 years later and Tamil Nadu looked the other way. His other positive contribution on the strategic side, for which he is given no credit is in launching India's nuclear weaponisation. In a series of events I have recorded elsewhere, beginning at an IAF firepower display at Tilpat near Delhi, where he called top civil servant Naresh Chandra, and mandated him to head the weaponisation operation. The result, ultimately, was Pokhran-2. Rajiv also made two significant innovations in national security by forming the National Security Guard (NSG) and the Special Protection Group (SPG).

Irony is a much overused and misused word in all journalism. At India Today it has kept our prose company for 40 years and we have laughed at our inability to shake it off. So here I am again, underlining the greatest irony of Rajiv's times, the man who did more to enhance India's military and strategic muscle, was destroyed by one of the instruments he bought to make this possible. But Bofors was just the most visible symbol of Rajiv's failures. In a series of long, on-record conversations with Arun Singh (who became a

recluse and rarely, if ever, speaks), I could see what failed Rajiv. One, he had a poor choice of people. He built an inner circle of talented friends around him. A third of them were sincere and honest, Arun Singh included.

The rest were mostly crooks. Together, they gave Rajiv's regime an elitist, aloof, apolitical image. Second, much as he started out by cursing the Congress Party for all that was wrong with it, he acted no differently. His response to Bofors was imperious, dismissive first, then of self-righteous outrage (neither I nor any member of my family has taken any commission) and finally cynical and manipulative as he fixed every probe, stage-managed the Joint Parliamentary Committee under loyalist B. Shankaranand. In his core group of friends, only one, Arun Singh, counseled him to be more open-minded and transparent but was contemptuously dismissed, repeatedly with a counter-question-why are you getting so exercised? What is it that I can give you? Name the portfolio you want. Meanwhile, most of his other friends, starting with Arun Nehru, had disappeared.

A more reformist PM?

This is not a historian's critical reconstruction of the Rajiv era, nor his definitive political biography. He is among our most fascinating leaders sadly more because he ruined his mandate of 415 so badly in five years that the highest his party scored in 30 years after that was 232 in 1991. He initiated the destruction of his party's heartland vote banks and the rise of Dalit, Tantalite forces and, more importantly, of the BJP as India's pre-eminent party upstaging the Congress. My last conversation with him took place at a highway dhaba just as we crossed the Ganga from Buxar in Bihar towards Varanasi during the 1991 campaign. He listened to a couple of young villagers talk about their hopelessness, responded with sensitivity, sounded as if he had imbibed the right lessons and was going to be a very different, more reformist, economy-oriented prime minister if elected this time. This was not to be as this conversation took place just a day before he died in Tamil Nadu.

Rajiv was a patriot who ruled at a very tough juncture, his degree of difficulty unfairly masked by the size of his mandate. He rose in a traumatic moment of extreme personal violence, the assassination of his mother. He died seven years later, becoming the history's first prominent victim of a human bomb. In the intervening seven years he

did much, good and bad to leave behind a legacy. No, Mayawati ji, he wasn't just another, non-entity five-year prime minister.

Changes During Bharatiya Janata Party (BJP) Rule

The Bharatiya Janata Party (BJP) has played a significant role in shaping India's political, economic, and social landscape. Since its formation in 1980, the party has championed policies focused on nationalism, economic reforms, and governance. Under the leadership of prominent figures such as Atal Bihari Vajpayee and Narendra Modi, the BJP-led governments have introduced transformative changes across various sectors, including economic liberalization, infrastructure development, defense, foreign policy, and social welfare.

One of the most notable changes during BJP rule has been **economic reforms**. The Vajpayee-led government (1998–2004) focused on privatization, infrastructure development, and economic liberalization, laying the foundation for India's modern economy. Under Narendra Modi (2014–present), the government introduced key reforms such as **Goods and Services Tax (GST)** to unify the tax structure, **Demonetization** in 2016 to curb black money, and **Atmanirbhar Bharat** to promote self-reliance in manufacturing and production. The Make in India and Startup India initiatives have encouraged entrepreneurship and foreign investments.

In the field of **infrastructure**, the BJP government has prioritized connectivity through projects like **Bharatmala** (highway development), **Sagarmala** (port-led development), and **UDAN** (regional air connectivity). The rapid expansion of highways, railways, and metro networks has strengthened India's transportation system. Additionally, Smart Cities and Digital India initiatives have accelerated urban development and digital transformation.

BJP's foreign policy has seen a shift towards **assertive diplomacy and strategic partnerships**. Strengthening ties with countries like the United States, Japan, Russia, and Israel, while also focusing on neighborhood diplomacy through the **Neighbourhood First** and **Act East** policies, has been a key aspect. The abrogation of **Article 370** in 2019, which revoked Jammu and Kashmir's special status, was a landmark decision that altered India's internal and external political dynamics. The government has also taken a

firm stance on national security, as seen in the **surgical strikes** in 2016 and the Balakot airstrikes in 2019.

Social and welfare reforms have also been a priority during BJP rule. Schemes like **Pradhan Mantri Jan Dhan Yojana** (financial inclusion), **Ayushman Bharat** (healthcare for the poor), **Swachh Bharat Abhiyan** (cleanliness and sanitation), and **Beti Bachao Beti Padhao** (women empowerment) have significantly impacted grassroots governance. The implementation of **the Citizenship Amendment Act (CAA)** and the proposal for a Uniform Civil Code (UCC) reflect the party's ideological stance on national integration and social policy reforms.

In conclusion, the BJP's governance has been marked by economic transformation, infrastructure expansion, assertive foreign policy, and welfare programs. While these changes have driven India towards modernization and self-reliance, they have also sparked debates on economic disparities, social inclusion, and political centralization. The party's continued focus on national security, economic resilience, and governance reforms will play a crucial role in shaping India's future trajectory.

Self Assessment

1. Explain the major characteristics of the Indian population, including growth, religion, language,
2. Describe how states in India were reorganized based on linguistic factors
3. Lal Bahadur Shastri to Indira Gandhi, Rajiv Gandhi's policies

UNIT - II

Science and Technology – Government of India Policy – Atomic and Nuclear Policy – Space Research - ISRO – DRDO – IT – National Research Institutes. Transport and Communications – Railways – Roads – Shipping – Civil aviation – Postal, Telegraph – Telecommunication – Landline – internet, Communication satellites – Mobile communication.

Objectives

- ❖ India's policies on atomic energy, nuclear research
- ❖ National research institutes development of science and technology in India.
- ❖ Railways, Roads, Aviation, Telecommunication.

Science and Technology

As Pattin Ganita (calculations on board), Anka Ganita (calculations with numerals). Geometry is called Rekha Ganita (line works) and Algebra, Bija Ganita (seed analysis), Astronomy and Astrology are included in the term Jyotisa.

India has a rich heritage of science and technology. The dependence on nature could be overcome by developments in science. In ancient India, religion and science worked in close proximity. Let us find out about the developments in the different branches of science in the ancient period.

Astronomy made great progress. The movement of planets came to be emphasized and closely observed. Jyotishvedanga texts established systematic categories in astronomy but the more basic problem was handled by Aryabhatta (499 AD). His Aryabhattiya is a concise text containing 121 verses. It contains separate sections on astronomical definitions, methods of determining the true position of the planets, description of the movement of the sun and the moon and the calculation of the eclipses. The reason he gave for eclipse was that the earth was a sphere and rotated on its axis and when the shadow of the earth fell on the moon, it caused Lunar eclipse and when the shadow of the moon fell on the earth, it caused Solar eclipse. On the contrary, the orthodox theory explained it as a process where the demon swallowed the planet. All these observations have been described by Varahamihira in Panch Siddhantika which gives the summary of five schools of astronomy present in his time. Aryabhatta deviated from Vedic astronomy and gave it a scientific outlook which became a guideline for later astronomers. Astrology and horoscope were studied in ancient India. Aryabhatta's

theories showed a distinct departure from astrology which stressed more on beliefs than scientific explorations.

Mathematics

The town planning of Harappa shows that the people possessed a good knowledge of measurement and geometry. By third century AD mathematics developed as a separate stream of study. Indian mathematics is supposed to have originated from the Sulvasutras.

Apastamba in second century BC, introduced practical geometry involving acute angle, obtuse angle and right angle. This knowledge helped in the construction of fire altars where the kings offered sacrifices. The three main contributions in the field of mathematics were the notation system, the decimal system and the use of zero. The notations and the numerals were carried to the West by the Arabs. These numerals replaced the Roman numerals. Zero was discovered in India in the second century BC. Brahmagupta's Brahmasputa Siddhanta is the very first book that mentioned 'zero' as a number; hence, Brahmagupta is considered as the man who found zero. He gave rules of using zero with other numbers. Aryabhatta discovered algebra and also formulated the area of a triangle, which led to the origin of Trigonometry.

The Surya Siddhanta is a very famous work. Varahamihira's Brihatsamhita of the sixth century AD is another pioneering work in the field of astronomy. His observation that the moon rotated around the earth and the earth rotated around the sun found recognition and later discoveries were based on this assertion. Mathematics and astronomy together ignited interest in time and cosmology. These discoveries in astronomy and mathematics became the cornerstones for further research and progress.

Medicine

Diseases cure and medicines were mentioned for the first time in the Atharva Veda. Fever, cough, consumption, diarrhoea, dropsy, sores, leprosy and seizure are the diseases mentioned. The diseases are said to be caused by the demons and spirits entering one's body. The remedies recommended were replete with magical charms and spells.

From 600 BC began the period of rational sciences. Takshila and Taranasi emerged as centres of medicine and learning. The two important texts in this field are Charaksamhita by Charak and Sushrutsamhita by Sushruta. How important was their

work can be understood from the knowledge that it reached as far as China, Central Asia through translations in various languages.

The plants and herbs used for medicinal purposes have been mentioned in Charaksamhita. Surgery came to be mentioned as a separate stream around fourth century AD. Sushruta was a pioneer of this discipline. He considered surgery as “the highest division of the healing arts and least liable to fallacy”. He mentions 121 surgical instruments. Along with this he also mentions the methods of operations, bone setting, cataract and so on. The surgeons in ancient India were familiar with plastic surgery (repair of noses, ears and lips). Sushruta mentions 760 plants. All parts of the plant roots, barks, flowers, leaves etc. were used. Stress was laid on diet (e.g. salt free diet for nephrites). Both the Charaksamhita and the Sushrutsamhita became the predecessors of the development of Indian medicine in the later centuries. However, surgery suffered in the early medieval time since the act of dissecting with a razor became the work of a barber.

Metallurgy

The glazed potteries and bronze and copper artefacts found in the Indus valley excavations point towards a highly developed metallurgy. The vedic people were aware of fermenting grain and fruits, tanning leather and the process of dyeing. By the first century AD, mass production of metals like iron, copper, silver, gold and of alloys like brass and bronze were taking place. The iron pillar in the Qutub Minar complex is indicative of the high quality of alloying that was being done. Alkali and acids were produced and utilised for making medicines. This technology was also used for other crafts like producing dyes and colours. Textile dyeing was popular. The Ajanta frescoes reflect on the quality of colour. These paintings have survived till date. A two meter high bronze image of Buddha has been discovered at Sultanganj (Near Bhagalpur).

Geography

The constant interaction between man and nature forced people to study geography. Though the people were clear about their own physical geography, that of China and also the Western countries, they were unaware of their position on the earth and the distances with other countries. Indians also contributed to shipbuilding. In the ancient period, voyages and navigation was not a familiar foray for the Indians. However,

Lothal, a site in Gujarat has the remains of a dockyard proving that trade flourished in those days by sea. In the early medieval period with the development of the concept of tirtha and tirtha yatra, a vast mass of geographical information was accumulated. They were finally compiled as parts of Puranas. In many cases separate sthala purana was also compiled.

A broad summary of Science, Technology and Innovation Policy (STIP) is given as under

1. STIP will lead to the establishment of a National STI Observatory that will act as a central repository for all kinds of data related to and generated from the STI ecosystem. It will encompass an open centralised database platform for all financial schemes, programmes, grants and incentives existing in the ecosystem. The Observatory will be centrally coordinated and organized in distributed, networked and interoperable manner among relevant stakeholders.
2. A future-looking, all-encompassing Open Science Framework will be built to provide access to scientific data, information, knowledge, and resources to everyone in the country and all who are engaging with the Indian STI ecosystem on an equal partnership basis. All data used in and generated from publicly-funded research will be available to everyone under FAIR (findable, accessible, interoperable and reusable) terms. A dedicated portal to provide access to the outputs of such publicly-funded research will be created through Indian Science and Technology Archive of Research (INDSTA). Additionally, full text of final accepted author versions of manuscripts (post prints and optionally preprints) supported through public funding will be deposited to an institutional or central repository. The policy will create pathways for the Government to negotiate with journal publishers for a “one nation, one subscription” policy whereby, in return for one centrally-negotiated payment, all individuals in India will have access to journal articles.
3. Strategies to improve STI education making it inclusive at all levels and more connected with the economy and society will be developed through processes of skill building, training and infrastructure development. Engaged Universities will be created to promote interdisciplinary research to address community needs.

Higher Education Research Centres (HERC) and Collaborative Research Centres (CRC) will be established to provide research inputs to policymakers and bring together stakeholders. Online learning platforms will be developed using Information and Communication Technology (ICT) to address the issue of accessibility and to promote research and innovation at all levels. Teaching-learning centres (TLCs) will be established to up skill faculty members which in turn will improve the quality of education.

4. With an aim to expand the financial landscape of the STI ecosystem, each department/ ministry in the central, the state and the local governments, public sector enterprises, private sector companies and startups will set up an STI unit with a minimum earmarked budget to pursue STI activities. Extramural funding will be diversified and enhanced to double the share of extramural R&D support of the Central government agencies in the Gross Domestic Expenditure on R&D (GERD) in the next five years. Each State will earmark a percentage of the state allocation for STI-related activities under a separate budget head. Foreign Multi National Companies (MNCs) will collaborate with domestic private and public sector entities on projects aligned to national needs and priorities. STI investments will be increased through boosting fiscal incentives, enhancing support to industry, especially Medium Small Micro Enterprises (MSMEs), for pursuing research through innovation support schemes and other relevant means on a need basis. Hybrid funding models with enhanced participation from public and private sectors will be created through the Advanced Missions in Innovative Research Ecosystem (ADMIRE) initiative. To ensure systematic governance of the expanded STI financing landscape, an STI Development Bank will be set up to facilitate a corpus fund for investing in direct long term investments in select strategic areas on various long and medium-term projects, commercial ventures, start-ups, technology diffusion and licensing etc. General Financial Rules (GFR) will be suitably amended for large scale mission mode programmes and projects of national importance and to facilitate ease of doing research. Efficient disbursement, communication, monitoring and evaluation mechanisms (time-

bound peer reviews along with technical and transactional audits) will be set up to support conducive investment.

5. The policy aims to create a fit for purpose, accountable research ecosystem promoting translational as well as foundational research in India in alignment with global standards. Research and Innovation Excellence Frameworks (RIEF) will be developed to enhance the quality of research along with promotion of engagements with relevant stakeholders. Proper guidelines will be formulated to enhance the operating and safety protocols related to R&D. Research culture will be reoriented to recognize social impacts along with academic achievements.
6. The policy envisions strengthening of the overall innovative ecosystem, fostering Science & Technology (S&T) - enabled entrepreneurship, and improving participation of the grassroots levels in the research and innovation ecosystem. An institutional architecture to integrate Traditional Knowledge Systems (TKS) and grassroots innovation into the overall education, research and innovation system will be established. Collaborations between grassroots innovators and scientists will be facilitated through joint research projects, fellowships and scholarships. Grassroots innovators will also be supported for registration, claiming the Intellectual Property Right (IPR), filing of patent, or any type of legal claim with the help of Higher Education Institute (HEIs). Advanced tools based on Artificial Intelligence (AI) and machine learning will be used for curation, preservation and maintenance of heritage knowledge.
7. The policy will promote technology self-reliance and indigenization to achieve the larger goal of “Atmanirbhar Bharat”. A two-way approach of indigenous development of technology as well as technology indigenization will be adopted and focused upon in alignment with national priorities, like sustainability and social benefit, and resources. International engagements will be facilitated to gain essential know-how towards creation and development of indigenous technologies. A Technology Support Framework will be created to facilitate this development. A Strategic Technology Board (STB) will be constituted to act as a link connecting different strategic departments. A Strategic Technology Development Fund (STDF) will be created to incentivize the private sector and

HEIs. Spin-off technologies resulting from the larger projects will be commercialized and used for civilian purposes. Knowledge and evidence driven approach will be used for identifying critical sectors for the development of disruptive technologies.

8. The policy provides renewed impetus to the mainstreaming of equity and inclusion within the STI ecosystem. An India-centric Equity & Inclusion (E&I) charter will be developed for tackling all forms of discrimination, exclusions and inequalities in STI leading to the development of an institutional mechanism. An inclusive culture will be facilitated through equal opportunity for women along with candidates from rural remote areas, marginalized communities, differently bled individuals including Divyangjans, irrespective of their socio-economic backgrounds, proportionate representation of women in selection/ evaluation committees, addressing of ageism related issues and consideration of experienced women scientists for leadership roles and regular gender and social audits in academic and professional organizations. The Lesbian, Gay, Bisexual, Transgender, Queer (LGBTQ+) community will be included in gender equity conversations with special provisions to safeguard their rights and promote their representation and retention in STI.
9. The policy will work towards mainstreaming science communication and public engagement through the development of capacity building avenues through creative and cross-disciplinary platforms, research initiatives, and outreach platforms. Locally relevant and culturally-context-specific models will be developed along with promoting cross disciplinary research in Science Communication. To improve Science teaching, the engagements between science communication and science pedagogy will be facilitated. Entertainment platforms such as television (TV), community radio, comics etc. will be explored to take science to the last mile. Non Governmental Organizations (NGOs) and Civil Society groups will be involved through popular science programmes and citizen science projects at local and regional levels. Science Media Centres will be established at national and regional levels to connect scientists with media persons and science communicators.

10. STIP charts pathways to a dynamic, evidence-informed and proactive international S&T engagement strategy. Engagement with the Diaspora will be intensified through attracting the best talent back home through fellowships, internships schemes and research opportunities expanded and widely promoted across different ministries. Appropriate facilitating channels will be created for remote contribution as well. An engagement portal exclusively for the Indian scientific diaspora will be created. 'S&T for Diplomacy' will be complemented with Diplomacy for S&T '. International Knowledge Centres, preferably virtual, will be established to promote global knowledge and talent exchange. The number of S&T Counsellors will be increased with redefinition and revitalization of their roles.
11. A decentralized institutional mechanism balancing top-down and bottom-up approaches, focussing on administrative and financial management, research governance, data and regulatory frameworks and system interconnectedness, will be formulated for a robust STI Governance. Appropriate mechanisms will be set up at the highest levels for the overall (including inter-sect oral, inter-ministerial, CentreState and inter-State) governance of the STI ecosystem. A robust Research and Innovation (R&I) governance framework will be set up to facilitate, stimulate and coordinate R&D activities across the sectors. A Capacity Building Authority will be set up to help plan, design, implement and monitor capacity building programmes at the national and state level. A strong STI collaboration framework to strengthen existing channels and create new ones for enhanced interconnectedness among all relevant stakeholders at the domestic and global levels will be created, promoting inter-institutional, inter-ministerial, interdepartmental and cross-sectoral vertical and horizontal linkages and multi-stakeholder partnerships, to pursue projects in alignment with the national priorities.
12. The policy outlines the institutional mechanism for STI policy governance along with the implementation strategy and roadmap and monitoring and evaluation framework for the policy and programs and their interlink ages. To serve all the aspects of STI policy governance and to provide the knowledge support to

institutionalized governance mechanisms, a STI Policy Institute will be established to build and maintain a robust interoperable STI metadata architecture. It will conduct and promote nationally and internationally relevant STI policy research and strengthen the science advice mechanism at national, sub-national and international levels. It will develop long term capacity building programs for STI policy through training and fellowships. An implementation strategy and roadmap will be devised for STI policy and programs along with continuous monitoring and timely evaluation mechanisms

Evolution of STI Policies in India

STI plays a significant role in fostering socio-economic and political development globally and benefitting all the sectors through scientific and technological advances. STI acts as a key determinant in addressing socio-economic challenges related to critical sectors such as health, environment, education, food, energy, climate change, water etc. Indian Science and Technology policies post-independent India were predominantly rooted in the ideas of self-reliance and indigenous development across the sectors. Through such endeavors India's capacity for inclusive and cost-effective innovation has been recognized in the global innovation discourse.

Four national S&T policies, Scientific Policy Resolution, 1958 (SPR1958), Technology Policy Statement (TPS) 1983, STP2003, STIP2013 have guided the evolution of India's STI ecosystem. The first policy on science was adopted by India through the (SPR1958) which laid the foundation for scientific enterprise and scientific temper in India. S&T were seen as vehicles for the onward journey towards socio-economic transformation and nation-building. By 1980, India had developed advanced scientific and technological infrastructure in the areas of space, industrial research, nuclear energy, defence research, biotechnology, agriculture, and health. Subsequently, with a focus to achieve technological competence and self-reliance through the promotion and development of indigenous technologies, the TPS was launched in 1983. It resulted in the establishment of the Technology Development Fund and the formation of Technology, Information Forecasting, and Assessment Council (TIFAC). These S&T policies took recourse to mass education and cultivation of science and scientific research in HEIs for attaining technological competence. Economic liberalization and

globalization brought new challenges and opportunities in Science and Technology. From 2000 onwards, India focused on the conversion of knowledge into wealth and value, addressing socio-economic needs of the country and to amalgamate science, technology, and innovation (STI). Accordingly, Science and Technology Policy 2003 brought together the areas of S&T with the aim of increasing the investment required for R&D and innovation in the areas impacting the economy and society. This led to the emergence of a strong institutional mechanism through the creation of Scientific and Engineering Research Board (SERB) under the ambit of DST to promote scientific and engineering research in the country. The period following the S&T Policy 2003 is marked by a significant increase in R&D Investment, a rise in publication ranking, and a steady increase in institutional and human capacity. As a result, the decade of 2010 to 2020 was declared as the ‘Decade of Innovation’ with the agenda to create a 21st Century National Innovation Ecosystem, to build innovative institutions and mindsets for national progress. Science, Technology, and Innovation Policy 2013 (STIP 2013) was formulated with the aim of positioning India among the top five global scientific powers. The key features of this policy were to promote a S&T -led innovation ecosystem in the country, attracting private sectors into R&D and linking STI to socio-economic priorities. The 12th Five-year plan (2012-17) focused on the creation and development of R&D facilities, building technology partnerships with states, large scale investment in Mega Science projects, etc.

India is rapidly evolving with changing national and international dynamics. In the past decade, the scope of policy instruments and regulatory environment has changed significantly, resulting in a rise in the country's performance in terms of per capita R&D expenditure, publications, patents, and quality of research publications, etc. Private sector investment is also consistently rising in STI activities. There has been a notable rise in the participation of women in R&D. A plethora of schemes have been implemented by the government to support and stimulate R&D culture among students and young researchers.

Through previous S&T policies, India has been successful in building a robust STI ecosystem. However, the new challenges today necessitate a different policy making approach. The current pandemic has catalysed the need for a new policy instrument that amalgamates profound and incremental approaches. Such a policy must adequately

prioritize and strategize across the STI landscape in alignment with United Nations - Sustainable Development Goals (UN-SDGs) through a balance of short term mission-mode projects along with long-term ones. There is a need to increase public funding and private investment in R&D, boost existing FTE, build and empower critical infrastructure, improve governance of STI initiatives, intensify global linkages in the STI sector, develop indigenous technologies in key areas such as health, agriculture, energy, environment etc. Additionally, technology capacity also needs to be enhanced to make India scientifically self-reliant and ready for unpredictable exigencies. Thus, this policy instrument in its design and objective aims to be evidence-driven, inclusive and bottom-up for the well-being of the nation and its people with socio-economic and environmental considerations.

Atomic and Nuclear Policy

Introduction

India has had an uncomfortable relationship with nuclear weapons. From the early days of independence, Indian leaders, especially Jawaharlal Nehru, took a very public and very vocal stand against nuclear weapons. But Nehru, a modernist, was also convinced that nuclear technology had a role to play in national development. To a lesser degree, he also thought that nuclear weapons technology might have a role to play in national defence if efforts at nuclear disarmament should fail. These somewhat contradictory strands are still visible today, as they have been through much of the last six decades of Indian nuclear policy.

But it would be foolish to suggest that Nehru's perspective on nuclear weapons was the only determinant in Indian nuclear policy. India's nuclear policy was also influenced by India's international security condition as well as by domestic variables such as the vagaries of political change and the influence of bureaucratic elites. Indeed, India's decision to build a nuclear force was taken only in the late 1980s, much after it had become clear that Pakistan —with Chinese technological assistance— had made rapid advances in the nuclear weapons programme. As for bureaucratic influence, some defence scientists played a key role in keeping the weapons programme alive even when there was no political support or indeed, active opposition, while other bureaucrats were responsible for creating political awareness of India's declining nuclear options.

Nevertheless, these variables suggest a moderate Indian approach to nuclear weapons and thus reinforce the dominant tendency towards a political rather a military approach to looking at nuclear weapons. They do not suggest any dramatic changes nor rapid advances in India's nuclear weapons programme.

The Purpose of India's Nuclear Weapons

Indian leaders have generally considered nuclear weapons at best a necessary evil. Prime Ministers Lal Bahadur Shastri and Rajiv Gandhi sought international solutions to avoid committing to nuclear weapons; Prime Minister Morarji Desai shut down the weapons program for a time. Even Prime Minister Atal Vajpayee, who ordered the nuclear tests in 1998, was more ambivalent two decades earlier, siding with Desai in voting against restarting the nuclear weapons program in 1979. As a number of analysts have concluded, growing nuclear threats and a progressively unaccommodating global nuclear order forced New Delhi to move towards a declared nuclear arsenal in the 1990s. This discomfort with nuclear weapons has defined the manner in which India has viewed Nuclear Weapons.

Much of the Indian debate about nuclear weapons between the 1960s and the 1990s did not consider how nuclear weapons might be used within the framework of Indian strategy. The arguments and propositions largely revolved around whether India should go nuclear, not what India should do with nuclear weapons. It was only in the 1980s that some Indian strategists such as K. Subrahmanyam and General K. Sundarji started writing about what nuclear weapons might be useful for. This also coincided with greater attention among decision-makers to such questions. Both Sundarji and Subrahmanyam argued that the kind of bloated nuclear arsenals that the US and the Soviet Union developed during the Cold War were unnecessary and wasteful. Nuclear deterrence could be had at far cheaper cost, with a relatively small arsenal. In essence, as Tellis has argued, what Sundarji and Subrahmanyam were suggesting was a view of nuclear weapons that emphasized its political rather than military utility, its deterrence rather than war-fighting capability. This view of the political utility of nuclear weapons is also reflected in arguments about nuclear weapons providing political space and strategic autonomy, arguments that former Indian Foreign Minister Jaswant Singh has made. Not surprisingly, the eventual Indian nuclear deterrent emphasized small numbers and a

capability to retaliate, rather than building a deterrent force that would have parity with other nuclear powers.

But the notion that nuclear weapons are political tools is primarily about how India views the usability of nuclear weapons. It does not extend to India's views about how other states, particularly Pakistan, might see nuclear weapons. In fact Indian views about what nuclear weapons in others' hands might do are highly pessimistic, assuming implicitly that other states might not be as responsible as New Delhi is or has been. India's view on nuclear proliferation is one indicator of this deeply pessimistic view that India has of the possibility of nuclear weapons use by other states. Though India objected to the Nuclear Non-proliferation Treaty (NPT), it has seen proliferation itself as a threat to international stability and has repeatedly touted its "exemplary non-proliferation record of four decades and more." Thus the Indian view of the spread of nuclear weapons is fundamentally different from the 'more may be better' arguments of proliferation optimists such as Kenneth Waltz, or even the radical rejection of the concept of non-proliferation by China prior to 1991. Indian officials do not think that nuclear weapons have stabilized the region; rather they believe that nuclear weapons in Pakistani hands increase the nuclear risk in the region because Pakistan is seen as irresponsible. This fits a larger pattern of contradiction which assumes that other powers, Pakistan in particular, will not be as responsible as India has been.

Indian views about missile defenses are a further indication of the contradiction in Indian views about nuclear weapons. If nuclear weapons are essentially political weapons, not usable in fighting wars, the logic of missile defenses seems difficult to understand: clearly missile defenses are needed only if one assumes that nuclear weapons are going to be used. Nevertheless, New Delhi has pursued a ballistic missile defence (BMD) system since at least the mid-1990s. India's search for an appropriate BMD system appears linked to the growth of Pakistan's missile delivery capability, including the transfer of Chinese missiles such as the M-11. As with nuclear weapons, the search for a BMD system has continued despite changes of political leadership and ideology in New Delhi. At various times, India has sought the Russian-built S-300, the Israeli-American Arrow, and the US-built Patriot ballistic missile defence systems. India is also thought to have a domestic BMD system in development, built around the still under-

development Akash Surface-to-Air missile (SAM). New Delhi's decade-long search has been unsuccessful possibly because Indian decision-makers have not given sufficient thought to what kind of system India needs. Indeed, it is not clear how missile defenses will fit into the existing Indian nuclear doctrine. India's official nuclear doctrine has made no mention of a missile defence system, and it is unlikely that the war-fighting orientation of missile defenses will sit well with the political/deterrence driven sentiment that dominates the nuclear doctrine. None of the Indian governments that have been in power since 1995 have given any reason why they want missile defences, though the issue had created dissension among some of allies of the United Progressive Alliance (UPA) government when it included communist parties because New Delhi has been seeking to buy a US-built system based on the Patriot PAC-3. Thus India's view of nuclear weapons suggests an element of inconsistency: nuclear weapons are essentially political weapons and unusable militarily by India, but other states might not be as restrained. As a consequence, India both opposes the spread of nuclear weapons and pursues BMDs.

India's Changing Nuclear Doctrine

India's nuclear doctrine, in its declaratory form if not in its operational variation, has undergone some changes since it was first announced in August 1999. The 1999 doctrine was produced by the National Security Advisory Board (NSAB), a group of non-governmental experts, and its status was thus somewhat suspect. Indeed, the government formally claimed that the doctrine was not the official doctrine. However, much of what was stated by the NSAB in the "unofficial" nuclear doctrine was what had already been stated by various government officials, including the prime minister, at different times in and out of parliament. The only major difference between the various official statements and what was stated in the NSAB's nuclear doctrine was that the NSAB document discussed the need for a nuclear triad for India, which the government had not acknowledged until then but which was both logical and unsurprising. Thus, the government's coyness about the doctrine was probably unnecessary.

In any case, when some details of the Indian nuclear doctrine were officially released in January 2003 it in many ways stuck to some of the main elements of the 1999 doctrine though there were some important differences. The 2003 nuclear doctrine was

released as a brief press statement, but it did state the key elements of the doctrine. The actual nuclear doctrine is reported to be a much more comprehensive document. Below I briefly outline the main elements of the 1999 doctrine and the changes made in the 2003 version.

The 1999 doctrine suggested a nuclear doctrine that was based on an unspecified minimum force but one which would also be credible and survivable. In addition, India would not use nuclear weapons first (no-first use of nuclear weapons or NFU) and will not use of nuclear weapons against non-nuclear countries (Negative Security Assurance or NSA). The doctrine emphasized the need for credible nuclear forces that would be able to survive a first strike against it as well as the need for strict political control over nuclear forces. The NSAB document also emphasized India's nuclear disarmament objectives. None of these were new: what was new, however, was that the doctrine also talked about a nuclear triad of aircraft, long-range ballistic missiles and submarine-launched ballistic missiles.

In January 2003, the government released a brief press statement (of just 349 words) that revealed some aspects of the 'official' nuclear doctrine. From the press statement, it is unclear when this doctrine was formulated and its relationship to the 1999 doctrine, though it could be read as having been the official doctrine for a while. The press statement revealed that many of the elements of the Indian nuclear doctrine was the same as in the 1999 doctrine, but a number of caveats had been added, and some pledges especially that of the NFU and non-use against non-nuclear powers had been diluted. There were also details about command and control aspects that were new.

There were at least three variations of note in the new doctrine. First was the introduction of the notion of 'massive' retaliation to a nuclear attack on India. The 1999 doctrine had only talked of a 'punitive' retaliation that would cause 'unacceptable' damage. It is still unclear why this change was introduced, and indeed whether this was a change at all because some key individuals who presumably had a role in drafting the doctrine appeared unaware of the consequence of the change in such key concepts. A cynical but plausible interpretation is that this was simply public braggadocio, especially since the press release came in the wake of India's failed attempt at coercive diplomacy in the aftermath of the terrorist attack on the Indian parliament in December 2001.

Whatever the interpretation of these words, there was little explication either in the press statement or subsequently about the meaning or logic of this change

The second significant variation was the dilution of both India's NFU pledge as well as the pledge not to attack non-nuclear countries (NSA). The original NFU pledge and the NSA pledge not only in the 1999 doctrine but also in various official statements in and out of parliament was without any qualifiers. But in the 2003 version, there is an important qualifier: India will consider the use of nuclear weapons in response to a 'major attack' on India or on Indian forces anywhere with chemical or biological weapons (CBW). This dilutes both the NFU pledge as well as the pledge not to use nuclear weapons against non-nuclear states. It dilutes the NFU pledge because India could use nuclear weapons first against nuclear powers which decide to use chemical or biological weapons against India. For example, if Pakistan uses chemical weapons against India, India might use nuclear weapons in retaliation, though in such cases, New Delhi would also be violating its NFU pledge. Similarly, it dilutes the NSA because New Delhi could potentially use nuclear weapons against a state that does not have nuclear weapons. Hypothetically, if a country such as Bangladesh were to use chemical weapons against India, Indian leaders might be forced to consider the use of nuclear weapons in retaliation for such an attack, even if it is clear that Bangladesh does not possess nuclear weapons, thus violating India's non-attack against non-nuclear countries pledge. These contradictions have either not been thought through by those who framed the doctrine or else they have not taken these modifications seriously.

Interviews with Indian officials have suggested two reasons for such changes. First, since India no longer has CBW, it has only nuclear weapons to deter potential CBW use against India. The argument appears to be that there is a potential that Indian territory or forces might come under chemical or biological weapon attack from a non-nuclear country or even a terrorist entity but would be unable to respond because of the earlier blanket pledge on NFU. The second reason is that these changes reflect the government's response to domestic criticism about the NFU pledge being too weak to deal with potential threats. I suspect that the second reason is closer to the truth. Once again, the timing of these changes is significant. By late 2002, New Delhi was feeling particularly frustrated with Pakistan's support for terror and India's inability to do much

about it, as well as the failure of Operation Parakram (the military mobilization in 2001–2002). A muscular nuclear doctrine may have been seen as one way of responding to this frustration. On the other hand, it is unclear if the government considered the problems of what Scott Sagan had called the ‘commitment trap’.¹³ Sagan had argued that making such a commitment might force decision-makers into either using nuclear weapons unnecessarily or create credibility problems that will end up diluting deterrence. This will happen because unless you carry out your threats, threats on which your deterrence depends might not be very credible in the future. Thus leaders and decision-makers have to be careful and prudent about the deterrence threats they make in order to make sure that these are actually threats that can be carried out if the contingency arose. There is little indication that the implications of these contradictions have been considered seriously by the government. In any case, the 2003 press statement remains the only official statement of India’s nuclear doctrine to date

Space Research – ISRO

Organisation With the setting up of Indian National Committee for Space Research (INCOSPAR) in 1962, the space activities in the country were initiated. In the same year, the work on Thumba Equatorial Rocket Launching Station (TERLS) near Thiruvananthapuram was also started. Indian Space Research Organisation (ISRO) was established in August 1969. The Government of India constituted the Space Commission and established the Department of Space (DOS) in June 1972 and brought ISRO under DOS in September 1972.

The Space Commission formulates the policies and oversees the implementation of the Indian space programme to promote the development and application of space science and technology for the socio-economic benefit of the country. DOS implements these programmes through, mainly, Indian Space Research Organisation (ISRO) and the Grant-in-Aid institutions viz. Physical Research Laboratory (PRL), National Atmospheric Research Laboratory (NARL), North Eastern-Space Applications Centre (NE-SAC), Semiconductor Laboratory (SCL) and Indian Institute of Space Science and Technology (IIST). The Antrix Corporation, established in 1992 as a government owned company, markets the space products and services.

The establishment of space systems and their applications are coordinated by the national level committees, namely, INSAT Coordination Committee (ICC), Planning Committee on National Natural Resources Management System (PC-NNRMS) and Advisory Committee of on Space Sciences (ADCOS).

The Secretariat of DOS and ISRO Headquarters are located at AntarikshBhavan in Bangalore. Programme offices at ISRO Headquarters coordinate the programmes like satellite communication, earth observation, launch vehicle, space science, disaster management support, sponsored research scheme, contracts management, international cooperation, safety, reliability, publications and public relations, budget & economic analysis, civil engineering and human resources development. The major establishments of DOS and their area of activities are given in the following paragraphs:

Vikram Sarabhai Space Centre (VSSC)

VSSC at Thiruvananthapuram is the lead centre for the development of satellite launch vehicles and associated technologies. The centre pursues research and development in the fields of aeronautics; avionics; composites; computer and information; control, guidance and simulation; launch vehicle design; mechanical engineering; mechanisms, vehicle integration and testing; propellants, polymers, chemicals and materials; propulsion, propellants; and systems reliability. Programme planning and evaluation, technology transfer and industrial coordination, human resources development, safety and personnel and general administration groups support the centre. The major programmes at VSSC include development of: Polar Satellite Launch Vehicle (PSLV), Geosynchronous Satellite Launch Vehicle (GSLV), Geosynchronous Satellite Launch Vehicle Mk III (GSLV Mk III), Sounding Rockets, Space-capsule Recovery Experiment, Reusable Launch Vehicles and Air Breathing Propulsion.

An Ammonium Perchlorate Experimental Plant (APEP) has been set up by VSSC at Aluva in Kerala. The Space Physics Laboratory at VSSC carries out research in atmospheric and related space sciences.

ISRO Satellite Centre (ISAC)

ISAC, located at Bangalore is the premier Centre for research and development of satellite systems. ISAC is carrying out conceptualisation, design, fabrication, testing and

integration and in-orbit commissioning of satellite systems through time bound projects. Cutting edge technologies meeting various mission requirements are developed in the Centre keeping ISAC in the forefront of spacecraft technology frontiers.

ISAC is functionally organized in seven major areas: Mechanical Systems Area, Mission Development Area, Communication and Power Systems Area, Controls and Digital Area, Integration and Checkout Area, Systems Production Area and Reliability and Quality Control Area. Electronic and Mechanical fabrication facilities, Environmental test facilities support the centre in fabrication and testing activities. Programme Planning and Evaluation Group is responsible for all planning and acts as the central coordinating agency and technical secretariat of Director of the Centre. Space Astronomy Group has been involved in optical, X-ray and Gamma ray astronomy research with strong emphasis on instrumentation. Computer & Information Group is responsible for establishment and management of centralised IT infrastructure in ISAC. Three Programme Management Offices coordinate the implementation of the INSAT, IRS & small satellites and satellite navigation programmes.

ISRO Satellite Integration and Test Establishment (ISITE) is equipped with state-of-the-art clean room facilities for spacecraft integration and test facilities including 6.5 meter Thermo Vacuum Chamber, 29 ton Vibration Facility and Compact Antenna Test Facility under one roof.

Satish Dhawan Space Centre (SDSC)

SHAR SDSC SHAR at Sriharikota, with two launch pads, is the main launch centre of ISRO carries out launch operation. The mandate for the centre is (i) to produce solid propellant boosters for the launch vehicle programmes of ISRO, (ii) to provide the infrastructure for qualifying various subsystems & solid rocket motors and carrying out the necessary tests, (iii) to provide launch base infrastructure and (iv) for assembly, integration and launching of satellite launch vehicles and satellites.

SDSC-SHAR has a separate launch pad for launching the sounding rockets. The centre provides necessary launch base infrastructure for sounding rockets of ISRO and for assembly, integration and launch of sounding rockets and the payloads. As part of GSLV-MK III Project, the Centre has created new facilities/augmented some of the existing facilities viz. solid motor production facilities for processing S200 motor,

Launch vehicle integration facilities, New Radars, Mission Control Centre, Static testing facilities, Liquid Propellant and Cryogenic propellant storage and stage servicing facilities, Satellite preparation facility for preparing various satellites.

RO Propulsion Complex (IPRC)

ISRO Propulsion Complex (IPRC), Mahendragiri is equipped with the state-of-the-art facilities necessary for realising the cutting edge propulsion technology products for Indian space research programme. Formerly, IPRC was known as LPSC, Mahendragiri and taking cognisance of the future growth of the space programme of the country and the concomitant expansion at Mahendragiri, it was elevated as IPRC with effect from February 01, 2014.

The activities carried out at IPRC, Mahendragiri are: assembly, integration and testing of earth storable propellant engines, cryogenic engines and stages for launch vehicles; high altitude testing of upper stage engines and spacecraft thrusters as well as testing of its sub systems; production and supply of Cryogenic propellants for Indian Cryogenic rocket programmes, etc. IPRC is responsible for the supply of Storable Liquid Propellants for ISRO's launch vehicles and satellite programmes. IPRC delivers quality products to meet the zero defect demand of ISRO space programme ensuring high standards of safety and reliability. It also carries out Research & Development (R&D) and Technology Development Programmes (TDP) towards continual improvement of its contribution to Indian space programme.

Space Applications Centre (SAC)

SAC at Ahmedabad is one of the major centre of ISRO dealing with wide variety of themes from payload development to societal applications, thereby creating a synergy of technology, science and societal applications. The Centre is responsible for the development, realisation and qualification of communication, navigation, earth observation and meteorological payloads and related data processing and ground systems. The centre carries out development of ground systems and application activities in the areas of communications, broadcasting, earth observations for remote sensing of natural resources, weather and environmental studies, disaster monitoring/mitigation, etc. It is playing an important role in harnessing space technology for a wide variety of applications for societal benefits.

The Centre also conducts nine-month Post Graduate Diploma courses on Satellite Communication and Meteorology for the students from Asia Pacific region under the aegis of the Centre for Space Science and Technology Education (CSSTEAP), affiliated to the UN. SAC also operates Delhi Earth Station (DES) for satellite communication.

ISRO Telemetry, Tracking and Command Network (ISTRAC)

ISTRAC provides mission support to low-earth orbit satellites as well as launch vehicle missions. ISTRAC has its headquarters and a multi-mission Spacecraft Control Centre at Bangalore. It has a network of ground stations at Bangalore, Lucknow, Sriharikota, Port Blair and Thiruvananthapuram in India besides stations at Mauritius, Tromso and Svalbard (Norway) & Troll (Antartica) and Biak (Indonesia). ISTRAC activities are organised into network operations, network augmentation, mission operation and spacecraft health monitoring, communications and computers and control centre facilities and development projects. Programme planning and reliability groups support ISTRAC activities. ISTRAC also operates the Local User Terminal/Mission Control Centre (LUT/MCC) under the international programme for satellite-aided search and rescue.

The Indian Deep Space Network (IDSN), consisting of two large parabolic antennas – one with 18 m diameter and the other 32 m diameter (commissioned during Chandrayaan – 1 mission) at Byalalu village near Bangalore is capable of supporting mission to the moon and beyond. Research and development in the area of radar systems needed for space programme like tracking radars, wind profile radar and weather radars needed for meteorological applications are also undertaken.

ISRO Inertial Systems Unit (IISU)

IISU at Thiruvananthapuram carries out research and development in inertial sensors and systems and allied satellite elements. IISU is organised into research and development groups in the areas of launch vehicle inertial systems, spacecraft inertial systems, inertial system production and reliability and quality assurance. It has facilities for precision fabrication, assembly, clean room and integration and testing. This unit has the total capability to design, develop, qualify and deliver inertial systems for all the programmes of ISRO.

Indian Institute of Space Science and Technology (IIST)

IIST, an institute of excellence, has been established at Thiruvananthapuram during 2007 with the objective of offering high quality education in space science and technology to meet the demands of Indian Space Programme. The institute offers Bachelors Degree in Space Technology with specialisation in Avionics and Aerospace Engineering and Integrated Masters Programme in Applied Sciences with special emphasis on space related subjects. IIST is a residential institute and is being developed on a picturesque site near Thiruvananthapuram. About 500 students from various parts of the country are pursuing undergraduate and master's courses.

The core functions and duties of Department of Space is include:-

- i. Design, development and realisation and launching of Space Launch Vehicle Systems and Sounding Rockets.
- ii. Design, development and realisation of communication satellites (carrying transponders) for meeting the National Demand towards telecommunications, television broadcasting, security requirements and societal applications.
- iii. Design, development and realization of satellites and/or space based systems for navigational applications
- iv. Design, development and realization of Earth Observation Satellites for mapping and monitoring of natural resources, Disaster Management Support and Meteorological services.
- v. Design, development and realization of space systems for carrying out research related to space sciences and planetary exploration.
- vi. Implementation of innovative space applications in the domains of natural resources management, disaster management support and several societal applications.
- vii. Undertaking Research and Development activities towards advanced launch vehicles, spacecrafts and ground systems for space missions.
- viii. Operation and maintenance of space assets and critical infrastructural facilities.
- ix. Fostering international co-operation in peaceful uses of outer space including adherence to international charters and treaties.
- x. Development of Human Resources and capacity building to carry out the space Research Activities.

Structure and Functions of Defence Research and Development Organisation (DRDO).

DRDO was formed in **1958** by merging the then-existing Technical Development Establishment (TDEs) of the Indian Army and the Directorate of Technical Development and Production (DTDP) with the Defence Science Organisation (DSO).

Organizational Structure

- **Headed by:** It is headed by the **Secretary, Department of Defence, R & D**, and the **Director General of DRDO**.
- The DG is assisted by scientists designated as Chief Controllers in technology domains.
- **Technology clusters:** DRDO has seven **technology clusters** - Aeronautics, Armament, Combat Engineering, Electronics and Communication Systems, Micro Electronic Devices and computational Systems, Life Sciences and Naval Systems.
- **Laboratories:** It has a network of **53 specialised laboratories** across India collaborating with the Armed Forces, industry, and academia.

These laboratories work under the 7 technology clusters.

Responsibilities and Mandate of DRDO

DRDO is responsible for the indigenous design, development and production of **state-of-the-art weapon systems** required by the Armed Forces.

- Its mandate is to provide **futuristic defence technologies** in areas like missiles, armaments, electronics, combat vehicles, etc.
- DRDO also develops countermeasures for NBC threats, advanced materials, robotics, artificial intelligence, etc. for national security.
- It supports partner Indian industries using **Transfer of Technology** to enhance the technical capabilities of the defence ecosystem to make it globally competitive.
- Key objectives are achieving self-reliance and building indigenous R and D and manufacturing capabilities.

Technology Clusters and Notable Achievements of DRDO

DRDO specializes in a wide range of defence technology domains that are critical for building indigenous military capabilities. The **seven technology clusters**, their objectives and key products are as follows:

- **Aeronautics systems (Aero):** this cluster has the objective to develop unmanned aerial vehicles, aerostats, lighter-than-air systems, aerogas turbine engines, avionics, parachutes, and decelerators.
- **Labs attached:** Aerial Delivery Research and Development Establishment (ADRDE), Aeronautical Development Establishment (ADE), Centre For Airborne System (CABS), Centre for Military Airworthiness and Certification (CEMILAC), Gas Turbine Research Establishment (GTRE)
- **Notable achievements:** Combat Aircraft - **LCA Tejas**; UAVs - **Lakshya, Nishant**; Aerostats; Avionics, etc.
- **Missiles and Strategic Systems (MSS):** This cluster develops strategic and tactical missile systems, and associated technologies.
- **Labs attached:** Advanced Systems Laboratory (ASL), Defence Research and Development Laboratory (DRDL), Research Centre Imarat (RCI), Integrated Test Range (ITR), Terminal Ballistics Research Laboratory (TBRL)
- **Notable achievements:** Strategic missiles like **Agni, Prithvi**, and **Dhanush**; Tactical missiles like **Akash, Nag**, and **Trishul**; Cruise missile- **BrahMos**, etc.
- **Naval Systems and Materials (NSM):** This cluster develops naval platforms, underwater systems, and materials.
- **Labs attached:** Naval Physical and Oceanographic Laboratory (NPOL), Naval Science and Technological Laboratory (NSTL), Naval Materials Research Laboratory (NMRL), Defence Metallurgical Research Laboratory (DMRL), Defence Materials Stores Research and Development Establishment (DMSRDE), Defence Laboratory (DLJ)
- **Notable achievements:** Sonars like **Humsa, Nagan, Ushus**, and **Mihir**; Torpedoes; Naval mines; Submarine technologies; Special naval materials, etc.

- **Micro Electronic Devices (MED) and Computational Systems and Cyber Systems (CoS):** This cluster develops electronics, radars, avionics, artificial intelligence, and cyber security.
- **Labs attached:** MED - ANURAG, MTRDC, SSPL; CoS - CAIR, SAG
- **Notable achievements:** Radars, electronic warfare systems, communication systems, artificial intelligence, cyber security, etc.
- **Armament and Combat Engineering Systems (ACE):** This cluster develops armaments, ammunition, and combat vehicles.
- **Labs attached:** Advanced Centre for Energetic Materials (ACEM), Armament Research and Development Establishment (ARDE), Combat Vehicles Research and Development Establishment (CVRDE), High Energy Materials Research Laboratory (HEMRL), Proof and Experimental Establishment (PXE), Research and Development Establishment (Engrs.)
- **Notable achievements:** Arjun Tank, Pinaka MBRL, armaments, ammunition, explosives, etc.
- **Electronics and Communication Systems (ECS):** this cluster develops military electronics, sensors, and communication systems.
- **Labs attached:** DEAL, DLRL, LRDE, IRDE, MTRDC
- **Notable achievements:** Radars, electronic warfare systems, communication systems, etc.
- **Life Sciences (LS):** This cluster does research on human factors, NBC protection, and diagnostics.
- **Labs attached:** DEBEL, DFRL, DIBER, DIHAR, DIPAS, DIPR
- **Notable achievements:** Life support systems, NBC protection, diagnostics, food research.

Challenges Faced by DRDO

While DRDO has achieved success in many technology domains, some persistent challenges affect its performance:

Delays in projects:

Complex defence projects executed by DRDO often face time and cost overruns, leading to delays.

For instance, the **LCA Tejas** took over **3 decades** to complete. Delays lead to **cost escalation** and **opportunity costs** for the armed forces.

Causes include overambitious project scope, lack of experience, changing requirements, technical hurdles, inadequate project management etc.

Dependence on imports:

- a. Despite advances in indigenous technology, India still imports a substantial portion of its defence equipment.
- b. Critical components and subsystems used in major projects like **aircraft, submarines, electronics** etc. are still imported. This affects self-reliance.
- c. There is over-reliance on foreign **Original Equipment Manufacturers (OEMs)** for critical design consultancies and some technologies due to a lack of expertise.

Budget constraints:

- i. Defence research requires sustained long-term investments which have been inadequate. DRDO's budget is currently about 8% of the defence budget.
 - ii. This affects the ability to retain talent, infrastructure creation, conduct advanced R and D etc. resulting in delays.
 - iii. The launchpad for an advanced defence R and D ecosystem is missing unlike in advanced defence countries.
- **Jet Engines:** India still imports engines for combat aircraft and tanks due to challenges in mastering key technologies like single crystal blades, cooling systems etc. LCA Tejas uses imported **GE-404 engines**.
 - **Semiconductors:** India lacks commercial-scale semiconductor fabrication facilities and depends on imports for chips used in radars, avionics, electronic warfare systems etc. This affects self-reliance in electronics.

Way Forward

To improve its effectiveness, some measures that DRDO should undertake are:

- **Talent Management:** Implement attractive merit-based pay structures, fast-track career growth for high performers, and sponsor higher studies to retain and motivate scientists.

- **Academia Collaboration:** Joint R and D projects, industry-sponsored academic chairs, student internships, and faculty sabbaticals to tap into external talent pools and research capabilities.
- **Defence PSU Reforms:** Strategic partnerships, joint ventures with private firms, greater R and D investments, enhanced operational autonomy, and developing internal R and D capabilities to improve competitiveness.
- **Startup Ecosystem:** Provide access to testing infrastructure, funding, purchase guarantees, and relaxed procurement norms to incubate a vibrant defence startup ecosystem through initiatives like **iDEX, DStAC** etc.

As the source of strength of a nation in both peace and war is driven by science and technology, the establishment of DRDO is in the right direction, and when India is prioritising strategic autonomy across the sectors, entities like DRDO assume even greater importance. With the right strategy and ecosystem, DRDO can build on its achievements to realize India's dream of self-reliance in defence technologies.

IT Introduction

Technology has been defined as "systematic knowledge and action, usually of industrial processes but applicable to any recurrent activity". In providing tools and techniques for action, technology at once adds to and draws from a knowledge base in which theory and practice interact and compact. At its most general level technology may be regarded as definable specifiable way of doing anything. In other words, we may say a technology is a codified, communicable procedure for solving problems. Technology, Manfred Kochen observed, impacts in three stages. First, it enables us to do what we are now doing, but better, faster and cheaper; second, it enables us to do what we cannot do now; and third, it changes our life styles. Information technology is a recent and comprehensive term, which describes the whole range of processes for generation, storage, transmission, retrieval and processing of information. In this Unit, an attempt is made to discuss the components of information technology and to identify elements that really matter in the investigation and implementation of new information technologies in information systems and services.

Development of Information Technology

Despite the impression often given that information technology has suddenly burst on the scene, its roots could be traced well into the past.

Historical Perspective

The history of man-made information technology is one of slow evolution dating back to 5,000 years. It has followed the mechanical and later electronic rather than biochemical path, with primitive signs, hieroglyphics, the alphabet writing, the book printing, and computer type-setting - a more or less linear development. More recently, the telephone, radio, television, satellite transmission, transistor, the computer, and the microprocessor represent distinct qualitative changes in the information technology, with the fact that we now have to accept the composite term information technology to include a whole range of new developments. It has been said that information technology is the science of information handling, particularly by computers used to support the communication of knowledge in scientific technical, economic and social fields.

Definition of Information Technology (IT)

The term 'Information Technology' (IT) has varying interpretations. Macmillan Dictionary of Information Technology defines IT as "the acquisition, processing, storage and dissemination of vocal, pictorial, textual and numerical information by a micro-electronics-based combination of computing and telecommunications". Two points are worth consideration about this definition:

- The new information technology is seen as involving the formulating, recording and processing and not just transmitting of, information. These are elements in the communication process which can be separated (both analytically and in practice) but in the context of human communication they tend to be intertwined.
- Modern information technology deals with a wide variety of ways of representing information. It covers not only the textual (i.e., cognitive, propositional and verbalised forms, we often think under the head information), but also numerical, visual, and auditory representations.

UNESCO defines Information Technology as "scientific, technological and engineering disciplines and the management techniques used in information handling and

processing information, their applications; computers and their interaction with man and machine and associated social, economic and cultural matters". (Stokes)

This definition, while emphasising the significant role of computers, appears not to take into its purview the communication systems. It may, however, be stated that communication systems are as essential to information technology as computers. As a consequence, we have a convergence of three strands of technologies: computers, micro-electronics and communications. In other words, a mosaic of technologies, products and techniques has combined to provide new electronic dimensions to information management. This mosaic is known by the name new information technology. It is important to bear in mind that information technology is not just concerned with new pieces of equipment but with much broader spectrum of information activities. Information technology encompasses such different things as book, print; reprography, the telephone network, broadcasting and computers.

In the following sections let us briefly consider the major components of information technology namely: computer technology, communications technology and reprographic and micrographic technologies.

National Research Institutes

The economic growth of any country is mainly dependent on research. Research and development are the bedrock of an economy's long-term competitiveness. A research institution provides a solid basis for further study, but it also exposes students to a range of skills that will help them compete in the real world. Academic institutions, research and development laboratories, sophisticated medical institutes, testing centers, and many modern enterprises are part of India's scientific solid and technology basis. India is a major emerging country in the world today due to its progress in all sectors of science and technology. In this paper, an attempt is made to describe the notion of research, assess its relevance, briefly touch on the research landscape in India, examine the problems, and forecast the future.

National Research Centers in India

It is critical for a country's progress to have research centres in all of its industries. Academic institutions benefit from National Research Centers such as the National Dairy Research Institute, National Botanical Research Institute, and National

Environmental Engineering Research Institute. Centres can help with faculty recruitment and retention, research cooperation, securing research resources, providing a feeling of community and encouraging continuous learning, allowing for organizational flexibility, focusing on social issues, and raising finances. On the other hand, despite their numerous advantages, Centers can cause conflicts and pose management issues for institutional leaders. Centres can compete for resources with departments, make faculty recruitment more difficult, lead to a divided goal, thwart practical assessment, cause governance issues, and obstruct junior faculty growth.

There is a total of 15 National research centres in India, which are listed below:

- ICAR-National Research Center for Banana Located at Tiruchirappalli
- ICAR-National Research Center for Litchi Located at Muzaffarpur
- ICAR-National Research Center for Grapes Located in Pune
- ICAR-National Research Center for Pomegranate Located at Solapur
- ICAR-National Research Center on Camel Located at Bikaner
- ICAR-National Research Center on Equines Located at Hisar
- ICAR-National Research Center on Meat Located in Hyderabad
- ICAR-National Research Center on Mithun, Medziphema Located in Nagaland
- ICAR-National Research Center on Orchids Located at Pakyong, Sikkim
- ICAR-National Research Center on Pig Located at Guwahati
- ICAR-National Research Center on Seed Spices Located at Ajmer
- ICAR-National Research Center on Yak Located at West Kameng
- ICAR-National Center for Integrated Pest Management Located in New Delhi
- ICAR-Mahatma Gandhi Integrated Farming Research Institute Located at Motihari
- ICAR-National Research Center on Plant Biotechnology Located in New Delhi

About some top Research Institutes in India

National Dairy Research Institute: The National Dairy Research Institute was founded in 1923 in Bangalore and moved to its current location in Karnal in 1955. As the country's prime Dairy Research institute, it has developed significant expertise in different areas of dairy production, processing management, and human resource development over the last five decades. The Institute's R&D activities are primarily

focused on three fundamental aspects of dairying, namely the production and management of dairy animals for increased productivity, the development of appropriate milk processing technologies and equipment, and the provision of information about current market demands and practical management inputs to dairy farmers and entrepreneurs to make dairy farming a self-sustaining, booming industry.

National Botanical Research Institute: It was founded in 1789 AD as a Royal Garden located in Lucknow, Uttar Pradesh. It acquired its present name in 1978 and is today known as the “CSIR-National Botanical Research Institute.” It works in Plant Diversity, Systematic & Herbarium, Plant Ecology & Environmental Sciences; Genetics & Molecular Biology; Plant-Microbe Interaction & Pharmacognosy.

National Environmental Engineering research institute: It was founded in 1958 in Nagpur, Maharashtra. It works in the field of Clean Air and Waste Utilisation. Air Pollution Control; Climate Change; Ecosystem; Environmental Genomics; Environmental Health; Environmental Impact & Risk Assessment; Environmental Biotechnology; Environmental Materials; Environmental Systems Design & Modeling; Water Technology & Management; Solid & Hazardous Waste Management; Waste Water Technology.

There are many more research institutes; some of them are listed below:

- Indian Agriculture Research Institute
- National sugar Research Institute
- Central Fuel Research Institute
- Central Mining Research Institute
- Indian Meteorological Observatory
- All India Institute of Medical Science
- Central Building Research Institute
- High Altitude Research Laboratory
- Central Mechanical Engineering Research Institute
- Transport and Communications

Rakesh and his wife lived in a small village. One evening there was heavy rain and thunder storm. His wife had severe stomachache. The village nurse advised him to take her to the nearest hospital. Since there was no communication facility available, it

was not possible for Rakesh to contact any doctor, hospital or ambulance. Rakesh requested his friend to take them to the nearest hospital. Unfortunately their tractor couldn't go beyond a few hundred metres as the road was broken and submerged in rain water. What should Rakesh do? What would have been the solution to the problem? This incident highlights the importance of transport and communication in our life. In this lesson, we plan to bring before you the various modes of transport and communication and their importance for the development of a nation.

Transport and means of communication are integral part of our life today. Can we imagine our life without them? Just imagine if one day you come to know that all the modern means of transport and communication have been stopped due to unavailability of fuel. Also imagine the problems you are going to face!

The Role of Transport and Communication

Transport facilitates trade and commerce by carrying goods from the areas of production to that of consumption. Goods from the areas that have surplus are shifted to those areas which are deficient in those items. Movement of people from one place to another place in search of job, education and emergency through transport facility. Communication keeps us informed about the world's events and trends. It brings in positive changes in the life of the people and thereby enhancing their economic conditions.

The Modes of Transport

The modes of transport on which the countries depend for connecting people, growth and development are as under:

Modes of Transport: Land (Roadways Railways), Water (Oceanic Inland) , Air (Domestic International)

Land Transport can be broadly divided into two types:

1. Roadways
2. Railways

1. Roadways

The Can you imagine the changes in the manner we have moved from ancient to modern time from these pictures? Suppose, you have to go to your friend's house just 500 metres away from your house, or a visitor or a relative living 200 km away from your

house. A villager has to catch a bus to come from a village to a city. Of course, the roads will be used. Now, you must have understood that roads are most commonly used means of transport. Roads play an important role in connecting people and also in ensuring socio-economic growth of a country as under:

- Roads provide door to door service by means of a rickshaw, car, bicycle, bus, scooter or a truck.
- The construction, repair and maintenance cost is less than other means of transport.
- It is the cheapest and the most convenient mode of transportation for a few people and relatively smaller amount of goods over shorter distances.
- It is through roads that we reach railway stations, airports and seaports.
- Perishable goods like milk, fruits and vegetables are quickly carried from nearby villages to the cities or metropolis or to other destinations.
- Roads connect rural areas to the urban areas and can be constructed in all types of terrains like hills, deserts, mountain and plateaus.

Classification of Roads

Do you find same kind of roads everywhere? Obviously not, some roads may be kuchcha, and others pakka, then narrow while others broad. Roads are classified on the basis of:

- (i) Materials used for construction.
- (j) (ii) Constructing and maintaining authority.

Material used for construction

Roads can be classified on the basis of materials used for construction as metalled and un-metalled roads. Metalled roads are usually made by bricks, concrete, cement and charcoal. Un-metalled roads are made of sand, mud and straw.

Constructing and maintaining authority

Have you ever wondered as to who constructed these roads and where did they get the money from? They are constructed by using public money paid as taxes by people. Various government authorities are responsible for balanced development of roads and better management.

- The development of village roads are undertaken by the scheme known as Pradhan Mantri Gram Sadak Yojna launched by the Central government.
- These provide links from village to village and village to main road in the rural areas. About 80% of the total road length in India is categorize as rural roads.
- Zila Parisad has been made responsible for constructing roads that connect district headquarters with other cities and towns of the district. These District Roads account for 14% of the total road length in India.
- State Public Works Department (SPWD) constructs and maintains roads that link state highways, state capitals with district headquarters. They constitute 4% of the total road length in the country.

National Highway Authority of India constructs and maintains the National Highways [NH], important roads linking different parts of the country and connecting state capitals to the main cities of India. They constitute only 2% of the total road length but carry 40% of the road traffic. The government has launched a major road development project linking north, south, east and west India. This will reduce time and fuel. Then it will also help to maintain fast flow of traffic between mega cities of India. It is implemented by National Highway Authority of India. The major super highways are:

- Golden Quadrilateral connects Delhi, Mumbai, Chennai and Kolkata which forms a geometrical figure of Quadrangle.
- North-South Corridor links Srinagar to Kanyakumari.
- East-West Corridor connecting Silchar in the east to Porbandar in the west.

Border Roads are constructed along the bordering areas of the country for easy accessibility of goods and other requirements of defence personnels during the time of war and emergency and for the benefit of people living in those areas. They are constructed and maintained by Border Road Organization (BRO).

Railways

“This has become an easy way to place their demands and there is no strict punishment” said Anu’s father while reading the newspaper. Anu asked, “what had happened”. Father replied, “Nothing new, a group of protestors have blocked the railway tracks. They stopped the trains and have burnt two bogies on Agra Delhi route”. Anu asked her father “why he was upset”. Father said, “Don’t you know that millions of

rupees, efforts of thousands of people and many years are spent in building railway tracks and manufacturing railway coaches. This is for our convenience and quick movement of passengers and freights. Such an act causes inconvenience to the passengers, loss of millions of rupees, and affects business.”Anu has realized the importance of railways as stated below:

- This is the cheapest transport by which thousands of people can travel together from one corner of the country to another for the purpose of education, business, sightseeing, pilgrimage or visiting friends or relatives.
- People of all income groups can travel by train as it has different types of coaches like General, Sleeper and AC chair car.
- One can have comfortable night journey as it has berths and washrooms in sleeper coaches.
- It carries country’s largest amount of bulky goods like coal, cement, food grains, fertilizer, petroleum, automobiles etc. from mines to industries and from industries to the areas of consumption.
- That is why we should all help in maintaining this important resource of country. Railways facilitate the movement of both freight and passengers and contribute to the growth of our economy.

When Anu and her father were talking about the importance of railways, one of her friends Jiya came to her house. She was studying in Delhi University but her native state was Sikkim. Jiya understood the logic, but question in her mind was why Sikkim never be well connected with the other parts of the country. She stood for a while and said, “Uncle, why are there few railway lines in my state whereas other states have good network of railways?” He explained the factors which are responsible for the development of railways:

The construction of railways is very difficult and costly in mountainous region whereas it can be easily done in areas of flat land. Therefore, India has dense railway network in the Gangetic plain where as desert, hills, marshy regions, flood prone areas, dense forest, areas with rapids and rivers have not been developed much.

The states of Uttar Pradesh, Bihar, West Bengal, Punjab and Haryana, are well connected by railways because these states are located in the plains. He also told that

these areas are food bowl of India and most of the crops grown here are taken to other parts of the country through railways.

Areas where mining and industries are more developed tend to have better facilities of railways for easy transportation of goods. Areas with less industrial development cannot compensate the cost of construction of railways, therefore have less railway network.

Regions which are densely populated and have more movements are definitely well connected with railways.

Urban areas or large cities attract more people for jobs, business, education, trade, banking have high density railway network for quick movement of people.

Anu's father smiled and said "No Jiya, the government is aware of the importance of connecting different part of the country specially in remote areas. This is being done on priority now". Jiya understood that any one can be connected anywhere in the world on the internet.

Technical advancement provided by Indian Railways

There is a direct rail link available from the north to the south of the country (i.e. from Jammu to Kanya Kumari) covering a distance of 3751 km in 71 hours. Facilities to travel in 1st A.C., 2nd A.C., 3rd A.C., A.C. Chair Car, 2nd Class sleeper and General class are available to cater to the needs of the people of different economic strata. Only diesel and electric locomotives are used on broad gauge providing pollution free journey. The passengers can avail the facility of booking electronic tickets easily from home. The trucks loaded with goods are delivered directly to the consumers or factories in special rail wagons.

Water Transport

Have you ever wondered why people in ancient times settled down near the rivers? How was trading possible between far off lands? Yes, it was through rivers and seas. From olden days till now waterways had been an important means of transportation. It is because:

- It is the cheapest means as compared to other means of transport because it involves no expenditure on construction other than maintenance.

- It is very useful for transporting heavy and bulky goods. A ship can carry lakhs of tonnes of goods at a time.
- It is a better mode of transportation for petroleum and its products as it involves cross-continental transfers. India lacks in petroleum deposit and most of it is imported from Middle East countries.
- It is fuel efficient and environment friendly means of transportation.

Water ways have been classified into two types – Do you know them? Find out why are they called Inland waterways and Ocean routes?

Inland Waterways:

India has inland navigable waterways measuring 14,500 km which include canals, rivers, backwaters and narrow bays etc. But only 3,700 km of river length is suitable for mechanized boats in river Ganga and Brahmaputra in the north and Godavari, Krishna and Kaveri in the south. A good network of inland waterways is able to reduce the traffic on the highways. It also helps transportation of goods.

Inland Waterways Authority of India was constituted in 1986 and looks after the development, maintenance and management of inland water ways in the country. The following three waterways have already been declared as National Waterways,

- NW 1 – River Ganga from Allahabad, Uttar Pradesh to Haldia, West Bengal (1620 km)
- NW 2 – River Brahmaputra from Sadiya to Dhubri in Assam (891 km)
- NW 3 – Kollam to Kotapuram stretch of canal in Kerala (205 km)

Oceanic Waterways:

If you look at the map of India, you will find that India is surrounded on three sides by the Arabian Sea, the Bay of Bengal and the Indian Ocean with a coastline of 7516 km India had only 49 ships in 1946 with a capacity of 1,27,083 tonnes. After independence, the Government has taken various measures resulting in procurement of 616 ships in 2004 with a gross tonnage of 700,000 tonnes of carrying capacity.

The two categories of Indian Sea Waterways are:

Coastal shipping:

Transporting passengers and cargo between the ports located along the coast of the country is done by coastal waterways. Ships of about 100 navigation companies are

engaged in coastal waterways handling about 7 lakh tonnes of cargo through 12 main ports and 189 small and medium class ports.

International shipping:

Most of the shipping capacity of India is used in international trade. Through the ports of the east coast to Myanmar, Malaysia, Indonesia, Australia, China, Japan and from the west coast ports to the U.S.A., Europe and Asia, are used for export and import.

Air Transport

Do you wish to fly like a bird? By airways, you can reach at the destination quickly and without encounter any cring traffic. Our modern day airplane was designed by the Wright Brothers in 1903. Air transport in India began in 1911. Today it is one of the important means of transportation like roadways and railways. India has facilities of both domestic as well as international airways. Let us discuss its importance in the modern age.

Air transport is considering that world is becoming a global village. It is the fastest means of transport and one can reach the destination in a few hours covering the distance of hundreds of kilometers.

- It is free from surface hindrances such as inaccessible mountains, dense forests, marshy lands or flooded areas.
- It is most important due to its utility in national defence.
- It also connects countries of different continents making earth a global village.
- It is suitable for transporting fruits, vegetables or high value goods like costly drugs and sophisticated machines in desired time frame.
- It is very useful at the time of natural or any other calamities for saving people or supplying goods of their basic requirements immediately.

The only drawback is the high cost of travelling or transportation. That is why, it is still out of reach for the common man. In the last few years, the use of air transport has recorded a rapid increase.

Air transport services in India can be classified into the following categories:

Domestic and International Services Domestic and International services are provided by government and private provider. Pawanhans Helicopter Ltd. (government

undertaking) – This Company provides air transport to the Oil and Natural gas Corporation, Indian Oil and in the North-Eastern part of the country.

Communication and Its Importance

Your sister's marriage has been fixed and you want all your relatives and friends to be present at the wedding. How would you like to inform them? Suddenly, your grandfather suffered from a heart attack and your father is in his office. How will you inform him immediately? How did you come to know about tsunami in Japan or about the incident where millions of people were protesting against the President in Egypt? Your response to the above situations must have classified the importance of communication in everyday life, its need and various means of carrying it out. Thus, communication is a system of carrying messages to exchange thoughts, ideas and information and also to share your sorrows and pleasures with your family members or friends.

Now you must have understood that the means of communication change suiting the purpose of communication. There are various means of communication. People communicate with each other by writing letters, sending telegrams, radio, T.V., computer technology, newspapers, magazines and pamphlets; messages can be sent by telegram, facsimile machine (FAX) and E-mail (Electronic mail) for business trade and other services. E-mail has emerged as the fastest means of communication and is almost free.

It is also important to know that the choice of a particular means of communication depends on purposes. Now, let us classify different means of communication into two groups:

1. Means of Personal Communication
2. Means of Mass Communication

Means of Personal Communication: We classify means of personal communication into two parts:

- i. Postal Service
- ii. Telephone Service

Means of Mass Communication:

The means by which information can be communicated to a very large number of people are called Media or Mass Communication, such as radio, television, newspaper, cinema, books, magazines, traditional folk modes and satellite communication.

Radio:

Radio transmission in India started in 1927 from Mumbai and Kolkata to entertain, educate and apprise the people of the country with important information. Today the programs of All India Radio (AIR) are available to 90% parts of the country to 98.8% of our people.

Television:

The national television transmission service of India started in 1959 is one of the biggest ground transmission organizations of the world. Today, 87% of population can watch it. Television program telecast by National, Regional and local Doordarshan and a large number of private channels are available for education, information and recreation.

Computer (Information Technology):

Today, computer has become the basis of communication and economic development as it is used everywhere from homes, offices to shops, hospitals, railways, airports, banks, educational institutions, etc.

Newer communication Technology

In recent years, there is revolution of new technology that has helped people in much better way such as:

Internet:

It provides access to several kinds of information. It connects all types of computers across the world to obtain information at the click of a button.

Video Conferencing:

People sitting at far off places can talk and express their views with the help of telecommunication and computer.

E-Commerce:

Facility available for sale and purchase of goods through internet and fax.

Internet Telephony:

It is a software programme which makes a computer to work like telephone. This facility has reduced the call rates drastically.

E-Mail:

It is a method of sending letters or information through internet to anyone in the world in the blink of an eye.

Tele-Medicine:

Using this technology, doctors can advise his patients sitting at a distance of thousands of kilometers from them.

Thus, scientific advancement and technology has revolutionized the system of communication and brought people very close to each other, to be in touch all the time and making the world a global village.

Civil Aviation Policy

India has the potential to be among the global top three nations in terms of domestic and international passenger traffic. It has an ideal geographical location between the eastern and western hemisphere, a strong middle class of about 30 crore Indians and a rapidly growing economy. Despite these advantages, the Indian aviation sector has not achieved the position it should have and at present it is ranked 10th in the world in terms of number of passengers.

The Government has proposed to promote the growth of Indian aviation sector in a significant manner as the development of this sector has a multiplier effect on the economy. As per an International Civil Aviation Organisation (ICAO) study, the output multiplier and employment multiplier are 3.25 and 6.10 respectively. The aim of the Government is to provide an ecosystem for the harmonised growth of various aviation subsectors, i.e Airlines, Airports, Cargo, Maintenance Repairs and Overhaul services (MRO), General Aviation, Aerospace Manufacturing, Skill Development, etc.

The Government has proposed to take flying to the masses by making it affordable and convenient. For example, if every Indian in middle class income bracket takes just one flight in a year, it would result in a sale of 35 crore tickets, a big jump from 7 crore domestic tickets sold in 2014-15. This will be possible if the air-fares, especially

on the regional routes, are brought down to an affordable level. The reduction in costs will require concessions by the Central and State Governments and Airport Operators.

Systems and processes which affect this sector will need to be simplified and made more transparent with greater use of technology without compromising on safety and security. The growth in aviation will create a large multiplier effect in terms of investments, tourism and employment generation, especially for unskilled and semi-skilled worker.

The National Civil Aviation Policy (NCAP 2016) is a step in that direction. The NCAP 2016 has been finalised on the basis of the feedback received from the public, other stakeholders and experts.

The Civil aviation Sector witnessed a strong recovery during 2010 from the adverse impact of the recent global financial crisis. India's air traffic has grown by about 18 percent per year since 2004. The potential for higher levels of growth in the future is also very high. Industry forecast suggest that India will be the fastest growing civil aviation market in the world by 2020 with about 420 million passengers being handled by the Indian Airport System as against 140 million in 2010.

The Ministry of Civil Aviation is the authority responsible for policy formulation, development and regulation of the Civil Aviation industry in India. The Ministry oversees the planning and implementation of growth and expansion programmes in the civil aviation sector, airport infrastructure and air navigation services.

Air Transport Directorate, of Office of The Director General of Civil Aviation under the Ministry of Civil Aviation governed the Air Transport Services in the country by the Rule 134 and Schedule XI of Aircraft Rules 1937. Besides this, the Civil Aviation Requirements (CAR) Section 3 Series C Part I to VI deal with the minimum requirements and procedures for issue/renewal of Scheduled/NonScheduled Operators Permit in different categories like passenger/cargo/charter.

The Statistics Division of the Air Transport Directorate is responsible for maintaining data on aviation parameters governed by this rule. Schedule XI of the Aircraft Rules, 1937 lays down that every person to whom a permit has been granted by DGCA under the Schedule shall submit to the DGCA the following:

- Monthly returns regarding the operations of the permitted air transport services

- Annual returns showing the financial results of the services or operations during each calendar year.

In compliance of above convention and Aircraft Act, the Statistical Division collects data pertaining to Civil Aviation from various sources viz. National Carriers, Private Operators – both scheduled and non-scheduled, Foreign Airlines and airports managed by Airports Authority of India.

At the moment 10 airlines are operating (four public carriers and 6 private carriers). Data from these scheduled air carriers is collected as per ICAO prescribed forms A, AS, B, C, D and EF, details of which are given in the table below.

Besides the Indian carriers, foreign airlines also carry passengers to and from India. Monthly data on flights operated, number of passengers and amount of freight carried is collected from each airline. Passenger and freight traffic for the country as a whole as also city-pair and country wise are published annually and from 2010, this data is also being uploaded quarterly.

From the non-scheduled operators, data on number of flights operated as also the passengers carried is collected monthly. From the financial year 2008-09, data is also being collected as per ICAO prescribed forms A, D and EF. Data is collected every month from each airport on the aircraft movement, passengers embarked and disembarked and freight & mail loaded and unloaded.

Airport Development as part of the restructuring and modernization of metro airports, Delhi and Mumbai airports are being restructured and modernized. Phase – 1 of the development work of the Indira Gandhi International Airport (IGIA) Delhi has already been completed with the operationalization of Terminal-3. Similarly development work at Mumbai, Chennai and Kolkatta will be completed very soon.

Highlights.

Number of domestic passengers carried by Indian scheduled operators have an increasing trend however, in 2010-11 the increase in number of domestic passengers carried over 2009-10 is 18.8% only.

- Domestic cargo transported by air increased from 3.7 million in 2009-10 to 4.3 million in 2010-11 registering a growth rate of about 18 %.
- At present 12 scheduled airlines are operated (10 passengers and 2 cargo)

- Number of International passengers have increased by 13.3 % in 2010-11 over 2009-10, whereas hours flown in International service has increased by 6% only.
- There is an increasing trend for cargo carried (freight) for international service also. In 2010 -11 the growth observed in this area is 19% over the previous year.

Postal Service:

Postal service is a very old means of communication. Though letter writing is not that popular any longer, it is still important even today. Indian Postal Network is the largest in the world. In 2001, India had 1,55,000 post offices providing different services like – letters, money orders, parcels, postal saving schemes, etc.

Telephone Service:

It has emerged as one of the most important and widely used means of communication in today's world. It is quick and affordable, serving our need seamlessly.

Telecommunication

The electronic transmission of information over distances, called telecommunications, has become nearly inseparable from computers: Computers and telecommunications create value together. Components of a Telecommunications Network Telecommunications are the means of electronic transmission of information over distances. Telecommunication is the exchange of signs, signals, messages, words, writings, images and sounds or information of any nature by wire, radio, optical or other electromagnetic systems.

A complete, single telecommunications circuit consists of two stations, each equipped with a transmitter and a receiver. The transmitter and receiver at any station may be combined into a single device called a transceiver. The medium of signal transmission can be via electrical wire or cable ("copper"), optical fiber, electromagnetic fields or light. The free space transmission and reception of data by means of electromagnetic fields is called wireless communications.

Types of telecommunications networks

The simplest form of telecommunications takes place between two stations, but it is common for multiple transmitting and receiving stations to exchange data among them. Such an arrangement is called a telecommunications network. The internet is the largest example of a telecommunications network. On a smaller scale, examples include:

Corporate and academic wide-area networks (WANs)

- Telephone networks
- Cellular networks
- Police and fire communications systems
- Taxi dispatch networks
- Groups of amateur (ham)
- Radio operators
- Broadcast networks

Data is transmitted in a telecommunications circuit by means of an electrical signal called the carrier or the carrier wave. In order for a carrier to convey information, some form of modulation is required. The mode of modulation can be broadly categorized as either analog or digital.

Public Switched Telecommunications Network (PSTN)

The telephone is connected to the public switched telecommunications network (PSTN) for local, national, and international voice communications. These same telephone connections may also carry data and image information (e.g., television). In the United States the connection to the PSTN may be via a local exchange carrier (LEC) or by a competitive local exchange carrier (CLEC). The personal computer (PC) is beginning to take on a role similar to that of the telephone—namely, being ubiquitous

In many situations, the PC uses telephone connectivity to obtain Internet and e-mail services. Cable television (CATV) offers another form of connectivity providing both telephone and Internet service.

- The PSTN has ever-increasing data communications traffic where the network is used as a channel for data. PSTN circuits may be rented or used in a dial-up mode for data connections.
- The Internet has given added stimulus to data circuit usage of the PSTN. The PSTN sees facsimile as just another data circuit, usually in the dial-up mode.
- Conference television traffic adds still another flavor to PSTN traffic and is also a main growth segment.

- The trend for data is aloft where today data connectivity greatly exceeds telephone usage on the network. There is a growing trend for users to bypass the PSTN partially or completely.
- The use of satellite links in certain situations is one method for PSTN bypass.
- Other provider could be a power company with excess capacity on its microwave or fiber-optic system.
- There are other examples such as a railroad with extensive rights-of-way which may be used for a fiber-optic network.
- Another possibility is to build a private network using any one or a combination of fiber optics, copper wire line, line-of-sight microwave, and satellite communications. Some private networks take on the appearance of amini-PSTN.

It consists of local networks interconnected by one or more long-distance networks. The concept is illustrated in Figure. This is the PSTN, which is open to public correspondence. It is usually regulated by a government authority or may be a government monopoly, although there is a notable trend toward privatization.

Internet

The Internet is an important part of life for all of us, regardless of our location. Being connected to the Internet opens endless possibilities to access almost any information and communicate with anyone in the world. The Internet provides written communication faster than postal mail, allows for purchases online without driving to the store, and dramatically increases the speed of information-gathering. The Internet has many interesting and fascinating things to discover. We can send messages to each other, and even talk to one another using cameras just like we were sitting in the same room. You may still be asking yourself, “So what is the Internet?” It is the largest computer network in the world, and it connects billions of computers. The Internet is an integral part of society. It is the go-to place for finding information on an array of topics.

Types of Internet Connections

It is important to understand the different types of Internet connections. The type of Internet connection you can access depends on your location. When choosing an Internet service provider, consider speed, price, technical support, and ease of installation.

Dial-Up

The most basic type of Internet connection is called a dial-up connection. This connection is made through a modem that uses a telephone line to connect to the Internet. The modem must dial the telephone every time it wants to connect to the Internet, hence the name dial-up connection.

Dial-up is where Internet connections got started! It was the first widely used type of Internet connection. When you have a dial-up connection, you hear beeping and buzzing noises while the Internet connection is being established. Internet service using dial-up can be disrupted by someone picking up the landline in the home or someone trying to make an incoming call. Dial-up access is like a phone connection, except that the parties at the two ends are computer devices rather than people.

The cost of dial-up is usually less expensive, but it has much slower speeds. Dial-up can be considered acceptable for reading text-only documents and emails. If you are going to download images, it is best to consider another method of connecting to the Internet. Dial-up Internet is available anywhere with landline phones. Also, users in remote and rural areas can typically get dial-up. However, users cannot talk on their landline and be connected online at the same time because of the telephone line connection. Dial-up does not deliver highspeed Internet. The wait time to load a single webpage can be several minutes.

Digital Subscriber Line (DSL)

DSL stands for digital subscriber line. If you are accustomed to using a dial-up connection, you will be amazed by the speed of a DSL connection. DSL uses the phone line to carry digital signals directly. With DSL, you are always connected to the Internet. Phone companies developed a way to send a second signal down the phone lines and were able to do it at a higher frequency. DSL uses a phone network as opposed to a phone line; therefore, it doesn't tie up a landline. It was the first real step toward improving the transmission of data and voice. DSL is considered to be broadband Internet, which means it is high speed.

In order to get a DSL connection, you will need your telephone company to install the line. The closer you are to the main telephone switching station, the faster your connection speed will be. DSL delivers high-speed Internet. Households can connect to

the web and talk on their landline simultaneously. It is a sufficient connection for common uses such as web browsing and video streaming. The disadvantage of DSL is that it is only available at limited distances from the provider, so many homes do not have access. DSL also costs more than dial-up service.

Cable

Cable Internet uses a special cable, known as a coaxial cable, and a modem. Internet connection via cable does not rely on a phone line. Internet access over cable modem is delivered to homes by cable television lines. The cable used is the same as the cable that you may have for cable TV. Most cable companies provide you with the modem and a network card that must be installed on your computer. With cable Internet, the cable company becomes the Internet service provider.

Cable Internet does not rely on a phone line. You do not have to have cable television to use cable for Internet service. However, cable Internet is a shared connection, so if your neighbors are downloading large files at the same time you are or during peak use times, your Internet connection may be slower. Cable Internet connections cost more than dial-up service.

Wireless

Wireless Internet uses radio frequencies to connect to the Internet. It is an always-on connection, much like DSL, within an area that has coverage. The wireless connection can also be used on your cell phone. It is similar to satellite coverage, but instead of using a satellite to connect to the Internet, it uses cell phone towers. Wireless is a convenient Internet service. Wireless service also provides coverage more easily when cell phone coverage exists. A disadvantage of wireless Internet is that it costs more than DSL or cable.

Satellite

Another way to connect to the Internet is through a satellite connection. Satellite Internet is good for people who live in areas where other Internet options aren't available. However, it is a more expensive option for Internet access. The satellite dish sends a signal to a larger, orbiting satellite that passes the Internet request down to the satellite hub of your Internet service provider. With satellite Internet, you are connecting a computer to the Internet with a modem and satellite dish. Satellite Internet provides a

way for remote and rural areas to obtain Internet access. A phone line is not needed because the satellite dish is connected to your computer and not your phone line. However, the weather will affect the signal path, so you should expect poor Internet quality during windy or rainy weather. It is a costly Internet connection. The speed is relatively slower than other connections.

Fiber Optic

With an Internet connection using fiber optic cables, data is delivered in light signals by way of small, flexible, glass wires. Fiber refers to the glass wires inside the larger, protective cable. Optic refers to the way the data is transferred through light signals. A fiber optic Internet connection is very fast. Fast speeds allow you to use multiple devices at home without your download or upload time being compromised. Fiber optic Internet does not rely on electricity, so there is little down time with your Internet connection. Fiber optic is not available in all areas, and it costs more than DSL.

Mobile communication

Technologically mediated social interactions have become an increasingly important aspect of how older adults manage relationships with members of their personal networks. While in the past the landline phone was the primary communication device on which older adults could rely for remotely accessing various forms of supportive resources such as emotional support and social companionship, today, the mobile phone and internet-based communication services (e.g., email, skype, social network sites) have been adding to the personal communication environment of older adults

In particular, mobile phones seem to have the social affordances that have most appropriately accommodated the needs of older adults. For example, the recent Pew Internet Report notes that 77% of older adults (defined as those aged 65 or older) in the U.S. have a mobile phone, which represents an 8 percentage-point growth in comparison with the results from 2012. A similar trend can be observed in the European Union (EU), where the percentage of older adults (defined as those aged 55 or older) who use a mobile phone has grown from 52.8% in 2005 to 79.5% in 2013. In addition, the same EU data show that the proportion of EU citizens aged 55 years and above who use only a mobile phone (and do not have a landline phone in the household) has more than doubled (from

7.3% to 16.3%) between 2005 and 2013. Another interesting observation obtained from this longitudinal data refers to the proportion of older adults using landline and mobile phones. In fact, in eight years (from 2005 to 2013), the share increased by 17.7 percentage points (from 45.5% to 63.2%); a trend that has been also observed in the U.S.

The widespread availability of landline and mobile phones among older adults raises several substantial questions as to how older adults use these two devices for communication with their social ties. Although we know that scholars have extensively explored the increasing embeddedness of personal communication in complex media environments, research has tended to ignore older adults and their specifics in terms of landline and mobile phone use. Notwithstanding a few important exceptions that provide insights into the factors and practices of older adults which shape the (potential) differences in their landline and mobile phone usage, to the best of our knowledge, virtually no research exists that directly investigates the relationship between the composition of the social support networks of older adults and the frequency of landline and mobile phone contact with their network members.

This question is of some interest, as the prior literature indicates that people use landline and mobile phones for different social purposes during personal communication, providing mixed conclusions about the role of landline and mobile phones in communication within networks. On the one hand, research shows that both technologies serve older adults as a means of communication in emergency cases and provide a feeling of security which could lead us to think that both technologies are associated with similar needs and practices. On the other hand, evidence suggests that they could have a different role in the management of personal networks. For example, Fernández-Ardèvol and Arroyo Prieto noted a cost-control strategy of older adults where a mobile phone is used only to call another mobile phone, whereas a landline phone is used only to call another landline phone. This might imply that older adults rely on landline and mobile phones to access different personal relationships. Moreover, the observed contrast might also become even more prominent as the mobile phone comes to be used and understood not only as an emergency tool, but also as a socializing device – a role that older adults have typically associated with in-person communication and landline phones in the past.

Even though landline phones represent the most diffused technology for personal communication in households in the past century [19], and landline phone communication has been shown to be an important component of interactional possibilities for all age groups [20], past research on landline phones and older adults is scarce [21]. Among the few investigations that focus on older adults is the study by Haddon and Silverstone [22], which explored the historical and socio-cultural aspects of

Procedure

The findings presented here are based on data gathered through a nationwide computer-assisted telephone (CATI) survey conducted by a research company in Slovenia between November and December 2009. A stratified sample was drawn at random from the database of all landline phone numbers in Slovenia. The respondents, aged 10–75 years, in the household were chosen by using the last-birthday method. The original sample ($N_T = 1209$) was split into two subsamples depending on the questionnaire module

Sample overview

As shown in Table 1, there were 70 (39.4%) retired male and 108 (60.6%) retired female respondents in the weighted sample, with almost an equal proportion of respondents between 55 and 64 years of age (47.5%) and 65 and 75 years of age (46.7%), while 5.8% was 54 years old or younger ($M = 63.9$ years, $SD = 6.45$). Almost two fifths of the respondents (39.9%) had elementary school or less, 45.9% had lower or middle vocational education, while 14.2% of them had some university education. The largest

Self Assessment Questions

1. What are the major achievements of ISRO in India's space exploration journey?
2. How has the Government of India's policy on atomic and nuclear energy contributed to national development?
3. What are the key developments in India's railway, road, and civil aviation sectors?.

UNIT III

The Economic Development – Planning Commission – National Development Council – State Plans – Five Year plans – Liberalization and Privatization and their impact. The Foreign policy- objectives of Foreign Policy, Basic principles of Indian Foreign Policy – India and China – India and Pakistan – India and USA – India and Russia

Objectives

- ❖ Planning Commission **and** National Development Council
- ❖ Panchsheel, non-alignment, and peaceful coexistence.
- ❖ Political, economic, and military relations

Economic development is defined as a sustained improvement in material well being of society. Economic development is a wider concept than economic growth. Apart from growth of national income, it includes changes – social, cultural, political as well as economic which contribute to material progress. It contains changes in resource supplies, in the rate of capital formation, in size and composition of population, in technology, skills and efficiency, in institutional and organizational set-up. These changes fulfill the wider objectives of ensuring more equitable income distribution, greater employment and poverty alleviation. In short, economic development is a process consisting of a long chain of interrelated changes in fundamental factors of supply and in the structure of demand, leading to a rise in the net national product of a country in the long run.

The economic growth is a narrow term. It involves increase in output in quantitative terms but economic development includes changes in qualitative terms such as social attitudes and customs along with quantitative growth of output or national income.

India is a developing country. It does not yet fall under the category of economically advanced nations. But this was not the case always. In the seventeenth century we were economically more advanced than Europe. But it was the colonial rule and the impact of the industrial revolution which destroyed our economy resulting in widespread stagnation and poverty. Dadabhai Nauroji, writing in 1876, focussed on the detrimental impact of British rule and the laissez-faire policy on the Indian economy. Many nationalist leaders stressed the point that for removal of mass poverty the state

must play an active role. And that this was to be done by an independent and popular government. As the freedom struggle progressed these ideas got concretized and took the shape of National Planning Committee in 1938 under the Indian National Congress. However due to the Second World War, when most of the leaders were imprisoned, not much progress could be made in this sphere. Again in 1946, before the far of power, a Planning Advisory Board was appointed which recommended the appointment of a Planning Commission to devote total attention to the task of planned development. This unit will highlight the structure and functions of the Planning Commission and the National Development Council. The process of formulation of Five Year Plans which has been discussed in the previous block will also be dealt with in some detail. The planning process at the state, block and village levels will be explained in the subsequent units of this Block. We will now first look into the task assigned to the Planning Commission in independent India.

Functions of Planning Commission

The role of the Planning Commission is directly related to the economic and social tasks assigned to the government by the Indian Constitution in its Directive Principles. The Directive principles of State Policy urge upon the state to secure right to adequate means of livelihood for its citizens and control the inequalities in the ownership of wealth and means of production. In other words, the state is required to ensure reduction in mass poverty which implies that it has to ensure growth in production and its equitable distribution among the various sections of people.

In March 1950 when the Planning Commission was set up by a resolution of the Government of India it meant that the state had decided to play a major role in socioeconomic transformation as required by the Directive Principles of State Policy. The functions of the Planning Commission with which you must be already familiar are as follows:

- Planning Commission makes an assessment of the material, capital and human resources of the country, including technical personnel, and investigates the possibilities of augmenting such resources which are found to be deficient in relation to the nation's requirements;

- Formulates a plan for the most effective and balanced utilization of country's resources;
- On a determination of priorities, defines the stages in which the plan should be , carried out and proposes the allocation of resources for the due completion of each stage;
- Indicate the factors which tend to retard economic development, and determines the conditions, which in view of the current social and political situation, should be established for the successful execution of the plan;
- Determines the nature of the machinery which will be necessary for securing the successful implementation of each stage of the plan in all its aspects;
- Appraises from time to time the progress achieved in the execution of each stage of the plan and recommends the adjustments of policy measures that such appraisal may show to be necessary; and
- Makes such interim or ancillary recommendations as appear to it to be appropriate either for facilitating the discharge of the duties assigned to it or on a consideration of prevailing economic conditions, current policies, measures and development programmes or on an examination of such specific problems as may be referred to it for advice by the Central or state governments.

In addition to the functions referred to above, the Planning Commission has been entrusted with responsibility in respect of the following matters as provided for by the Government of India Allocation of Pushiness Rules:

- a. Public Cooperation in National Development;
- b. Hill Area Development Programme;
- c. Perspective Planning;
- d. Institute of Applied Manpower Research; and
- e. National Informatics Centre

The functions appear to be really colossal. But a little explanation will make them clear. In simple teens it means that the Planning Commission has been made responsible for almost all aspect of planning except its execution. To plan we must have a set of objectives or goals which we try to achieve like the growth of national income, reduction of the percentage of people below the poverty line and so on. We ' must also decide on

the time-frame and the stages in which these goals are to be achieved. But to do this we need to estimate our resources. For example, do we have enough resources to give gainful employment to everyone in say five years? Together with estimating resources we must also determine a strategy by which we can make the best use of our limited resources. For example, the decision whether to use our foreign exchange for importing petrol or food has to be made or not? In short, the formulation of a plan implies the setting up of priorities and stages; estimating the resources, and deciding on a strategy. This is the task of the Planning Commission.

After the plan is formulated its execution is the responsibility of the Central ministries and the state governments which through their departments execute the plan by building bridges, setting up factories, importing oil and raising taxes. The Planning Commission has to keep an eye on the progress of the plan and must identify impediments and suggest remedial measures. Further it must also make a postmortem of the past plan and learn lessons which can then be used to build subsequent plans. Monitoring and evaluation of plans are therefore essentially the responsibility of the Planning Commission. The Planning Commission is assisted in its tasks by the National Informatics Centre which runs a national computer based information and data system and by the Programme Evaluation Organization which periodically undertakes detailed or quick studies of the implementation of selected development programmes for the Commission. Under the present scheme of things the National Informatics Centre and the Programme Evaluation Organization are attached to the Planning Commission and together the three form the Department of Planning.

Planning Commission: Structure

We have seen that the Planning Commission was set up by a resolution of the Government of India. It is therefore not a statutory body and the plans formulated by it have therefore no legal status. Further, we noted that its tasks are primarily the formulation, monitoring and evaluation of plans and not their execution or implementation. All this makes the Planning Commission appear as an advisory body though in practice it wields considerable amount of power. To understand this we have to understand the structure of the Planning Commission and its position relative to other

governmental agencies. Let us now explain the internal structure of the Planning Commission.

Chairman

The Prime Minister of India has since the very inception been the Chairman of the Planning Commission. This has sometimes been a subject of difference of opinion. It lends status to the Planning Commission and is a great 'aid in coordinating functions of ministries. However, the Administrative Reforms Commission recommended against this practice. It must be noted that the Prime Minister attends oddly the most important meetings of the Commission which ensures that the Commission's proposals coming up before the cabinet are viewed objectively.,

Deputy Chairman

The day-today work of the Commission is looked after by a full-time Deputy Chairman who is usually a politician of standing belonging to the ruling party at the Centre. He has the rank of a Cabinet Minister although he/she may not necessarily be a member of the ministry. If this be the case, then for answering to the - Parliament a Minister of State, sometimes assisted by Deputy Minister, is given the portfolio of planning.

Members

There are two types of members of the Planning Commission in addition to the Minister of State for Planning who is also an ex-official member of the Commission. First, there are a few full-time members who are eminent public persons, administrators, economists Technical experts. In addition, the Commission has d its members a few important Cabinet Ministers who attend only the most important meetings of the Commission. The meetings of the Commission which all members, full-time and minister-members, attend are called the meetings of the full Commission. These are few and cover only important decisions. Otherwise the Commission consisting of full-time members alone meets frequently and acts as a team.

The day-today work of the Commission is looked after by the Deputy Chairman and the full-time members. The full-time members are appointed by the Prime Minister after consulting the Deputy Chairman from among prominent public persons and experts. They are given Indenture but normally continue till there is a change in government.

Only in 1990 we had the odd case of three Planning Commissions in a single year (the full-time members were changed thrice). Each member looks after a specific set of subjects as indicated in Chart I.. However, the Commission has collective responsibility and works as a collective body. While each member individually deals with the technical and other aspects of his/her allotted subjects, all important cases requiring policy decisions and cases of differences of opinion between members, are considered by the Commission as a whole.

Office of the Commission

The Commission is assisted in its tasks by an office comprising various technical and subject divisions. Each of the divisions is headed by a senior officer or expert often designated as the 'advisor'. However, officers with other designations like Chief Consultant, Joint Secretary, Joint Advisor may also be put in-charge of divisions. The advisor normally has the rank of an Additional Secretary of the Government of India. The heads of divisions function under the guidance of the member in charge of the subject. The tasks of co-ordination and overall supervision and guidance of the work of the division, specifically relating to non-technical matters, is the responsibility of the Secretary, Planning 'Commission who is a senior civil servant.

The divisions concerned with plan formulation, monitoring and evaluation are - classified as (a) subject divisions and (b) general divisions. The subject divisions look after some specific subject areas like the agriculture division, education division, rural development division, transport division, etc. The number of subject divisions have gradually increased and at the end of March 1990 stood at eighteen. The creation of divisions seems to be based on short-term considerations. The general divisions are concerned with broad matters which have either to do with overall planning or with coordination or with technical matters which are relevant to all divisions. One example is the project appraisal division which is required to technically appraise large projects being undertaken by different departments other examples are perspective planning division concerned with long-term overall planning and the plan-coordination division responsible for coordination. In March 1990 there were eight general divisions. The functions of these divisions are (a) the setting up of steering groups and working groups to help in plan formulation, (b) the sponsoring of studies and seminars, (c) liaison with

ministries for formulation of projects and schemes, (d) analyses of proposals received from ministries and (e) formulation of plans for memories and states in specified subjects.

Role of Planning Commission

We have by now got a fair idea about how national plans are formulated. The functions of the Planning Commission and the NDC in this process must have also become clear. We have also seen how important these two bodies are despite the fact that they are non-statutory advisory bodies. This expectedly has been one of the subjects of controversy. The Planning Commission has been criticized for trying to assume the role of a super-cabinet and being yet another bureaucratic hurdle in the initiation of development schemes. However, diametrically opposite views have also been expressed. It is sometimes argued that the Commission is practically ineffective as it has little power in the process of implementation of the plans. And even during plan formulation, the Commission is guided more by political pressures or expediency than by its expert judgement. The truth perhaps lies somewhere in between. As we have seen, the Planning Commission makes the plan but cannot do so without the active involvement of Central ministries, State governments, public sector undertakings and other agencies. Its non-statutory character perhaps helps the process as it is seen as an agency independent of the Central and State governments and ministries. It also has some control over plan implementation through the mechanisms of annual plans, project appraisal, plan allotments, etc. It is therefore neither an ineffective ornamental body nor a super-cabinet but merely a coordinator in the process of evolving a framework for governmental schemes and projects for development. In this process it also has to make compromises and give weight age to political considerations in addition to its own technical inputs.

This brings us to the actual process of plan formulation which some believe has lost its meaning and has become merely a ritualistic and cumbersome exercise. We have seen that the process of plan formulation is a lengthy one and crucially dependent on the political leadership's development perspective. Therefore either due to political changes or due to the elaborateness of the process or other reasons, Five Year Plans are seldom prepared on tip. The Eighth Plan's approach paper alone is ready after almost a year of the plan-period has passed. Annual plans however have been continuing deject as budget time tables have to be met. But annual planning in the sense of an overall, co-ordinaries

and directed multi-instrument governmental initiative is often absent. Significant changes need to be brought about in the planning procedure if its relevance is to remain.

The final, and a related question, is that why should we have a Planning Commission? With planning going out of fashion in even the centrally planned economies and with the reemergence of the free-market economy ideology, this question is being increasingly asked. It is obviously related to the question 'why plan?'. The Department of Economic Affairs in the Ministry of Finance, it is argued, is adequate to decide upon macro-economic priorities and policies. The other ministries can decide similarly on sectoral matters'. But in India the economic role of the State involves not only macroeconomic policy formulation, as in fully capitalist countries, but also substantial public sector involvement in production and distribution. The public sector is a very substantial part of the Indian economy and has been developed keeping in view the Directive Principles of State Policy. The need for a Planning Commission arises from this fact. The role of the government in our mixed economy involves market regulatory and public sector initiatives. The Planning Commission similarly is a product of the mixed economy logic. Its functions lie somewhere in-between those of the Department of Economic Affairs and the planning agencies of centrally planned economies. As long as our commitment to a mixed economy continues the Planning Commission will remain relevant.

National Development Council

The National Development Council is the product of the Planning Commission's recommendations. In the draft outline of the First Five-Year Plan, the Commission recommended the need for a body comprising the central and state governments to enable the plans to have a national character. It laid down that "In a country of the size of India where the states have under the Constitution full autonomy within their own sphere of duties, it is necessary to have a forum such as National Development Council at which, from time to time, the Prime Minister of India and the Chief Ministers of States can review the working of the plan and its various aspects".

The National Development Council was set up in August 1952 on the basis of a resolution of the Government of India. The Council is composed of the Prime Minister, the Chief Ministers of States and the members of the Planning Commission. However,

other central ministers who are not members of the Planning Commission also have attended the Council's meetings. Sometimes outside experts have also been invited to the Council's meetings whenever considered necessary.

The functions of the National Development Council (NDC) as laid down in the Government of India resolution are as follows:

- To review the working of the national plan from time to time;
- To consider important questions of social and economic policy affecting national development; and
- to recommend measures for the achievement of the aims and targets set out in the national plan, including measures to secure the active participation and cooperation of the people, improve the efficiency of the administrative services, ensure the fullest development of the less advanced regions and sections of the community and, through sacrifice borne equally by all citizens, build up resources for national development.

As you can see for yourself the functions assigned to the NDC are fairly general. The NDC can take up almost any issue related to national development. In the past, the NDC has deliberated and decided on a number of diverse issues like inter-regional - disparities, panchayati raj, prohibition, agrarian cooperation and even irrigation levies. However, given the large size of the NDC and the fact that it comprises of very important and busy personalities it has not been possible for it to meet frequently and go into great details on specific matters. The NDC is required to meet at least twice a year though it has sometimes met more often. The agenda for these meetings generally include the approach paper to the Five Year Plan, the draft Five Year Plan and the final Five Year Plan. (These terms are explained in section 9.5). Other matters form a part of the agenda if raised by the Central or State governments. The Secretary of the Planning Commission is also the Secretary of the NDC.

The decisions of the NDC have been in the nature of policy formulation. It would not be an exaggeration to call it the highest policy making body in the country. Though the NDC is a non-statutory advisory body which makes recommendations to the Central and State governments, the very stature of the Council have ensured that these 'recommendations' have the prestige of directives which are usually followed and obeyed.

State Plans

India's commitment to planned socio-economic development is a reflection of the Government's determination to improve the social and economic conditions of citizens through a variety of social, economic and institutional means. After independence, the next important step for the Government was to revive the poor, backward and stagnant economy, inherited from the British rule. As the subject of planning is mentioned in the Concurrent list of the Constitution of India, therefore planned development through systematic formulation, implementation and evaluation of plans is responsibility of the Centre and states. At the state level, it is felt that planning departments require advice and support of eminent subject- experts to introduce an element of specialized competence in the planning process. In view of above, State Planning Boards/State Planning Commissions were setup in most of the states. As per Second Administrative Reforms Commission, the State Planning Boards should ensure that the district plans are integrated with the State plans, which are prepared by them. In this regard, the Commission emphasized on making it mandatory for all the states to prepare their development plans only after consolidating the plans of local bodies. However, the position of Board and its effectiveness varies from state to state. It has been observed that with an increasing open and liberalized economy, we have to rethink about the tools and approaches to conceptualize the development process. As a result, on 1st January 2015, the NITI Analog was established at the Centre with the aim to achieve sustainable development goals with cooperative federalism by fostering the involvement of state governments of India in the economic policy-making process, using a bottom up approach. It is hoped that vision, strategy and action agenda will contribute to align the development strategy with the changed socio-economic needs.

In the planning process, following have an important role:

- i) NITI Analog;
- ii) State Planning Board/Commission; and
- iii) District Planning Committees/Agencies, supported by the institutions of decentralized planning

As we have already discussed about the NITI Aayog in detail in our Course BPAC103, therefore this unit focuses on the State Planning Board (SPB)/State Planning

Commission (SPC). The state level administrative reforms committees suggested for setting up of Board or Commission like institution at the state level. In this regard, the Planning Commission of the Government of India also emphasised on the requirement for creating a SPB at the state level. The Commission has always favoured to strengthen the state planning machinery for an integrated, pragmatic and efficient planning process. Thus, the Planning Commission had recommended setting up of a SPB in each state in 1967; the First Administrative Reforms Commission (ARC) submitted its report on the significance of Planning. The ARC also recommended the constitution of Planning Board. Thus, majority of states and union territories have setup SPBs/SPCs. However, the position of Board and its effectiveness varies from state to state. In this unit, keeping in view the significance of the State Planning Board, we will explain the composition and functions of the SPB at the state level. In addition, we will suggest necessary measures for strengthening the Planning Board.

Planning System

Planning is significant for the socio-economic development of the state. In this regard, the close teamwork between the State and Local Government in development and administration is indispensable and important for a rapid socio-economic development. The task of carrying out effective planned development through systematic formulation, implementation and evaluation of plans is a responsibility of the centre, state and local governments. At the state level, the Planning Department is headed by the Chief Minister (CM) of the state or senior Cabinet Minister. The major issues, in the context of planning are discussed with the Chief Minister of the state or reach to her/him, and through the CM they reach the cabinet for approval. It has been observed that at the administrative level, it is mostly the Chief Secretary, who is Head of the Planning Department. For example, in Rajasthan, this practice continued for nearly three decades. In the year 1992, separate Planning Secretary (now Principal Secretary) was appointed. In most of the states, the Planning Secretary or Principal Planning Secretary looks after the administration of the Planning Department. All urgent and important matters related to state planning are disposed of at the administrative level by the Chief Secretary, who passes them to political level.

On account of multiplicity in administrative organizations in diverse states and union territories, it is not possible to have a single uniform pattern for the planning machinery. In each State, there is a Planning Department, which is accountable for the formulation and monitoring of the plans; and, generally, the evaluation of programmes through its Evaluation Wing. Essentially, the Planning Department is responsible for coordinating the development efforts in the state. In most of the states, within the administrative umbrella of the State Planning Department, there are departments of Economics and Statistics, Manpower and Evaluation. The Department of Economics and Statistics provides technical personnel at the State and lower levels for planning and monitoring of the programmes. The Manpower Department assesses the requirements and need for manpower in the coming years; and enables the planning process to incorporate action plans for meeting these needs in such a way that the overall manpower requirements for plan's implementation are fulfilled. In addition, the Manpower Department is also sometimes entrusted with the responsibility of planning for in-service training; and orientation of the State officials. The Evaluation Department, as the name suggests, is entrusted with the task of conducting evaluation studies of the various programmes being undertaken on concurrent or ex-post facto basis. Such studies provide feedback to the State Government for enabling corrective actions to be taken regarding the plan schemes.

To understand planning system in a State, in a better way, we will discuss the planning system in Meghalaya. The Planning Administration (in the Secretariat) deals with all matters relating to establishment; Planning Machinery at the Headquarter; and District Planning offices under its control. It also deals with all matters relating to setting up of State Planning Board, District Planning and Development Council, Regional Planning and Development Council, Meghalaya Economic Development Council and Meghalaya Resource and Employment Generation Council.

The Research Wing is the machinery of state planning, which is accountable for the management of all development activities in the state; and acts as an organising and liaising body with the Government of India and other agencies in the matter of planning and development. The Planning Research Wing is an independent body known as – "Meghalaya Planning Service".

At the State level, the Planning Department coordinates all development activities of different Development Departments comprising of the State Plan, the Centrally Sponsored & Central Sector Schemes, the Non-Lapsable Central Pool of Resources, Externally Aided Projects (EAP), Central Government Flagship Programmes etc.

With a view to reinforce better performance of the Planning Machinery at District level, the District Planning Organisation is owned by the District Planning Officer. District Office has been created in all districts under the Deputy Commissioner's office, which is headed by the District Planning Officer (DPO) as the Head of Office.

The Directorate of Economics & Statistics is a Directorate falling under the administrative power of the Planning Department. This Directorate is accountable for all economic and statistical information in the state. It brings out statistical handbooks, economic surveys and estimates. The Directorate is headed by a full-time Director. The officers are the members of Meghalaya Economics and Statistics Service.

A Science & Technology Cell is operating under the control of the Planning Department to direct and maintain the science and technology matters in the State. This manages measures of entities such as the State Council of Science, Technology and Environment, Science Centre, and Bio-Resources Development Centre (BRDC).

This organisation is also concerned with formulation of plan, and review of the implementation of Schemes. At the district level, the District Planning and Development Council (DPDC) prepare the District Plans; and also monitors and reviews the developmental activities in the district.

In view of above, it is felt that a regular bureaucratic organisation needs continuing assistance of eminent subject-experts to introduce an element of specialised competence in the planning process. As a result, on the basis of recommendations of various committees and commissions, in addition to the State Planning Department a State Planning Board/ Commission exists in many states. It comprises the Chief Minister as Chairman, Deputy Chairman, subject-experts, non-officials and officials. In the next section, we will explain the structure and composition, role and functions of the SPB/ SPC.

Five Year Plans

This elaborate consensus-building process-the process of plan formulation-has three clearly distinguishable stages. The first and the preliminary stage involves the preparation of an 'approach' to the plan. The approach paper is a brief document broadly outlining the goals to be achieved during the proposed Five Year Plan period. The approach paper reflects the basic economic and social objectives of the political leadership (the government in power) and also has a background of a longterm (15 to 20 years) perspective. The approach paper is discussed by the full Planning Commission and then by the Union Cabinet and the NDC.

The broad five year targets of the approach paper finally accepted are then given as guidelines to a number of Working Groups. These Working Groups are set up by and work with the assistance of the divisions of the Planning Commission. They are generally subject or area-specific and function under the concerned divisions. For example, the education division of the Planning Commission set up in August 1988 thirteen Working Groups on various aspects of educational development for the eight plan (1990-95).

The Working Groups usually consist of economists, concerned technical experts and administrators in the concerned Central ministries and in the Planning Commission. The primary task of the Working Groups is to work out the detailed plans for each sector and sub-sector on the basis of the preliminary guidelines. They are expected to spell out the details of policies and programmes needed for achieving the targets. Since there are a large number of research studies on many of the areas, the Working Groups are expected to benefit from them. In cases of gaps in knowledge, the concerned division often promotes specific research studies or holds seminars, etc. Thus a large amount of technical and detailed subject-specific work goes into this second stage of plan formulation. The state governments are encouraged to have their own Working Groups and the Central Working Groups are also expected to interact informally with their state counterparts. On the basis of the exercises done in the second stage, the Planning Commission prepares a 'draft' Five Year Plan. As in the case of the approach paper, the draft that gives tentative details of the plan is first discussed by the full Planning Commission and then by the Union Cabinet and is then placed before the National Development Council.

The draft plan is subjected to public scrutiny in the third and final stage of plan formulation. It is discussed with and commented upon by various central ministries and state governments. Also the draft plan is publishes (like the approach paper) for wide public discussions. The draft plan is discussed by the Parliament first in a general way and then in greater detail through a series of parliamentary committees which individual members join according to their preferences. In this stage the Planning Commission also holds detailed discussions of the plans of individual states. With each state the discussions are held at the experts level as well as the political level culminating in a meeting with the Chief Minister. These meetings with state governments lead to an understanding between the Commission and the states regarding the details of the plan including central financial assistance, etc. On the basis of these various discussions at different levels with diverse parties and on the basis of reactions from elected representatives, experts and the general public the Planning Commission prepares the final plan document. This document is again scrutinized by the full-Commission, the Union Cabinet and the NDC. Thereafter, it is presented to the Parliament which after discussions gives its assent. In India the general approval of the Parliament is considered to be sufficient and no law is required for taking up the plan for implementation.

Liberalization and Privatization and their impact

Introduction Privatization is a concept that encompasses a vast collection of ideas, projects and approaches in the broadest sense of the word privatization. The work of government in the lives and teaching of the people strengthens the shopping center. In an acceptable sense, privatization involves transferring property from the state to the private sector, or transferring orders over property or activities, for example, by assets of privatization through a lease, while the ownership of the property is left to private individuals.

Privatization changes the way the state works and does not reduce many things. Testing and managing the privatized system described below is worrying and problematic. Similarly, the state has a startling determination to ensure that the privatized sector of the economy wins a lot of controversy and that the sensitive part of the population is not unnecessarily affected.

Privatization is an ongoing start-up process, especially in the 1980s. The term "privatization" was first introduced by Professor Peter Drucker in his 1969 book *Gap of Gap on Amendments to the Law*. Prof. Drucker says in his book *New Realities* that when the Economist inquired about the previous book, "he turned the general idea into a perfect engine that was not possible in anything of quality, form or structure." Launched by the British Prime Minister Margaret Thatcher since 1980, the steam has spread too many parts of the world and the two countries have significantly privatized their positions.

The financial changes initiated by the Government of India in 1991 provided a major boost to globalization. The 1980-81 periods proved the appropriateness of some of the challenges. Subsequent oil problems generously raised import bills, but progress was far behind. As a result, the need for exchange in the galaxy increased. In the seventh game plan, private settlements showed compatibility. Thus, only a net crime of 24% of the exchange rate deficit could be returned to the seventh approach. These questions were raised during the delta war of 1990-1991. This year the exchange rate deficit was Rs. 16,934 corers. The negative benefit was also distorted. The current record of deficit in 1990-91 was 17,369 rupees. Moreover, this issue was heavily dependent on cross-border credit for non-core costs and non-residential business in the 1980s, where priority aid development was not required. The capital moved people away, and people almost went bankrupt in credit. Near the domestic packaging sheds, many unanticipated changes were released in Western and Eastern Europe, Southeast Asia, Latin America and elsewhere. Important changes were made in the Indian economy in the mid1990s. The new currency change is called liberalization, privatization and globalization (GPL). It has made fixtures to make the Indian economy the fastest and fully verifiable economy.

The schedule of changes attempted in the mechanical part was comparable because the money related segment had taken steps to dynamically qualify the economy. With the onset of the changes to transform the Indian economy in July 1991, others spread across India, at least billions of people. This phase of cash related progress not only had a major impact on recent monetary general improvement, but also from the perspective of Indian people who could be relieved of common, incredible circumstances, superstition, and preliminary abandon.

Ramifications of Liberalization

Unfettered liberalization also has consequences for the environment. Consider for instance environmental distortions, in many developing countries, in the form of natural resources being subject to open access coexisting with trade barriers. In the 1950s, many Latin American and some South Asian and African countries, adopted a strategy of import substitution of manufactures to encourage industrialization. Only recently have these countries launched reforms targeted at the reduction of those trade barriers by removing the import quantitative restrictions and tariffs on manufactures and agricultural import substitutes and reducing export taxes in traditional, mostly agricultural exports. The effect of trade liberalization on deforestation has received much less attention from researchers despite the intense debate that this issue generates. The elimination of trade barriers should be welcomed according to any "clean" neoclassical trade model, as trade will bring widespread gains. This position, characteristic of the constituents of free trade, clashes with that held by those who see in trade an engine of environmental degradation. In particular, critics of free trade argue that trade intensification will lead to unsustainable logging rates in some developing countries that are already heavy deforesters. When multiple distortions coexist in an economy, the removal of one type of distortion (trade barriers) if additional types of distortions (weak property rights) remain is not necessarily welfare improving.

Joseph Stiglitz (2003), former Senior Vice President and Chief Economist of the World Bank, asserts that the case for trade liberalization is far weaker than most economists will admit. Those who are more honest fall back on political arguments: it is not that trade liberalization is such a good thing; it is that protectionism is such a bad thing. If more developing countries are to benefit more from increased trade liberalization, there is a need for a fairer trade regime; and if more people are to benefit from trade liberalization, there exists a need to better manage trade liberalization. Countries could push to move towards a more comprehensive agenda for fairer trade and better managed trade liberalization. This agenda will ensure that both the poor and the rich, in both the developing and developed countries, share the fruits of trade.

In recent years, the neoliberal economists (for example, Berg and Krueger, 2002; Bhagwati, 1994; Dollar and Kraay, 2001; Edwards, 1998; Henry, 2002; Hussain, 1996;

Krueger, 1997; Krugman, 1994; Vasquez, 2002) have sought to establish the claim that economic liberalization unfailingly promotes growth and reduces poverty in the developing countries. The argument goes that liberalization of markets promotes perfection in economic organization and management which, in turn, push forward growth and human welfare. An impetus to and achievement of growth eventually reduce or alleviate poverty, improve the standard of living, close the gap between the rich and the poor and bring about convergence between states through faster growth in the poorer countries. The best way to achieve economic growth, they argue, is to abandon protectionist policies and seek rapid integration into the global capitalist economy. They further claim that liberalization of capital accounts, trade and investment regimes and privatization of national economies, in the long run, will attract more foreign direct investment as well as portfolio investment and thus create more employment opportunities for the poor. Labour is the primary asset of the poor, and the establishment of labourintensive industries reduces unemployment, promotes living conditions and thus breaks down the vicious circle of poverty. Referring to the declining trend in the incidence of poverty in East Asia and some Latin American countries, the neoclassical economists claim that the percentage of poor people under neoliberal economic liberalization is declining as a whole with a steady downturn on the world poverty curve.

Nuruzzaman (2005), in his article, contrary to the neoliberal claim, argue that the post-cold war neoliberal regime of liberalization fosters conditions that instead of alleviating poverty, ensures its continued presence in developing countries by shrinking their prospectus of economic growth. The article further contends that neoliberal claim is an exaggeration of the benefits global economic liberalization is supposed to sprinkle across the vast swathes of territories and people in the developing world.

Privatization: Definition, Forms and Impact

In the current literature, there is considerable diversity in the interpretations of privatization owing to varying practical experiences, expert opinions, and academic views in this regard. Thus, Daintith (1994:43) mentions that adopted in different countries as a conveniently topical and attractive label narrower definition of privatization denotes mainly the divestiture of public assets to the private sector; a broader view of privatization tends to encompass processes such as denationalization,

deregulation, liberalization, contracting out, competitive tendering, user charges, cuts in public Parker, 1991:11; Martin, 1993:11; Murie, 1994:105). A simpler definition is offered by Cowan (1990:6) for whom privatization is a process of transferring assets, organizations, functions, and activities from the public sector to the private sector. For others, the direct transfer of public ownership and control to the private sector represents a more classic mode of privatization; whereas the leasing and franchising arrangements between the public and private sectors can be considered as partial privatization; and reforms in subsidies, tariffs, taxes, and regulations may be viewed as factors catalytic to privatization rather than privatization as such (De Walle, 1993:4). However, it should be understood that contemporary privatization in developing countries has been adopted as one of the main components of the so-called structural adjustment program that incorporates not only privatization, but also other complementary policy measures such as the deregulation of pricing and marketing, liberalization of trade, reduction in import tariffs, and exemption of foreign investors from taxes and labor codes, and so on.

Forms of Privatization

An effective mode of analyzing and understanding privatization is to examine its various forms. For some scholars, privatization may take the following major forms: (a) divestiture or the transfer of ownership and management to the private sector; (b) sale of shares through tender or capital markets; (c) transfer of management to the private sector without change in ownership; (d) introduction of production contract while retaining procurement and marketing functions; (e) profit-sharing with employees; (f) outright liquidation; and (g) reduction in bureaucratic control without change in ownership (see Ahmed, 1995:186; De Walle, 1993:7-8). For Daintith (1994:45), there are six major forms of privatization change in ownership (from the public to private sector), change in public activities or assets (in the terms of their reduction), change in legal status of public provisions (such as liquidation), change in economic status of the public sector (from direct producer to indirect provider), and change in competitive environment (by withdrawing monopoly rights of public enterprises). Jiyad (1995) offers an exhaustive list of various forms of privatization under two major categories the divestiture and non-divestiture options. The divestiture option includes the direct sale (full or partial) of public assets to private investors, public share offerings on stock markets, sales to

investment or mutual funds, sales to employees or management teams through ownership plans or employee buyouts, public auctions, and liquidation followed by the sale of assets. The nondivestiture option, on the other hand, covers management contracts, leasing and operating concessions, commercialization or corporatization, joint ventures, and contracting out. In various degrees, most of these forms of privatization were adopted in developing countries during the past two decades.

Impacts of Privatization

Among the national and international policy circles, there is not only a dominant tendency to portray privatization as one of the most desirable policies and to present its objectives or rationales in favorable terms (discussed above), there is also an inclination to view its results or outcomes mostly as beneficial. Due to this current trend of privatization-biased rhetoric, this section examines more critical implications of privatization for various social groups and classes with special reference to developing countries. First, in terms of internal economic implications, the privatization period hardly saw any significant improvement in the developing world in terms of eradicating poverty, reducing unemployment, accelerating economic growth overcoming trade imbalance, and reducing external debt and dependence.

Second, with regard to adverse social implications, privatization is likely to worsen the situation of social inequality in developing countries it is because when the profit-making state enterprises are privatized, the incomes usually shift from the public exchequer representing all tax-paying citizens to few affluent investors, and thus creating adverse distributional effect (Ramanadham, 1993). Based on the prescriptions of the World Bank and the IMF, it has become a common trend in various countries to reduce social benefits and credit facilities for the poor, which has caused an increase in poverty (discussed above), and expanded the income gaps between have and have-nots.

Another critical social entitlements or rights to basic social services such as education, health, transport, and housing; and the diversion of resources allocated for these services to other provisions such as tax reliefs and business subsidies that benefit the business sector (see Martin, 1993:2). As the contemporary regimes have reduced or eliminated food subsidies and social welfare programs under the pressure of international

agencies, the living standards of poorer classes have fallen in many countries in South Asia, Latin America, and Sub-Saharan Africa (Sarkar, 1991:2308; Smith,).

Finally, in terms of critical political implications of privatization, there has been a concern that this market-biased policy may be antithetical to democratic institutions due to the diminishing public support for such a policy that has negative effects on various state-run social programs.

Another political implication of privatization has been the increased power of (especially the trade unions) as a political force especially due to the transfer of resources and decisions from the public sector to the private sector, and the portrayal of labor unions as the causes of disorder in market operations (Clements, 1994:90-99; Rentoul, 1987:2). During the postwar and postcolonial periods, the working class acquired certain political rights to influence state policies in their favor, which has eroded under privatization due to the transfer of assets and policy measures to business enterprises..

The Foreign Policy

One of the important aspects of the study of International Relations and International Politics is foreign policy. It is the basis of all international relations. It is not possible to understand inter-state relations without understanding their foreign policies. Every nation has the right and responsibility to secure the aims, objectives and aspirations of its national interests in international relations. As no nation is completely self-sufficient and self-reliant, no nation can live without maintaining inter-state relations. Interdependence has been an indispensable fact of international relations. It is a fact that the behavior of each nation has an effect on the behavior of other nations. Every nation, keeping in view of its national interest, makes an effort to take utmost advantage of the actions of other nations. Therefore, every nation has to formulate and adopt a foreign policy to secure and serve the interest of its people and also to achieve the goals of her national interest in international relations and international politics. In this unit we shall discuss various dimensions associated with foreign policy in general.

Meaning of Foreign Policy

Foreign policy is one of the important aspects in the field of international relations. In this globalised world it is not possible for any state to live in isolation and without maintaining inter-state relations. Therefore, to maintain such relations with other

states of the world, a state has to formulate a foreign policy. In fact, inter-state relations can be understood by understanding their foreign policies. A nation's power also gets enhanced by foreign policy in the international community. In simple words, foreign policy is a course of action and inputs that a nation makes in order to influence behaviour of other states and to pursue its goals of national interest. It is a set of principles, decisions and means which a nation adopts to secure its goals in international relations. According to C. C. Rodee, Anderson and Christos, foreign policy implies "formulation and implementation of a group of principles which shape the behavior pattern of a state while negotiating with other states to protect or further its own interests".

Foreign policy gives a kind of direction to a state and also suggests adequate means to adopt for the easy journey of the direction. Padelford and Lincoln pointed out that foreign policy is the way through which a state decides "what course of actions it will generally pursue in world affairs within its limits of strength and realities of international environment". Foreign policy consists of two words 'foreign' which implies territorially sovereign units which exist beyond the legal boundaries of a particular state and 'policy' means guide to an action or a set of actions intended for the realization the goals of an organization. Foreign policy involves the strategies and tactics and commitments too which are taken for the fulfillment of a state's goals and interests. On the basis of various definitions put forward by eminent scholars, it could be stated that foreign policy is a strategy devised by government to its actions in the international field. It involves the process of creating, making and implementing decisions and it is relational. Relational because foreign policy has the intention to influence the behaviour of other states in the international system. The foreign policy of nation includes– (i) a set of principle, policies and decisions adopted and followed by a nation globally, (ii) objectives and goals of national interest which are to be achieved, (iii) for conducting international relations broad principles and decisions, (iv) assessment of achievements and losses of the nation in terms of its goals of national interest, (v) means or nature of action to be taken to achieve the goals or objectives of national interest and (vi) policies, decisions and action- programmes for maintaining continuity or change in international relations.

Role of Policy-makers:

Another major determining factor of foreign policy is the attitude of the decision and policy makers. Foreign policy is based significantly on the leadership qualities as it determines the strength and direction of foreign policy of a state. Foreign policy is very strongly related to the psychological traits, the personality and predisposition of the leaders. In the formulation of foreign policy, there is a major role played by the ruling elite and the decision makers act in accordance with their perception of reality. The policy makers take due note of the relevant values and relevant sector of the environment, they determine the objectives of the foreign policy. The decision makers interpret the national interest and also perceive the external environment while formulating foreign policy. The impact of the views and personalities of the ruling elites on foreign policy formulation is quite natural. Foreign policy is however not the result of the role played by a few leaders only, it also involves the interplay of other various determinants and pressures of bureaucracy.

Meaning and Objectives of Foreign Policy

The meaning of foreign policy has caused many debates among scholars. In easy and general terms, it is the relation among countries concerning all issues of international relevance like disarmament, peace, climate change, decolonization, justice, etc. In specific terms, foreign policy is the policy of a country in pursuing its national interests in global affairs, for example, the country's refusal or acceptance of international agreements like the Non-Proliferation Treaty (NPT) and Comprehensive Test Ban Treaty (CTBT) or seeking a permanent seat in the United Nations Security Council (UNSC). Through its foreign policy, a state tries to control the behaviour of other states. In this process, a state and its statesmen are generally guided by national interest. Originally, it was believed that the foreign policy of a country grew out of national interest only and no other matters of interest were involved in dealing with other countries.

There are a variety of views on what constitutes national interest. On one hand, extreme realists compare national interest with national power and on the other, the extreme idealists specify national interest with some universal moral aspiration, such as eternal peace or human brotherhood. However, a statesman always tries to find out a concept that considers security, national development and world order as components of

national interest. In the context of individual countries, particularly the national interest of one country may vary from another country, depending upon the social and economic environment of that country. National interest of a rich or developed country would be preserved in the present state and seek further improvement. In case of a poor or developing country, the national interest would be preserved on its political sovereignty and its want to increase the pace of economic development for improving the standard of living of its people in the globalized era.

It must be remembered that in the era of globalization, it has become very difficult to isolate national interest of one country from its geo-political or geostrategic location and international environment. Therefore, the foreign policy of a country is more than the sum total of its foreign policies, it also includes its commitment, its interests and objectives in the current form and the principles of right conduct that it professes. Therefore, the foreign policy of India is determined not only by domestic factors but also by international factors. Some of these factors are dynamic, which go on changing in the course of time, while some other basic factors make a long-term impact or influence on foreign policy. Thus, continuity and change among these factors is a common phenomenon in determining the foreign policy of a country. It is really interesting to know how the foreign policy of a country emerges over time to undertake its present complex form. It is an ongoing process where various factors interact with one another in different ways and in different situations.

In modern times, it can be said that no state can avoid involvement in international relations. This involvement can definitely be improved and systematized if it is based on certain defined lines. This provides a rational urge for the formulation of foreign policies. Again, the term foreign policy suggests a greater degree of rational procedure and a step-by-step planning process towards a known and defined goal. It is a rational response to the existing and fairly perceived external conditions. Though there are national and international limitations to any such well-knit planning, yet an effort is constantly made and will continue to be made for it.

Foreign policy is an important key to the rational explanation of international behaviours. It is impossible to understand inter-state relations without understanding

foreign policies of states. The study of foreign policies, therefore, is one of the most important aspects of the study of international politics.

Foreign policy deals with a country's external environment. It represents the substance of foreign relations of a state. A foreign policy is to be analysed from actual behaviour patterns of states rather than exclusively from declared objectives or policy plans. Its object is to influence events or situations that are beyond the state boundary. The behaviour of each state affects the behaviour of others. Every state, with its national interests, tries to take maximum advantage of the actions of other states. Thus, the primary purpose of foreign policy is to seek adjustments in the behaviour of other states in favour of oneself.

The meaning of 'foreign policy' is to decide on certain goals and make efforts to regulate the behaviour of others to achieve these goals. These goals can be achieved with the help of power. Thus, national interest and power are the most important components of a foreign policy. All states have some kind of relations with one another, they have to behave with one another in a particular manner. The framing of the foreign policy is, therefore, an essential activity of modern states. Foreign policy consists of the external behaviour of states.

In the words of Prof. Mahendra Kumar, scholar and author of *Theoretical Aspects of International Politics*, the meaning of foreign policy is incomplete and imperfect. A change in the behaviour of other states or countries may not always be desirable. At times, it may be advisable to ensure continuation of the same behaviour of others. At another time, it may become essential to make certain adjustments in one's own behaviour. According to Prof. Mahendra Kumar, 'The aim of foreign policy should be to regulate and not merely to change the behaviour of other states. Regulation means adjusting the behaviour of other states to suit one's own interest as best as possible.'

During the Cold War period, the superpowers, the United States and the former Soviet Union, tried to change the behaviour of other states to get maximum number of bloc followers, and India sought to regulate the behaviour of maximum number of countries to build a strong Non-Aligned Movement (NAM). The US policy of containment of communism was to change the course of events in its favour. The United

States had also unsuccessfully tried to persuade India to sign the Nuclear Non-Proliferation Treaty (NPT).

According to George Modelski, foreign policy is defined as ‘the system of activities evolved by communities for changing the behaviour of other states and for adjusting their own activities to the international environment’.

According to Northedge, ‘foreign policy is an interaction between forces originating outside the country’s border and those working within them’. Hartman defines foreign policy as ‘a systematic statement of deliberately selected national interest’. Thus, every definition gives the emphasis on behaviour of states to regulate their own actions and, if possible, change or regulate the behaviour of other states, with the view of serving their national interests.

In the words of C. C. Rodee, foreign policy involves the formulation and implementation of a group of principles which shape the behaviour pattern of a state while negotiating with other states to protect or further its vital interests. The idea of Crab Jr. explains that foreign policy-makers identify the national goals to be achieved and the means to achieve them. The interaction between the objectives and the means is foreign policy. Coulombis and Wolfes expressed the similar opinion that, ‘... Foreign policies are syntheses of the ends (national interests) and means (power and capabilities) of nations-states.’ To understand this definition, it will be necessary to examine the meaning of national interest and power, which as mentioned, are important ingredients of foreign policy. Therefore, foreign policy means deciding on certain goals and making efforts to regulate behaviour of others to achieve those goals. The goals are sought to be achieved with the help of power.

Foreign policy, as we have seen, is concerned both with change and status quo. There is another dimension too. As stated by Feliks Gross, even a decision not to have any relations with a state is also considered foreign policy. Each individual state has to decide the degree of its involvement in its relations with another country that would protect its interests. In 1949, India took a decision not to have any relations with the racist regime of South Africa, which was a definite foreign policy. Similarly, after Bolshevik Revolution, the American decision of not recognizing the Soviet Union, till 1934 was clearly the US Policy towards USSR. The foreign policy may either be positive or

negative. It is positive when it aims at regulating the behaviour of other states by changing it, and negative when it seeks such a regulation by not changing that behaviour. Thus, we have to conclude that, every state adopts certain principles to guide its relations with other states. These principles are based on interaction between national interests and means (power) to achieve them. As Bandopadhyaya opines, 'The formulation of foreign policy is essentially an exercise in the choice of ends and means on the part of a nation-state in an international setting.'

In formulating the foreign policy, the role of policy-makers is indeed most important. It is mostly depended on the perceptions and ideology of the foreign minister who guides the officials and who identifies the aims of foreign policy and determines the principles to be followed. Today, an important role is being played by the people and media. The flow of action from the community towards the policy-makers is known as the 'input' and the decisions of the policy-makers are known as the 'output', as stated by Modelski. Prof. Mahendra Kumar defines the foreign policy as 'a thought-out course of action for achieving objectives in foreign relation as dictated by the ideology of national interest'. He further includes foreign policy as the following:

Objectives of Foreign Policy

The five main objectives of a foreign policy of any country are as follows:

- The first objective of a foreign policy is to protect the territorial integrity of the country and the interests of its citizens from both within and outside the country. For this purpose, generally, the states prefer to follow the policy of status quo. If a state pursues a policy which seeks to upset the status quo, it is branded as revisionist and suspicion is aroused by other members of the international community. For the maintenance of its prestige, it has to protect the interests of its citizens both inside and outside the state.
- The second objective of a foreign policy is maintenance of links with other members of the international community and adoption of policy of conflict or cooperation towards them with a view to promote its own interests. It is well-known that India has diplomatic relations with the Jewish state, Israel, at the same time relations with the Arab countries do not get strained, primarily because of close trade relations with the Arab countries.

- The third objective of a foreign policy of a country is sought to promote and further its national interests. The primary interest of each state is self-preservation, security and well-being of its citizens. Various different interests often clash and the states have to protect their interests, bearing in mind in this regard.
- The fourth objective of the foreign policy aims at promoting the economic interests of the country. The status of a state in international arena is largely determined by its economic status. The states try to pursue a foreign policy, which can contribute to their economic prosperity and enable it to play a more effective role in international politics. Most of the treaties and agreements of the states, which other members of international community have concluded, are essentially designed to protect and promote the economic interest of these countries. This is an important factor being evident from the fact that India adopted the policy of non-alignment chiefly because it had to concentrate on economic development. Further, India hoped to get every possible help and assistance to accelerate the process of economic development from both the superpowers during the Cold War. Similarly, the US and China, despite their ideological differences, were obliged to patch up their differences due to economic considerations.
- The last and fifth objective of foreign policy aims at enhancing the influence of the state either by expanding its area of influence or reducing the other states to the position of dependency. In the post-Second World War period, the policy of United States and former Soviet Union had been largely motivated by these considerations.

Goals of Foreign Policy

The objectives of foreign policy can be summed up in one term that is national interest. However, national interest is open to a variety of meanings. In the words of Paul Seabury, 'the national interest is what foreign policy-makers say it is.' Security, national development and world order are the essential components of national interest of any state. In other words, it embraces such matters as security against aggression, development of higher standard of living and maintenance of conditions of national and international stability. Notwithstanding, to avoid any ambiguity and confusion, Holsti has

substituted the concept of objectives, which is essentially 'an image of a future state of affairs and future set of conditions that governments through individual policy-makers aspire to bring about by wielding influence abroad and by changing or sustaining the behaviour of other states.'

However, objectives can be derived from national interest only. Objectives are of a more specific nature than interests. Hence, objectives are conditioned by the advantages of accommodating the interest of other states. An objective, therefore, comes into existence when a particular type of national interest becomes important for a state to seek. George Modelski considers both interests as well as objectives under the category of aims or purpose.

The acts of any state on certain norms or principles represent more or less clearly formulated patterns of behaviour which guide national action or policies. The ideology of foreign policy was together constituted by these principles. Every action and policy involves the application of means. A foreign policy is therefore a thought out course of action for achieving objectives in foreign relation as dictated by the ideology of national interest. The objectives of foreign policy can be classified into many pairs of contrasting objectives or goals. Arnold Wolfers has defined, for instance, the difference between 'possession goals' and 'milieu goals'. In the context of the former, it means those goals which a foreign policy seeks to achieve in order to preserve its possessions, like a stretch of territory or membership of some world organizations. In the context of the latter, it understands those goals which nations pursue in order to shape favourable conditions beyond their national boundaries. Achievements of peace, promotion of international law and growth of international organization can be considered as 'milieu goals'. In practice, milieu goals may only be the means for the pursuit of possession goals.

Hence, some objectives may be direct national goals, such as preservation of national independence and security, and some are indirect goals which are of primary benefit to the people. Therefore, another contrasting set of goals may be ideological or revolutionary goals and traditional goals. The objectives of foreign policy further can be classified into the following three categories:

(i) Core values and interests:

The core values and interests are the types of goals for which more people are willing to make ultimate sacrifices. The existence of a state is related to them.

They are:

Self-preservation, defence of strategically vital areas, ethnic, religious or linguistic unity and protection of cultural and political institutions and beliefs and values

Economic development and prosperity can lead to the adoption of a course of policy that ignores the core values and interest and yet survive

(ii) Middle range objectives: Middle range objectives include:

- Trade, foreign aid, access to communication facilities, sources of supplies and foreign markets and are for most states, necessary for increasing social welfare.
- Increase of state prestige by expansion of military capacity, distribution of foreign aid and diplomatic ceremonies including such exhibitions and status symbols as development of nuclear weapons, outer space exploration, many forms of imperialism or self-extension, such as creating colonies, satellite and sphere of influence. Ideological self-extension is also prevalent in many forms to promote socio-economic political values of a state abroad.

(iii) Universal long range objectives:

Universal long range objectives are those plans, dreams, visions and grand designs concerning the ultimate political or ideological organization of the international system. These objectives aim at restructuring the international system. Hitler's concept of Thousand Year Reich, the European New Order, Japan's dream of Greater East Asia, the Soviet Union's idea of World Soviet Federation, the American dream of making the world safe for democracy, De Gaulle's image of Federation of Fatherlands, are some of the illustrations of long-range objectives. It, however, should be noted here that the first and second categories of objectives require immediate pursuit, but the third category goals are meant for long-term pursuit.

Basic Principles of India's Foreign Policy

- Non-Alignment
- Policy of Non-Alignment is not the policy of Passive Neutrality

- Faith in International Co-operation
- Development of relations with the countries of East
- Faith in United Nations
- Help in the freedom of slave Countries
- Opposition to military Alliances
- Faith in Panch sheel: (i) Mutual respect for each others's territorial integrity and sovereignty
- (ii) Non-Aggression (iii) Non-interference in the internal affairs of other states, (iv) Equality and mutual co-operation
- (v) To adopt the policy of Peaceful co-existence

India and China

India primarily perceives China as an authoritarian, communist legacy that continues to progress as a strong and powerful country in its neighborhood. In India's consideration, China is a strong _neighboring' country and already arriving on the global political stage as a superpower. The Tibet episode, the 1962 war and the contrasting developmental paths over the decades have contributed to India's changed outlook. Essentially, India's current perception of China is that it is more of a powerful neighbour than a reliable partner. Many Indian opinion leaders feel India needs to come out with a China policy with a _multiple' prism of competition, cooperation, correlation, coexistence, collaboration and conflict. But there needs to be reciprocation. Given India's increasing global stakes, it is expected that China acknowledges that India is also a power to be reckoned with. China has emerged as a strong military and political power. Indian business community perceives China more as an opportunity; whereas the think-tanks and the media visualize China more as a strategic concern. Further the Indian government maintains a safe middle course. China currently is too strong, both politically and militarily, compared to India. Given the two countries' identical strategic interests in regional and global domains, the Indian policy appears to remain cautious and watchful of Chinese moves. Both countries heavily depend on resources for development which to a fair extent shapes their mutual perception. For India, China is still a security concern, especially on territorial and maritime domains. Thus, China poses multiple concerns and challenges to India politically, economically and strategically besides militarily.

The People's Liberation Army inflicted the final defeat on Kuomintang (Nationalist Party) in October 1949 and PRC was born as a socialist republic some two years after India had gained independence. India's first Prime Minister Jawaharlal Nehru had based his vision of a 'resurgent Asia' on friendship between India and China; and his vision of India's foreign policy was governed by the ethics of the Panchsheel (Five Principles of Peaceful Coexistence)) which, he initially believed, was also shared by China. Nehru was disappointed when it was realized that the two countries had a conflict of interest in Tibet.

India-China Economic Relations

The trade and economic relationship between India and China has seen a rapid growth in the last few years. Trade volume between the two countries in 2000, stood at US\$ 3 billion. In 2008, the deficit reached US\$ 51.8 billion with China replacing the United States as India's largest 'goods trading partner'. In 2011 bilateral trade reached an all-time high of US\$ 73.9 billion. Further, the Indian trade deficit with China increased to US\$ 47.68 billion. In 2016, India was the 7th largest export destination for Chinese products, and the 27th largest exporter to China. India-China trade in the first eight months of 2017 was US\$ 55.11 billion.

India's trade deficit of \$61 billion with China refuses to shrink as India is unable to export more manufactured goods. India is welcoming Chinese investments which have a huge potential even though it was a mere \$2 billion of Chinese FDI in 2017. India and China are natural trade partners as they complement each other. India is specializing in software and pharma and IT services while China is specializing in manufacture of electronic hardware and infrastructure building. China is India's largest trading partner with bilateral trade reaching almost \$72 billion in 2016-17, from \$38 billion in 2007-08. Bilateral trade between April 2017 and January 2018 was reported to be more than \$73 billion. India's total trade with China for the financial year 2017-18 was \$84.4 billion and deficit was \$ 51.72 billion.

India and Pakistan

How to sum up India-Pakistan relations? Some say it is a 'love-hate' relationship. Others describe the two neighbours as estranged brothers who love each other but are quarrelling over distribution of family wealth. Some look at India-Pakistan relationship in

adversarial terms: India and Pakistan are involved in a mortal battle. This enmity will end only with the destruction of Pakistan. A less extreme view is that Pakistan stands against everything that India champions – pluralism, secularism, democracy, development and peace. Emotions run high and take over reason. One hears heartwarming stories too: in Lahore, restaurant owners refuse to charge Indian visitors for food. In Delhi, taxi drivers refuse to charge fare from Pakistani visitors. Two points bear significance here: One thing is certain: not one single dominant view can capture the complexity and nuances of Indo-Pak relations. Secondly, relations with Pakistan have dynamics which are very different from India's relations with other neighbours. It is the most enduring rivalry between any two nations since the end of the Second World War. Ironically, the number of issues that divides them continues to increase then decrease. But the number of issues that unite them also has a fairly long list. Peace and harmony is not in sight; conflict and hostility is the reality of today – as it was of yesterday and, one fears, of tomorrow as well.

There is a historical background; and there are political experiences and memories. Indian and Pakistan elites – political, business, civil services and armed forces – had lived and worked together 131 prior to 1947. There were personal equations and rivalries too among the elite classes. Then there are cultural legacies – not one but several. Partition gravely disturbed the economic production system. Further, the making of Pakistan did not follow logic of geography. Borders were drawn arbitrarily; they left behind lots of disputes. Sociologically, it turned neighbours, who had lived side by side for generations, into enemies. Culturally, the syncretic culture was rejected by Pakistan. Evolving an alternative identity has proved an artificial effort.

British India was first partitioned and a separate state of Pakistan was created on 14 August 1947. India was granted independence a day later on 15 August 1947. The Muslim dominated regions became Pakistan and came to be called West Pakistan and East Pakistan – the two regions were separated by hundreds of kilometers of Indian territory. Soon after their independence, India and Pakistan established diplomatic relations. But partition proved a very violent process with millions dead and displaced. Further, numerous territorial claims overshadow their relationship. Since their Independence, the two countries have fought three major wars and one undeclared

localized war. The 1972 war led to the birth of Bangladesh (erstwhile East Pakistan). There have been numerous armed skirmishes and military standoffs; Pakistani border forces periodically violate the ceasefire line in Jammu and Kashmir. There are two centre-points of conflict. Kashmir dispute is the centre-point of all of these conflicts. Cross-border terrorism which is a strategic tool in the hands of Pakistan state is another point of contention. There have been numerous terrorist incidents in last three decades or so, including attack on the Indian Parliament which are traced back to Pakistan-based terrorist organizations and their close links with the sections in Pakistan establishment.

Historical Background: Roots of the Conflict

Relations between India and Pakistan are complex and largely hostile; yet the relationship, at times, shows the dimension of a strong emotional and cultural bond. Some say, it is a love-hate relationship. But there is more to Indo-Pak relationship. There are historical, cultural and political reasons underlying this hostility and mutual antipathy. As stated earlier, India was first partitioned and only thereafter granted independence.

There was lot of mutual acrimony and political one-upmanship between Indian National Congress and the Muslim League prior to 1947. Communal divide had reached high pitch and there were incidents of communal violence. When independence was granted to both India and Pakistan, partition could not remain a peaceful orderly process. Partition resulted in massive displacement and migration of populations along communal lines across the borders of the two independent states which resulted in very large scale violence, destruction and death of innocents. In all, about 12.5 million people were displaced. The number of dead in the communal violence that followed is estimated to be from several hundred thousand to one million; some estimate the number of those killed at 2 million. In short, freedom came to India at a heavy price. The centuries' old social cohesion and communal harmony was damaged; and India was laid up with a hostile neighbour. Muslim League had demanded and got Pakistan as the 'homeland' for Muslims. Its raison d'être as an independent nation was hostility towards India. Pakistani leadership saw their nation in an adversarial relationship with India. They were keen to project the new country as distinct and different from India. For decades, the leadership has fed the Pakistani population of the 'unIndianness' of their country – in terms of

history, culture and society. Bilateral relations have strong domestic national dimension: Pakistan stands as a negation of all that India stands for and aspires for.

Accession of Jammu & Kashmir and the First India-Pakistan War of 1948

Kashmir was a Muslim-majority princely state, ruled by a Hindu king, Maharaja Hari Singh. The Maharaja had wanted his state to remain as an independent kingdom – a neutral country recognized by both India and Pakistan. Circumstances were still not clear when Pakistan invaded Kashmir with its irregular forces and the tribal fighters in October 1947. The security forces of Maharaja Hari Singh could not stop the invaders. There were incidents of communal violence in September 1947 which resulted in the killing of Muslims in Jammu. Faced with Pakistan invasion, Maharaja Hari Singh appealed to India for help. He was advised by the Governor-General Lord Mountbatten to first sign the instrument of accession before India could provide any help. He signed the instrument of accession to the Union of India on 26 October 1947. Sheikh Mohammad Abdullah, the leader of Kashmir's popular movement, rushed to Delhi and requested Prime Minister Jawaharlal Nehru to send Indian troops to save Kashmir from the invaders. Governor-General accepted the instrument of accession on 27 October 1947. With this, the princely state of Jammu and Kashmir became part of Dominion of India as per the Indian Independence Act of 1947 passed by the British parliament. Kashmir was later given special status within the Indian Constitution – a status which guaranteed that Kashmir would have independence over everything but communications, foreign affairs, and defence. Indian troops reached Srinagar same day and began the operation to evict the Pakistani invaders from the valley.

This was the first India-Pakistan war, 1947-48. Fighting was intense between Indian and Pakistan armies. With a difficult terrain and weather, this localized conflict continued during 1948. It was noted that the two armed forces had limited capabilities. The two countries agreed to a ceasefire worked out by the United Nations, which took effect in January 1949. They also sought UN arbitration with the promise of a plebiscite. With popular leaders like Sheikh Abdullah in favour of accession with a secular India, India had expected to win the vote. In July 1949, India and Pakistan defined a ceasefire line – the line of control. It was meant as a temporary expedient; but the line of control exists to this day. About two-thirds of the Kashmir remains with India; and the rest is the

Pakistan Occupied Kashmir (POK). In 1957, POK was integrated into Pakistan, becoming the so called ‘Azad Kashmir’.

Pakistan maintains that Kashmiris have right to self-determination through a plebiscite and that the promised plebiscite should be allowed to decide the fate of the Kashmiri people. India on the other hand asserts that with the Maharaja's signing the instrument of accession, Kashmir has become an integral part of India.

Wars Between India and Pakistan

Political differences are deep and seemingly unbridgeable; and territorial claims are unmitigated. 136 The result has been various wars. India and Pakistan have fought three wars. A brief description of the 1947-48 war has been given earlier. Then there were wars in 1965 and 1971; and an undeclared short war in 1999 at Kargil. At the time of Kargil war, the two countries were nuclear-armed powers. A brief description and analyses of major wars follow.

Indo-Pak War of 1965 India and Pakistan had their second war in 1965. The decade of 1960s was marked by the intensity of Cold War. Pakistan had joined the US-led military alliances of South East Asia Treaty Organization (SEATO) and Central Treaty Organization (CENTO); and received generous US military aid. India was Non-aligned, which US did not like. The India-China border war had brought China and Pakistan closer. Pakistan was able to convince China that its membership in CENTO and SEATO is not directed against China. Pakistan is a strategically located country; and took full advantage of it during Cold War. As Soviet Union did not want Pakistan to be close to its ideological rival China, it too offered Pakistan trade and economic cooperation agreements in 1965. Thus on the eve of the war, the regional strategic environment was favourable to Pakistan; and its leaders felt emboldened. It was then that Pakistani President Field Marshal Ayub Khan decided to find a military solution to Kashmir issue.

There is a piece of war strategy. The first Kashmir war of 1948 had convinced Pakistani strategists that it can fight only asymmetrical wars with India. The 1948 war had witnessed the use of non-state actors in the form of the tribal invaders. The strategy in 1965 had two parts: first, Pakistani design was to encourage and support sabotage and guerrilla operations into J&K. Pakistan armed forces sent around 30,000 trained infiltrators on 5 August 1965. The plan was to incite popular uprising and sabotage the

infrastructure. A guerilla war would be launched to destroy physical infrastructure and supply and communication lines of Indian army. The second part of the Pakistan plan unfolded on 1 st September 1965. Pakistani army attacked Indian positions. Indian forces responded by launching operations and occupied Haji Pir, Tithwal and Kargil heights. The war lasted 17 days. Thousands were killed on both sides. The 1965 war saw the largest tank battle and the largest battle involving armoured units anywhere since the end of Second World War. UN brokered ceasefire following the diplomatic initiatives by the Soviet Union and the United States.

Kargil War, 1999

After the 1971 war, there was no major war between India and Pakistan except efforts made by the two countries to take control of the Siachen by establishing military presence on the higher mountain ridges in the 1990s. The decade of 1990s was otherwise full of tensions and conflict as Pakistan supported separatist activities in Jammu & Kashmir. In May 1999, the two countries had also gone nuclear which added a new strategic dimension to their bilateral ties. Kargil was the first conventional war between two countries with nuclear weapons. The war was fought between 3 May and 26 July 1999.

In the winter of 1999, infiltrators of Pakistan army surreptitiously occupied about 132 high altitude vantage points in the Kargil region of India overlooking National Highway-1, which links Srinagar with Leh. This brought the highway under range of their artillery fire. India found out of the intrusion on 3 May 1999. ‘Operation Vijay’ saw a mobilization of around 2 lakh Indian troops. Fighting was carried out in very difficult terrain and extremely harsh weather conditions. Indian air force carried out its operations at very high altitudes without crossing the LOC. After two months of conflict, Indian troops had slowly retaken some 70 to 80 per cent of the ridges that were encroached upon by the infiltrators. The international community held Pakistan responsible for the crisis. Pakistan’s Prime Minister Nawaz Sharif sought American help to deescalate the conflict. However, Bill Clinton, US President asked Pakistani Premier to first withdraw all Pakistani forces from the Indian side of the LOC. Following the Washington accord of 4 July 1999, most of the fighting came to a gradual halt. Some Pakistani forces and Jihadists remained in positions on the Indian side of the LOC. The Indian army launched

its final attacks in the last week of July in coordination with the air force and cleared the Drass subsector of all Pakistani forces. Fighting ceased on 26 July 1999; the day since then is marked as Kargil Vijay Diwas.

By the end of the war, Pakistan had to withdraw under international pressure and due to pressure from continued fighting at battle front. Kargil was a fiasco for Pakistan's armed forces and for its political leaders. The infiltration had come within months of a successful peace process when Indian Prime Minister took a bus to travel to Lahore for a dialogue with his Pakistani counterpart Prime Minister Nawaz Sharif. India saw it as the betrayal of the trust Prime Minister Atal Bihari Vajpayee had reposed in Pakistani leadership when he took the good will journey to Lahore. Though the Kargil conflict brought Kashmir dispute into international focus; at the same time, everyone also understood the validity of the LOC to maintain peace between the two countries.

Vajpayee in Islamabad and Musharraf in Delhi

During the SAARC summit in Islamabad, there was an Indo-Pak Joint Statement on 6 January 2004. Both countries welcomed the positive developments in their bilateral ties. It was agreed to restart the Composite Dialogue in February 2004 to discuss and resolve all outstanding issues including the J&K. After the change of government in May 2004, the UPA government headed by Prime Minister Manmohan Singh continued with the Composite Dialogue.

President Musharaff visited New Delhi from 16 to 18 April 2005. A lot of progress had been made in terms of people-to-people contacts; easing of visa and travel; road, rail and air links; the proposed gas pipelines – one from Iran (IPI) and another from Turkmenistan via Afghanistan and Pakistan (TAPI); confidence building measures in both the conventional and nuclear areas etc. President Musharraf and Prime Minister Singh also discussed Kashmir issue. Indian Prime Minister underscored that while there would be no redrawing of borders and another partition, all measures that could bring the people on both the sides together would be taken to help the process and create an atmosphere of trust and confidence.

This phase of looking for peace and building CBMs did not produce final end results but the efforts made were significant in foreign policy terms. This phase of conciliatory approach came to end with the terrorist violence perpetrated in Mumbai in

November 2008 that caused some 200 deaths. India as a nation reacted with anger and total disillusionment over what the Pakistan-based terrorists did in Mumbai. In the wake of the Mumbai terror attacks, India responded with coercive diplomacy. India avoided a muscular response fearing that reprisals might lead to escalation. This policy would change under Modi when a muscular policy would lead to cross-border ‘surgical strikes’. Prior to Mumbai attacks, there was the Samjhauta Express bombing in 2007, which killed 68 civilians (most of whom were Pakistani).

India’s Policy towards Pakistan Since 2014

After the electoral victory of the BJP and its NDA allies in the 2014 general election, Prime Minister Narendra Modi invited all the SAARC heads of state and government to his swearing-in ceremony. The new government also announced its ‘Neighbourhood First’ policy in all earnestness. Prime Minister Modi made an unannounced 2-hour stopover in Lahore on his return journey from Afghanistan and Russia on 24 December 2015. Earlier during their meeting in Paris on climate change, Modi and Nawaz Sharif had agreed to launch what they described as the ‘Comprehensive Dialogue’. After a brief thaw following the election of new governments in both nations, bilateral discussions again stalled after the terrorist attacks on 2 January 2016 at the Pathankot Air Force 148 Station.

The 2016 Pathankot attack was a terrorist attack committed on 2 January 2016 by a heavily armed group which attacked the Pathankot Air Force Station, part of the Western Air Command of the Indian Air Force. The attackers belonged to Jaish-e-Mohammed (JeM) – an Islamist militant group designated a terrorist organization by India, the US, the UK and the UN. The attack led to a breakdown in India-Pakistan relations. Media reports suggested that the attack was an attempt to derail a fragile peace process meant to stabilize the deteriorated relations between India and Pakistan. On 18 September 2016, there took place the deadliest terrorist attack on the security forces in two decades when JeM terrorists attacked the Indian military camp in Uri in Kashmir, resulting in the death of 19 Indian army soldiers. India cancelled its participation in the 16th SAARC summit which was scheduled to be held in Islamabad in November 2016 citing —increasing cross-border terrorist attacks in the region and growing interference in the internal affairs of Member States by one country.

On 28 September 2016, Indian army carried out the "surgical strikes" against the terrorist "launchpads" by crossing the LOC into the POK. Western news media reported the death of some 150 terrorists in India's retaliatory military operation. Since 2016, the ongoing confrontation and continued terrorist attacks have resulted in the collapse of bilateral relations. India's policy is to diplomatically and politically isolate Pakistan in the international community and take necessary steps to induce change in the behaviour of Pakistani establishment towards India. There is a strong public opinion not to have any dialogue with Pakistan. According to a 2017 BBC World Service poll, only 5 per cent of Indians view Pakistan's influence positively, with 85 per cent expressing a negative view; whereas, 11 per cent of Pakistanis view India's influence positively, with 62 per cent expressing a negative view.

Since 2016, the ongoing confrontation and the continued terrorist attacks have resulted in the collapse of bilateral relations, with no hope of an early resumption of any dialogue. Relations deteriorated further in 2019. There was an attack on Indian military convoy in Pulwama on 14 February 2019 which resulted in the death of 40 Indian paramilitary troops. On 26 February 2019, Indian Air Force warplanes crossed the LOC and destroyed the terrorist camps in Balakot in Khyber Pakhtunkhwa province in Pakistan. It was a preemptive strike on a terrorist training camp and resulted into the deaths of a large number of terrorists who were planning to carry out terrorist activities in India. Tension increased as Pakistani air force sought to target Indian positions in retaliation. Following the 2019 Pulwama attack, the Indian government revoked Pakistan's most favoured nation trade status. India also increased the custom duty to 200 per cent on imports from Pakistan which affected the apparel and cement from Pakistan. Pakistan closed its airspace for India- 149 bound flights. Domestic policies and measures have external implications and fall-outs. India has abrogated Article 370 of its Constitution ending the special status of J&K. In response, Pakistan recalled its ambassador and expelled Indian High Commissioner and cut off bilateral and trade relations.

India's Relations with the United States

The two largest democracies on earth have never strongly interacted. The South Asian region did not play an important role in America's strategic considerations during

the Cold War. India was officially a non-aligned country, a fact America did not appreciate. Nepal, Maldives, Sri Lanka and Bhutan were not big enough to be important while Bangladesh was part of Pakistan till 1971. The Cold War rivalries primarily affected Pakistan and Afghanistan. The US perceived India to be part of the Soviet camp due to its ties with the Soviet Union. The US-Indian policies usually ran parallel to each other or indirectly diverged through the relations with Third World countries like Pakistan.

While the US did provide some help and support in the 1962 India-China conflict, in the 1965 Indo-Pak conflict, it took a pro-Pakistan stand. In the 1971 India-Pakistan war, the US supported Pakistan but also warned India of American intervention and even sent the US 7th Fleet to the Bay of Bengal. In fact, the issue of Kashmir, pro-Pakistan stand of the US, India's non-alignment policy, its friendly relations with USSR and India's refusal to sign Non-Proliferation Treaty (NPT) or Comprehensive Nuclear-Test-Ban Treaty (CTBT) were some of the factors that hindered development of close ties between India and the US.

In January 1981, Ronald Reagan assumed the office of the President of the United States of America. The Reagan administration emphasized on a policy that inclined towards South Asia. This administration provided indirect military aid to anti-Afghan guerrillas and completely economic and military support to Pakistan. This policy obviously strained Indo-US ties. In spite of this, the United States planned to build a strong military base at Diego Garcia in the Indian Ocean. However, the nuclear policy of India and India's recognition of Kampuchea led to the deterioration of Indo-US relationship. Other than such problems, the then Indian Prime Minister, Indira Gandhi wished to establish a close and cordial relationship with Washington for the following two reasons:

- (i) India could not depend completely on the Soviet Union to supply defence materials as it would not serve India's long-term interests. The United States and other western states had better defence equipment, in terms of quality, than the Soviet Union.

- (j) (ii) India did not welcome the Soviet forces on the border of both Pakistan and Afghanistan, not only due to security reasons but also due to strategic reasons. To balance the situation, it would be better to have closer ties with the United States.

Indira Gandhi's diplomatic efforts to open up lines of communication with the US administration were made possible, when she met President Ronald Reagan personally during the Cancun Conference in 1981. A year later, she met Ronald Reagan in Washington. After a couple of meetings, Indira Gandhi developed a positive relationship with Reagan. Both the countries officially agreed to expand scientific and technological cooperation. However, despite the establishment of this positive relationship, the basic, strategic and political divergence could not be overcome. Thus, Indo-US ties remained strained to a considerable extent.

Rajiv Gandhi wanted to give the Indo-US ties a new turn. He visited the United States in 1985 and tried to mend the strained relations. United States also responded favourably and agreed to the transfer of high technology and offered advanced military technology and weaponry. Although Rajiv Gandhi's visit to the US did not provide any concrete results, it improved the two countries' understanding regarding each other's interests.

During the 1980s, both the states were happy to extend their relationship without touching each other's national interests in the long term. Eventually, the Indo-US ties became more friendly and cooperative, however, it lacked depth. Thus, despite numerous bids by the leaders of the two countries, the relations between the countries remained strained.

With the end of the Cold War, and the emergence of the National Front government in India, expectations for a new relationship with the US began. In 1989, the Soviet troops had been withdrawn from Afghanistan. During the Gulf War of 1990-91, India adopted a cooperative attitude towards the US and provided refuelling facilities to American military transport aircrafts bound for the war zone in the Gulf. The Bush administration responded favourably. A change in the US attitude was evident from the fact that it warned Pakistan and imposed sanctions on Pakistan's nuclear weapons programme and suspended military aid. He also declared that the UN resolution on the Kashmir issue was irrelevant. Besides, India's economy was being liberalized and was

seen as a potentially attractive economic partner for the United States. With the disintegration of the Soviet Union, India developed closer ties with the US in view of the dominant role it was expected to play in the international arena.

In 1993, when Bill Clinton became the President of United States, he insisted that the goal of his policy in South Asia was promotion of peace and stability in the region. Therefore, India's high expectations were immediately shattered, because the Kashmir issue and nuclear non-proliferation led the centrepiece of the new policy of Clinton administration in this region. India's core national security interests—its territorial integrity as well as the preservation of the nuclear option was touched by the policy of Clinton's administration. Even the economic cooperation could not be fulfilled beyond its expectation and during the early and the mid-1990s, Indo-US ties became severely strained. The US wanted to remain the only Superpower in the world and wanted to check upcoming major power aspirants. Naturally, India was against the US underlying objectives as well as its aim for a unipolar world order. For this purpose, India decided to become a nuclear weapons state so that it would be taken seriously for the global power status.

In 1993, When Bill Clinton assumed the office of the President of the United States, his administration's top priority was to prevent a war between India and Pakistan and check the nuclear arms race in the region. However, it was very different from what India had expected. India was aiming to strengthen its relationship with the United States. India wanted to expand its relations in the fields of economic, political and military cooperation. India's key interest was to get US support in its growing global aspirations. The United States adopted a policy of containment against India, although India wanted a policy of cooperation with United States. Furthermore, when in May 1998, India conducted its nuclear tests, the United States and other major powers condemned India's act, accusing New Delhi for the expansion of nuclear weapons in South Asia. Eventually, Pakistan also conducted nuclear tests. The Clinton administration imposed economic sanction on India as well as Pakistan and the United States also emphasized on other countries to join the sanctions. It did not recognize India and Pakistan as de jure Nuclear Weapon States (NWS) and the United Nations Security Council was convinced or lobbied for passing a resolution. After a month into the tests, the Security Council passed

the resolution (SC1172) with conditions—mandatory signing of NPT that could stop or shut down the development of further nuclear weapons. Therefore, this revengeful framework was extended or augmented by a strategic engagement. Both the countries began to make an effort to seek a new basis of their relationship. Strobe Talbott, Deputy Secretary of States, US and Jaswant Singh, special envoy of India started negotiations.

By the end of 2000, after Strobe Talbott and Jaswant Singh negotiated, the US President Bill Clinton visited India. His visit brought the two countries close and eventually led to stable ties and a deeper understanding of each other's interest. Two of the world's biggest democracies finally stabilized a relationship in the field of economic interests, fight against terrorism and the promotion of democracy. The Clinton administration could establish strong ties with India, but the Junior Bush administration had established a friendship with India one step ahead by signing a nuclear deal with this state. After the end of the Cold War, the disintegration of the Soviet Union was the most important factor in improving Indo-US relationship but it had taken nearly a decade for both countries to get closer and understand each other. Not only have all the differences been solved, the two governments are now taking initiatives to deepen their relationship.

During the administration of George W. Bush, the Indo-US relations seemed to have improved manifold. This was due to the fact that both the countries felt strongly about issues such as terrorism, climate change and energy security. In 2001, after the World Trade Centre 9/11 attack, George Bush joined hands with India to monitor and control the significant Indian Ocean sea lanes between Suez Canal and Singapore. Furthermore, in December 2004, after the disastrous Tsunami, the Indian and US navies worked together to conduct search and rescue operations as well as in rebuilding of the destroyed areas. In April 2005, India and the US signed an Open Skies Agreement, which was aimed at improving business, trade and tourism with the help of increased number of flights. The Obama visit to India also made the US-India relationship even stronger.

The frequency of high-level visits and exchanges between India and the US has gone up significantly of late. Prime Minister Modi visited the US on 26-30 September 2014; he held meetings with President Obama, members of the US Congress and political leaders, including from various States and cities in the US, and interacted with members of President Obama's Cabinet. He also reached out to the captains of the US commerce

and industry, the American civil society and think-tanks, and the Indian-American community. A Vision Statement and a Joint Statement were issued during the visit.

The visit was followed by President Obama's visit to India on 25-27 January 2015 as the Chief Guest at India's Republic Day. During the visit, the two sides issued a Delhi Declaration of Friendship and adopted a Joint Strategic Vision for Asia-Pacific and the Indian Ocean Region. Both sides elevated the Strategic Dialogue between their Foreign Ministers to Strategic and Commercial Dialogue of Foreign and Commerce Ministers.

Prime Minister Modi again visited the US on 23-28 September 2015, during which he held a bilateral meeting with President Obama, interacted with leaders of business, media, academia, the provincial leaders and the Indian community, including during his travel to the Silicon Valley. There is frequent interaction between the leadership of the two countries, including telephone calls and meetings on the sidelines of international summits. A hotline has been established between the Prime Minister's Office and the US White House.

Civil Nuclear Cooperation

The bilateral civil nuclear cooperation agreement was finalized in July 2007 and signed in October 2008. During Prime Minister Modi's visit to the US in September 2014, the two sides set up a Contact Group for advancing the full and timely implementation of the India-US Civil Nuclear Cooperation Agreement, and to resolve pending issues. The Group has held five meetings so far, and reached agreement on the compatibility of India's nuclear liability law with relevant international conventions and creation of an insurance pool drawing experience of best practices to take care of nuclear liability risk. Currently, company-level discussions are on with two US companies—M/s Westinghouse and GE Hitachi—regarding techno-commercial viability of their reactors in sites in Gujarat and Andhra Pradesh respectively.

India's Relations with Russia

Great powers have always struggled to get a hold of the Indian subcontinent due to its huge population and geo-strategic location. As soon as India gained Independence, Jawaharlal Nehru, the first Prime Minister of India, by devising a policy of non-alignment hoped to keep India away from the growing tension between the two superpowers—the US and USSR. However, due to certain factors, the Cold War between

the two countries was brought to South Asia. Both the superpowers tried to get a hold of the South Asian Region. Over a period of time, both India and Pakistan, while formulating their foreign policy, made use of the growing rivalry between the super powers, to their advantage. For instance, when Pakistan decided to accommodate the US interest, it not only brought the super power to the subcontinent, but also reaffirmed its anti-India stance. As a result of this, India was forced to take help from USSR.

After gaining Independence, both India and Pakistan had differences on the issue of Kashmir. In order to match the Indian military strength, Pakistan continued to maintain relations with the great powers. This became evident in 1954, when Pakistan joined as a member of SEATO, led by the US. With this act, the whole context of Indo-Pak ties had been changed. Pakistan provided military bases to United States for keeping a check on communism in South Asia and received both military as well as economic assistance from the United States. Indian Prime Minister, Jawaharlal Nehru was totally against external power involvement in regional issues so that Cold War politics would not be brought in this region. Therefore, Indo-Pak relations deteriorated with the assistance of US arms to Pakistan. In response to this, India also began to purchase arms from the non-American sources. On the other hand, the presence of US bases in Pakistan encouraged USSR to take a keen interest in the South Asian region with security perspective in India, although India was not interested in accepting arms from the Soviet Union. Pakistan, however, had accepted the US arms aid. This would have lead to a war between India and Pakistan. However, India was not in favour of any war or conflict in the region.

After the death of Stalin, the new leadership in USSR soon realized that the policy of non-alignment was to their advantage and they presented themselves as the champions of the non-aligned nations and their policy of anti-imperialism and anti-colonialism. Jawaharlal Nehru who paid a visit to the USSR, was appreciative of their policy of peaceful co-existence. Both nations agreed to cooperate with each other for mutual benefit and public welfare. Nehru's visit was reciprocated by a visit from the Soviet leaders Khrushchev and Bulganin to India. They declared that all conditions for bilateral trade and economic cooperation and development between India and the Soviet Union were made available on the basis of equality and mutual benefit. USSR also accepted the Indian position on Kashmir as an integral part of India and later protected the Indian

interest in the UN Security Council. The two countries also adopted a common position on the Suez crisis, although India was hesitant in criticizing USSR for its intervention in Hungary.

The Indo–Soviet relation coincided with the deteriorating Sino–Soviet and Sino–Indian relations. The Tibetan uprising in 1959 led India to buy transport planes and helicopters from the USSR. In October 1960, an Indian delegation went to Moscow to finalize a deal for the purchase of aircrafts and communication equipment. The Chinese attack in 1962 placed USSR in a delicate position because it was difficult for it not to support a communist state. Hence, it adopted a neutral position. The US gave some military help to India. On the other hand, in order to avoid dependence on one supplier for its military requirements, Pakistan gradually moved towards China. In March 1965, Ayub Khan visited China and secured both political support and military supplies for Pakistan. During the 1965 war, the Soviet Union adopted a neutral stand but offered to peacefully settle the dispute between two rival states. Russia emerged as a peacemaker when the US was involved in the Vietnam War.

Indo-Soviet relations were strengthened during the 1960s and in this period relations between Pakistan and China also became warm and friendly, though Pakistan continued to be an active member of the American bloc. At the same time, the Sino–Soviet conflict was widening, so much so that China began describing USSR as a revisionist power. However, the situation in the subcontinent worsened when millions of refugees began pouring into India because of the revolt which broke out in East Pakistan. Pakistan decided to wage war against India on the basis of the allegation that India was responsible for this unrest and was helping the Mukti Bahini to defeat the Pakistan security forces. Pakistan had complete support of US and China, India for its part, also needed a strong partner in order to counterbalance US–Pakistan and the Chinese–Pakistan strategic relations. In order to get military and economic help, India, in spite of its non-alignment policy, entered into an Indo-Soviet Friendship Treaty in 1971 which gave India the following:

- a) Military technology
- b) Economic assistance
- c) Political support during the Indo-Pak war

The conclusion of the treaty of 1971 with the Soviet Union marked a change in India's foreign policy. It was the first political treaty concluded by India with any big power. In certain quarters, an allegation was made that this treaty violated the principle of non-alignment. Nonetheless, the Indian leaders asserted that this did not affect the non-aligned character of India's foreign policy.

However, in the wake of the Afghanistan crisis, it became more difficult for Indian authorities to handle Indo-Soviet ties. The environment had suddenly changed with the commencement of the New Cold War due to Soviet intervention in Afghanistan in 1979. At that time, India's policy towards Afghanistan was also criticized. India's support for the Soviet invasion was condemned by most of the countries in the world. During the second tenure of Indira Gandhi in January 1980, she adopted the soft line policy. This was strongly criticized as it compromised the policy of non-alignment and clearly shifted towards the Soviet Union. Undoubtedly, India opposed any foreign invasion into a nonaligned country like Afghanistan. There were good relations between India and the Soviet Union, so it was very tough to criticize Moscow in public as it had given economical and technological support to India. It was well understood by Indira Gandhi that Afghanistan was dominated by Islamic extremists and the US was not in favour of political and geo-strategic interests of India. Thus, Indira Gandhi adopted a policy which consisted of three elements:

- a) The Soviet intervention was not publicly opposed by India.
- b) India ignored the intervention, which was to be discussed during the bilateral meetings between the two countries.
- c) India did not want to intervene in the internal affairs of Afghanistan to deal with any government, which was de facto in power of that country. On the other side, invasion was clearly against the values and ideals of India's foreign policy. However, India did not want to condemn Moscow to risk a rift between India and Soviet ties.

After the death of Indira Gandhi in October 1984, her son Rajiv Gandhi took over as the Prime Minister of India. In the USSR, after two short leaderships of Andropov and Chernenko, Mikhail Gorbachev became General Secretary of the Communist Party in 1985. Indo-Soviet ties were further consolidated during this period when India was led

by Rajiv Gandhi and USSR by Mikhail Gorbachev. The two states had more or less identical views on most of the international issues. Gorbachev understood that the old socialist experiment now could not be applied in the USSR, so, he adopted the doctrine of Perestroika and Glasnost as it was more harmonious to East-West ties. This had a direct influence on the Indo-Soviet ties in particular as well as on the foreign policy of India in general.

Rajiv Gandhi visited Moscow in May 1985. He was assured by the Soviet leaders that they were aware of India's anxiety caused by Pakistan's nuclear weapon programme. Both the countries signed agreements for economic and technical cooperation whereby Soviet assistance to India was considerably increased. A significant Delhi Declaration was issued at the end of Gorbachev's Delhi visit. It was signed by Rajiv Gandhi and Gorbachev. On his arrival in India, Gorbachev had warned that if Indo-Pak disputes were not amicably solved then it could lead to serious consequences. There were four reasons of friendly ties with Moscow:

- Maintaining a political counter-balance with China, Pakistan, and the US
- Acquiring Soviet inputs in the high-technological sector
- Obtaining Soviet defence supplies (iv) Keeping up economic trade

However, at the same time, India had freedom of opinion to develop ties with western states due to Soviet détente (French for relaxation of strained relations) with the West. During the late 1980s, a policy of sustained and intensified Indo-Soviet ties was pursued by India, while slowly opening up lines with the West.

After the disintegration of the Soviet Union, P. V. Narasimha Rao became the Prime Minister of India. A policy of liberalization and privatization was adopted by India. Economic globalization was rapidly emerging. Both the countries had to rethink about their foreign policy priorities due to the collapse of the Soviet Union and the impact of economic globalization. The three circles of Russian foreign policy were identified by the then foreign minister, Kozyrev of Russia; (i) the West, (ii) the immediate neighbourhood including the former Soviet republics; and (iii) the rest of the world.

From this agenda, it obviously showed that the new elite of Moscow were not inclined towards India as one of the preferential partners. India also did not necessarily feel obligated to keep up the traditional friendship with Moscow. However, in 1993,

Boris Yeltsin, the Russian President, visited India. He tried to remove the doubts that had arisen in Indo-Russian ties. Yeltsin's visit made it clear that Russia was in no mood to give up its trusted friend. Yeltsin further reiterated that Russia fully supported India on the Kashmir issue. Hence, the two states came closer once again. After the end of the Cold War, the Group of 7 (G-7) highly industrialized states made a lot of noise in 1992–93 in favour of Russia; Russia was subsequently admitted to the elite group of G-8, though Russia was disappointed with the West. Thus, Russia diverted its focus towards India and China. The renewal of the 1971 Indo–Soviet Treaty had already affirmed Soviet commitment in 1993 to respect India's territorial integrity and security. After a year, a military cooperation agreement was signed. The economies of both countries were struggling due to the pressures of economic globalization. Hence, both the countries welcomed the revitalization of Indo-Soviet ties and they were in need of a strategic partner to provide each with arms and technology. The two countries also reached an agreement for continued supply of spares for Indian defence equipment and promotion of bilateral trade. In January 1993, the two countries resolved the protracted rupee–rouble exchange rate issue and signed a new treaty of friendship and cooperation, which pledged cooperation in economic, political and other fields. In recent times, Vladimir Putin, the Prime Minister of Russia is trying to further strengthen the relations of the two countries and it is considered an important strategic partnership for both the countries.

With the end of the Cold War, Indo–Soviet relations were seriously affected. During the Cold War era, the Soviet Union was one of most important partners of India. However, after the end of the Cold War, it did not have any existence. So, India had to re-establish its ties not only with its successor state, the Russian Federation, but also with the former Soviet republics as well as the Eastern European countries. The new government of Moscow also reshaped its foreign policy and expanded its ties with the United States and Western European states. It is important to note that the Indo-Russia ties and role were not as strong in the early 1990s, as they were before. However, after a gap of few years, the relation was renewed and both India and Russia played a very important role in each other's foreign policy agenda.

Nuclear Energy

Russia is an important partner in peaceful uses of nuclear energy and it recognizes India as a country with advanced nuclear technology with an impeccable nonproliferation record. In December 2014, Department of Atomic Energy (DAE) and Russia's Rosatom signed the Strategic Vision for strengthening cooperation in peaceful uses of atomic energy between India and Russia. Kudankulam Nuclear Power Plant (KKNPP) is being built in India with Russian cooperation. KKNPP Unit 1 became operational in July 2013, and attained full generation capacity on 7 June 2014, while its Unit 2 is in the process of commissioning in early next year. India and Russia have signed a General Framework Agreement on KKNPP Units 3 and 4 and subsequent contracts are under preparation. Secretary, DAE visited Moscow on 9 June to review the wider cooperation in the field of peaceful uses of nuclear energy. An agreement on localization in India of nuclear equipment was also concluded during the Annual Summit on 24 December 2015.

Science and Technology

The Working Group on Science and Technology functioning under IRIGC-TEC, the Integrated Long Term Programme (ILTP) and the Basic Science Cooperation Programme are the three main institutional mechanisms for bilateral Science and Technology cooperation, while the Science Academies of the two countries promote inter-academy exchanges. ILTP during its 25-year long implementation period, supported over 500 joint R&D projects and setting up of 9 thematic centres in India and Russia that resulted in generation of over 1500 joint publications and many new products, processes, facilities, and research centres besides developing over 10,000 scientific contacts. India-Russia Science and Technology Centre with a branch each in Delhi-NCR and Moscow was set up in 2011-12 in order to promote two-way transfer of technologies and their commercialization.

Two new Programmes of Cooperation in the field of Science, Technology and Innovation and in Biotechnology concluded in October 2013 have become active mechanisms; these have already supported first batch of 11 joint R&D projects in 2014. In December 2014, Indian Council of Medical Research and Russian Foundation of Basic Research entered into an MoU for cooperation in health research. On 8 May 2015, Department of Science and Technology (DST) and Russian Science Foundation signed

an agreement to support basic and exploratory research. During the 16th Annual Summit, CDAC, IISc (Bangalore) and Moscow State University signed an agreement on cooperation in high performance computing.

Self Assessment

1. What were the main objectives of the Planning Commission in India?
2. How does India's Non-Aligned Movement (NAM) influence its foreign policy?
3. Explain the significance of India's strategic partnership with the USA.

UNIT - IV

Indian Society: Rural and Urban context — Constitutional framework for safeguarding the social interest Education – Indian Education Commission – University Grants Commission – Kothari Commission –Progress of women education-growth of science education

Objectives

- ❖ Social, economic, and cultural differences
- ❖ Reservations, welfare schemes, and legal protections
- ❖ Indian Education Commission and Kothari Commission

Introduction

In one important sense, Sociology is unlike any other subject that you may have studied. It is a subject in which no one starts from zero – everyone already knows something about society. Other subjects are learnt because they are taught (at school, at home, or elsewhere); but much of our knowledge about society is acquired without explicit teaching. Because it is such an integral part of the process of growing up, knowledge about society seems to be acquired “naturally” or “automatically”. No child is expected to already know something about History, Geography, Psychology or Economics when they come to school. But even a six year old already knows something about society and social relationships. It is all the more true then, that, as young eighteen year old adults, you know a lot about the society you live in without ever having studied it.

This prior knowledge or familiarity with society is both an advantage and a disadvantage for sociology, the discipline that studies society. The advantage is that students are generally not afraid of Sociology – they feel that it can’t be a very hard subject to learn. The disadvantage is that this prior knowledge can be a problem – in order to learn Sociology, we need to “unlearn” what we already know about society. In fact, the initial stage of learning Sociology consists mainly of such unlearning. This is necessary because our prior knowledge about society – our common sense – is acquired from a particular viewpoint. This is the viewpoint of the social group and the social environment that we are socialized into. Our social context shapes our opinions, beliefs and expectations about society and social relations. These beliefs are not necessarily

wrong, though they can be. The problem is that they are ‘partial’. The word partial is being used here in two different senses – incomplete (the opposite of whole), and biased (the opposite of impartial). So our ‘unlearnt’ knowledge or common sense usually allows us to see only a part of social reality; moreover, it is liable to be tilted towards the viewpoints and interests of our own social group.

What may be of even more interest to you is that sociology can show you what you look like to others; it can teach you how to look at yourself ‘from the outside’, so to speak. This is called ‘self-reflexivity’, or sometimes just reflexivity. This is the ability to reflect upon yourself, to turn back your gaze (which is usually directed outward) back towards yourself. But this self-inspection must be critical – i.e., it should be quick to criticise and slow to praise oneself.

A comparable social map would tell you where you are located in society. For example, as a seventeen or eighteen year old, you belong to the social group called “young people”. People your age or younger account for about forty per cent of India’s population. You might belong to a particular regional or linguistic community, such as a Gujarati speaker from Gujarat or a Telugu speaker from Andhra Pradesh. Depending on your parent’s occupation and your family income, you would also be a member of an economic class, such as lower middle class or upper class. You could be a member of a particular religious community, a caste or tribe, or other such social group. Each of these identities would locate you on a social map, and among a web of social relationships. Sociology tells you about what kinds of groups or groupings there are in society, what their relationships are to each other, and what this might mean in terms of your own life.

But sociology can do more than simply help to locate you or others in this simple sense of describing the places of different social groups. As C.Wright Mills, a well-known American sociologist has written, sociology can help you to map the links and connections between “personal troubles” and “social issues”. By personal troubles Mills means the kinds of individual worries, problems or concerns that everyone has. So, for example, you may be unhappy about the way elders in your family treat you or how your brothers, sisters or friends treat you. You may be worried about your future and what sort of job you might get. Other aspects of your individual identity may be sources of pride, tension, confidence or embarrassment in different ways. But all of these are about one

person and derive meaning from this personalised perspective. A social issue, on the other hand, is about large groups and not about the individuals who make them up.

This entire book is meant to introduce you to Indian society from a sociological rather than common sense point of view. What can be said by way of an introduction to this introduction? Perhaps it would be appropriate at this point to indicate in advance the larger processes that were at work in shaping Indian society, processes that you will encounter in detail in the pages to follow.

Rural and Urban context

The two terms, 'rural' and 'urban', are relative. Therefore, they can be understood in relationship of each other. Each one refers to a society that is formed in a distinct ecological setting. Hence, society formed in rural ecology is called rural society and the one formed in urban ecology is known as urban society. Rural ecology is close to the nature and land, bearing comparatively much less alterations whereas urban ecology or city is artificial, i.e., cultured form of the nature. Thus, the two societies are chiefly distinguished by their ecology. They are distinguished in the following comparison.

- Rural society is smaller than urban society in terms of both population and physical area. Rural society may or may not have modern institutions like police station, dispensary and hospital, school, post office, club, etc. If they exist they are inadequate or lacking the facilities that are found in its urban counterpart.
- Rural society has low density of population that may be clustered on the basis of social status, that is, the people occupying the same status may share the same neighborhood and may observe considerable social and, sometimes, physical distance from others, especially those who are positioned low in caste/class/power hierarchy. On the other hand, the urban population is large in size, heterogeneous in composition and secular in attitude.
- A sizable rural population is engaged in agriculture which is the mainstay of rural life. Besides, rural society has several other groups engaged in various arts and crafts, usually known as artisans and crafts persons, who regularly supply their services to agriculturists in exchange for foodgrains and cereals. Contrary to this, urban population is largely engaged in secondary (manufacturing) and tertiary (servicing) occupations.

- Rural society has some full time and a large number of part time specialists. craftsmen and artisans also indulge in agricultural pursuits, especially during the monsoons. The agricultural produce of small agriculturists is mainly for domestic consumption whereas manufactured goods and services in urban society are meant for supply in market.
- Rural society is regarded as the repository of traditional mores and folkways. It preserves traditional culture, and many of its values and virtues are carried forward to urban areas, of which they become a part after some alterations. The maximum Indian population lives in villages. This denotes that villages are the abodes of majority of Indians. The villages preserve the fundamental values of Indian society and transmit them to towns and cities. One cannot have an idea of India's spirit without understanding Indian villages. On the other hand, urban society is forward-looking and future-oriented as compared to the backwardlooking and slow-changing rural society.

Thus, the terms, rural and urban, signify two societies with certain visible differences of setting, social relations and values. Relationship between the two societies has been changing and so perceived differently over the times. Let us discuss changing perception of their relationship.

The division between rural and urban areas is significant in terms of geographical distribution of population. The division of population into rural and urban is based on the residence. This division is necessary because rural and urban life styles differ from each other in terms of livelihood and social conditions. The age-sex-occupational structure, density of population and level of development vary between rural and urban population is also dependent on the state of development of a country.

The percentage of rural population is higher in farm-based agricultural countries, while industrially, developed regions have higher share of urban population. The more progressed a country is with respect to its development, more number of people are engaged in non-primary activities, thus leading to shift from rural areas to urban areas. Moreover, industrialization also makes headway into the rural countryside, constructing new towns in hitherto traditionally agrarian areas, and therefore the population that was originally rural, becomes urban now. The criterion for classifying settlement as rural or

urban varies from country to country. In general terms in rural areas more people are engaged in primary activities whereas in urban areas majority of population is associated with secondary or tertiary sectors

For a long time now, there has been a nearly universal flow of population from rural into urban areas. The most highly urbanised societies in the world are these of western and northern Europe, Australia, New Zealand, temperate South America, and North America: in all of these, the proportion of urban population exceeds 75 per cent.

In many of the developing countries of Asia and Africa, the urbanisation process has only recently begun; less than one-third of the population lives in urban areas. But the rate of growth of urban areas has shown a great increase. The general rule for developing countries is that the rate of growth of urban areas is twice that of the population as a whole.

A prominent feature of population redistribution, especially in developing countries, is the growth of major cities. Almost half of the world's population lives in cities. It is projected that there would be about eight billion city dwellers in the world by 2030, and 80 per cent of them would be living in developing countries

The sex composition of rural and urban settlements varies between developed and developing countries. The rural and urban differences in sex ratio in Canada and West European countries like Finland are just the opposite of those in African and Asian countries like Zimbabwe and Nepal respectively. In Western countries, males outnumber females in rural areas and females outnumber the males in urban areas. In countries like Nepal, Pakistan and India the case is reverse. The excess of females in urban areas of U.S.A., Canada and Europe is the result of influx of females from rural areas to avail of the vast job opportunities. Farming in these developed countries is also highly mechanized and remains largely a male occupation. By contrast the sex ratio in Asian urban areas remains male dominated due to the predominance of male migration. It is also worth noting that in countries like India, female participation in farming activity in rural area is fairly high. Shortage of housing, high cost of living, paucity of job opportunities and lack of security in cities, discourage women to migrate from rural to urban areas.

In the developed countries like the Western European nation due to security and availability of jobs women move out to urban areas. Farming is mostly mechanized there hence men tend to stay in rural areas and look after farming activities. Whereas a completely contrary picture can be seen in developing countries like India where due to lack of security, housing, job opportunities females tend to stay back in rural areas and look after farming whereas male members move out to urban areas in search of working opportunities.

Constitutional framework for safeguarding the social interest Education

India has numerous underprivileged communities and Indian state recognised them as weaker sections of the society. It is apparent to state that the framers of the Indian Constitution were concerned to ensure the improvement of Scheduled Tribes. Article 46 of the Indian Constitution recognised these groups and made certain provisions for their betterment and upliftment. Further, this article calls upon the state (both centre and state governments) to promote with special care their educational and economic interests and protect them from all forms of exploitation (Singh, 1983). Further, democratic rights have been extended to the tribal people of India by granting them citizenship with the principle of equality. Considering the history of social discrimination and marginalisation, the makers of Indian Constitution realised that a mere extension of citizenship rights to the tribal people would not ensure their adequate representation. Thus, institutional mechanisms were developed to ensure their adequate representation.

CONSTITUTIONAL PROVISIONS Safeguard* Singh (1983) categorised the constitutional provisions of Scheduled Tribes into four types; protective, developmental, reservation and the rest.

Protective provisions are those which protect the interests of the Scheduled Tribes. It is noteworthy that even provisions relating to fundamental rights have been qualified with reasonable restrictions in favour of Scheduled Tribes. For instance, Article 15 prohibits discrimination against any citizen on grounds of religion, race, caste, sex, or place of birth; but clause (4) thereof enables a state government to make special provision for advancement of members of Scheduled Castes and Scheduled Tribes.

Article 16 provides for equality of opportunities for all citizens in matters relating to employment or appointment to any public office; but the state has been empowered to

make reservation in appointments or posts in favour of Scheduled Castes and Scheduled Tribes.

Article 19 grants the right to freedom of speech, assembly, association, union, movement and residence throughout the country, freedom to practice any profession, occupation, trade or business, but for the protection of the interests of Scheduled Tribes, clause (5) permits reasonable restrictions on the exercise of rights of free movement, residence and settlement in any part of the territory of India.

Article 23 prohibits human trafficking and other forms of forced labour; this has special relevance for Scheduled Tribes. Thus, even some of the fundamental rights have been sought to be abridged to extend protection to the underprivileged communities, i.e. the Scheduled Castes and Scheduled Tribes.

Developmental provisions are those which provide a constitutional guarantee to the underprivileged groups for their development. These provisions are related to developmental aspects. For instance issues related to policy matters are emphasised in Article 46 which calls for planned development of Scheduled Castes and Scheduled Tribes.

Article 275 deals with the availability of financial resources. The first proviso of clause (I) of article 275 makes it incumbent to set aside funds out of the Consolidated Fund of India for being given to the states so that the cost of schemes of tribal development and raising the level of administration in scheduled areas can be defrayed.

In Article 339(2) whereby the Centre is empowered to give directions to a State asking them to draw up and execute schemes for the welfare of Scheduled Tribes.

Reservation provisions are those which provide a guarantee in matters relating to employment and allow reservation to any backward class of citizens. Article 330 assures reservation of seats for Scheduled Caste and Scheduled Tribe communities on the basis of population in the House of the People. Article 332 provides reservation of seats in the legislative assemblies of the states. Article 335 assures reservation in public services and posts in educational institutions.

Miscellaneous provisions are those which are related to the specification of scheduled tribes.

Article 342 empowers the President to denote the tribes or tribal communities to be deemed as Scheduled Tribes. Article 338 empowers the President to appoint a Special Officer to investigate all matters relating to safeguards for the Scheduled Castes and Scheduled Tribes and the President causes such report to be laid before each House of the Parliament.

Constitutional Safeguards

Verma (2017) opined that the main causes of backwardness of tribal people are illiteracy and exploitation. Tribal people continue to be victims of exploitation by government and other agencies. Hence, Constitution guarantees various safeguards for protection and development of tribal people. An attempt is made below to explain briefly about different safeguards for the interests of the tribal people.

1) Educational and Cultural Safeguards

These safeguards succinctly include following articles:

Article 15 (4) provides for promotion of social, economic and educational interests of the weaker sections of Indian society including Scheduled Tribes. This article empowers the state to make any special provision for the advancement of socially and educationally backward classes (SEBCs) especially belonging to Scheduled Caste (SC) and Scheduled Tribe (ST) citizens of India..

Article 29 provides for the protection of educational and cultural interests of the people belonging to SCs and STs. Further, Clause 2 of this Article is controlled by the Clause 4 of Article 15, which is incorporated in the Constitution by the First Amendment Act, 1951. Thus, according to Article 29 people belonging to any cultural or linguistic minority have the right to conserve their language or culture. This Article, thus, provides a protection to STs to preserve their languages, dialects, and cultures. The State would not by law enforce on them any other culture or language.

Article 46 ensures for the people belonging to SCs and STs that the State shall promote, with special care, the educational and economic interests of the weaker sections of the people. The Article shall protect SCs and STs from social injustice and all forms of exploitation (Ramdas, 2021: 5). This Article is a Directive Principle.

Hence, it does not confer any justifiable right. The Directive Principles lay down the policy guidelines on which the State should work under the Constitution.

Article 350 ensures that people belonging to SCs and STs shall have the right to conserve distinct language, script or culture. This Article also provides for instructions in one's mother tongue. Further, every person shall be entitled to submit a representation for the redressal of their grievances to any authority of state in any of the languages used in the state of India.

2. Social Safeguard These safeguards are briefly explained below:

Article 23- Prohibition of traffic in human beings and beggary and other similar forms of forced labour. This is a very significant safeguard as far as STs are concerned as many of them are victims of bonded labour in India.

Article 24- Prohibits employment of Children in factories and other harmful industries. According to this article no child below the age of fourteen years shall be employed to work in any factory or mining industries or engaged in any other hazardous employment.

Article 25- provides for freedom of conscience and free profession, practice and propagation of religion. Subject to public order, morality and health, all persons are equally entitled to freedom of conscience and the right to freely profess, propagate and practice religion.

3. Economic Safeguards

Provisions relating to economic development of Scheduled Tribes are mainly contained in Articles 275 and 339.

Article 275 of the constitution provides for the assistance of the states for the implementation of the provisions of the constitution. The article also provides Grants-in-Aid to specified States (STs & SAs) covered under Fifth and Sixth Schedules of the Constitution.

Article 339 lays down that the executive power of the Union government extends to the giving of directions to a state as to the drawing up and execution of schemes specified in the direction to be essential for the welfare of the scheduled tribes in the state. However, it is observed that despite poor performance by state governments the

powers vested in the Union government under Article 244 and 339 have not been utilised and no directive has been issued so far (Verma, 2017: 101)

Scheduled Areas

Article 244 Clause(1) Provisions of Fifth Schedule shall apply to the administration & control of the Scheduled Areas and Scheduled Tribes in any State other than the states of Assam, Meghalaya, Mizoram and Tripura which are covered under Sixth Schedule, under Clause (2) of this Article.

4. Political Safeguards

Provisions relating to political safeguards are mainly contained in the Articles 164, 332, 334, 243D, 243T, 371A, 371B, 371C, 371F, 371G, and 371H.

Article 164 provides for a Minister-in-charge of tribal welfare in the state of Jharkhand, Odisha, Chhattisgarh and Madhya Pradesh, where states have substantial tribal population. Special provision of a Minister looking after tribal welfare is an evidence of the concern of the framers of the Constitution for safeguarding the interests of STs.

Articles 243D, 243T, 330, 332, provide for reservation of seats in Panchayats, Municipalities, House of People, and State Legislative Assemblies. Seats shall be reserved for SCs and STs in the Panchayats (Article 243D) and Municipalities (Article 243T).

Article 330 provides reservation of seats for SCs and STs in the House of People i.e. Lok Sabha. Article 332 provides reservation of seats for SCs and STs in the Legislative Assemblies

Provisions made under Articles 371A, 371B, 371C, 371F, 371G, 371H are in respect of states of Nagaland, Assam, Manipur, Sikkim, Mizoram, and Arunachal Pradesh respectively.

Article 338A provide for a National Commission to safeguard the interests of the Scheduled Tribes. The Commission shall be appointed by the President of India. It shall be the duty of the Commission to investigate all matters relating to the safeguards provided for the STs under the Constitution of India. It shall report to the President upon the working of those safeguards at such intervals as the President may

direct. The President shall cause all such reports to be laid before each House of Parliament.

Article 339 (1) provides that the President may, at any time and shall, at the expiration of 10 years from the commencement of the Constitution, appoint a Commission to report on the administration of Scheduled Areas and the welfare of the STs in the states. So far, only one such Commission, Scheduled Areas and Scheduled Tribes Commission, was appointed on 28th April 1960 and it submitted its Report in October 1961.

5. Service Safeguards

Provisions related to service safeguards are contained in the Articles 16(4), 16(4A), 16(4B), 335, and 320(4).

Article 16(4) provides for reservation in posts and services. This provision is another exception to the right of equality of opportunity in the matters of public employment laid down in clauses 1 and 2 of Article 16.

Clause (4) of Article 16 only permits reservation for backward classes of citizens, who are not, in the opinion of the State, adequately represented in the services of the State. This clause empowers the State to reserve appointments or posts in favour of any backward class of citizens in the services under it.

Articles 15(4) and 16(4) have provisions of safeguarding the interests of backward classes. While Article 15(4) enables the State to offer protective discrimination to the backward classes in all its dealings, Article 16(4) specially provides for protective discrimination in the matter of employment in the services under the State. Article 15(4), would govern the other matters, such as admission to the State educational institutions.

Article 335 provides that the claims of the members of SCs and STs as regards appointments in services under the Union and the States shall be taken into consideration “consistently with the maintenance of efficiency of the administration”. However, there is no such limitation in Article 16(4). That makes it evident that the Court cannot interfere with any particular reservation or the quantum of aggregate reservation in a State on the ground that it is not consistent with the efficiency of the administration. Though the State cannot reserve unreasonable percentage of the posts

for the backward classes, a member of a backward class can be appointed to non-reserved posts if found eligible by merit after such competition.

Welfare Programmes

Government of India initiated a number of welfare programmes for the benefit of Scheduled Tribes of India. Ministry of Tribal Affairs (MoTA) launched many schemes which are demand-driven and funding is made in various sectors including for employment-cum-income generation. It covers activities such as establishment of agroforestry and nature resource based micro village industries through training of tribal cooperatives, self help groups, and individual entrepreneurs, promotion and skill development in traditional tribal culture areas like tribal jewellery, painting, dance forms, music and culinary art, village tourism and eco-tourism, etc.

The scheme of Mechanism for Marketing of Minor Forest Produce (MFP) through minimum support price (MSP) and development of value chain for MFP covers various activities including procurement of MFPs when their market price falls below their notified MSP, setting up or expansion of storage facilities, expanding the knowledge base, training for sustainable collection, value addition, etc. The activities involving expanding of knowledge base, training for sustainable collection, value addition, etc. are done by the Ministry and the Central Government bears 100% of the expenditure incurred for these activities. The Ministry initiated the scheme and named it as “Van Dhan Vikas Karyakram”. It is a training and development of value chain components of the scheme of mechanism for marketing of MFP through MSP and development of value chain for MFP.

Ministry is also implementing various other programmes for overall development of Scheduled Tribes in India. They are Pre Matric Scholarship Scheme for ST students, Post Matric Scholarship Scheme for ST Students, National Overseas Scholarship for ST Students for studying in abroad universities, National Fellowship and Scholarship for Higher Education of ST Students, Grants-in-aid to Voluntary Organisations working for the welfare of STs, Strengthening Education among ST Girls in Low Literacy Districts, Development of Particularly Vulnerable Tribal Groups, Special Central Assistance to Tribal sub-schemes, and Grants-in-aid to Tribal Research Institutes, etc.

Constitutional Provisions on Education in India

There are some changes regarding the 42nd Amendment to the Constitution. During 1976 our constitution was amended in many of its fundamental provisions. Under the Constitution of India, the Central Government has been specifically vested with several educational responsibilities.

1. Free and Compulsory Education:

The Constitution makes the following provisions under Article 45 of the Directive Principles of State Policy that, “The state shall endeavour to provide within a period of ten years from the commencement of this Constitution, for free and compulsory Education for all children until they complete the age of fourteen years.”

The expression ‘State’ which occurs in this Article is defined in Article 12 to include “The Government and Parliament of India and the Government and the Legislature of each of the States and all local or other authorities within the territory of India or under the control of the Government of India.” It is clearly directed in Article 45 of the Constitution that the provision of Universal, Free and Compulsory Education becomes the joint responsibility of the Centre and the States.

In the Constitution it was laid down that within 10 years, i.e., by 1960 universal compulsory education must be provided for all children up to the age of 14, But unfortunately, this directive could not be fulfilled. Vigorous efforts are needed to achieve the target of 100 percent primary education. The Central Government needs to make adequate financial provisions for the purpose. At the present rate of progress it may, however, be expected that this directive may be fulfilled by the end of this century.

2. Education of Minorities:

Article 30 of the Indian Constitution relates to certain cultural and educational rights to establish and administer educational institutions.

- (i) All minorities whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.
- (ii) The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

3. Language Safeguards:

Article 29(1) states “Any section of the citizen, residing in the territory of India or any part there of having a distinct language, script or culture of its own, shall have the right to conserve the same.” Article 350 B provides for the appointment of special officer for linguistic minorities to investigate into all matters relating to safeguards provided for linguistic minorities under the Constitution.

4. Education for Weaker Sections:

Article 15, 17, 46 safeguard the educational interests of the weaker sections of the Indian Community, that is, socially and educationally backward classes of citizens and scheduled castes and scheduled tribes. Article 15 states, “Nothing in this article or in clause (2) of Article 29 shall prevent the state from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the scheduled castes and the scheduled tribes.”

Under Article 46 of the Constitution, the federal government is responsible for the economic and educational development of the Scheduled Castes and Scheduled Tribes

It states. “The state shall promote with special care the educational and economic interests of the weaker sections of the people and in particular, of the Scheduled castes and Scheduled Tribes and shall protect them from social injustice and all forms of exploitation.” It is one of the Directive Principles of State Policy.

5. Secular Education:

India is a secular country. It is a nation where spirituality based on religion, had always been given a high esteem. Under the Constitution, minorities, whether based on religion or language, are given full rights to establish educational institutions of their choice. Referring to the constitutional provisions that religious instructions given in institutions under any endowment or Trust, should not be interfered with even if such institutions are helped the State.

- Article 25 (1) of the Constitution guarantees all the citizens the right to have freedom of conscience and the right to profess, practice and propagate religion.
- Article 28 (1) states, “No religious instruction shall be provided in any educational institution if wholly maintained out of state fund.”

- Article 28 (2) states, “Nothing in clause (1) shall apply to an educational institution which is administered by the State but has been established under any endowment or Trust which requires that religious instruction shall be imparted to such institution.
- Article 28 (3) states, “No person attending any educational institution by the state or receiving aid out of state funds, shall be required to take part in any religious instruction that may be imported in such institutions or to attend any religious worship that may be conducted in such institution or in any premises attached thereto unless such person or, if such person a minor, his guardian has given his consent thereto.”
- Article 30 states, “The state shall not, in granting aid to educational institution maintained by the State or receiving aid out of State funds, on grounds only of religion, race, caste, language or any of them.”

6. Equality of Opportunity in Educational Institutions:

Article 29(1) states “No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds, on grounds only of religion, race, caste, language or any of them.”

The Fundamental Rights of the Indian Constitution has also adopted the fourfold ideal of justice, Liberty, Equality and Fraternity. Our Constitution laid down that in the eyes of law, everyone should have an equal status, to no one the justice be denied, everyone should have liberty of thought, expression. The fundamental right of equality clearly signifies that in the eyes of law no distinction can be made on the basis of any position, caste, class or creed. Side by side the right of equality of opportunities to all is also provided. The equality of opportunity is meaningless, unless there are equal opportunities for one’s education.

The well-known Kothari Commission, 1964-66 recommended that Central Government should undertake the responsibility in education for the equalization of educational opportunities with special reference to the reduction of inter-state differences and the advancement of the weaker section of the community.

7. Instruction in Mother -Tongue:

There is diversity of languages in our country. After the dawn of Independence, Mother- Tongues have received special emphasis as medium of instruction and subjects of study. In the Constitution of India, it has been laid down that the study of one's own language is a fundamental right of the citizens.

Article 26 (1) states, "Any section of the citizens, residing in the territory of India or any part there of, having a distinct language, script or culture of its own, shall have the right to converse the same."

Article 350 A directs, "It shall be Endeavour of every state and every local authority to provide adequate facilities for instruction in the mother-tongue at the primary stage of education to children belonging to linguistic minority groups."

Secondary Education Commission, 1952-53 recommended that the mother tongue or the regional language should generally be the medium of instruction throughout secondary school stage subject to the provision that for linguistic minorities, special facilities should be made available. Kothari Commission, 1964-66 has also said that at college and university stage, mother-tongue should be the medium. The medium of instruction at school level is already mother tongue. This is not a new proposal.

8. Promotion of Hindi:

The Indian Constitution makes provision for the development and promotion of Hindi as national language. Article 351 enjoins the Union, the duty to promote the spread of the Hindi language.

Hindi accepted as the Official Language of India as laid down by the Constitution in following words:

"It shall be the duty of the Union to promote the spread of the Hindi language, to develop it so that it may serve as a medium of expression of all the elements of the composite culture of India." In practice, Hindi is already largely in use as a link language for the country. The educational system should contribute to the acceleration of this process in order to facilitate the movement of student and teacher and to strengthen national Unity.

9. Higher Education and Research:

Parliament has the exclusive rights to enact legislation in respect of institutions and Union Agencies mentioned in entries 63, 64, 65, and 66 of List. The entries which give authority to the Government of India in education are mentioned below:

University Grants Commission

Brief History

When the UGC was first established in 1965, the Committee was known as the University Grants Committee and was responsible for advising the Government on the development and funding of the then two institutions of higher education, namely The University of Hong Kong and The Chinese University of Hong Kong. It came into being as a result of suggestions, made by Members of the Legislative Council during the Budget Debate in 1964 that a committee similar to the British University Grants Committee should be set up in Hong Kong to advise the Government on the facilities, development and financial needs of the Universities. The Committee was formally appointed in October 1965, with principles and practices based on the British model. These principles have been adapted over the years to suit the needs of Hong Kong.

In 1972, the Committee was retitled the University and Polytechnic Grants Committee (UPGC), to reflect the inclusion of the then Hong Kong Polytechnic (now The Hong Kong Polytechnic University) within its purview. In 1983, the former Hong Kong Baptist College (now Hong Kong Baptist University) was brought within the ambit of the UPGC, followed in the next year by the then City Polytechnic of Hong Kong (now City University of Hong Kong) and in 1991, by The Hong Kong University of Science and Technology and a former post-secondary college, Lingnan College (now Lingnan University). Following the adoption of university titles by the two Polytechnics and the Hong Kong Baptist College, the Committee reverted to its previous title of University Grants Committee in November 1994. In 1996, the new Hong Kong Institute of Education (now The Education University of Hong Kong), formed by the merger of the four existing teacher training colleges and the Institute of Language in Education, came under the remit of the UGC.

At present, there are eight institutions of higher education which are funded through the UGC - City University of Hong Kong (CityU), Hong Kong Baptist

University (HKBU), Lingnan University (LU), The Chinese University of Hong Kong (CUHK), The Education University of Hong Kong (EdUHK), The Hong Kong Polytechnic University (PolyU), The Hong Kong University of Science and Technology (HKUST) and The University of Hong Kong (HKU).

Roles and Functions

The UGC has neither statutory nor executive powers. Each of the higher education institutions is an autonomous body with its own Ordinance and Governing Council. The institutions have substantial freedom in the control of curricula and academic standards, the selection of staff and students, initiation and acceptance of research, and the internal allocation of resources. Nevertheless, because the institutions are largely supported by public funds, and in view of the social, cultural and economic importance of higher education, the Government and the community at large have a legitimate interest in the operation of the institutions to ensure that they are providing the highest possible standards of education in the most cost-effective manner. The UGC seeks to maintain an appropriate balance in these matters.

The UGC seeks to promote responsible understanding between the institutions, the Government and the community at large. It mediates interests between institutions and the Government. On the one hand, the UGC safeguards the academic freedom and institutional autonomy of the institutions, while on the other it ensures value for money for the taxpayers. The Committee has open channels to both the institutions and Government, since it offers advice to, and receives advice from, both.

The main function of the UGC is to allocate funding to its funded institutions, and to offer impartial expert advice to the Government on the strategic development and resource requirements of higher education in Hong Kong. Specifically, the Committee has to determine precise grant recommendations in the light of indications of the level of funding that can be made available, overall student number targets by level of study and year to meet community needs as agreed with the Government, the breakdown of these numbers between institutions, as agreed in principle by the institutions. The Committee also provides the institutions with developmental and academic advice, having regard to international standards and practice. In respect of capital works projects, the UGC advises

both institutions and the Government on campus development plans and proposals made by institutions, with a view to supporting their academic and overall development.

Under the aegis of the UGC are two semi-autonomous Councils : the Research Grants Council¹ (RGC) and the Quality Assurance Council (QAC). Brief descriptions of their roles are set out later in this chapter.

To facilitate the further development of Hong Kong's higher education sector, the UGC adopts a strategic approach by developing an interlocking system whereby the whole higher education sector is viewed as one force, with each institution fulfilling a unique role, based on its strengths. There is a need for the UGC to play a proactive role in strategic planning and policy development to advise and steer the higher education sector in satisfying the diverse needs of stakeholders. To fulfil this role, the UGC ensures that at system level, appropriate tools, mechanisms and incentives are in place to assist institutions to perform at an internationally competitive level in their respective roles. The UGC's mission statement is at Annex 1A.

Members of the UGC are appointed by the Chief Executive in their personal capacity and all are prominent in their fields. A good portion of them are accomplished academics and higher education administrators from outside Hong Kong. The rest are local members, comprising eminent community leaders and academics of high standing. No Government officer sits on the Committee, but its Secretariat is staffed by civil servants.

Cycle of Meetings and Visits

The Committee normally meets three times a year in Hong Kong, and is supported by several standing Sub-Committees and Groups. The UGC main meetings are normally held in January, April and August and each lasts for about one week. Ad hoc groups and panels will be convened according to the tasks at hand.

Members of the UGC and its sub-committees visit the institutions periodically to gain first-hand knowledge of developments on the ground. These visits help the Committee to assess the quality of the education and the effectiveness of the resource allocation system of each institution.

From 2009/10 onwards, the UGC publishes a report on its activities annually, i.e. its Annual Report to replace the annual publication "Facts and Figures". The Annual

Report is a bilingual public document distributed widely in the academic sector and is available on the internet. From time to time, the Committee submits reports to the Government on matters referred to it for advice.

Kothari Commission (1964-1966)

The Kothari Commission was the National Education Commission which was appointed post-independence by the Government of India. The Kothari Commission was headed by Daulat Singh Kothari, popularly known as "Kothari Commission". After Independence, to improve the education the government set up two commissions:

- a. Radhakrishnan Commission- deals with university education;
- b. Secondary Education Commission- confined to secondary education;

The government had to appoint a New Education Commission to advise the government on National pattern of education. Commission was appointed on 14th July 1964 and began the task on 2nd Oct 1964, dissolved on 29th June 1966, Chairman D. S. Kothari, entitled as "Education and National Development."

The Kothari Commission was established in response to the need for a comprehensive evaluation and improvement of the Indian education system. Several factors contributed to the necessity of the commission:

1. Expansion of Education: Following India's independence in 1947, there was a growing demand for education due to increased awareness and aspirations among the population. The existing education system was inadequate to meet this rising demand, necessitating a thorough assessment of its strengths and weaknesses.
2. Socio-economic Development: Education plays a crucial role in the socio-economic development of a nation. As India aimed to achieve rapid economic growth and social progress, it was essential to align the education system with the needs of a developing society. The Kothari Commission was established to identify areas for improvement and recommend changes to meet the country's developmental goals.
3. Inequality in Access: The Indian education system faced significant disparities, particularly in terms of access to quality education between rural and urban areas, different social groups, and genders. The commission aimed to address these inequalities and ensure equal opportunities for all segments of society.

4. **Changing Needs:** The Kothari Commission was established in the 1960s, a time of significant societal and technological changes. The commission recognized the need to adapt the education system to cater to the evolving needs of the country, including scientific and technological advancements, vocational training, and the demands of a modern workforce.
5. **Curriculum Relevance:** The existing curriculum and teaching methods needed to be reviewed to ensure they were relevant and aligned with the requirements of a changing society. The commission aimed to make recommendations for curriculum development, pedagogical improvements, and the integration of vocational education.
6. **Teacher Training and Professionalism:** The quality of education is closely linked to the competence and professionalism of teachers. The commission sought to address issues related to teacher training, recruitment, and professional development to ensure a skilled and motivated teaching force.
7. **Planning and Administration:** Effective planning and administration are crucial for the efficient functioning of the education system. The commission recognized the need for a coordinated and decentralized approach to educational planning and administration, leading to the recommendation of a centralized coordinating body and increased community participation.

Overall, the Kothari Commission was established to address the pressing needs and challenges faced by the Indian education system at the time. It aimed to provide a comprehensive framework for the development and improvement of education in the country, taking into account social, economic, and technological factors. The commission's recommendations continue to shape educational policies and reforms in India.

The Kothari Commission had several unique features that set it apart from previous educational commissions and made it significant in the context of Indian education. Some of the unique features of the Kothari Commission are as follows:

1. **Comprehensive Approach:** The Kothari Commission took a comprehensive approach in studying and analyzing the Indian education system. It addressed various levels of education, from primary to higher education, and examined

different aspects such as curriculum, teacher education, vocational education, and planning and administration. This holistic approach allowed for a thorough understanding of the system and provided a basis for comprehensive recommendations.

2. **Emphasis on National Development:** The commission recognized the vital role of education in national development. It placed a strong emphasis on aligning education with the socio-economic needs of the country. The recommendations of the commission aimed to promote national integration, scientific and technological progress, and the development of human resources required for the nation's growth.
3. **International composition:** The international members provided valuable insights and perspectives based on their experiences in their respective countries, contributing to the overall deliberations and recommendations of the Kothari Commission. Total members-17, 12-Indian, 1-U.S.A, 1- U. K, 1- USSR, 1- France, 1- Japan.
4. **Focus on Equal Access and Social Justice:** The Kothari Commission emphasized the importance of providing equal access to education for all segments of society. It highlighted the need to remove disparities based on location, gender, and social background. The commission's recommendations aimed to ensure that education became an instrument of social justice and equality.
5. **Integration of Vocational Education:** The Kothari Commission recognized the significance of vocational education in addressing the needs of the economy and preparing students for the world of work. It recommended the integration of vocational education into the mainstream curriculum at the secondary and higher education levels. This emphasis on practical skills and vocational training was a unique feature of the commission's recommendations.
6. **Multilingualism and Language Policy:** The commission recognized the linguistic diversity of India and emphasized the importance of preserving and promoting Indian languages. It recommended a balanced approach to the study of languages, encouraging multilingualism and the inclusion of regional languages in the

education system. This approach aimed to foster linguistic diversity while ensuring proficiency in the national language, Hindi.

7. **Community Participation:** The Kothari Commission emphasized the need for community participation in educational planning and administration. It recognized the importance of involving local communities, parents, and stakeholders in decision-making processes related to education. This participatory approach aimed to ensure that educational policies and reforms were rooted in the needs and aspirations of the community.

The Kothari Commission, also known as the Indian Education Commission, was established with the following objectives:

1. **Assessment of the Education System:** The commission aimed to conduct a comprehensive evaluation of the Indian education system, examining its strengths, weaknesses, and areas requiring improvement. It sought to understand the existing educational infrastructure, curriculum, teaching methods, and the overall effectiveness of the system.
2. **Alignment with National Development:** One of the primary objectives of the commission was to align education with the goals of national development. It aimed to identify ways in which education could contribute to the socio-economic progress of the country and address the needs of a developing society.
3. **Promotion of Universalization of Education:** The commission aimed to promote free and compulsory education for all children up to the age of fourteen. It recognized the importance of providing equal access to education and aimed to address disparities in educational opportunities based on gender, location, and social background.
4. **Quality Improvement:** The commission focused on improving the quality of education at all levels. It aimed to enhance the competence and professionalism of teachers, upgrade teaching methods, and develop effective curriculum frameworks that were relevant to the changing needs of society.
5. **Integration of Vocational Education:** The commission recognized the importance of vocational education in meeting the requirements of a developing economy. It aimed to integrate vocational training and practical skills development into the

mainstream education system, ensuring that students were equipped with employable skills.

6. **Planning and Administration:** The commission aimed to address issues related to educational planning and administration. It sought to improve the efficiency and effectiveness of educational governance, enhance coordination between various levels of education, and involve local communities and stakeholders in decision making processes.
7. **Promotion of Science and Technology:** The commission recognized the role of science and technology in national development. It aimed to promote scientific research, upgrade science education, and integrate scientific and technological knowledge into the curriculum.
8. **Preservation of Indian Languages:** The commission aimed to preserve and promote Indian languages. It recognized the importance of multilingualism and recommended a balanced approach to language learning, ensuring proficiency in the national language while preserving regional languages. These objectives guided the work of the Kothari Commission and formed the basis for its recommendations to transform the Indian education system and make it more inclusive, relevant, and aligned with the needs of the nation.

The Kothari Commission, also known as the Indian Education Commission, made several significant recommendations to improve the Indian education system. The key recommendations put forth by the commission are as follows:

Universalization of Education

- a. Free and compulsory education for all children up to the age of fourteen.
- b. Expansion of school infrastructure to ensure access to quality education for all.
- c. Removal of disparities in educational opportunities based on gender, location, and social background.

Quality Improvement

- a. Enhancing the competence and professionalism of teachers through comprehensive teacher training programs.
- b. Development of a standardized curriculum framework that encourages critical thinking, creativity, and problem-solving skills.

- c. Emphasizing the importance of research and innovation in education.
- d. Encouraging the use of modern teaching methods and instructional materials.

Reorganization of Education

- a. Adoption of a 10+2+3 education pattern, comprising ten years of schooling (6 years of primary education and 4 years of secondary education), followed by a two-year intermediate course and a three-year degree course.
- b. Introduction of a common core curriculum during the initial years of schooling, followed by diversification and specialization in the later stages.
- c. Flexibility in the choice of subjects and interdisciplinary approaches to education.

Vocational Education

- a. Integration of vocational education into the mainstream curriculum at the secondary and higher education levels.
- b. Establishment of vocational schools and institutions to provide practical skills training.
- c. Recognition and promotion of different forms of work and skills, along with academic learning.

Teacher Education

- a. Improving pre-service and in-service teacher education programs to enhance the quality and effectiveness of teaching.
- b. Setting up teacher training institutions at various levels to cater to the professional development needs of educators.
- c. Introducing continuous professional development programs for teachers to upgrade their knowledge and skills.

Educational Planning and Administration

- a. Establishment of a centralized body, such as the National Education Commission, to coordinate and monitor educational activities at the national level.
- b. Decentralization of decision-making and involvement of local communities in educational planning.
- c. Strengthening of educational governance and administrative structures.

Promotion of Science and Technology

- a. Setting up research institutions and laboratories to promote scientific research and technological innovation.
- b. Improving science education at all levels and integrating science and technology into the curriculum.
- c. Encouraging collaboration between educational institutions, industries, and research organizations.

Language Policy:

- a. Promotion of multilingualism and the preservation of Indian languages.
- b. Balanced approach to language learning, ensuring proficiency in the national language while preserving regional languages.
- c. Integration of language education with cultural, social, and historical aspects.

These recommendations of the Kothari Commission provided a comprehensive framework for the development and reform of the Indian Education System. While not all the recommendations were fully implemented, they had a significant influence on shaping education policies and reforms in India.

Progress of women education

Empowering women is a pre-requisite condition for creating a good nation when women are empowered. Education is milestone of women empowerment because it enables them to responds to the challenges, to confront their traditional role and change their life. So that we can't neglect the importance of education in reference to women empowerment in India is poised to becoming superpower, a developed country by 2020. The growth of women's education in rural areas is very slow. A large gender gap exists in political participation too. Women Education and Women empowerment are closely related. Education is the key factor for women empowerment, prosperity, development and welfare. Discrimination of women from womb to tomb is well known. There is continued inequality and vulnerability of women in all sectors- Economic, Education, Social, Political, Health Care, Nutrition, Right and Legal etc. women oppressed in all spheres of life, they need to be empowered in all walk of life. In order to fight against the socially constructed gender biases, women have to swim against the system that requires more strength. Such strength comes from the process of empowerment and empowerment

will come from the education. Education of women is the most powerful tool of change the position in every society. Education also brings a reduction in inequalities and functions as a means of improving their status within the family. To provide the education to everyone, EFA programme was launched in 2002 by the Government of India after its 86th Constitutional Amendment made education from age 6-14 the fundamental right of every Indian child. But position of girl's education is not improving according to determined parameter for women. The present paper is an attempt to analyze and to study the present status of Women Education and Women Empowerment in India. The study concludes that women of India are relatively disempowered and they enjoy somewhat lower status than that of men in spite of many efforts undertaken by government and also concludes by an observation that access to education and empowerment are only the enabling factors to empowerment, achievement towards goal however, depends largely on the attitude of the people towards gender equality.

Progress in Participation of Women in Higher Education

Progress in terms of share of girls' enrolment to total enrolment in higher education

On the onset of Independence, all stakeholders agreed that it is of utmost importance that the disadvantaged groups should have more access to education which includes women as well. Before independence, women's education was mainly confined within the school education system. The need for women's higher education was not well understood as it was lacking a direct link with their social role as a mother or as a wife (Chanana, 2001). The educational statistics reflected the same. During 1916-17, women accounted for only 1.24 percent of the total enrolment in higher education (Planning commission of India, 2000). Later, due to liberal policies of British Government and social reform movements which emphasised on the role of women education in the overall reform of the society, women's enrolment started increasing. In 1947-48, the total enrolment of women in higher education reached 9.35 percent (Planning commission of India, 2000).

Soon after independence, the demand for educated, skilled and trained manpower went up and consequently, the government started major initiatives for raising the overall enrolment as well as enrolment in professional education. Many higher educational institutes like colleges, universities, training institutes etc. were established. On the

backdrop of these changes, the meaning of higher education for women also got changed. While the overall enrolment of men increased, women enrolment also saw appreciable increase. During 1950-51, girls' share in total enrolment at higher education level was only 10 percent which became 49.03 percent in 2019-20.

Changes in girls' enrolment across different classes of higher education

Besides the overall increase in enrolment, percentage share of girls in total enrolment increased in all classes including the male dominated ones. In 1980-81, the men women ratio was highly skewed in favour of men for almost all the classes. But women made a significant progress in the following years. In 2019- 20, their share has increased up to a level where the men-women ratio became skewed in favour of women in most of the general degree courses and female-dominated courses like in teachers training and M.B.B.S. Percentage share of women is highest in teacher's training programmes like B.Ed. and B.T. (65.97 percent). Their share in total enrolment is equally high, sometimes more than men, across different post graduate level general degree courses like M.A., M.Sc. And M.Com. However, percentage enrolment of women surpassing men's enrolment at post graduate level also means that while men opt out from general degree courses at higher level to pursue other career-oriented courses or for preparing for jobs women continue their higher studies in the conventional way.

Growth of science Education

Meaning of Scientific Literacy/Scientific and Technological Literacy (STL) As indicated in the introduction, the teaching of science in school is being accepted as enhancing scientific literacy. Noting that developments within society are largely of a technological nature, it is proposed that it is more appropriate to consider scientific and technological literacy (STL) in appreciation of the role science has played and is playing in technological developments within society (UNESCO, 1993; Holbrook, 1998).

While communication skill is accepted as a crucial component of literacy - referred to as literacy in its fundamental sense, rather than a derived sense, by Norris and Phillips (2003) - it is difficult to see how any approach to STL is bound simply by language, or by a dominance of the written text. Scientific and technological literacy is much more than language proficiency, as the French translation as "culture scientifique et technologique" (UNESCO, 1994) strongly suggests.

The scientific thrust of STL has its focus on conceptualisations of need-to-know scientific knowledge, in contrast to many school curricula which still place high emphasis on an all encompassing knowledge component. The latter make student learning overloaded and problematic when it is considered that the science subject area is expanding in content at a faster and faster pace (Schibeci & Lee, 2003). It is argued in this paper that knowledge for its own sake, and hence communication linked to such knowledge (Norris and Phillips, 2003), needs to give way to knowledge and communication for an ability to function, or the potentiality to function, within society (Kolstø, 2000, Millar, 1996). Although this may be seen as covering an understanding of the science underpinning the technological advances of today, that is still a gigantic undertaking and beyond the ability of any one person (Shamos, 1995). Shamos, in fact, recognised that global understanding of science in society cannot be seen as a target for school science education. Rather, STL can relate to an interaction of the science within society and an awareness of opinions by experts who can provide the understanding that the ordinary citizen may lack (Shamos, 1995; DeBoer, 2000). But that still does not cover the enabling of decisions to be made in a democratic society, where science driven technology is playing a greater and greater role. Nor does it develop an appreciation that the advantages of technological developments can be great for some, but a major disadvantage for others. Furthermore, side-effects related to health, the sustainability of the environment, or economic concerns can become key factors in choosing the most appropriate science-driven technology (Roth and Lee, 2004; Sadler and Zeidler, 2005). STL is seen as embracing all of this.

This view of STL suggests responsible citizenry as a major focus, in which scientific knowledge is used wisely for the benefit of society. Roth and Lee (2004) and others (Jenkins, 1999) have called this citizen science. It strongly includes the personal and social domains alongside an appreciation of the functioning or nature of science. And where its teaching is seen in the context of issue-based or context-based learning (Zeidler et al., 2005), the scientific ideas are limited to the issues at hand. However, this does not eliminate the inclusion of a historical perspective, nor exclude teacher knowledge inputs alongside student constructivist learning.

“School science education needs to respond to a changed social context and to help prepare young people to contribute as citizens to shaping the world in which they will live“ (Jenkins, 1999).

A single, simple definition of STL or scientific literacy is always likely to be extremely problematic. The inclusion of a social and personal domain concept of scientific literacy, promoted in the ICASE-UNESCO forum on scientific and technological literacy for all (UNESCO, 1993), suggested scientific literacy as:

“the capability to function with understanding and confidence, and at appropriate levels, in ways that bring about empowerment in the man-made world and in the world of scientific and technological ideas”.

A later definition by ICASE, intended to involve the nature of science, the personal and the social domains, but also stressing socio-scientific decision making, is (Holbrook and Rannikmae, 1997):

“developing the ability to creatively utilise sound science knowledge in everyday life, or in a career, to solve problems, make decisions and hence improve the quality of life”.

Such refocusing of science education leads to a strong expectation for science to be an essential, or core subject in the school curriculum, for the benefit of all students. In line with this, curriculum developers are increasingly indicating that the overall goal of science education is scientific literacy. Unfortunately, the very need in promoting scientific literacy through developing wider reasoning skills and guiding students to draw conclusions (Sadler 2004; Sadler and Zeidler, 2005), to guide students to develop argumentation skills (Driver, Newton & Osborne, 2000; Osborne, Erduran & Simon, 2004) and to make social judgemental decisions utilising scientific ideas (Ratcliffe, 1997; Kortland, 2001) that science education becomes problematic for teachers. Yet, without this, there is the danger that an over-emphasis on content overshadows acquisition of educational goals and thus inhibits the promotion of multi-dimensional levels of scientific literacy (Bybee, 1997) for functioning within society.

The Goals of Education

Each country has explicit statements for the direction of their education provision. These statements may be called – aims, goals, general objectives, targets, standards, key

competencies, etc. They are likely to cover, for example, the development of: cognitive abilities, personal attitudes, personal aptitudes (behaviour/skills), communication skills, social values, social skills and aspects of self-efficacy. These goals are not targeted at any subject discipline in particular, but are expectation to be gained from education as a whole.

A Paradigm Shift in Science Education expectations

If science education is to truly relate to the overall education provision within a country, it is proposed there is a need for a paradigm shift in the view of science education within this education provision. If the goals of education are to be truly met, then teaching within science lessons must focus on playing an essential part. For this, it is important to recognize that science education must be considered in three key areas - intellectual development, personal attribute development and social values development. Such a paradigm shift identifies the goals of education and the goals of science education as being one and the same. Science education does not put forward additional goals of its own, but operates within the overall education frame and strives (and this is the hard part) for a balanced curriculum with regard to the goals of education. This in essence means – science education cannot simply be about science content acquisition.

A Reformulated View of the Nature of Science Education

If the goals of education and the goals of science education are to be appreciated as being the same, the question arises what role is expected of science education in meeting these goals? In fact, why is science education expected to be an important entity within the curriculum?

Education cannot be developed in a vacuum. It needs a context and this context, inevitably in science lessons, involves science content and science conceptual learning. Thus, although science content need not be specified and may be related to a contemporary context, science lessons utilise the acquisition of scientific ideas to aspire to playing their major role in the development of students through an appropriate context. Unfortunately, the more emphasis is placed on the content, the more the purpose of science education (in terms of the overall goals of education) become hidden, an aspect that is poorly recognised by external examination boards who have been masters at promoting this unbalanced deception. And even more unfortunate, many science

curricula and science textbooks, in framing a logical sequence, also take content as the frame of reference. Not surprising therefore, within school science learning, there is an expectation that the major target is content acquisition and the consequence is that insufficient attention is paid to the ‘real’ education – striving towards the goals of education and in so doing preparing students for the world beyond the school.

The ‘true’ nature of science education puts the learning of the nature of science into an educational framework. It links the nature of science with the full spectrum of educational goals described earlier under the domains of personal and society developments. With this in mind, it is proposed that the aim of science subjects is providing meaningful education through acquiring an understanding of the nature of science (NOS) in meaningful social contexts, linked to gaining personal and social abilities through student directed approaches such as inquiry-based teaching and problem solving investigations. And this leads to an important need to consider the implication of recognising learning in the area of the nature of science.

Viewing Science Education as ‘Education through Science’

As mentioned in an earlier version of the journal (December 2009) science content is not the only learning undertaken by students in the science classroom. Students are being educated above and beyond the content domain and really therefore science education needs to be considered from an educational perspective. Education is the real area of focus for science teachers and science as subject matter is just one aspect, albeit an important aspect, of the learning. The term ‘education through science’ is thus proposed to express the intentions for the teaching-learning approach, geared to NSE advocated in this article. This suggests NSE puts emphasis on relating the learning in science lessons to society needs and to gaining an appreciation of the nature of science from a societal point of view. NSE also encompasses learning in areas such as creativity, problem solving as well as safe working, risk assessment and attributes such as perseverance, ingenuity and working as a member of a team. The ultimate goal is that the education enables a person to function with society as a responsible citizen, able to incorporate science understanding into decision making activities and to appreciate the value of science in today’s society.

‘Education through science’ expresses a view that schools are expected to play a role in developing student capabilities for the future, no matter what career direction, what higher education emphasis, or what role students play within society as future citizens. ‘Education through science’ thus stands alongside education through other, non-science, school disciplines enabling students to be recipients of an appropriate provision to acquire the stipulated goals of education.

Self Assessment

1. What are the major challenges faced by rural society in India?
2. What is the significance of reservation policies in India?
3. What are the major challenges in the progress of women's education in India?

UNIT V

Culture and the Arts – Society – Religion – Family – Festivals – Cuisine – Recreation and Sports – Performing Arts – Drama and Cinema- Folk Arts

Objectives

- ❖ Role of religion in shaping societal norms and cultural.
- ❖ Significance of festivals in preserving cultural heritage
- ❖ Impact of drama and cinema on social awareness.

Introduction

All aspects of life in any particular period of history are linked with each other. In relation to art, culture and society, the Renaissance art and other forms of cultural expression were rooted in the changes taking place in society during the fifteenth and sixteenth centuries. In this Unit, we will carry forward this understanding to study the linkages between the general historical developments of the seventeenth and early eighteenth century and the kind of art, literature music and the society that prevailed during this period. When you read this Unit, you will also see that when we talk of the prevailing dominant trends in art and culture, these mostly pertained to the trends in elite culture, which have been the focus of art history and the study of culture in general. We will take care to point out the limitations of its prevalence and also have something to say about what was happening in the field of popular culture.

By the late sixteenth and seventeenth centuries there was also a wide divergence between social and political developments in western and Eastern Europe, and features of Central Europe too were not the same in, for example, Austria and Hungary and Turkey. These had some bearing on the art, culture and society in these regions. England and the Continent too were not identical in the kind of literature and art produced, although there were some commonalities, and we will refer to some of these common aspects and differences.

Although the study of continents other than Europe is outside the scope of this Unit, we will at least point out to you that other parts of the world were not bereft of art, culture and societal changes. There has been a tendency in historiography to view the West as pointing the way towards advance of humankind, with other continents trailing

behind; not just in economy but all elements of civilization. Although the idea of the West ‘civilizing’ the countries they conquered has now been discredited, there is still a bias in considering the West as leading the way – in the forms of cultural expression that we are going to talk about here. We will try to disabuse you of some of these stereotypes and prejudices.

Moreover, changes in society and culture do not occur overnight. Some of the trends that were introduced and flourished during the Renaissance continued into the seventeenth century, while many new aspects that became the hallmark of the culture in the era of the French and Industrial Revolutions of late eighteenth century can be traced to artistic expressions during the late seventeenth and early eighteenth century.

In other words, culture and social expressions during this period were as complex and varied as real life was. The period covered forms a transition between the Renaissance and the Modern world created by the French and Industrial Revolutions, but is also significant in its own right. We have read something about this in our Units on the English Revolution and the Scientific Revolutions of the seventeenth century: you would note that they have been termed revolutions despite the continuities they represented or restored.

Since there are separate Units dealing with intellectual and political thought and with the Scientific Revolution and also the demographic changes and family and class relations, here we would speak only of the formal aspects of cultural expression: the arts, literature, music and architecture. Among these too we would be selective, discussing trends and mentioning only some important names and works to underline these trends. We will focus on one or two art forms in one or another region to illustrate our arguments rather than all aspects of cultural production in each country, the purpose being to familiarize you with the broad significant trends.

The Historical Context and Conditions Of Diversity

The developments in art and culture during the seventeenth and first half of the eighteenth century derived from the cultural arts forms of the Renaissance in Europe and from the social and political changes of the period we are looking at. In England, the turbulence and contestations of the English Revolution and the Civil War ended with the Restoration, which, as we saw restored some things and replaced or changed others: a

new stable 'order' was created, with Parliament as the major location of power and an ascendant new gentry and bourgeoisie at the helm of affairs. The literature of the period can be seen to reflect this, with Shakespeare, for example, straddling like a colossus across this marker and reflecting the shifts in English drama and poetry, along with many others. The decline in Crown patronage, the growth of private enterprise and the Reformation, irrevocably changed the conditions of cultural production.

In France, the triumph of Absolutism and the Court culture under Louis XIV and XV and its mercantilist policies were decisive conditions under which artists worked and survived. France, particularly Paris and Versailles, became in many ways the cultural capital of Europe, and its cultural influence was felt across Europe, among the artists and intellectuals and also in the Courts of other rulers.

The decline of Spain and Italian states after the sixteenth century, and shift of economic activity from the Mediterranean to the Atlantic affected patronage of literature and art in these countries in a major way. Italy, for example, no longer remained as lively as it did during the fifteenth and early sixteenth century, and the different states of Venice and Rome show different cultural influences, based on the political and economic of the seventeenth century in these States.

The prosperity of the Dutch trade, growth of textile production and the flow of wealth into Holland, and migrations of the persecuted Huguenots from France, were major factors in the emergence of the Dutch school of painting, considered the most significant in Europe during the seventeenth century.

The area we know as Germany today had not yet become a nation state. It remained divided into small states ruled by princes, was far from the seaports, and the middle classes, even as they began to develop in this period were small petty bureaucrats in the service of princes or shopkeepers, school teachers. Aristocratic culture was, therefore, still dominant, and the influence of French Court and French universities was prevalent among the higher landed aristocracy, based on land or officialdom. The earlier impulse of the German Renaissance, very significant in the German states during the sixteenth century, was lost through the Thirty Years War and its consequences, which involved almost every European country in the region.

The Austrian Empire was multinational, serfdom had still not been abolished in Central Europe and in the entire region the culture continued to be aristocratic, with huge gaps between the elite and popular culture. In the Russian Empire, such “Westernization” as was encouraged was in the fields of science and technology rather than ideas. Serfdom was the basic feature of the social structure and the Tsar had more absolute powers than anywhere in Europe. Turkey was another such region. In short the economic and political changes that came with the decline of feudalism and the entire Renaissance had still to be experienced or its impact felt in these societies. Therefore, the changes in culture that emerging capitalism and bourgeois middle class development saw in Western Europe did not extend to Central and Eastern Europe, where culture remained far more elitist, confined mostly to the aristocracy influenced and educated in the cultural centres of Western Europe. Germany too became an influence here, but that was only from the nineteenth century. The cultural resources of Central and Eastern Europe were therefore partly indigenous and autonomous, and partly received from Western Europe. But in the period we are looking at, the seventeenth and first half of the eighteenth century, before the French and the Industrial Revolution, the influence of Western Europe was minimal, even among the high landed aristocracy.

Given all this, there was huge divergence between the culture and thinking of the ruling classes or the educated, and the predominantly rural popular culture. The gap was least in England and most perhaps in parts of the Russian Empire. There are also new developments in styles and content of cultural production from the beginning of the period under discussion until the decade before the French Revolution, which we will mark as we go along: just as it was in politics and in society in general. Court societies remained, yet the new social classes like the bourgeoisie made their presence felt, in art and culture as much as in politics.

Court Society and the Bourgeoisie: Aspects of Culture

European court society had always been geographically and socially multicentre, but from the mid seventeenth century the cultural dominance of the French Court at Versailles was obvious: fashions, the French language and painting and architectural styles began to be imitated or adapted in all courts across Europe. It was a life style that shed many of the patterns of cultural expressions of the traditional nobility and in the

process adopted many new elements that came as a result to trade and commerce and knowledge of other regions of the world, as well as of the wealthy bourgeoisie. Although it was the bourgeoisie that aimed at adopting the life styles of the aristocracy, but in the process the cultural ambience and aspirations of the entire privileged sections underwent a change. The late seventeenth and the eighteenth century were crucial in this transformation of elite culture: family heritage and title, wealth and patronage constituted its building blocks. Court manners and etiquette, wigs and their styles for men, wire supported dresses for women to give these a flare, private salons of patronage became models.

But the 18th century was an age of secularization of arts in a much deeper sense than the 17th century, when art broke away from the realms of the Church and the Court to clearly secular moorings and a modern cultural space in many of the cities of Europe. The flourishing Universities and expansion of education, outside the dominance of the Church, was an important factor. It was an age of great social churning. Rude points out that although the “eighteenth century was not a ‘golden age’ of the arts or an age of literary giants like the century before”, yet “it was an age of extraordinarily fertile artistic and literary activity of which the second half is perhaps more remarkable than the first” (Rude, p. 139). The late seventeenth century had the dominant cultural influence of the Versailles Court, while the eighteenth century brought the bourgeois world into greater focus. By Art, Culture and Society the end of the 18th century the general populace began to have presence in the art and literature of the period. Popular culture felt the influences of the time, as communication channels opened through market, trade and commerce, and growth of towns.

Visual Arts: Architecture, Painting and Sculpture

Louis XIV set the scale for art patronage and purpose, and therefore, size. All the arts were used “for the purpose of glorifying the French monarchy”. The capital was built at Versailles, with a grand palace and from 1664 onwards festivals of music, drama and ballet were organized there. The palace architecture itself set a style, as did painting, especially portraiture, which other courts imitated. This overarching influence began to have other inspirations towards the mid eighteenth century. Both art and music were sponsored and patronized largely by courts and by the Church. Towards the 18th century

the ideas of the philosophers began to permeate the world of culture. Freedom for artists, as for ideas, began to be championed by some and there developed a culture of art and literary criticism that helped shape public tastes in the arts and letters. There was a trend towards secularization of culture, even as the Church continued to be a major patron.

Artistic Styles

There were many artistic styles during this long period, from mid-17th to the mid-18th century that got reflected in the various visual arts: Mannerism, Baroque Classical, Rococo and Romanticism. They are reflected somewhat in literary styles too.

As Arnold Hauser tells us, “Mannerism is the artistic expression of the crisis which convulses the whole of Western Europe in the sixteenth century”. After the invasions of Italy, and whose effects continue to be felt till the 17th century, the Renaissance art was transformed and many of the Renaissance artists themselves reflected this crisis and change in art forms towards the end of their work life: for example, the later works of Michelangelo and Rafael. Renaissance art had been characterized by a sense of proportion and space: mannerism, derived from the word style in Italian, reflected an exaggeration and distortion of these elements, sometimes in a sophisticated way as to produce beautiful works, especially by the masters. But nevertheless, proportion as adherence to natural surroundings (a characteristic of Renaissance art and architecture) was disturbed.

What followed, particularly under the patronage of 17th century courts, was the courtly Baroque style, characterized, by grandeur, scale, drama, vitality and movement and exaggerated emotional exuberance, reflected in all the arts of the time. The settings are extravagant; there is dramatic use of colour, and high contrasts of light and shadow, light and darkness. There is also a tendency to blur the distinctions between different art forms and to create harmony in the arts and music after the end of religious and social discord and wars of mid sixteenth to mid seventeenth century. The inspiration for baroque art was the influence of the Roman Catholic Church and its patronage in order to combat Protestantism, and the Spanish and French kingdoms also Roman Catholic states.

The Rococo style that developed out of the baroque, further elaborated on the design elements, particularly emphasis on excessive decorativeness and ornamentation of the interiors, use of pastel colours, and a return to asymmetrical patterns. It mainly

differed from the baroque in being “light, airy and decorative”, reflected a degree of secularization in the arts and preferred smaller scales than the grandeur of baroque.

Romanticism was characterized by its emphasis on return of naturalism in the arts, and is a development of the 18th century. It marks the beginnings of industrialization and urbanism, emphasis on reason and science and the new social contradictions, which evoked in certain sections of the intellectuals of the period a nostalgia or love for what had been lost and an advocacy for emotion and passion as drivers of human endeavour.

Architecture

The baroque first appeared in Rome during last quarter of the 16th century, from where it spread to Germany, Sweden, Poland, Spain, Portugal and Latin America under Spanish domination. The idea behind it was harmony and reconciliation of conflicts and therefore grand presentation to the people of the power that engulfed the populace. It became immensely popular and evoked wonder and awe. Its buildings consisted of churches, palaces, squares and fountains, all of which are central to courtly culture. There were also ornate opera houses constructed all over Europe.

Absolutism gave further impetus to monumentalize in architecture and in the arts. The capitals were designed to reflect monarchical authority, symbolizing power of the State, and on which royal armies could parade and on which stood government buildings and royal residences, and barracks for the royal armies.

In terms of style, the baroque was combined with a restrained classicism, signifying sophistication along with grandeur. Royal Academies of Art were established, following that in France that influenced and commanded the classical rulers that sculptors and painters were to be guided by. Le Brun, an artist of the time, was made in charge and soon instructions were given regarding what was to be taught in the academies and the styles that must be encouraged. The Germans and Austrians added their own original features. St. Petersburg was a blend of Italian classicism and Russian decorative motifs.

In this combination of baroque and classicism, the “sculptor-artists conceived of their buildings as ‘total’ works of art in which sculpted figures and elaborate wall and ceiling paintings were not so much decorations as integral parts of a highly complex artistic concept”. The Church of St. Charles Borromeo in Vienna, built by architect JB Fischer von Erlach (1656-1723) in the first half of the 18th century is a prime example.

The architects and painters collaborated with each other in such buildings. Many architects were sculptors too. Bernini was a significant name in architecture.

The rococo style too originated in France, during the reign of Louis XV and spread to the German and Italian states, particularly in the rebuilding of the German monasteries, abbeys and churches. The richness of design in these was in keeping with the rococo and became widespread as a church building style across Europe. England was an exception, where the country houses were modeled on the building styles of Venice rather than Rome or France, being far more Art, Culture and Society modest. Their town squares were likewise not so large and grand.

Painting

In painting and sculpture too, the artists during the course of the 17th century were largely dependent on Court, nobility and the Church. Absolutism in painting is most starkly reflected in paintings depicting the figures of monarchs in glory, again following the pattern set by Louis XIV in France. Much of the painting in the baroque buildings was done as decorations on walls and ceilings of palaces and churches. The 18th century changed the scope and types of use of painting. The artist became known through his canvas, not as part of the architectural scenario.

Towards the early 18th century, Greek and religious themes began to be combined with and then gave way to new motifs deriving from everyday life and portraits of the nobility and other wealthy persons. Life styles of court society and nobility, as different from a focus on the grandeur of monarchs became new subject matters of painting. The visual arts became more social in character, even as individuals and portraits began to be painted or sketched, and also smaller in size. Dresses, cultural artefacts and settings depicted today tell us a great deal of the 18th century society. The paintings were now installed in galleries or on walls of houses, and were done with more freedom in terms of colour and individual choice of the artist rather than conventional patterns. Portraits were popular, and almost all the significant artists did portraits. The subject matter of paintings was quite varied. In styles, the artists wavered between tradition and freedom. Reproductions became popular and many artists were involved in doing them.

The first public art exhibition was organized in Paris in 1737. The French painter Jean-Antoine Watteau (1684-1721) was the first to reflect this trend in his works, not only as regards the subject matter but also the decorative and small scale representative of the rococo style. Francois Boucher made some erotic paintings, Honore Fragonard did portraits and pastoral scenes, J.B. Greuze was influenced by Dutch painters and depicted domestic life, Joseph Vernet did seascapes and harbors and scenes of nature. David (1748-1825), a significant painter represented republican values and self-sacrifice. Hogarth (1697-1764) in England portrayed the everyday life in England, also adding humour and satire in his depictions. Goya was an important painter in Spain, also displaying conflicts and social life with some satire. The Venetian artists were wonderful with colour and shade and give us a good picture of the lagoons of Venice. In the German states, after an initial period, the artists were influenced by the romantic wave. In Russia there was influence mainly of the French styles, combined with depictions of Russian landscapes and peasant life. In general, the artists wavered between tradition and freedom.

In Netherlands (Holland), the trajectory was somewhat different. Dutch prosperity of the seventeenth century, deriving from its trade and commerce, saw the emergence of a 'Dutch School of painting' that reflected the lifestyles and tastes of the Dutch middle classes. There emerged a market in art dominated by the port of Amsterdam and its wealthy merchants. The painters depicted urban and rural landscapes, and everyday Dutch life, human emotions and domestic scenes within homes, and excelled in the blend of light, shadow and colour. Portraits and still life were also significant. The important Dutch painter was Rembrandt(1606-69), who in addition to these also painted religious and mythological subjects. He was son of a miller and grandson of a baker, and became famous only posthumously. He also did several self-portraits.

Music

Throughout the 17th century the opera was the predominant form of music and Italian musicians were the most celebrated in Europe. The first public opera house was also built in the Italian city of Venice, and thereafter flourished in all capital cities. Claudio Monteverdi (1567-1643) was the greatest composer of this century. The opera, because it verbalized music, was akin to poetry and drama and directly appealed to

emotions and therefore had audiences from both the elite and common people, with separate seating arrangements. It was extremely popular in Italy with huge audiences, but apart from a few other countries it remained an entertainment attended only by the elite. It coincided with the baroque style of art and music and continued well into the 18th century.

However, towards the 18th century, “the taste for music also moved beyond the constraints of court, ecclesiastical, and noble patronage.” Operas were the main forms in the 17th century, and were performed in the opera houses constructed by the monarchs around their palaces or the churches. A second form was chamber music performed in the salons of the wealthy, and had small number of performers. It was music for intimate private listening, patronized by the wealthy. To begin with all composers were Court composers. The music compositions were called quartets and concertos. Johann Sebastian Bach (1685- 1750), a German composer and musician of the Baroque period, was a towering figure remembered for his Brandenburg Concertos and the Goldberg Variations, and also his vocal music. Antonio Lucio Vivaldi, the Italian Baroque musical composer, was best known for his ‘The Four Seasons’ and his sonatas and concertos for the violin.

The 18th century in general was a century of giants: Bach, Handel, Mozart, Hayden and Gluck. In the first half of the century there were two main forms, the Opera continuing from the seventeenth century, and religious music that consisted of cantatas and oratorios. New musical instruments too were evolved and became widespread: the piano from the harpsichord in 1711, the flute in 1750 and then the clarinet. Small concertos continued to be played, but increasingly there were larger professional orchestras with symphonies and more instruments, and concerts attended by larger audiences from the upper and middle classes. Music came out of the chambers to music halls. These changes occurred during the lifetime of the above-mentioned composers, whose work was quite varied through their musical careers: they all composed operas, quartets, concertos and symphonies for big orchestras.

Popular Culture

The popular culture of the 17th and the 18th century was in one sense far removed from that of the privileged world of the elite and the educated. A large component of it was peasant culture, its songs, stories and folk lore centred around the world of the

peasant and his/her agricultural cycle. As Rude points out, “some of this was traditional and by no means peculiar to the eighteenth century, like the folksongs and folklore, which had deep roots in the past and were carried by word of mouth and only appeared as literature when recorded by professionals” and the educated.

While the rootedness in peasant life and its continuity through centuries made peasant popular culture diverse and regional and to a degree autonomous, the very fact of its transmission in time added elements that were contemporary to the times it was continuously manifested in. Changes occurred simply because life changed and minds and knowledge changed. Further, connectedness of the modern world in the 16th and 17th centuries broke its autonomy, if not the diversity. Between 1500 and 1800 the popular traditions were subject to change in all sorts of ways, as a result of social stratification and also participation of the Art, Culture and Society elite in popular festivals, for example the carnivals, feasts of saints and May Day celebrations in their areas, and on the other hand the access of craftspeople and peasants to printed books, for example ballads committed to writing by the scholars or other educated elite. And, as Burke again points out, clowns were popular at courts as well as taverns, often the same clowns. The arias of the Italian opera were sung by Neapolitan boatmen and Venetian gondoliers, and Parisian people in the streets.

The various contradictory elements in combination meant that “there were varieties of popular culture” and by 1800, “craftsmen and peasants usually had a regional rather than a national consciousness”, or a cosmopolitan one like the elite. This is because while “the elite participated in the little tradition, but the common people did not participate in the great tradition” (of the elite). They still retained a common world linked with their social situation. The city and the urban poor and working people added a new dimension to popular culture. There were harvest festivals of course, but also spinning songs, weavers’ songs, sailors’ songs, women’s songs and so on, and traditions that members of different guilds followed. Tastes, artifacts, ways of building houses, articles of consumption, household items etc., all underwent some change with urbanization, change in working patterns of production and the commercial revolution, including production for a market. Peasants were also influenced by the baroque and rococo forms which they adapted to their own styles and subject matters in their paintings.

Literacy and reading was an important factor in ways time was spent, and horse racing, discussions in taverns and the village square were new elements of time pass and entertainment. Hundreds of written materials were brought out especially for popular consumption. The content of the chapbooks above mentioned points to changing preferences for reading. Politics after the English revolution and on the Continent in the two decades before the French Revolution led to politicization of culture and political consciousness and participation in meetings.

While all this brought a convergence in culture, the scientific revolution and enlightenment thought, pervasive among the educated elite, all increased the gap in many ways between elite and popular culture and ways of thinking. The culture of the taverns of the common people was distinct from that of the salons of the 18th century, even when politics pervaded them.

Culture: Meaning and Definition

The concept of culture has rightly received prime attention in sociological research owing to its centrality in understanding the nature and performance of the social arrangement called 'society'. Culture is probably one of the most discussed and debated topics in sociological literature because of its central location in the study of individual in society. This concept has attracted the attention of sociologists, cultural anthropologists, literature scholars and social psychologists among others in understanding human social behaviour. With its multifaceted and multidimensional features, the study of culture has gained increasing importance over the last few decades.

In ordinary speech the word culture is often used to refer to sophisticated tastes in art, literature, music, and so on. The sociological use of this term is much wider, for it includes the entire way of life of a society. Hence the relationship between culture and religion is very close. Culture sometimes is explained in terms of material and non-material. While artifacts such as books, pens, schools, factories, wheels, etc. represent material culture, more abstract creations such as language, ideas, religious belief, customs, and myths and so on constitute the non-material culture.

Like the explanations, the definition of the term culture also is wide-ranging. Culture has been defined in broad terms as 'a design for living' (Kluckhohn, 1949) or 'a set of mechanisms – plans, recipes, rules, roles, constructions or what may be described

in the computer terminology as ‘programming for social behaviour’ (Geertz, 1978). Both the definitions point out to the vitality and significance of culture in society. Culture points out to the human way of adapting to the environment, a design for living acquired through learning.

Culture is achieved or acquired and not innate or ascribed. It is obtained through human socialization – the continuous and ongoing process of interaction and learning through which we acquire a personal identity and social skills to adjust and develop. The content of this process of acquisition carried forward from one human collectivity to the next. In other words, culture is transmitted from one generation to another. It should be noted that what kind of individual we become is strongly influenced by enculturation – the immersion in a culture to the point where that particular design for living seems ‘only natural’ and given inevitably. Most of us do not question our cultural practices and do not view them critically because they are naturally ours and are not external to us.

Every individual is accidentally born into a family and he/she acquires a culture as the member of that particular collectivity. Because the cultural traits are specific to and identifiable within a given community, there cannot be a generalized and universal judgment on the desirability or undesirability of any cultural element or practice. In other words, cultural system is available only to its members and outside agents cannot judge the appropriateness of a culture by standards external to that culture. Justification for or critique of a culture and its practice can meaningfully emerge only from within.

Culture is generally typified as material and non-material culture although that distinction has some notional overlapping. The many different sections that make up a group’s design for living - from sophisticated science and technology to toys and children’s games; from great works of art and music to kitchen utensils; from sacred ceremonies and worshipping acts to customs like shaking hands or saying ‘names the’; from beliefs about what does and does not taste good; even sex - all are shaped by learning all through life. Learning is of central importance in cultural acquisition as noted earlier. The degree of this learning determines the rate and extent of understanding culture and related course of action within the group. Thus, culture defines the way of life of the individual. Of all the learning applications, acquiring religion has a very special place in individual’s life. This provides a position to the individual in his/her social

functioning within the group. Therefore, a sociological discussion on religion invariably leads to an elaborate discussion on culture and the reciprocal relationship between these two important elements of society.

Culture consists of all the shared products of human society, both the objects and subjective elements. Culture influences all aspects of individual's living in society. In fact, as Parsons pointed out, the social system and cultural system cannot exist independent of one another and any such distinction is made only for the sake of abstraction and analysis. Culture forms the platform for all other social institutions including, family, kinship, science, economy, polity, and religion.

Religion and culture are closely linked and cannot be separated within the complex social phenomenon called society. As Clifford Geertz observes, 'nonculture human beings do not, in fact, exist, never have existed, and most important, could not in the nature of the case exist. The unprecedented success of our species depends on the existence of human culture. We create culture, and culture in turn creates us. Our shared culture is what makes our social life possible. Without a culture transmitted from the past, each new generation would have to solve the most elementary problems of human existence over again. Without culture, we probably would have to invent fire every morning!

Cultures around the world vary widely and each culture is unique in its form and content. Cultural variations can be explained in terms of the functions that particular elements serve in maintaining the social system and in terms of their ecological significance as an adaptation to the total environment around us. It is true that human migration and mobility have lead to cultural exchange and sometimes interaction of people of different cultures for trade and commerce or pilgrimages and so on might also have resulted from diffusion from one culture to another.

In essence, all cultures consist of five basic elements: belief (ideas about how the world operates); values (ideas about the meaning of life); norms and sanctions (guidelines for behaviour) expressive symbols (material representations of ideas and values); and language.

Religion : Meaning and Definition

Indian culture in its traditional form has accorded great importance to religion. The concept of dharma (loosely translated as duty borrowing from its Sanskrit meaning) has been a guiding light to culture of the Hindus in India for thousands of years. Although the term dharma is considerably vast and expansive in its territory compared to the term religion, religious dictums have played vital role in shaping up all forms of cultural practices. Often it is pointed out that vrutti dharma (occupational duty), raja dharma (ruler's duty), manava dharma (duty as a human being), samanya dharma (general obligations) and the like are not strictly part of the ritualistic function of religion as described earlier.

In the Indian context, dharma describes the order of the world and not necessarily to some act referring to supernatural power. For instance, when Upanishads say: 'satyam vada dharmanchara' (speak truth, follow your duty) the individual is advised to act according to the high values of the cultural system rather than being directed to perform some religious act. In other words, dharma is talked about in fulfilling the daily chores and is not always associated with religious acts and performances. Before we go further into this aspect of religion, let us be clear on the sociological concept of religion in its general sense.

India is the homeland for all major world religions. Hinduism is the major religion of the country, but practitioners of Islam, Christianity, Buddhism, Jainism, Sikhism, Judaism, and a host of other religions of the world also dwell here. However, with the advent of secularism, especially as an integral part of Indian economy, polity, science and culture, major changes have taken place on the Indian religious scenario. In fact, the very connotation of religion has changed in India after we adopted a secular form of governance. The relationship between religion and other institutions of society has radically altered the place of religion in the life of the modern Indian. From a standpoint where it was taken that each member in the society has his/her own dharma, now India conceives of religion as any other social institution that requires some or the other form of social control.

By now we know that religion exists in all societies and cultures. The earlier Western idea that 'only the West was religious and other people have "fallen from grace"

has been proved off beam quite a while ago. Ancient cultures like India, Egypt and China had highly complex and elaborate religious systems thousands of years ago. While theologians spoke of the existence of religions only in some parts of the world, sociologists and anthropologists have always assumed universality of religion as indicated in the classical writings of Comte, Spencer and later on Durkheim and Weber. However, settling the issue of globality of religion has given rise to the difficult problem of why all cultures should have some or the other form of religion and why should it play such a prominent role in individual's life.

There have been some plausible explanations on this topic. An early revelation of God to all peoples has been a conceivable theological explanation that gained prominence during the middle ages. But such an explanation is one outside the arena of scientific investigation, untenable in terms of validity, and thus cannot be accepted by the spirit of rational inquiry. As a scientific alternative to this uncertainty, sociologists have approached this question in a more rational and objective way, often borrowing insights and propositions from other sister disciplines like cultural anthropology, psychology and literature.

Religion is ubiquitous and universal in its presence. Sociologists and anthropologists have provided us with strong evidences to this effect. Prehistoric evidences clearly indicate religious practices dating back to very early time of human collectivity. More and more intense studies increasingly demonstrate that people, originally reported as having no religions, did possess religious beliefs and practices; many early reports in this direction are now proved wrong, often because of observer's bias or due to superficial contacts with the community under investigation. Even conflict sociology does not discard the ever-present character of religion as a social institution. While Marxian conceptual premise dismisses religion as a mechanism of people with power to control people without power, there is no denial of the existence of different forms of religions in society as such.

Like many terms, the term religion also has changed its earlier plain denotation. The word religion is derived from the Latin word religion meaning 'good faith'. The word also indicates some form of 'ritual' in its original meaning. In general terms, the word religion is understood as a set of institutionalised beliefs and practices that deal with

the ultimate meaning of life. Religion, like the essence of culture, provides a blue print for the behaviour of the individual member of society on the basis of principles sustained by divine, supernatural or transcendent order of morality. Religion is something that human beings follow as members of social groups and therefore the study of religion invariably leads to the study of people and culture.

As we have noted already, religion is one such central social institution that is found in all forms of society since the beginning of recorded human history although its form and content have been changing from time to time and from region to region. The great variety of its outward appearance makes it extremely difficult for sociologists to provide a satisfactory definition of the concept. Study of religion looks at the question of how different societies and cultures have different religious beliefs and practices, how cultural and religious differences across the globe can be understood meaningfully and put into their proper context.

In this sense, the study of religion is comparative, since comparisons are made between different religions and different types of religious practices within divergent cultural contexts. In fact, in modern sociological literature, religious studies are frequently labeled 'comparative religion'. There is a trend in contemporary social sciences now to go beyond the general understanding of religion as a universal social institution. Instead, now the attempt is also to understand it from two distinct but reciprocally related approaches: religion as an explanation of religious traditions, and religion as a universal social institution found in all human societies.

Theoretical Explanation: Bond between Religion and Culture

As social beings, individuals need one another and share the pleasures and pains of life as they occur in the routine course of existence. Some of them can be explained in terms of logic, common-sense and the scientific logic available to him or her from his or her social position, but all of them cannot be logically deduced to his or her satisfaction. Individual, therefore, needs enlightenment for events, happenings and issues that cannot be explained by sheer common-sense or materialistic objectives accessible to her/him. Religion acquires importance in providing explanation to such unsolved enigmas and queries. That is why human beings create supernatural powers and start believing that these powers have created them. He or she also searches answers to inexplicable

questions within the realm of the spiritual-mystical and receives moral order from such maxim. Putting it succinctly, individual in society, in a large number of cases, functions at two discrete levels of explanatory orders — the natural and the supernatural: the SACRED and the SECULAR or ordinary.

Culture and Religion in India

Indian sociologists have developed concepts such as Sanskritisation, parochialisation, little tradition, great tradition, and a number of concepts to explain how religious ideas and ideals have been guiding Indian society in depth.

India is a diverse and heterogeneous society in terms of culture as well as religious beliefs. The religious beliefs, forms of worship, objects of reverence, rituals, ceremonies of the people, places of pilgrimage and sacred books are all varied and numerous. But all of them are profound in their influence over the development of individual's personality as well as his feeling of community. The secondary institutions within religion in India include rites and rituals, forms and objects of worship, and organised groups for the propagation of religion. Each one of these factors influences the culture of the common people considerably. In this sense religious mores form firm foundation to the preservation of certain basic elements in the culture.

Religious groups in India, especially those adhering to major religions such as Hinduism, Islam, Christianity, Jainism, Sikhism, have lived in partial harmony, together forming an Indian culture over the last several hundreds of years. As Mahatma Gandhi once said about Hinduism, 'it is more than a religion; it is a way of life.' The Indian culture enjoys the fact that Hinduism, its most ancient and powerful religious group, pervades every aspect of individual's life making this culture a highly complex one.

Indians, mainly Hindus, over the years have developed two streams of public life: *asthika* or the 'believer' and *nastika* or the 'non-believer.' The complex Hindu theology is woven around the abstract spiritual concepts such as Brahma, *atman*, *paramatma*, *punarjanma*, *karma*, *papa*, and the like and they have lent an influencing hand to the nature, structure and functioning of pan-Indian culture.

Religion and culture work towards the same goal of four cardinal principles of humankind. These principles are:

1. Survival of the species

2. Security in the life span of individuals
3. Material prosperity for ensuring survival and security, and
4. Continuous expansion of the scope of wholesome living, and mental progress for unfolding the potential of every individual.

Definition of Family

A family is a community of persons related to one another, living together in an environment of understanding and acceptance. A family is a place where one can freely express one's feelings, emotions and needs without being threatened or ashamed of them. Family is a place where one can feel security, wholeness and a sense of being wanted. Family can also be defined as "Those related persons who live together within a household, usually with common eating habits or one kitchen." It is experienced and proved that children grow best in an atmosphere of security and affection and that material attributes can never be substituted for true love.

Types of Family Development in society in the recent years have focused their attention on man's self-fulfillment through individualism, materialism and consumerist values isolating man from his need to belong to one another as persons. Authentic fulfillment and happiness is experienced not in the acquisition of the external, material wealth and possessions, isolated from one's relations to the rest of humanity, but in his intimate and significant experiences of other people starting with the family. In fact, every human being is bound together in family and in the earliest experience of interacting with the father, mother and other significant people, one learns to find meaning and identity for the rest of one's life.

The traditional pattern of family living in India was that of joint family, in which members were bound together by ties of common ancestry and common property. Now in India we find three types of family structures.

- a. The large Joint Family
- b. The Nuclear Family
- c. The Extended Family

Joint Family

A joint family is one that has a greater generation depth than the nuclear family, in which members are related to one another by property, income, mutual rights and obligations.

The large joint family is almost like the large patriarchal family where three or four generations of parents and off springs live together. This mostly seen in rural areas. These families are mostly agricultural families. Member are related to one another by property, income, mutual rights and obligations.

Advantages of the Joint Family

The joint family assures shelter for the aged and sick, security for the unemployed and support for the young couple. The care and maintenance of dependents is a moral obligation. Members of the family are closely knit together and share the problems and joys of social living, having strong feelings of mutual obligations during crises and regard self-interest as being identical with family welfare.

Men grow up with the knowledge of people around, confidence and skill in family business matters. Children grow up with the experience of life cycles: birth, maturation, marriage and death. There is no difficulty of boy-girl relationship, no problem of single woman, no problem of single or neglected child and marriage are arranged by parents. Children grow up in an atmosphere of security and affection. The newly married couple get training in family life and child care.

In a joint family, the wisdom and experience of the elders are shared. The joint family has its own codes of behaviour and its own values which are transmitted from one generation to the other generation. On the whole, we can say that the joint family provides an umbrella of support which covers financial loss, social security and even provides informal counseling.

Disadvantages of the Joint Family

In the joint family the supreme authority is vested in the senior male member. So, the whole life of the family goes according to his efficiency and attitudes. The junior members may not take up any responsibility and initiative. There is no freedom for the individuals, especially women. The head of the family may not be able to adjust to the

social changes that are taking place outside the family. There will be a perpetuation of old customs and values.

Nuclear Family

In a nuclear family, the husband and wife live with their children. This is mostly seen in urban areas. Both the husband and wife may be earning members in such families.

Advantages

The husband and wife have the full freedom to act according to their own ideas. There is more financial security and individual freedom. This type of families can easily adapt to social changes. There is more responsibility and initiative for all the members.

Disadvantages

There is nobody to help and guide the members, especially when some conflict arises. The practical wisdom and emotional security offered by the joint family is lacking in a nuclear family. There is nobody to look after the children. Children miss the protection and affection of grandparents. Working mother are forced to leave the children either with the servants or in a day care centre.

The Stem or Extended Family

This midway between the joint family and the nuclear family. The extended family is a later development of the joint family system with a transformed image. It mediates the nuclear family and the large joint family. In this type the nuclear family is extended with sons marrying, bringing up children and remaining within the original family of the parents.

Advantages

This type of family has all the advantages of the joint family and the nuclear family, provided the grandparents do not dominate. Children are looked after properly. Grandparents also may not feel the loneliness and will be happy with their children and grandchildren. Parents can give all the security and guidance to their son and daughter, who are newly married.

Disadvantages

If the parents who live with their son/daughter are too dominating, the young couple may lose their freedom and individuality. There are chances of problems with in-laws.

Each system of family has its own advantages and disadvantages. But if the members are cooperative and have concern for each other, the disadvantages can be reduced to the minimum. The newly married couple who start their family life should have the freedom and initiative of a nuclear family and the emotional security and practical wisdom of a joint family. They should have the feeling of the 'home' where one has full relaxation and recreation and can live without masks.

Transition in Family Patterns

We live in a fast changing world. We have reached a time in history when sitting at home; we are able to know what is happening around the world. We are able to move around the world in a shorter time than before. We are living with all the modern technologies that dictate easy life, pleasure, comfort and provide automatic answers for most of our problems. Many are doing their own business sitting at home. The science and technologies have progressed to such an extent that man only has to sit in homes press a button in order to send a written message across the world and receive the reply. Any information one needs on any topic can be obtained through our family computer.

Over the years, the Indian Family has gone through many transitions. The larger families of six and eight children have been replaced by families of one or two children who learn constantly to compete with each other over toys and personal possessions from their infancy. In place of joint families where adults, children and the elderly interacted with one another in a secure atmosphere, now we have strangers and lonely individuals living in separate worlds. The elderly are conveniently put into old age homes and children are kept waiting at the school gates or in front of family.

T.V. till their parents return from the offices. Children who spend long hours in closed houses or in the company of servants or other school children develop a sense of rejection, depression and isolation. All that they are able to interact with for long hours after school are toys, story books, T.V. computer games and cartoons that contribute to

the formation of mechanical, dehumanizing, individualistic, and narrow-minded attitudes in children.

Significance of Transitions in Families

The joint family cannot be dismissed as outdated. Many Hindus as well as Muslim still families follow that life-style. Rank and wealth are not the conditions for this system but blood relations and social value are. They are mostly found in non-urban, non-industrialized settings. It is interesting to note that even when the members of an extended family do not live in the same household, they still share a common budget and follow the same family leader. Besides, even among the members, who live separately, we observe that all belong to a joint family system and believe in this value.

There are problems connected with all extended families, as the joint family is based on the relations among the adult males rather than on the conjugal bonds between spouses. The spouses do not feel the allegiance toward the large units as the husbands feel and there are quarrels, competitions and dissatisfaction among women and children. In recent years majority of Indians prefer to live in nuclear families. The role of religion is to give a perspective to human life, hence, to family life and through it to society.

Family Values and Influence of Socio-Cultural and Religious Dimensions

Values in Family and Society

The family is made up of individuals but it is also a part of the larger social network. Thus, individuals are initiators and promoters of culture. Individuals and society are mediated by families. It is in and through families that people learn and pass on values. But all members of a society are under the constant supervision of parents in childhood, of friends in teenage, and of the public in adulthood. Family is where children are trained; the adults feel free to praise, criticize, suggest and order so that the children learn family preferences. They are taught what is right and wrong, what to tell others and not, how to behave inside and outside the home, who must be their friends etc. All these influences and communicate to the children directly and indirectly the attitudes, values and conduct which remain with them for the rest of their life. What they learn is part of that culture and customs of the society which are valued by the adults. Family as a social institution is the basic structure of the society. Hence the flow of values between the

family and society is very lucid and they interact very closely, intrinsically and inter-dependently before the effect is apparent.

It is not wrong to say that it is through the family that the values and attitudes are absorbed by the child in his/her early age, cultural transmission of particular society is kept up and the major agent for all these is the woman. The significance of the family is the mediating function of family in the larger society, as it links the individual to the larger social structure. As part of the society, families like to keep their identity linked to it, hence the family values remain mostly undifferentiated from the values of the society.

Socially, man's relationship with other human beings is diminishing. His engagements are more with the machine and technically produced means of communication. Communication, which is the medium of relationship and social connection, is no more concerned with human relationships, but media and media-related learning and knowledge. Media also has helped to replace human interactions with group interactions.

Studies (Erich Fromm, 1973) have shown that in societies where human life and peaceful living are valued, there is little competition and there seems to be hardly any exploitation of one another. Work is done essentially in co-operation and there is no economic rivalry. Women are respected and included in the decision making processes. We can also see that the opposite is true in societies where wealth and success are valued over human life. When money, position and power are valued, individuals grow up with aggression, violence, competition and manipulation. Families become unable to foster human values that can sustain and uphold members, as they are subjected to the negative influences of peers, employees, neighbours and organisations in the society.

Values in Family and Culture

The Indian family is no more unicultural following customs, practices and beliefs of definite pattern but a plurality of practices and patterns. The elders used to be the central persons whom the youngsters looked up to, learned from and were agents of imparting the traditions and values of family, life, parent-child relationship and discipline. The uniqueness of the Indian culture is being engulfed by the global culture.

However, the villages still hold on to the traditional values of hospitality, simplicity, submissiveness, and belief in God. They have been excluded from the modernism by deprivation of economic and technological development.

in communicating the internal conditions and feelings through external expressions. The cultural implications of values are tied up with practices, symbols, religious rituals and the customs of a society. Also, traditions and languages of the different regions or nationalities are expressions of values of the ethnic group to which one belongs. Though India is known for its unique culture, the different religions have specific cultures. Culture expresses itself in one's life-style, food habits, dress and symbolic expressions. Indian culture is unique in comparison to the West, but each culture has its own richness and inherent in it are specific messages, interpretations and expressions of values the people of that society hold dear. The diversity of perception, experience expressed through different and creative ways become integrated in the life of individuals through learning, understanding and accepting in the given cultural contexts. The family is the place where the atmosphere of unity, integration, harmony and respect of different beliefs and expressions become a necessarily parts of unified consciousness.

India is a land of many striking contrasts, and a great cultural complexity, social diversity and regional variation can be found among the people. In the diversity of the Indian scene it is very difficult to make any generalized judgments concerning the values in family life. But it is the unity running through diversity which reveals the positive dimensions of social and cultural values in family life.

As values are integrated with culture, religion as well as socially determined attitudes, behaviour and customs, an evaluative and critically questioning methodology is required for the promotion of family values. In course of social change people adopt new ways of living. Old customs and practices fail to make meaning to younger generations. Hence, the need for introducing meaningful values become a necessity. For example, the role of women was considered to be within the family, taking care of the husband and children, but now as women are working on equal terms with men, outside home the attitude toward women cannot remain the same. This perception affects family values.

Values in Family and Religion

The world is not the ultimate reality. This is the teaching of all Religions. The Bible, Gita, Koran and other scriptures affirm and acknowledge the one and only powerful and omnipotent God who is invisible to the external eyes and to the physical world in which we live. All religions emphasize the need for forming a mature conscience in people. Religion provides a code of norms which will guide and enable persons to have an objective understanding of God. Religion must help people to grow in a balanced, harmonious, altruistic attitude which will result in accepting all people as one's relations, regardless of their caste, creed, religion, or customs/ language.

It is difficult to differentiate the socio-cultural and religious values as they affect family life. Religion in its purest form deals with one's faith in God and shows how he/she must live in this world. Hence religion frames 'law' or teaches one's duty to God and towards others, which we call Dharma. All religious founders taught how to live our lives in worship to God and our duty towards our neighbour. Hence Buddha taught compassion and less desire for worldly pleasure. Jesus taught of love for neighbour to the extent of giving up one's life for the other in service. Hinduism talks of Nishkamakarma; doing one's duty toward others and not expecting the results of the actions. However, the truth is that it is the religious beliefs of a society that sweeps under all other values in family and society.

Family Values and Attitude toward Sex

According to the study and analysis of number of psychologists and educationists, the attitudes and values (either positive or negative) which the parents have, become the most powerful instrument in the hands of the children for later years. The self-image, as well as the ability to interact with other in children from childhood to later years are affected by the early experience of sex-related values taught in the family.

According to a classic concept a little boy at the age of five or six chooses his mother as the first object of his sexual desires. The same thing is true about girls concerning their father. The upbringing of children with a positive, balanced, relationship with family members and outsiders at this age is essential for the growth of proper values regarding sexuality in children. The understanding of sex as part of the body for a special

purpose in the plan of God for the world has to be taught to children gradually as they mature in life.

Respect for all persons, regardless of sex difference is a higher value which very few people possess. At the same time a family that does not respect persons and considers sex as an object of pleasure and a means of play can cause negative understanding of sex in children who may grow up to be exploiters of women in society.

Values in Family and Role of Media

As we have already seen earlier, with the breakdown of the joint family and the advent of industrialization, the family atmosphere has changed drastically. The family has become small in size, the elderly and children are left alone at home and the parents are burdened with over time jobs. The rise of materialism and consumerism has created unnecessary anxieties of isolation and loneliness in families and among families. The advertisements set the norms for values concerning food, dress and friends. The concepts of values are created in children by what they see and hear in the media. T.V., internet, computer and other technological devices have become source of entertainment for both children and adults. In place of listening to the stories of parents and grandparents while going to sleep, children seek music, serials and cartoons before going to bed. Role models for the present generation are film stars who constantly appear on televisions. Balance in the media against the values of families has gone beyond the control of parents.

On the positive side, children are becoming aware of the wider dimension of human life and interactions. Young children are growing rapidly in their intellectual curiosity and general knowledge of the world around them. Teenagers, youth and adults themselves are becoming more aware of their rights. Environmental Preservation, Animal Protection and Human Rights are becoming issues of priority for the young people of today. The demands of children and adults in families to up-keep with the media-world has become an obsession affecting the dignity and self-worth of family members.

Festivals in India

In India, the celebrations of fairs and festivals form a wondrous and joyful series of events. It marks the rites of passage between birth and death. There are said to be more festivals in India than there are days of the year. Small local village rituals of worship and

propitiation are celebrated with as much fervor as other big festivals. These occasions can draw floods of people numbering half a million or more to any event. Sometimes Fairs and Festivals are moments of remembrance and commemoration of the birthdays and great deeds of gods, goddesses, and heros, heroines, gurus, Prophets and saints. On these occasions, people gather together to celebrate. Each of India's many religious communities - Hindus, Muslims, Christians, Sikhs, Buddhists, Jains and others - have such days.

Major religio- cultural and national festivals of India are Makar Sankranti, Baisakhi, Diwali, Durga Puja, Dussehra, Onam, Holi, Janmashtami, Karwa Chauth, Maha Shivaratri, Naag Panchami, Ganesh Chaturthi, Navratri, Pongal, Raksha Bandhan, Guru Nanak Jayanti, Lohri, Eid ul Fitr, Muharram, Ram Navami, Christmas, Good Friday, Baisakhi, Mahavir Jayanti, Kumbh Mela, Children's day, Jamshed Navroz, Buddha Purnima, Hemis Gompa etc. and many more festivals about which you have already read.

The national festivals are Gandhi Jayanti, Independence Day and Republic Day. We shall now read a little more in detail about some of these festivals of India.

Dussehra

Dussehra is amongst the most popular Indian festivals which falls in the Hindu month of Ashvin (around September or October). On this day, Rama (the god and the hero of the great Hindu epic the Ramayana vanquished the evil Ravana – the 10-headed demon-king of Lanka who had abducted Rama's wife, Sita. This festival goes on for atleast ten days. There is great excitement and people go to visit Ramlilas which are held in many places. On the tenth day i.e. on Dussehra, effigies of the demon king Ravanna, along with his brother Kumbhkaran and son Meghnad are burnt. People cheer Lord Rama's victory over evil. Kullu Dussehra in Himachal Pradesh and Mysore Dussehra are famous and popular tourist attractions. Music, dance, puppet joys, joyrides, games, food stall people buying and selling, the balloon wala and chaat wala all can be seen at such events.

Durgapuja

The azure sky with fluffy white clouds and a nip in the air marks the advent of autumn and the time is there for the famous Durga Puja of Bengal. Because of commercialization and globalization many Bengalese have shifted to various parts of the

countries hence you can come across many Durga Puja Pandals in major centres worship of the Goddess Durga. Actually the festival is celebrated twice a year— once in the month of March or April (Basant), and again in the month of September or October (Ashwin), during the moonlit fortnight. On both occasions, the puja is a nine-day affair with the last day coinciding with Rama Navmi and Dussehra respectively. One is associated with the birth of Rama and the second is associated with the killing of demons Ravana, Kumbhakaran and Meghnad by Rama. The Mother goddess is venerated in one form or the other all over India, though she is the most popular among the Bengalis.

Diwali

Deepawali or the Festival of Lights is perhaps the most popular of all Hindu festivals of India. It comes twenty days after Dussehra. It is a joyful celebration signifying the return of Rama from the forests after killing Ravana. People decorate their homes. Religious fervor paralleled with ample fun and merrymaking marks this India festival. Deepawali is celebrated in most parts of the country with equal enthusiasm and fervor. Like most festivals, it attracts a lot of tourists who come to India to witness this beautiful festival.

Holi

Holi, the liveliest of all Hindu festivals, is observed all over North India. It heralds the end of the winter and the beginning of the spring and marks the rekindling of the spirit of life. It is a festival of joy when all is forgiven. People throw colored powder and water at each other and make merry. Singing and dancing add to the gaiety of the occasion. Holi celebrations in Mathura and the small towns of Braj Bhoomi, the land of Sri Krishna, are spectacular. At this time of the year many tourists come here to witness the Holi celebration.

Eid Ul Fitr Eid

Ul Fitr is the biggest Muslim festival of India. The festival is significant as much for its timing as for its religious implications. It is celebrated after the month of Ramzan (the month of fasting and the ninth month of the Muslim year), on the first day of Shawwal – a month in the Hijri year (Muslim year). It is believed that the Quran was revealed to Prophet Mohammed in the month of Ramzan. The entire month of Ramzan fasts is observed which is broken after sunset every day. Markets are flooded with many good

things to eat, clothes and gifts. On the day of Eid people go to the mosque to say their prayers. Other major festivals of Muslims are Eid-ul-Zuha and Milad-un- Nabi. Muhharam is a mourning occasion to recall martyrdom of Imam Hssan and Hussain, grandsons of Prophet.

Baisakhi Festival

One of the most spirited festivals of India is Baisakhi, originated from the northern state of Punjab which is home to some of the most sturdy and funloving people in this country. It is the celebration of Baisakhi which marks the months of hard labour that go into the production of the rabi crop, the first harvest of the year.

Mahavir Jayanti

The birthday of Lord Mahavira, the 24th tirthankar of the Jain sect is largely spent in prayer rather than in any ostentatious display of jubilation. In places with a sizeable Jain population, like Old Delhi and Gujarat, peaceful processions are organised where children put up skits depicting different phases of Mahavira's life. This day is considered to be auspicious enough to undertake new ventures or organise other social activities.

Christmas

Christmas, the festival of Christians is associated with the birth of Jesus Christ. At Christmas which falls on 25 December every year, Christian's go to the Church and sing carols and prayers. People send greetings to their friends and families in faraway places. People decorate their homes with Christmas trees and wreathes, bright red decorative bulbs, festoons, bells, other small ornaments coins and gifts hung in socks.

Days before Christmas markets are packed with huge crowds. People buy new clothes, gifts and decoration materials (for their family). In Kerala and Tamil Nadu, people hang beautiful star-shaped paper lamps of various colours and sizes outside their homes. The star lamps of Kerala have patterns or cutwork designs on them

Nearly a week before Christmas, the church, club and school choirs start going to neighborhoods and are greeted by people with cakes and other eatables. Christmas carols are sung in various local languages all over the country. One famous Christmas carol which is sung with great love is silent night, Holy night, all is come, all is bright. Holy - Mother and child i.e. Jesus Christ and his mother. Needless to say that all religious

festivals are holiday times. People travel to their homes to celebrate them with their families thus generating a lot of tourists' activities in the country

Gurpurb

Gurpurbs are related to the lives of the Sikh gurus they are an important features of the Sikh way of life. During these celebrations, the Guru Granth Sahib is read in private homes and in the gurdwaras. This is done in a single continuous ceremony lasting for 48 hours. This reciting of the Grantha Sahib called Akhan Path must be completed without interruption. In fact, the relay of reciters who take turns at saying the Scripture, ensures that no break occurs.

Special assemblies are held in gurdwaras and discourses are given on the lives and teachings of the gurus. You can see Sikhs march in processions through towns and cities chanting the holy hymns. Special Langars, or community meals are held for the participants. Partaking of a common meal on these occasions is considered an act of merit. Public functions are held. Gurdwaras and residential houses are illuminated with lights and diyas. Friends and families exchange greetings.

Onam

Another Kerala festival is Onam which heralds the harvest season. Onam lasts for 10 days. People wear new clothes, visit temples and offer prayers. Girls perform the Kaikottikkali in the open, dancing around the traditional brass lamp. Major attractions are the famed snake boat races along the backwaters at Champakulam, Aranmula and Kottayam. About a hundred oarsmen in each boat row huge and graceful ode (snake boats) to the rhythm of drums and cymbals and songs praising Mahabalis reign. Cultural festivities are held throughout the state at different venues.

Festivals of Tamil Nadu

Tamil Nadu, a state located in the southern part of India, is known for its rich cultural heritage and vibrant festivals. Here are some popular festivals celebrated in Tamil Nadu:

1. Pongal: Pongal is the most significant festival in Tamil Nadu and is celebrated to mark the harvest season. It usually falls in mid-January and lasts for four days. The festival involves the preparation of a special dish called "Pongal" made from freshly harvested rice and is dedicated to the Sun God.

2. Tamil New Year (Puthandu): Tamil New Year, also known as Puthandu, is celebrated in mid-April. It is a time of new beginnings and is marked by various traditional customs and rituals. People decorate their homes, visit temples, and exchange gifts.
3. Madurai Meenakshi Temple Festival: The Madurai Meenakshi Temple Festival is a grand celebration held in Madurai, one of the oldest cities in Tamil Nadu. It takes place during the Tamil month of Chithirai (April-May) and lasts for around 10 days. The festival includes processions, cultural performances, and the marriage ceremony of Lord Sundareswarar (Shiva) and Goddess Meenakshi.
4. Karthigai Deepam: Karthigai Deepam is a festival of lights celebrated in Tamil Nadu, usually in November or December. It is dedicated to Lord Muruga (also known as Kartikeya or Subramanya) and involves the lighting of numerous oil lamps or diyas. The most famous celebration of this festival takes place at the Arunachaleswarar Temple in Tiruvannamalai, where a huge fire lamp is lit atop the hill.
5. Mahamaham Festival: The Mahamaham Festival is a sacred Hindu festival celebrated every 12 years in the town of Kumbakonam. Devotees gather at the Mahamaham tank to take a ritual bath, which is believed to cleanse them of sins. The festival attracts a large number of pilgrims from different parts of Tamil Nadu.
6. Chithirai Festival: The Chithirai Festival is an annual celebration held in the city of Madurai during the Tamil month of Chithirai (April-May). The highlight of the festival is the re-enactment of the wedding of Lord Meenakshi (an incarnation of Goddess Parvati) and Lord Sundareswarar (Lord Shiva). The entire city comes alive with elaborate processions and cultural performances.
7. Navaratri: Navaratri is a nine-night festival dedicated to the worship of Goddess Durga. It is celebrated with great enthusiasm in Tamil Nadu, especially in the city of Chennai. The festival involves the performance of traditional dance forms like Bharatanatyam and Kolu, where dolls and figurines are displayed on beautifully decorated steps.

These are just a few examples of the festivals celebrated in Tamil Nadu. The state has a rich cultural tapestry, and each region and community may have their own unique festivals and traditions.

Cuisine

India's cuisine is a rich and diverse amalgamation of flavors, ingredients, and cooking techniques influenced by its vast geography, cultural diversity, and historical trade relations. The food of India varies significantly across its regions, reflecting local climate, agricultural practices, and traditions. Broadly, Indian cuisine is categorized into North Indian, South Indian, East Indian, and West Indian styles, each with distinct ingredients and methods of preparation.

North Indian Cuisine is known for its rich and creamy gravies, heavily influenced by Mughal culinary traditions. Common ingredients include dairy products such as ghee, butter, and cream. Popular dishes like butter chicken, paneer tikka, and dal makhani are often served with wheat-based bread such as naan, roti, and paratha. Spices such as cardamom, cloves, and cinnamon are frequently used to enhance the flavors.

South Indian Cuisine primarily revolves around rice-based dishes, coconut, and tamarind flavors. It includes a variety of dosas, idlis, vadas, and sambars, which are usually accompanied by coconut chutney. The cuisine is characterized by its light yet flavorful curries, often prepared with mustard seeds, curry leaves, and dried red chilies. Andhra cuisine is particularly known for its spicy flavors, while Kerala cuisine incorporates seafood and coconut in abundance.

East Indian Cuisine is distinct for its use of mustard oil, panch phoron (a five-spice blend), and sweets made from dairy. Bengali cuisine, for example, is famous for its fish-based dishes like macher jhol (fish curry) and an array of desserts such as rasgulla and sandesh. Assamese and Odia cuisines also have unique flavors, with an emphasis on rice and fermented foods.

West Indian Cuisine includes a mix of flavors, ranging from the sweet and mild dishes of Gujarat to the spicy and tangy cuisine of Maharashtra and Goa. Rajasthani food is known for its use of dry ingredients and reliance on lentils and gram flour, seen in dishes like dal baati churma and gatte ki sabzi. Goan cuisine has a strong Portuguese influence, with popular dishes like vindaloo and xacuti.

Indian cuisine is incomplete without a mention of its vibrant street food culture, which includes snacks like pani puri, samosa, pav bhaji, and chaat. The use of aromatic spices such as turmeric, cumin, coriander, and garam masala adds depth and complexity to Indian dishes. Additionally, Indian sweets such as jalebi, gulab jamun, and kheer are an integral part of festivals and celebrations.

The evolution of Indian cuisine has been shaped by historical events, including the spice trade, Mughal rule, and British colonial influence. The culinary landscape of India continues to evolve with globalization, fusion food trends, and health-conscious adaptations. Despite modern influences, traditional cooking techniques such as tandoori grilling, slow-cooking, and tempering (tadka) remain an essential part of Indian culinary heritage.

Recreation and Sports

The role of play in case of children in general is true of the role of recreation for adults. Recreation is a self-selected, socially recognized, leisure activity, which is not initially necessary for survival. The main purpose of recreation is peace of mind and elimination of fatigue and monotone.

Recreation is the food of the human mind. It encourages people and gives energy. A life without recreation makes people idle. That is why, recreation and work complement each other. The history of origin and development of recreation is described through five era. Recreation is an activity of leisure that begins at discretionary time. The “need to do something for recreation” is an essential element of human biology and psychology. Recreational activities are often done for enjoyment, amusement or pleasure and are considered to be “fun”. “An activity voluntarily engaged in during leisure time and primarily motivated by the satisfaction of pleasure derived from it”. Meyer and Brightbill.

Physical Activity

Physical activity is defined as any bodily movement produced by skeletal muscles that requires energy expenditure. Physical activity encompasses all activities, at any intensity, performed at any time of the day or the night. It includes exercise and incidental activity integrated into daily activity.

World Health Organization (WHO) defines physical activity as any bodily movement produced by skeletal muscles that requires energy expenditure- including activities undertaken while working, playing, caring out household chores, travelling and engaging in recreational pursuits.

The term "physical activity" should not be confused with "exercise", which is a subcategory of physical activity that is played, structured, repetitive and aims to improve or maintain one or more components of physical fitness. Apart from exercise, any other physical activity that is done during leisure time, for transport to get to and from places, or as part of a person's work, has a health benefit. Further both moderate and vigorous intensity of physical activity improve health. Physical activity simply means movement of the body that uses energy. Walking, gardening, briskly pushing a body stroller, climbing the stairs, playing soccer, or dancing the night away are all good examples of being active. For health benefits, physical activity should be moderate or vigorous in intensity.

Game

An activity that one engages in complete competition and at the same time amusement or fun. Here the rules predominate over reason. Physical activity is a game in which the number of players, places of activities, environment, time tables are determined by the rules of the game.

In the game there is a matter of enjoyment, competition is also there. But Professionalism is missing here. Some more important definitions of the games are as follows

- When does play become a game? In terms of criteria, probably when it becomes repeatable, systematic and predictable.
- Game can be defined as any form of playful competition, whose outcomes is determined by physical skill, strategy or chance, employed singly or in a combination.
- A game is a system in which players engage in an artificial conflict, defined by rules that result in a quantifiable outcome". Salen & Zimmerman.

Sports

The outcome of all these activities is determined on the basis of physical skills and strategies. When all these are governed by the appropriate organization with the help of long-term rules and regulations, they are sports. Professionalism is present at this stage of physical activity. Game has amateurism and sports has professionalism. Some more important definitions of the sports are as follows:

- Sports are a highly ambiguous term having different meaning for different people. Sports are a word taken from Middle English language “Sporten” which means to divert.
- Sports means turning aside, distraction or going away from ordinary schedule of life. In the present perspective, we can define sports as a structured, goal oriented, competitive, contest based, and lucid physical activity.
- According to Oxford dictionary “Sports” mean activity that you do for physical effort or skill, usually done in a special and according to fixed rules.
- We can define two types of sports, such as amateurs & professionals.

Amateurs

An amateur sportsman takes part in sports, because of enjoyment and satisfaction. Taking part is more important than the result of the game or competition. They are not paid. Amateurs make their own decisions about sport. They choose to play. No-one can force them to take part. Sport is quite separate from their work. It is a leisure time activity.

Professionals:

A professional sportsman is paid to compete in sport. Winning is all important. The more successful they are, the more money they earn. They usually get full time training and devote themselves fully to their sport. Sport is their work. They sign contracts and must take part in competitions.

Recreation, physical activity, play, game and sports are the important parts of Physical Education. So the origin and development of recreation, physical activity, play, game and sports have to be known by the physical educationist as well as general people. These are divided into five eras for the convenience of discussion. The divisions are as follows:

1. Primitive and Medieval era (Until 1760 AD)
2. Pre-scientific and Industrial Revolution era (1760 to 1890 AD)
3. Scientific Movement era (1870 to 1925 AD)
4. Human Relation Movement era (1890 to 1950 AD) and
5. Amendment, Addition & Enlargement era (1950 to 2020 AD).

For physical education to be effective one must know its history. The impact of physical education on human society in the distance past and the history of its evolutionary trend are needed. Otherwise, it is not possible to prepare a suitable physical education plan and program for the present time. The successes of composing a history of physical education are discussed sequentially below:

Primitive and Medieval era (Until 1760 AD):

Although the story of prehistoric human Civilization remains covered by the dark, people of that era have left some traces of their life without their knowledge. Millions of years ago, when the light of man appeared on the earth, long before that, other animals roamed here. People come after all animal but the important matter is that man first made the world habitable and livelihood by the successful use of intelligence. This world has been successful and blessed with the arrival of human beings. The glory of the world is declared by the human being. They salute the dust of the world with respect. The nature of the first age of the earth was not calm as it is today. There was no such discipline in the change of seasons.

Occasionally, the ground would burst under the pressure of an earthquake. The valley was often destroyed by volcanic lava flooding. Sometime the earth would be flooded by rain floods. People use to live in natural adversity like fire, lightning, snowfall etc. There were also ferocious beasts, was the ultimate blow to livelihood. After a long period, natural aggression came to end. Gradually, tropical zones and temperate zone began to appear on the earth. Peace began in human life. However, the search for food and protection from the attacks of wild animals was endless. During this time they hunted various wild animals for food and livelihood. For hunting required running, jumping, javelin throw and various type of physical techniques. So, in order to survive there were physical activities with people at that time. Play is one of the most primitive human instincts. So it can be seen that physical activities and play were associated with the

people of primitive and medieval era. The ancient Olympic Games of this era began in 776 BC. This era marks the end of ancient Olympic Games after a period of twelve hundred years successful run.

Pre-scientific and Industrial Revolution era (1760 to 1870 AD):

The industrial revolution in Great Britain took place over these long hundred of years. In place of the manual labor of production, fancy machinery appeared. James Watt, Mardock, Adam Smith, Robinson Bolt, Robert Wayen are the proverbial men of this period. During this time, England, Germany, Italy, America and France developed there industry. At the same time quality of education improved and recreation gets another dimension. They become accustomed to physical activity. It is human instinct to play. In this era, people started games. The absence of “sports” can be noticed in this era.

Scientific Movement era (1870 to 1925 AD):

This era is called the “age of science”. It is basically the beginning of science. The industrial revolution is the contribution of science. The use of science in other necessary works including industry of this era began. Although this is the era of science, there is negligible touch of science in recreation, physical activity, play, game and sports. Recreation, physical activity, play and game are present in this era but sports was not present. In 1880’s Dudley, A. Sargent mentioned hygienic, educative, recreative and remedial objectives of physical education.

Human Relation Movement era (1890 to 1950 AD):

Although the human relation movement matured in the twentieth century, it began in the latter half of the nineteenth century. Most of the scholars who contributed to the development of the human relations movement during the period were behavioral scientists. During this time some scholars and researchers also expressed many thoughts on psychology and social science. At this time the leaders of the world began to turn the world into a Global Village. They realized that all countries must work together to improve the world. It is possible to work together if we can follow the same path. With this in mind, many leaders have tried to bring everyone on one platform. As a result, various international tournaments have been organized in the world during this period. The world’s first international football match was a challenge match played in Glasgow in 1872 between Scotland and England which ended in 0-0 draw. The first game held

under the auspices of IOC was hosted in the Panathenaic Stadium in Athens in 1896. The FIFA world Cup was first held in 1930, hosted by Uruguay and claimed the champion. The FIBA world cup was organized /conceived in Argentina in 1950. In the 1934 of this age, the committee on objectives of the American Physical Education Association listed five objectives [1] physical fitness [2] mental health and efficiency, [3] socio-moral character [4] emotional expression and control, and [5] appreciation. In 1948 J. B. Nash listed four development objectives [1] organic development [2] neuromuscular development [3] interpretive development, and [4] emotional development.

Amendment, Addition & Enlargement era (1950 to 2020 AD):

From the growing trend of recreation, physical activity, play, game and sports can be seen that so far three main ideas have dominated in those literature. These are science, arts and commerce. Originally, this trend started in the middle of the twentieth century. Another new trend emerged through the revision of these main trends. And that is philosophy. Philosophy presents information through reasoning. Philosophy is the guide to truth. But philosophy has no entity of its own. The task of philosophy is expressing the form or characteristics of others. In this era various branches of science like, Science of Sports Training, Exercise Physiology, Sports Bio-mechanics, Sports Medicine and Sports Psychology have been added in recreation, physical activity, game and sports but not in play. The application of science to those who are overcoming the weakness of those subjects. The benefits are being added. These are being made easy for the common people to observe, understand and only doing good to mankind. Research, physical activity, play, game and sports will improve in future through a scientific approach to keep pace with the time. Later on, in 1965 the American Association for Health, Physical Education, and Recreation listed five major objectives: [1] To help children learn to move skillfully and effectively not only in exercise, game, sports, and dances but also in all active life situations [2] . To develop understandings of voluntary movement and the ways in which individual may organize their own movements to accomplish the significant purpose of their lives [3] . To enrich understandings of space, time, mass-energy relationships, and related concepts [4] . To extend understandings of socially approved patterns of personal behavior with particular reference to the interpersonal interactions games and sports [5] . To condition the heart, lungs, muscles, and other

organic systems to respond to increased demands by imposing progressively greater demands upon them.

Performing Arts

Human society has always accepted and encouraged performances. Now you will ask - what is a performance? How do you define it for the purpose of study? This is a very valid question. It is one thing to totally enjoy a performance that is taking place right in front of your eyes. Just shut your eyes and try to remember or visualise having watched something that you have thoroughly enjoyed, appreciated and perhaps envied? This is where the element of "aesthetic" and "being appreciated" comes into your reckoning. Let us start by something which almost all we Indians love - cricket - a magical world. Who has not thrilled to Sachin Tendulkar's superb batting? Or Anil Kumble's bowling? In a way, they are entertainers entertaining people. Why does a man want to play cricket in front of other people who come to watch him play? And why do you go and sit in a stadium undergoing a good deal of physical inconvenience to watch a match? The answers to these two questions are very simple. Every human being likes to show off and earn praise. Also every human being wishes to sit back and take pleasure in other people excelling and putting in effort. A cricketer makes tremendous efforts to be where he is - the hours of practice, concentration, sacrifices made and he will continue to do so till he continues to play; but he certainly wants appreciation and praise. In this context all great players are superb artists practicing their craft. This, in a way, is art, a sort of performing art; something that is performance based. But it is SPORT. All sports are performance based.

Similarly, observation can be made regarding a PERFORMING ART - it is very natural it depend on performance when someone performs the others enjoy. But there is a great difference between an ART and a SPORT. There is no aim of winning in an art but in sport to win is all that matters. In simple words, a sport is competitive, an art is not. In sport, there is a challenge between or amongst human beings. In an art the challenge is with you, no other being is involved

in this challenge. Sport does not create any mood excepting generating excitement and thrill, of course if your favourite loses you are sad for some time. But an art, since there no win and no loss, affects you very deeply - somewhere within your deepself from

where it evokes some extraordinary response within your soul - something that you cannot experience in this world, it is otherworldly. This is a

Performing Art

Once again let us categorise within' this concept of PERFORMING ART. There are certain arts which are performed by the entire community for any occasion that needs to be celebrated - it is a group art which does not have to appeal to the deepest corners of the human soul. The purpose is connected with an event - good or bad. There are the folk arts which do not require much of pre-organised and systematic training. A child observes the elders performance and joins in at the right moment and becomes a performer.

But the other category is something that concerns the students of this course. It is the category of CLASSICAL PERFORMING ARTS. The study and performance of these arts is a life time challenge and dedicated involvement. It is these arts that touch and evoke some unknown response from the depths of your soul - as a performer and also as a viewer. The practice and performance of these arts create a rare bliss in your soul- Amanda - another worldly JOY that cannot be described. Amanda is the only aim to be pursued. This practice is a saadhanaa, supreme yoga.

What is a Performing Art?

Let us start by defining what a Performing Art is. In very simple terms it is an act which needs to be presented by a physical performance from a living entity. Here the word living entity is very specially used because even animals and birds can and do present such acts. It is an art which exists or comes into being when it is actually being performed - intentionally or impulsively. It also has a specific form and has ~n emotional or psychological impulse which promotes it.

Coming from the general term of living beings to the specific world of human beings this living performance is witnessed either in dance, music or theatre of any genre. Music is made when someone sings or plays on an instrument. In our tradition the form of a musical piece can be written down in terms of notations or, as it is now possible due to technological advancement, a piece of music can be rendered on tape or a disc. But you can term it music only when it is heard. The written notation or a score, or the recordings are meant to just remind us and reproduce it. There is no thrill of witnessing

the art being created, it is just the same again and again - in short it has passed on in time and gone into the past - it has, in a way, become history.

Similarly a dance, of any type can be and is filmed or videotaped. Once again, as in the case of music, it will appear the same when the recording is projected repeatedly. Once you are acquainted with the sequences of the dance piece, the element of novelty just vanishes and the viewer would lose interest. It is a different matter when an aspiring student or performer watches such recording or listens to the musical one to learn something to, improve his / her technique. But then here it is a mode of learning, it is not appreciation of an art form.

Similarly, the film or a television recording is the combination of many coordinate arts and artifices; one can see a film again and again or a video recording. It will be the same every time. Yet the excitement of seeing something live and unfolding in front on the stage would be missing as when one watches the actual staging of a play.

Dance Performance

Let us turn to dance. This is even a more challenging art. A musician sits and gives his performance - he does not have to significantly move his body, does not have to worry about his appearance or costumes. He does not require a large space to move and even if the lighting or the condition of the stage are not very good he can manage - but a dancer cannot.

To watch a dancer is a great experience. Indian dance is a miracle of both movement and stillness, of music and silence. Watching a dance performance it becomes very the dancer takes you right inside her deepest being and conscience - it seems as if she is taking you in her confidence. Yet as soon as she finishes one item or an episode it passes into memory. In a live performance of dance the spectator experiences the intuitive recognition of quality of the truth of the art and of its performance. He takes in his experience through his mind, his senses - enjoying it not through the external appearances, rather he sees into it. He perceives dance; does not see it. In dance there is only truth - the entire truth. It exists at the instant and moment of its execution and the dancer is focused on this point. The moment to moment images that is being created is stored in memory. In each of these innumerable images the dancer's face, her hands, her eyes - infect her entire body moves in complete harmony to present one integrated whole.

And the myriad facial expressions on an Indian dancer's face, interpreting at one moment love, at the next petulance and anger and in the very next anguish and despondency - all these in complete synchronization of her entire body and in harmony with meaning and cadence of music creates a miracle - a miracle in which the spectator has participated, has grabbed the essence of it and has stored it in the priceless closet of his memory. A little bit of mistake on the dancer's part breaks this magical experience and returns the spectator to the lower strata of earthiness where a human being is viewed, judged and criticised. The minute movement of rising or lowering of the brows at the wrong moment would ruin the entire performance; the ordinary spectator, even if he is not a cognizant would immediately perceive and understand the discordant note and the magic is broken. Same thing would happen if the dancer's feet adorned with the ghungharoos (bells) go out of synchronization with the rhythm being chalked out by the drummer - something that an ordinary spectator can perceive and probably laugh at.

This sort of a situation does not arise when the dance is filmed or video taped. The miracle of live synchronization just does not figure here. The recording can be done bit by bit. A recorded dance is, to a great extent, the technical editor's creation. Today's technical advancement permits an editor to correct a good many flaws and mistakes in a dance performance. The costumes would always look well groomed, the make-up always fresh. There can be many takes and on the editing table the best would be chosen. The ultimate result would be a very correct and good performance but the thrill of watching the miracle unfold before your eyes is absent. You see the recording again and again and the same dance appears before your eyes. You do not see the dancer's tremendous efforts and your heart and her heart just do not throb, in a synchronised manner, to the same rhythm.

Experiencing Drama

Same would be the case with theatre or drama. Who has not experienced thrill at an intense story being told through enactment by different actors doing different characters or roles. The actors' voices throb with the emotion of the dialogues woven into the overall story to be told. The costume is not as elaborate as in dance but is definitely selected to suit the personality of the character being enacted. Music may not play a very decisive role in the contemporary presentation of plays which is now popular and there is

no dance like movements. But that which is absent in dance - the spoken words - is the life and breathe of this art. In a play the most exciting and attention catching part is the dialogue delivery. It may vary from era to era and area to area and character to character but never fails to thrill the audience. The emotion laden voices of the actors create another world in front of the audiences eyes. Here also the stance of the body, the movements of the body which are actually well rehearsed and planned, add deep dimensions to the enactment by the actor who cannot take a step in the wrong direction. Just as dance and music have their rhythmic element, drama has its own when the perfect timing has to be maintained for the movements on the stage and the delivery of dialogues. An additional concern is that the actors have to interact with each other in a convincing manner. Each actor also has the weighty task of memorizing his/her dialogues - any lapse and the audience is bound to perceive it immediately eventually leading the staging to failure. But perfectly memorized dialogues and movements properly synchronized, the total involvement of the actors in the play with perfect identification with the character being presented is once again a highly elevating experience. Just as a great musician with his rendition, a great dancer with her performance, an actor also rises to greatness.

Yet no two performances by the same actor will be identical. An actor is a living entity pulsating with life and he is bound to react to the minutest impulse that he receives from his audience. He also has the opportunity and liberty of delineating different shades of the main emotion thus creating subtle differences in the impact of his performances on different days. It is a thrilling experience to witness a group of actors performing live on the stage to surpass each other.

Folk art

An early artistic movement which extolled the value of the 'natural man' was primitivism. Primitivism was first expressed as a concept by the philosopher Jean Jacques Rousseau during the 18th century. His influential concept was that of the noble savage, a belief that culture alienated people from their fundamental nature. Someone in a natural, primeval state was fundamentally pure. Organized society was viewed as constraining, corrupting, and destructive. Technology increased the alienation of humanity from the natural world.

Some European artists, such as Paul Gauguin, sought to escape western civilization by moving to more natural environments, where they drew their inspiration from the culture that surrounded them. Gauguin's depiction of the Tahitians sought to express through the imagination subjective meanings filled with innocence and a sense of mystery that could not be found in industrialized societies.

Other artists, in emerging nations, used folk motifs, colors and forms as a way to express their identity and that of their homeland. Rabindranath Tagore, in his famous painting, *Bharat Mata*, used elements of Art Nouveau and Japanese art, integrated with Indian images in an effort to create new aesthetic modes. The struggle for an authentic art that draws on the multiplicity of tribes, religions, cultures and states that is modern India, while expressing the creative imagination of the individual artist, is ongoing.

There are artists who have successfully integrated these elements and achieved international success. Among the visual artists, Jamini Roy adopted the style of folk painters of Bengal, using indigenous pigments to paint on cloth, board and paper. His subject matter was the everyday life of rural Bengal. Another artist using such themes is Tyeb Mehta, who expresses the political and social conflicts in his environment using modernist methods. The artist K. G. Subramanyan also has used indigenous art techniques, including terra cotta reliefs, toys and weavings in his works. Finally, Manjit Bawa, with his colorful paintings of mythology, and Sufi mysticism, uses both themes and colors that are part of the folk tradition.

Modern architecture in India was strongly influenced in the beginning, by the modern public buildings created by Louis Kahn and Le Corbusier, but the Indian architects trained in their offices sought to voice their own authentic vision of architecture using folk or indigenous motifs. They did not want to repeat the pastiche that was the colonial Indo-Saracenic style. B. V. Doshi's building for his office complex in Ahmedabad, Sangath, uses local forms in design, along with modern influences. Satish Gujral's Belgian Embassy in Delhi is viewed as a successful expression of authenticity, using mandala designs. It evokes the sculptural quality of ancient domed Indian buildings.

Sculpture was a neglected art form for many years, but Ganapati Sthapati began a school that revived many of the traditional methods of building, sculpting and metal

casting. He himself builds temples all over the world, using Vedic principles. Meera Mukherjee is a sculptor who is inspired by the tribal metal casters in the Bastar region, and blurs the line between 'modern' and 'folk'. An example is her work, Ashoka at Kalinga, using the lost-wax technique of the tribe.

Self Assessment

1. How do traditional festivals influence the local cuisine and dining practices?
2. In what ways do drama and cinema reflect societal values and cultural changes?
3. What are the key characteristics of folk arts

Recommended Books:

1. Bipan Chandra, Mridula Mukherjee, Aditya Mukherjee – *India Since Independence*
2. Ramachandra Guha – *India After Gandhi: The History of the World's Largest Democracy*
3. Rajiv Ahir – *A Brief History of Modern India* (Spectrum Publications)
4. Partha Chatterjee – *The Nation and Its Fragments: Colonial and Postcolonial Histories*
5. Shashi Tharoor – *The Paradoxical Prime Minister: Narendra Modi and His India*

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10. Basu, Durga Das. *Introduction to the Constitution of India*. LexisNexis, 2019.